

The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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THURSDAY, MAY 26, 1881.

One Dollar a Year.

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TWELVE Chinese converts have been ordained as ministers in the Church of England.

OF the thirteen judges now on the Ontario bench ten are of the Church of England, two Presbyterians, and one Baptist.

THE London Baptist Association reports that, out of a total membership of 40,000, no less than 1,642 have been lost during the past year.

ACCOMMODATION in Church of England Schools is now provided for no less than 2,327,379 children, that is for about 400,000 more than is found by all the Board, Wesleyan, Roman Catholic, and other Dissenting Schools put together.

THE *Church Times* says that instead of ceremonial practices (such as the Bishop of Manchester deprecates) creeping into the Church of England, "there is a considerable reaction against everything that looks like a Romanizing tendency" amongst "the most advanced High Churchmen."

SIR STAFFORD NORTHCOTE has now, like Mr. Gladstone, one of his sons for his Rector. Mr. Northcote has been for some time Curate to Canon Farrar, at St. Margaret's, Westminster, and, on leaving London, has received a handsome testimonial, to which Mr. Gladstone was one of the first subscribers.

RATEPAYERS are still being saved heavy charges for education by the voluntary contributions of Churchmen. These for the year ending August 31, 1880, amounted to £587,272. This sum is of course exclusive of the money subscribed for the building of new schools and the improvement of existing ones.

Church Bells says: "Good Friday seems to have been observed in a largely increased number of Dissenting churches. At Plymouth, for the first time on record, services were held in the morning at the George Street and Sturley (Baptist) and Sherwill (Congregational) Chapels, being attended in each case by a good congregation.

NEARLY twelve months ago the Chancellor of the Diocese granted Sir Edmund Beckett a faculty to restore the west front of St. Alban's Abbey, at an estimated cost of about £25,000. Within the last few days Sir Edmund has accepted the tender of Messrs. Longmire and Bruge, who have for some time past been engaged on other parts of the building, for the whole of the work.

A SUBSCRIPTION has been opened to raise £5000 to complete and beautify Hughenden Church as a memorial to Lord Beaconsfield. Six of the windows are to be illuminated and the interior to be decorated. A handsome spire will be erected with a peal of bells, the churchyard enclosed with handsome railings, and a monument placed over Lord Beaconsfield's grave.

It is pleasant to have a kind word spoken for us by other denominations. The following item we find in the *Christian World*: "The Episcopal Church is, in many respects, one of the leading Churches of the land. It has great wealth and influence. Of late years it claims to have made remarkable progress, especially in the large cities, and in spreading itself over the land. It has manifested a very considerable missionary spirit within a year or two. It has drawn many of its ministers from the ranks of other Churches. During the last thirty years the clergy of the Episcopal Church have more than doubled in this country, and now number 3,375. In the same time the number of communicants has more than quadrupled, reaching now a total of 345,841."—*Am. Exchange*.

THE "Church Extension Association" furnishes a report in *Our Work* of its contributions to the adornment of God's Sanctuary in many parts of the Mission World in 1880. In Nova Scotia grants have been made to Glace Bay to the value of \$32.50, Liverpool \$35.00, Newport \$50.00. In New Brunswick grants have been made to St. Andrew's, Shediac, value \$35.00, Sussex \$35.00, Moncton \$60.00. These are the only ones in Canada. Appeals from abroad have been pouring in on the devoted women who form the Society, and the sum collected "is wholly inadequate to the needs of the many poor Missions crying out for help." This quiet work in assisting to furnish in a becoming manner poor Colonial churches is worthy of the highest praise. The demand will be continually increasing; we trust that the Society will be gladdened this year by increasing contributions.

WHILE Liverpool has apparently put off building her Cathedral, she has determined to raise at once £100,000 in order to build fifteen new Churches.

THE 200 communicants of the Church of the Advent, Boston, in eight years have become 850, and this is only one of the many indications of the efficiency and good work of that parish. A sectarian paper speaks of it as "a hive of spiritual industry."

THE Synod of the Reformed Episcopal Church, which was to have been held at Ottawa last week, has been postponed until the Fall. What is the matter? Have they made all their clergy Bishops, or are they afraid to make a display of their weakness and want of success?

DR. MORLEY PUNSHON, the late eminent Wesleyan minister, was buried in the consecrated portion of Norwood Cemetery, and this, certainly, not because there was no room on the unconsecrated side. It would be curious to learn whether this arrangement was in accordance with the wish of the deceased, or of his surviving friends.

MR. OSBORNE MORGAN has been telling a Welsh audience that Wales "owes everything to Nonconformity." The Mormons, who are now sending as many as forty-four missionaries to enlighten the Principality, allege, on their side, that from among the Welsh Nonconformists they originally drew the largest number of converts to their peculiar doctrines.

THE Clergy were very largely represented at the interesting gathering of old University "Oars," on the evening before the Oxford and Cambridge boat-race. Dean Merivale, as a member of the Cambridge crew, which rowed the first race in the year 1829, responded for the "Fathers of the Race," and among other Clerical speakers were Dr. Hornby, of Eton; and the Rev. William Rogers, of Bishops-gate, who made a highly characteristic speech.

