

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.

Vol. 1.—No. 40.

THURSDAY, JANUARY 18, 1880.

One Dollar a Year.

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EDITORS.

ONE hundred thousand Jews have become converts to Christianity since the year 1800.

THE Bishop of Maryland, is advocating the Temperance Cause from pulpit and Chancel.

THE senior peer of the realm, the Earl of Kilmoro has attained his ninety-second year.

THE Danube is entirely frozen over twenty kilometres above Vienna and to Presburg below.

TWENTY millions of Copies of Hymns Ancient and Modern, have been sold since its publication.

IN Brooklyn there are 75 Sunday Schools connected with the Episcopal Church. The Presbyterians come next with 70.

A distinguished Unitarian preacher recently, filled the pulpit of a Jewish Synagogue. Unitarians and Jews are always united in denying the Divinity of our Blessed Lord.

A terrible famine prevails in the districts of Baskalep and Bayazed, in Armenia. The authorities are helpless to aid the people, and it is feared the famine will become general on the eastern frontier of Turkey.

LORD Cairns, the present Lord Chancellor, and the two living ex-Chancellors, Lords Hatherley and Selborne, are as much distinguished for their eminence as religious men, as for the qualities which placed them on the Woolsack.

THERE is a pulpit in Belgium, which has a gigantic figure of Death, rising from its back, stretching its skeleton form over the preacher, holding in one hand a Scythe, in the other a Scroll with the words "Hasten thou, to gather in thy harvest, for I must Soon reap mine."

THE Feast of the Circumcision, is a reminder to parents of their duty to their Children. The rite gave our Lord no additional fitness for his work. The motive for its mention was, we believe, to impress upon the Church, the necessity and fitness of including children in the covenant of grace.

THE *Woman's Suffrage Journal* announces that a lady has recently given notice to the council of the Incorporated Law Society of her intention to submit herself for the preliminary examination required to be passed before entering into articles of clerkship to a solicitor. The *Law Times* understands that the lady will present herself for examination in February next, and that hers is the first application in England made by a woman to be so examined.

THE appeal to the House of Lords in the *Clewer* case, which was appointed for the present sittings, has been deferred to the Hilary sittings. On the 30th of May last the Lords Justices unanimously reversed the decision in the Queen's Bench, under which a *mandamus* was issued requiring the Bishop of Oxford, on the complaint of Dr. Julius, a parishioner of Clewer, to take proceedings against Canon Carter, in respect of the ritual in the parish church.

Said the Hon Mr. Evarts L.L.D. in his address to the Bishop of New York, on the 25th anniversary of his consecration. "We are satisfied that American Bishops are suitable in American States. You have shown us that one may be a Bishop without a title of social rank, without a palace, without a retinue, without revenue, and yet have that lordship in the heritage of the people, that great confidence which limits domination and which belongs to the teacher, the guide, the overseer."

The King of Spain gave 10,000 marks for the famine stricken in Upper Silesia.

REV. DR. BAIRD, formerly Presbyterian Minister in Carleton, St. John, New Brunswick, has entered the Church.

Christ is wont to catch every man in the way of his own craft, magicians with a star, fishers with fish.—*St Chrysostom.*

HON. JOHN Jay of New York has happily styled the Protestant Episcopal Church "Catholic for the truth of God, protestant against the errors of man."

AN exchange says of New York:—"Christmas was a rainy day, notwithstanding which, the churches were well filled with worshippers. We were particularly struck with the large number of men in the congregations. We need not describe the decorations. It is computed that upon them was expended no less a sum than \$85,000. Our evergreens come all the way from Maine; and the hot house flowers make a large part of the expense. Our papers were filled with descriptions of the churches and services."

THE annual sale of her Majesty's fat stock took place recently at the Prince Consort's Show Farm, Windsor. It consisted of thirty-one prime shorthorn bullocks, 400 sheep, and ninety bacon hogs and porkers. After luncheon the sale commenced with the Down sheep, the prices realized ranging from 50s. to 80s., and the best pen fetching 83s. The shorthorn bullocks brought from 25l. to 32l. 10s. The competition for bacon hogs was more spirited, the Prince Albert breed fetching from 12l. 10s. to 15l. each; while sums varying from 50s. to 8l. 10s. were paid for the porkers. The sale, which was altogether a success, realized 2,601l. The Queen, accompanied by the Princess Beatrice, inspected the stock during the day.

IN a note to the *Cleveland Herald*, the Bishop of Ohio corrects an assertion made by that paper that "the Anglican Church costs England \$58,000,000 a year." He says that the English Church is entirely supported by its own property, and the fair way to put the case is that "the Church of England supplies religious privilege and pastoral care to the people freely at a cost of \$58,000,000 a year."

