

# 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, MARCH 31, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

DR. DOLLINGER on the 28th of February reached his eighty-second year.

THE Rev. T. Pelham Dale has, it is stated, accepted the offer of a living in the diocese of Lincoln, and consequently the living of St. Vedast, Foster-lane, will be vacant.

THE *Daily Telegraph* says it is believed that Lord Dufferin will shortly be appointed to succeed Mr. Goschen at Constantinople, and that he will be accompanied by Mr. Plunket.

THE remains of Victor Jacquemont, the French naturalist, who died at Bombay nearly sixty years ago, have been exhumed and embarked on a man-of-war for conveyance to France.

MAJOR BROMHEAD has conveyed to Windsor Castle the staff and a fragment of the colours of the 2nd battalion of the 24th Regiment, which had been recovered from the field of Isandlana.

AT the last M. A. examination in the University of Madras, N. Vaidyanabhan, a native student, by obtaining the highest marks for political economy, was declared to be the winner of the Cobden Club Silver Medal.

IT is said that after a sermon by the Bishop of Bloomfontein, at Brighton, a cheque for £3,000 was handed in by a member of the congregation towards the fund which the Bishop is raising for the erection of his Cathedral.

THE fine old hymn, "Rock of Ages," was translated by Mr. Gladstone into Latin, and fell into the hands of some monks, and was sung in the convent, they never dreaming that it was a Protestant hymn, and never having heard of Toplady.

TWICE as many churches have been consecrated in Virginia within the last three years as were consecrated in any other diocese of the American church. Virginia ranks next to the diocese of New York in the number of its candidates for holy orders.

A GERMAN has invented a method of executing criminals by electricity, which is likely to do away with the bungling and cruel method now in use, and thus to obviate many of the objections to capital punishment. The death is instantaneous, and apparently without pain.

ST. Stephen's, Walbrook, which is considered the master-piece of Sir Christopher Wren, has been re-opened after repairs. This Church was originally erected in 1428, on a site given by Sir Robert Chicheley, then Mayor of London, but being destroyed in the Great Fire was rebuilt in 1672 by Wren, who is said to have successfully attempted to set up a dome, a comparative imitation (though on a diminutive scale) of the Pantheon at Rome, as a kind of probationary trial previous to the erection of the gigantic dome at St. Paul's Cathedral.

A new Cunard steamship, the *Servia*, has been launched from the yard of Messrs. Thompson, of Clyde Bank. Her length is 530ft., breadth 52ft., depth 44ft. 9in., and her gross tonnage 8,500 tons. Her cargo capacity is 6,500 tons, with 1,800 tons of coal and 1,000 tons of water ballast. Her horse-power will be 10,500. Her speed is expected to be 17½ knots. She will accommodate 450 first-class and 600 steerage passengers, with a crew of 200 officers and men. The first Cunard liner, the *Britannia*, which was launched more than forty years ago, had a tonnage of 1,139, with a capacity for 225 tons of cargo, and speed of 8½ knots. The *Servia* is built entirely of steel, and is thus 620 tons lighter than if she had been constructed of iron.

THE fact that Convocation is to have before it the New Revision of the New Testament, will be a most acceptable assurance to Churchmen that every safeguard will be taken to ensure a reliable text. This also accounts for the delay in issuing the volume, Convocation having adjourned until May.

IF anything could convince people of the puerility of many of the discussions about religious symbolism it would be the fact that the Dunkard of Johnson county, Mo., have split on the question as to whether in celebrating religious feet-washing both feet should be washed or only one.—*Episcopal Register*.

THE China Inland Mission, although founded only in 1866, has already seventy missionaries, twenty six missionaries' wives and about one hundred native helpers, scattered over China. The mission has seventy stations in eleven provinces, and itinerant work has been carried on for several years in four other provinces.

BISHOP TUTTLE has four schools in Utah, in which seven hundred youths are educated, mostly from Mormon families. The expenses of these schools are largely paid by scholarship funds contributed by Church people of the older dioceses. The Bishop has confirmed two hundred from these schools, and one of the most promising clergy is a young man rescued from Mormonism by his influence.