PRINCE JEROME NAPOLEON, in a conversation with Mr. Bradlaugh in London some years ago, said to him: "My friend, you are a very able man, and probably have a great career before you. But permit me to give you one word of advice—Let God alone." Mr. Bradlaugh has had many reasons to wish that he had followed the advice of the Prince, who, by the way, spoke with the sad air of a man who in his own person had suffered because he had not let God alone.

THE Bishop of Ontario has conferred the archdeaconry of Kingston and rectory of Kemptville, vacant by the resignation of the Ven. Dr. Parnell, on Canon Bedford-Jones, LL.D., for nearly sixteen years rector of St. Alban's, Ottawa. Dr. Bedford-Jones is a graduate of Trinity College, Dublin, and was ordained for the diocese of Cork by Archbishop Whately in 1855. He left Ireland in 1862 as a missionary of the Society for the Propagation of the Gospel, and has been since 1875 one of the Bishop of Ontario's Examining Chaplains, as well as his lordship's domestic chaplain, and Canon and Precentor of the Cathedral, Kingston.

THE Church people in Syracuse, N. Y., have been very much interested and instructed by a visit of a few days of the Ven. Archdeacon Kirkby, of the Province of Rupert's Land, British America, one of the most remarkable missionaries of the modern Church, and one whose history and character are so greatly to the honor of this Church that they ought to be everywhere known. About thirty years ago he volunteered for the service, and was sent out from England by the Church Missionary Society to British America. Dr. Machray, now Bishop of Rupert's Land and Metropolitan, was the only bishop in all that immense region. Now there are four dioceses—namely, Rupert's Land, Saskatchewan, Athabasca, Moosonee, with missions, schools, colleges, and seminaries springing up in various places, though still often two or three hundred miles apart. Archdeacon Kirkby is a man of small stature and refined education, and has been a brave and hardy pioneer. He was the first to preach the Gospel and plant the Church within the Arctic Circle. He remained in the city several days, the guest of the Bishop of the diocese, delivering five sermons or addresses, on his experience as an evangelist, and giving a strong impulse to the interest taken in the character and prospects of the red men of this continent. On Sunday evening he accompanied the bishop on a visitation to St. John's School, Manlius; and on Tuesday to the Onondaga Reservation, speaking publicly in each place.—*Gospel Messenger*.

"At the time when the revision of the Book of Common Prayer was agitated, Archbishop Trench was speaking one evening, at the Palace, of the necessity of some new special Form of Prayer for the opening of the General Synod. 'There seems no need, your Grace, for anything new,' said Dr. Coghlan; 'why cannot you use the "Form of Prayer for those at Sea"?"

FOREIGN MISSIONS.

BURMAH.

DIOCESE OF RANGOON.—VI.

In 1879 Dr. J. H. Titcomb was consecrated Bishop of Rangoon, and on his arrival in the Diocese he began his Episcopal ministrations by a long tour. All the missionary stations were visited and confirmations were held. Of one of the most remarkable of these services we give the Bishop's account:—

"Not long after this we held in Rangoon one of the most singular Confirmation Services I was ever at; and, perhaps, nearly unique. It was at our Pro-Cathedral Church (Holy Trinity), Rangoon, where I confirmed twenty-seven Chinese, twenty-seven Burmese, and fifteen Eurasians, in three different languages at the same service. We had three hymns—one in each language. My addresses to the candidates were in English, but interpreted sentence by sentence—first into Burmese by the Rev. Mr. Marks, and then into Chinese, by the Chinese catechist, from Mr. Mark's Burmese. In the sentence accompanying the laying on of hands, I confirmed the Eurasians in English as usual. When the Burmese came up I repeated it in English; and while still holding my hands on the heads of the candidates, Mr. Marks repeated it in Burmese. When the Chinese came up, the same operation was repeated, only by the Chinese catechist, instead of by Mr. Marks. On the whole, it was one of the most solemn services I ever experienced; and seemed like a little Pentecost. Moreover, nothing could have been more reverential than the behaviour of these interesting converts. You will see from this that there is a good work going on."

Several native Deacons were ordained; and strengthened and encouraged by frequent visits from their Bishop, the Missionaries felt that in British Burmah progress was being made, not only in Rangoon, the central station, but also in Toung-hoo, in Mayet-Myo, Prome and other places.

Far otherwise was it in Independent Burmah, where in Mandalay, the capital, everything had been so promising, where stood the pretty church and mission buildings erected by the late King. His successor, the now notorious King, Thee Baw, had commenced his reign by imprisoning the young princes who, he feared, might be rival claimants to the throne. In reference to this, the *Rangoon Times* for October 28 says:—

"The poor princes, with all their belongings, are absolutely rotting in jail, heavily ironed, filthily housed, unattended, badly fed—in fact, left to die. The full meaning of this can be best appreciated by those of our readers who remember seeing the bright, intelligent, happy lads the Shway Koo, Mine Tone, Thahgarah, and other princes who used to learn in the Rev. Mr. Marks' school in Mandalay, and can now think of them in such evil case.

