

KINCARDINE.—Rogation Sunday, 1880, will long be remembered as a "red letter day" by the Church people of Kincardine. At the beginning of Lent the Rector, Rev. R. H. Starr, M. A., suggested to the congregation that they should make the season memorable by the liquidation of the parochial debt. The result was an active canvass of the parish and a subscription in cash and notes before Easter sufficient to meet all demands upon the churchwardens. Before the close of the Holy Season a confirmation class was formed. The lectures were thrown open to the congregation and the attendance was unusually large.

The debt being provided for and the candidates ready for confirmation the Bishop fixed Sunday May 2nd for the consecration of the Church and "the laying on of hands." His Lordship was accompanied by the Dean, Dr. Boomer, principal and divinity professor of Huron College. The Church was crowded at the morning service, over five hundred people being present. After the consecration service had been performed, the Dean acting as chancellor, and the building thus prepared for divine worship the hymn "Onward Christian Soldiers," was sung. The Rector then said morning prayer to the end of the third collect. Rev. J. H. Moorhouse, of Bevois, reading the lessons from the consecration service. The anthem was taken from Psalm 76, verses 1, 2, 3, "In Jewry is God known, &c." The Bishop and Dean read the anti-Communion office after which hymn 847 A. & M. was sung. The Bishop, attended by the Dean, then advanced to the outer chancel where the Rector presented fifty candidates for confirmation; ten from the Mission of Pine River, and forty from the Church of the Messiah. As they knelt in successive groups at the Church step for "the laying on of hands"—of all ages from the child of fourteen growing up in the Church to the person of advanced years seeking admission to her sacred pale—the sight was most impressive, and all seemingly felt the solemnity of the occasion. Hymn 318 A. and M. was then sung, after which the Bishop entered the pulpit and announced as his text Hebrews x. 19—26, the second lesson from the Consecration office. His Lordship spoke with evident pride of the rapid and substantial growth of the parish during the past eight years and congratulated the congregation and their rectory upon the exceedingly happy auspices under which they were gathered together. He counselled the newly confirmed to be regular in their attendance upon the means of grace, especially the Holy Communion, and touched briefly upon the ancient and appropriate practice of setting buildings apart to the service of God. After the "alms and oblations" had been placed upon the altar and the Dean had read the Church militant prayer, the Holy Communion was administered to over ninety persons, including nearly all the newly confirmed.

The Church was again well filled in the evening when the Dean preached an excellent and appropriate sermon from St. John xiii. 17.

On the Monday evening following, "the Church of the Messiah Young Men's Association" gave the Bishop a reception in the Town Hall. The platform was tastefully decorated with flowers, and festooned with colored drapery, and in the wall at the back in large letters, were the words, "Welcome to the Bishop." The chair was occupied by the President of the Association, Rev. Mr. Starr, who opened the proceedings with an introductory speech, introducing the Bishop to Kincardine and Kincardine to the Bishop. Mr. B. Freer then presented an address from the Bishop. His Lordship replied extempore, attending in turn to the several points brought out in the address. The Dean also addressed the audience. Vocal and instrumental music, readings and addresses completed the programme. During the intermission the Bishop was introduced by the Rector of the parish to all present. The singing of the National Anthem concluded the proceedings connected with his Lordship's visit, and many a loyal Churchman's heart in Kincardine is now light at the thought that instead of borrowing \$1,200 and mortgaging the property, as was intended at Easter 1879, the parishioners have paid their debt and the Church has been consecrated to God's service.

LONDON.—St. Paul's.—On last Sunday morning the Sacrament of the Holy Communion was administered at half-past 8 o'clock a.m., as previously announced by the Rector, Rev. Canon Innes. The times now appointed for the administration of this Sacrament are, the first Sunday of the month at the seven o'clock service, the second Sunday at 8.30 a.m., and the third Sunday at evening service, besides the Festivals, as Christmas, Easter, etc. The regular observance of the breaking of bread on the first day of the week is a well-established fact in sacred and ecclesiastical history. It is deemed well to have the administration at different hours as all the members of a family could attend service at the same hour. The number of communicants in St. Paul's is very large, notwithstanding the number in the six other city churches that have been brought forth.