At the workingmen's meeting during the Sheffield Congress in October, 1878, the Archbishop of York stated the case strongly. In urging the workingmen—four thousand of whom were present—to take advantage of their privilege, he said: "The Churches were freely open to them. They had every right to the ministering of the Word and the Sacraments without the cost of a penny! The Church was not supported by the people or by the government. It supported itself."—*N. Y. Churchman.*

RECENT INTELLIGENCE.

"The Bishop of Lahore (Dr. French,) has twice visited the Delhi Mission, spending three weeks with us during October, and coming again at the Easter season. On the last occasion more than 100 were presented for Confirmation. The Bishop's wide knowledge of languages enables him to reach and interest all classes of the people. A crowd gathered round to hear the Lord Padri Sahib preach in the bazaar; the poor Chamar congregation of native Christians in the villages were delighted to listen to a sermon in their own Hindi tongue. Twice—once in Delhi, and once in Gurgaon—lectures were delivered to the more educated people, and on each visit the catechists and readers of the Mission came in for their full share of instruction. Notwithstanding sharp attacks of fever, the Bishop succeeded in reaching the most distant out-stations."

Letter from the Rev. E. H. Bickersteth of the Cambridge Delhi.—(*Mission Life* December.

Foreign Missions.

INDIA.

BUDDHISM—No. II.

After having given in our late number a sketch of the life of Gautama, the founder of Buddhism, it may be necessary to say a few words more as to his system. In modern times it has attracted much attention among Western scholars, and some after dwelling upon its merits have almost lost sight of its errors and deficiencies.

Its moral teaching was high, consisting of eleven precepts:—1. Kill not. 2. Steal not. 3. Lie not. 4. Commit not Adultery. 5. Drink no strong drink. 6. Exercise charity. 7. Be pure. 8. Be patient. 9. Be courageous. 10. Be contemplative. 11. Seek after knowledge. Caste was abolished. All men were equal. To all, benevolence was to be shown. This teaching is characteristically illustrated by the following extract, known as the *Sigalovada Sutta*, (translated by Childers:—"The Teacher was staying at the bambu grove, near Rajagriha; and going out as usual to beg, sees the householder, Sigala, bowing down with streaming hair and wet garments, and clasped hands, to the four quarters of the heaven, the nadir and the zenith. On the Teacher asking the reason why, Sigala says that he does this "honoring, reverencing, and holding sacred the words of his father." When the Teacher, knowing that this was done to avert evil from the six directions, points out to him that the best way to guard the six quarters, is by good deeds to men around him—to his parents as the east, his Teachers as the south, his wife and children as the west, his friends and relatives as the north, men devoted to the religious life (whether Brahmans or Buddhist mendicants) as the zenith, his slaves as the nadir. Then the chief duties men owe to one another are summed up under 6 heads. 1. Duties of Parents and Children. 2. Pupils and Teachers. 3. Husband and wife. 4. Friends. 5. Masters and Servants. 6. Laymen and those devoted to religion. The whole is concluded by these words: "Liberality, courtesy, kindness, and unselfishness—these are to the world what the linch-pin is to the rolling chariot." Sigala then acknowledges himself converted and becomes an upasaka (lay disciple).

This is the brighter side of what has been called the best of human religions. What were its deficiencies? It taught 1. There is no God. 2. Conscious existence is the worst possible evil. 3. Annihilation is the highest possible good, that is to say, every living being has desires; to desire implies a certain suffering for want of what is desired; therefore to be delivered from suffering, one must cease to desire—that is, cease to exist. This extinction is called *nirvana*, and is proclaimed as the highest bliss. Some scholars doubt whether *nirvana* really signifies annihilation, but the subtleties of Indian metaphysics cannot be entered upon here. We can only say in Mr. Vaughan's words "Nothing within the whole range of history is more profoundly mysterious and more awfully solemn than the religious history of India. It reveals the struggles of the human mind for 30 centuries to settle momentous questions, which the light of Revelation alone can solve."

The rapid spread of Buddhism in later times was due rather to the Society which Gautama founded than the Doctrine which he taught. He led the life of an ascetic himself and urged it on his more earnest followers. As occasion arose he laid down rules for those who devoted themselves to the higher life, and as he did so, the society of his disciples became thoroughly organized. At first it contained only those who longed to train themselves in virtue. In after ages it became thronged with the worthless and idle. We know little of the religious history of

India after Gautama's death, but we gather that it was a period full of movement. Brahminical ideas were modified by Buddhism, while the latter was being greatly altered by the reaction which set in, against the high standard of Gautama's morality. Legends sprung up about his personal history. Finally he was worshipped as a god, or as one of the many incarnations of a god. Temples were filled with the images of a Teacher who waged war against idolatry, and his moral precepts were hidden beneath a mass of childish superstitions. Before Buddhism had reached this stage of degeneracy it had spread throughout India, especially during the reign of the wise Asoka (B.C. 300) whose son became the first teacher of this religion in Ceylon. As we have before said Brahminism finally conquered. Buddhism was driven out of India but in the meantime it had become firmly rooted in Ceylon, Burmah, Java, Tibet and in China (A. D. 100). At the present time 460 millions profess it, but we are told on good authority "that the virtues, benevolence and unselfishness which Buddha preached are nowhere so conspicuous by their absence as in those lands where his religion most abounds."