THE Scottish Episcopal Church Directory for 1881 shows that there are connected with the Scottish Church 255 clergymen, of whom 89 are in Scotch orders. There are seven dioceses, the Bishop of Moray, Ross, and Caithness being Primus. The number of churches, chapels, and mission stations is 239, and there are 104 parsonages. The directory contains much valuable information with reference to the various organizations within the Scottish Church, its unions, colleges, sisterhoods, etc., and makes a very convenient manual.

WHEN Alexander the Great marched through Persia, his way was stopped with ice and snow, inasmuch that his soldiers, being tired out with hard marches, were discouraged, and would have gone no further, which he, perceiving, dismounted his horse, and went on foot through the midst of them all, making his way with a pickaxe, whereat they all being ashamed, first his friends, and then the captains of his armies, and last of all, the common soldiers, followed him. So should all men follow Christ, their Saviour, by that rough and unpleasant way of the Cross that he hath gone before them. He having drank unto them in the cup of His passion, they are to pledge Him when occasion is offered; He having left them an example of His suffering, they are to follow Him in the self same steps of sorrow.

Nothing is likely to do more to bring Christians who differ from us in the manner of religious worship to the use of liturgical forms than the departures from good sense and a reverent spirit which characterize platform prayers. Dr. Mallieu's recent comparison of Dr. Crosby to Rip Van Winkle in his "temperance" prayer shocked even the cultivated Boston audience to whom it was spoken; but a popular Unitarian minister, offering a prayer recently at the installation of his successor, is reported to have taken even a bolder departure. He said: "O God we pray Thee to save our young brother from the headache, and from the headache, and from the stomachache." Can the passion for originality and quaintness and irreverence go further than this? It is not surprising that those who are compelled to hear this sort of praying are urgent for a Prayer Book.—*N. Y. Churchman*.

FOR 1,500 years no Christian dared to trust their salvation to any but an Episcopal ministry.—*Perceval's Apology*.

FOLLY OF SEPARATION FROM THE CHURCH.—For the Church of England, I am persuaded that the constant doctrine of it is so pure and orthodox, that whosoever believes it, and lives according to it, undoubtedly will be saved; and there is no error in it which may warrant any man to disturb the peace or renounce the communion of it.—*Chillingworth*.

THE census returns of the United States show the somewhat remarkable fact that the colored population has increased in a larger ratio than the white population during the past decade, although the increase of the latter was so largely swelled by immigration. The total population increased 30 per cent. between 1870 and 1880, while in the same period the colored population increased from 4,880,000 to 6,577,151 or more than 34 per cent. Thus it would appear that natural increase went on more rapidly among the negroes than among the whites.

## GIVING TO GOD.

No one that I have ever met, who has really studied the subject, has come to the conclusion that the Bible warrants setting apart less than one tenth; and those whom God has prospered can do much more. I am not judging any one; I am only telling you the result, so far as I am aware, of all thoughtful investigation of the Bible on this subject. And I know an instance of one, not as rich as many in this church, who never used to give more than a casual offering on the Sunday, and possibly an occasional subscription; who now, since he has studied the Bible on this subject, has given £400 at least, this year, for the work of God at home and abroad.—*Sermon by Canon Wilkinson, St. Peter's, Euston Square—Parish Magazine*.

## STARTLING STATISTICS.

ON Ash-Wednesday evening, Rev. Dr. Rulison, of St. Paul's, Cleveland, Ohio, delivered the Oration before the graduates of the Wooster Medical College, and in speaking of the influence of mind and spirit upon the body, he produced the United States' Census Report, in proof of the assertion, that one of the most prevalent causes of lunacy in this country, was excitement and exhaustion produced by certain phases of religion. In five asylums, the number of insane from Intemperance was given at 812, and from religious excitement, at 740.

## THE INFLUENCE OF THE PRAYER BOOK.

Many years ago the minister of a Presbyterian Church in Savannah, Georgia, was complimented by one of his elders on the beauty and devout character of his public prayers. "They are not mine," replied the minister. "Not yours! Where did you get them from?" "From the Episcopal Prayer Book," answered the minister. "Ah! I see how it is," said the astonished elder, "you are going to be an Episcopalian." "Indeed I am not," the minister replied; "I have been thirteen years in the Presbyterian ministry, and I am not going to change now."