PARKHILL.—Rev. Kennedy, of Adelaide, was announced to officiate in St. James', Parkhill, on Sunday, the 9th instant. We are much pleased to see that Mr. K. is still able to do duty as a soldier of the cross, and even in the mission of a brother soldier. Rev. W. Johnston, of St. James', in addition to his previously large mission, has service regularly in Thedford, which has for some time been without a minister.

CHATHAM.—The Church news from Christ Church and Trinity is, we are happy to say, most cheering. Steadily the Old Church is pursuing the even tenor of her way, amid the discordance of the many sects and diverse nationalities. Within the last three months the congregation of Holy Trinity has increased more than two fold; nor is that of Christ Church lagging behind. There is betimes an interchange of pulpits in Chatham, but it is of those who are one in the doctrine and fellowship of the Apostles as in the primitive Church. Holy Trinity Church celebrate their first anniversary by an excursion, the first of the season, on the Steinhoff to Detroit, on the 20th inst., and on the following Sunday the Rev. G. G. Mackenzie, of Brantford, will preach the anniversary sermons at morning and evening services. Rev. Mr. Martin, of Christ Church, preached in the Holy Trinity on Sunday, May 2nd, while Rev. Mr. Hastings, of Trinity, officiated in Christ Church.

### THE ELLORA CAVES, AND THEIR MISSIONARY VALUE.

BY THE REV. T. WILLIAMS.

During the few last days of September, in order to give time to the masters to refresh their memories prior to the examination, and also to freshen up ourselves, jaded by the last few months' work, a party set off for the caves of Ellora, or Versota, as the natives call them.

The caves lie outside our field a couple of days' journey. Aurangabad has to be taken on the way, and there not only did the Mussulman monuments engage our attention, and, I need hardly add, win our admiration, but the work of the C. M. S. Mission, conducted by Mr. Ruttonjee, afforded us not a little interest. Especially was this the case with his Church, just opened, which was built by contributions wholly solicited by him, amounting to Rs. 9,500, and is in a style altogether original. It is, I must say, the first attempt within my knowledge to build a Church that shall look like one according to our notions, and yet shall have those modifications which this climate absolutely demands, but which are so generally disregarded.

On our way from Aurangabad, where our stay had been rendered very comfortable through the courtesy and kindness of the Aurangabad mess, and particularly of Colonel Dun, the commandant, we entered and mounted to the top of—which was no easy task—the very ancient fortress of Doulutabad, whose amazing natural strength we shall not soon forget. That evening we arrived at Rozah, a village, part of the crown possessions of the Nizam, and which is just over the caves. We put up in the mosque, which had been given to the officers above mentioned as a sort of sanatorium, and which was most kindly vacated for us by Dr. Eves, of the Hyderabad Contingent, who, with his family, was staying there.

In two days we did the caves, and secured in that time knowledge, by the aid of Fergusson and Burgess, which, I trust, will prove of the highest value for Mission purposes. This knowledge is mainly of use for its chronological testimony. Every one knows what a difficult problem, as yet defying solution, is the determination of Hindoo chronology. The literature of the country has well-nigh up to the present been the only sphere wherein search has been made, and that with comparatively little success, owing to the Brahman writers having, with sinister intent, eliminated from their books, not only the later, but also the earlier—even from the Vedas—every possible trace of the progress of time. That they, in spite of their astuteness, have not wholly succeeded in effecting this, is a matter to be sincerely rejoiced at; but they, notwithstanding, have succeeded far enough to make the task a very, very difficult and lasting one. The caves, however, and especially, as it seems to me, the Ellora ones, supply a guide hitherto too much neglected, but surpassing in value every other, for their testimony is clear and incontrovertible. Not that there is a single date actually engraved upon any part of them; their value does not lie in this, but—in supplying us with a relative chronology too distinct to be mistaken. They do this in this way.