We add the following Buddha-ghosha Parable, translated by Captain Rogers. It shows the only comfort this human religion gives to the sorrowful and suffering:—

THE PARABLE OF THE MUSTARD SEED.

Kisagotami is the name of a young girl who married the only son of a wealthy man. She had one child, but when the beautiful boy could run alone, he died. The young girl, in her love for him, carried the poor child in her bosom, clasped to her breast, and went from house to house of her pitying friends, asking them to give her medicine for him. But a Buddhist mendicant thinking, "She does not understand," said to her, "My good girl, I myself have no such medicine as you ask for, but I think I know of one who has."

"O tell me, who that is," said Kisagotami.

"The Buddha can give you medicine, go to him," was the answer. She went to Gautama and doing homage to him, said, "Lord and master, do you know any medicine that will be good for my child?"

"Yes, I know of some," said the Teacher. Now it was the custom for patients or their friends to provide the herbs which the doctors required, so she asked what herbs he would want. I want some mustard seed," he said; and when the poor girl eagerly promised to bring some of so common a remedy, he added, "you must get it from some house where no son or husband, or parent, or slave has died."

"Very good," she said, and went to ask for it, still carrying her dead child with her.

The people said—"Here is mustard seed, take it"; but when she asked—"In my friend's house has any son died, or a husband, or a parent, or slave?" They answered—"Lady! what is this that you say; the living are few, but the dead are many."

Then she went to other houses, but one said, "I have lost a son"; another, "We have lost our parents"; another, "I have lost my slave."

At last, not being able to find a single house where no one had died, her mind began to clear, and summoning up resolution, she left the dead body of her child in the forest, and returning to the Buddha paid him homage. He said to her, "Have you the mustard-seed?"

"My Lord," she replied, "I have not; the people tell me that the living are few, but the dead are many."

Then he talked to her on that essential part of his religion—the instability and temporary nature of all things, until accepting her lot, she became a disciple, and entered the first Path.

EPIPHANY THOUGHTS.

Christ in the Temple. As possessing a human soul which needed instruction, he heard them, and asked them questions. He astonished them with his answers as God.

Those are the only true *Wise Men* who use their learning to find out Heaven. Go on, blast pilgrims on your holy voyage! Behold, a Star shows your way, and God is at your journey's end.—*Austin.*

If the birth of a little infant made the proud King (Herod) tremble, how will he stand the tribunal of his Judge.—*St. Augustine.*

God's dealings with the *Wise Men* were analogous to his customary manner of opening and teaching the heart. All was gradual, and yet progressive. He placed in the Heavens the appearance of a Star; He attracted their attention to its course; He disposed them to follow its leading; He brought them onwards on their way in faith and hope, till they finally came where the young child was, to derive from the object of their admiration, new light, and a more excellent wisdom.—*Bishop Sumner.*

The gifts of the Magi supplied the means of the journey into Egypt. How careful, how wonderful is the Providence of God!—*E. C. Harrington.*

We may be safe in Egypt if we be there in obedience to God; and we may perish among the babes of Bethlehem, if we be there by our own election.—*Jeremy Taylor.*

The gifts of the *Wise Men* teach us to give of our best to the Lord. Even the unknown gift is accepted by Him, if offered in faith and love, and as a token of the heart's offering within.

Gold—tribute paid to a king, Frankincense, worship paid to God; Myrrh, as a witness to the death the Saviour came to die.

"HALLOWED BE THY NAME."

BY MISS ADRIAN.

We often pray that God's Name may be hallowed without quite seeing that, as in other things, we have our part to perform in this; that we ourselves may be used as instruments in making His Name hallowed on earth.

We can, as is always the best way, commence with ourselves, and hallow His Name in our own hearts. Are we doing this when we pray to Him with cold, unbelieving hearts, or allow our minds to be filled with vain and wandering thoughts while engaged in worshipping him? Sometimes it does seem almost impossible to have control over our hearts in this matter, or to have sufficient command over ourselves, and we get discouraged when we find we cannot even feel thankful for all his loving mercies, or feel any desire for the good things He so graciously invites us to ask of Him. Then let us stop for a moment and ask for the sanctified heart that loves to hallow His Name, and He will give it us, for He knows our evil nature and how hard it is to worship Him always "in spirit and in truth."

If we really hallow His Name in our own hearts we cannot help using our best influence in making it hallowed over the world.

We will cheerfully do our utmost in sending the knowledge of His Glorious Name into the dark places of the world, and let us ask Him to use us as His humble servants in carrying his gracious promise, "I will even make a way in the wilderness, and rivers in the desert," to those who are still lost in the wilderness and desert, until at last in his own time, His Name shall be hallowed by all His children.