"The peaceful beginning of Thee Baw Min's reign is marred by these unnecessary cruelties to his brothers; and the stories of his violent behaviour to his ministers must cause regret and alarm to those who wish well to the young monarch. Rumours of the approach of armed bands of Shans and others are causing apprehension in Mandalay; whilst the wholesale exportation of Hypongwees is causing the spread of disaffection throughout the country."

The difficulties of Mr. Colbeck, the Missionary at Mandalay, increased, for the young monarch's barbaric nature grew daily more savage, and the atrocities exercised upon his opponents would be fearful to relate. Still Mr. Colbeck remained at his post, and was enabled to assist 70 persons in escaping from the despot's fury. A correspondent of the *Daily News* says:—

"The Nyong Yan's second wife and his sister escaped from the palace a short time ago, and obtained shelter in the English Church Compound from Mr. Colbeck, the Residency chaplain. The chaplaincy is not protected by the British flag, but the Residency people seem to have shirked the responsibility of taking over the refugees. Mr. Colbeck is therefore in a hardly pleasant position, for his charges are anything but safe, and he cannot get them away. It was with him that the Nyong Yan first sought safety from Theebaw when the

latter ascended the throne. It was necessary to get him to the more efficient protection of the Residency, and the task was no easy one, for the way was dogged by spies, Burmese soldiers disguised as monks and coolies, with orders to capture the Prince alive or dead. Mr. Colbeck, however, was equal to the emergency. He dressed the Nyong Yan as a Madras servant, and made him carry a lantern before him one dark night. The Prince's chief wife got over disguised as a jewel merchant, and once it was known these two had eluded the watchers, the vigilance relaxed, and the Prince's retainers all got over safely by ones and twos. The expedition was successful enough then, but it exposed the insecurity of the Church as a place of refuge, and the Princesses will find it hard to get away in similar fashion. Mr. Colbeck himself can hardly be said to be very secure from the fierce hatred of the King's party. His guardianship of the refugees is therefore all the more honourable."

Mr. Colbeck himself wrote from Mandalay, on July 29th, to the Bishop as follows:—

"It is just a year since I arrived in Mandalay, and I have not the least reason for being sorry that I am still here. Your lordship will rejoice with us in our joy, as we weep with you in your sorrow. Last Sunday two adults made their profession of faith. They were the stewardess of the Nyong Yan Prince's sister, and one of the maids of honour of the Nyong Yan's mother. Had the two of whom I wrote last week been able to stay all would probably have made confession of faith together. God willing, we shall baptize them next Sunday, and if this letter reaches your lordship in time, I beg your most earnest prayers. One of the ladies is quite a child in knowledge, but receives with meekness the Word of God. She knows next to nothing about Buddhism, and has been in the Palace from her infancy without once leaving it till now. She is seventeen years of age, and first came to me as I was sitting in the vestry of the church, some seven months ago, begging me to help her mistress the Nyong Yan's mother.

"The other is a clever, intelligent woman of twenty-one or twenty-three, who has had a hard struggle to give up idols, and perhaps what is more to her, hopes of earthly grandeur; for she was asked for by one of the Princes as secondary wife. Her mistress, the Nyong Yan's sister, refused to give her away, or even to allow the Prince to see her. I rejoice in this, for even in her heathen state she seems too good for such a fate. It was not the Nyong Yan who asked for her. I tremble with fear lest the enemy of souls should find occasion either in me or them to prevent their entering the fold of Christ, but I have not the least doubt that they have an intelligent and real desire to embrace Christianity. Then the thought comes, it may be God's will, thus calling the immediate attendants of the Nyong Yan's mother and sister, to call those royal ladies too. The elder of the two catechumens groans in spirit that she is not able to go to tell the good news to her young mistress.

"You will not wonder, my lord, if in the midst of such blessings as these I greatly shun the idea of leaving Mandalay.

"Humanly speaking, I think the reason why the good seed sown thus rapidly appears is that not one of the four ladies had heard a word of Christianity before they came here. It was a light from Heaven which broke upon them. I almost long to tell friends of our hopes, but if it were known in the Palace that I either have now, or have had lately, these two attendants of the Nyong Yan's mother and sister, I cannot guess what would be the result to the poor ladies still in prison chains. I am still supplying them with money for food, the messenger being a girl of ten years, whom no one would suspect of anything crafty."

At length the British Resident was ordered by the Indian Government to leave Mandalay, and Mr. Colbeck, who had intended to remain with his flock of Burmese Christians, was ordered by the Resident to accompany him. Had he remained unprotected, he would no doubt have been murdered, and being an Englishman his death must have been punished by the Government, and thus a war would have been brought on.

The Missionary reluctantly retired to Moulmein to occupy a station which had been abandoned for some time. He made several efforts to obtain permission to return to Mandalay for a visit to encourage his converts and to look after the little Church. But King Theebaw and his councillors were most decided in their refusal to allow him again to appear in the capital.

We shall close our account of this Diocese in the next number by relating a visit to Toung-hoo, one of the principal Missionary Stations in British Burmah.