The style of carving varies throughout the range of caves so clearly that no one can fail to see that some is very ancient and some less so; indeed, so much less so as to be called modern, when speaking of Hindoo styles. Now it is equally clear that the most ancient is Buddhist, and that consequently the mythology represented in the caves of later style represented a mythology subsequent to Buddhism. But this my-

thology is first of all that of Saivism, and next it is that of Vaishnavism, and later still it is that of Jainism. The conclusion so far is, that the worship of Siva, and consequently the age of the Puranic literature, which was the outcome of Saivism, is subsequent to Buddhism. In like manner, the worship of Vishnu, and the production of the Puranic literature springing out of that, is also subsequent in a degree to the Saivite worship.

Now from data incontestible, because relying on the testimony of the Greek, Singalese, and Chinese literature, we know when Buddhism sprang up, and when it declined; and we know from the rock inscriptions of Asoka, when and how far it was most prevalent. This shows that the rise of Saivism and Vaishnavism could not be earlier than say the sixth century A.D., and that the Puranas that describe the Avatars of Siva and the earlier ones of Vishnu must therefore be dated not earlier than the seventh century A.D.

But again, there is no sign whatever in these caves of the worship of Rama and Krishna. Scenes out of the Ramayana and Mahabharata are sculptured, it is true, on the outside of one of the rooms in the central temple of the Keilasa cave, which, be it remembered, is the latest of all. But this is a very different thing from sculpturing Rama and Krishna as idols to be worshipped. Of this there is absolutely no indication whatever.

The worship therefore of Rama and Krishna must be subsequent to the formation of the latest of these caves; and consequently these interpolations in the Ramayana and Mahabharata describing Rama and Krishna as gods, must be subsequent to the same, and be clearly the creation of the fertile brain of the Brahmans in comparatively late times; for one whose judgment has too much to support it to be far wrong, gives the latest cave a date, which brings the time of its formation considerably within the last ten hundred years.

A large share of Hinduism, as it is at present, is wholly occupied with Rama and Krishna. These astute concessions of Brahmans, then, to the pressure brought to bear on them by the growing power of the lower castes, can date back no further than just before, or contemporaneously with, Mohammedan invasion. The real date is probably later still. And the enrolling of Buddha, their arch enemy, among Vishnu's Avatars, was probably the stroke by which they finally reconciled to themselves those that yet remained in the ranks of Buddhism; and this, since Buddha is counted the last actual Avatar of Vishnu, must have been a step taken perhaps within the last six hundred years.

Here, then, we have a chronology for Hinduism which stamps it in its present form as really of comparatively modern origin, and far, far subsequent to Mohammedanism, the spread of which it had, up to the arrival of the English, pretty well succeeded in stemming.

Were it not for the intercourse with Europe, which every day becomes wider, deeper, and more intimate, we should find the astute Brahmans devising some formula or other—some calculus or other—by which Christianity in its turn would be found reconcilable with modern Hinduism, and capable of being embraced within its all elastic arms, at the same time that Brahmanism would be preserved intact, and Brahmans still dominate in religion and politics.

Happily this cannot be the case. The exclusivism of India is in all respects broken down for ever. Every day, and every fresh wave of knowledge from the west, make the absorption and assimilation of Christianity more and more impossible.

Already I have made frequent use of the arguments supplied me by the Ellora caves. No opinion is more common, not only with natives, but also with Europeans, than that Hinduism is hoary with age, and dates back beyond historical times. No answer is more common on the part of the natives than that they cannot give up the belief that has descended from father to son for, not hundreds, but thousands, nay, millions of years! The Ellora caves tell the contrary, and show that the religious commotion in Europe led by Luther was not far from being contemporaneous with a religious commotion in India of a similar, but, on the other hand, retrograde, and more decisive character.—*Mission Field*.

### UNIVERSITIES' MISSION TO CENTRAL AFRICA.

THE MAINLAND STATION AT MAGILA AND UMBIA.

The following particulars sent by Mr. Yorke, relate to the country north of Zanzibar, two days' journey inland, where a Mission was begun at Magila in the time of Bishop Tozer, though little could be done until Mr. Farler went there in 1875. Since that time Magila has never been left without at least one English Missionary. The account has now an additional interest, for tidings have just reached England of Mr. Yorke's death on the 6th January from fever, at a time when as we are so often, in our human

short-sighted usefulness

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