Not a little nettled at this remark of his elder, the minister determined to prove to him that he was not going to be an Episcopalian, by preparing a sermon showing that Presbyterianism was the Scriptural polity of the Church. This, he thought, would set at rest all doubts as to his allegiance to the Presbyterian body. Accordingly he sat down, as he told me, to examine the matter. As he did so, with his clear and mature mind, difficulties arose which he could not solve. He wrote to the Rev. Dr. Smythe,

then a very learned Presbyterian divine in Charleston, to help him in his studies. Dr. Smythe, who had but recently published a volume on the "The Prelatical Doctrine of the Apostolic Succession," gave him such helps as he thought were requisite, and pointed out lines of investigation. These failing to remove the scruples which his studies had begun to suggest, he again wrote to Dr. Smythe for further light. He was told that if what he had did not settle his mind, nothing would.

In this state of mind, he turned to one whom he had known in former years, and who was a fellow alumnus of the University of South Carolina, Bishop Oley of Tennessee, and propounded to him his difficulties, and asked for a solution. Not to dwell on the intermediate steps, the result was that light began to break in upon his investigations; he saw more and more clearly a more excellent way than that which he then walked in; and with a courage that involved great personal sacrifices, and a consciousness that led him to promptly avow his strong convictions, he retired from the ministry of the Presbyterians, became a Candidate for Holy orders in our Church, and I was present at the Services in St. Paul's Church, Augusta, Ga., on the 12th of March, 1843, when he was ordained Deacon, and listened to the same discourse from the same beloved Bishop Elliott, which he had preached but one week before, when I was admitted by him to the Diaconate. That newly-ordained brother was the Rev. Thomas Fielding Scott, who, in 1764, was elected by the General Convention the first Missionary Bishop of Oregon and Washington Territories.—*Spirit of Missions*.

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF COLOMBO.—I.

AFTER Bishop Chapman's death in 1862, Bishop Piers Claughton of St. Helena, was chosen to fill the vacant see. He resigned in 1871 and was succeeded by Bishop Jermyn. In four years the climate proved fatal to him, and the present Bishop Dr. R. S. Copleston was consecrated Bishop of Colombo.

There are in the diocese 20,000 Church members, 1200 communicants and 63 clergy of whom 16 receive assistance from the Society for the Propagation of the Gospel which also gives aid to St. Thomas's College and School, and the most interesting and scarcely less important establishment, the Orphanage at Buena Vista. In this paper we shall speak only of the work of the S. P. G., leaving the records of the Church Missionary Society for next week.

The clergyman in charge of the Orphanage is the Rev. Philip Marks who ministers also at three mission stations. He writes: "During the past year the schools have increased in number to eight—4 boys' schools, and 4 girls'—with an aggregate of 450 pupils. About a sixth of the total number are Christians, all the teachers are communicants. The teachers have with two exceptions been trained by ourselves, the male at the Buena Vista schools, the female at the Orphanage. Our three Sunday schools are likewise flourishing. In those for males we keep up our four great divisions; classes for Christian men, classes for Heathen men, classes for Christian boys, classes for Heathen boys. The doctrines of the Church are distinctly taught in all our schools. Once a month a teachers' meeting is held to study the Scripture for the next four weeks. Numbers of the pupils become convinced of the truth of our holy religion, and as soon as they are old enough to act for themselves are eager to be baptized. It is then that the parents take alarm. They raise no objection to their children being taught Christianity. But no sooner do

the young people declare their intention of being baptized, than their elders adopt every means to prevent them. Scolding proving of no avail, argument is next tried, or Buddhist priests are sent for to help their endeavours to shake the faith of the young Catechumens. This failing, personal violence is resorted to with threats of withdrawal from school, expulsion from home, or disinheritance. But it is only for a time, sooner or later, patient perseverance in well doing prevails, and such young people seldom fail to become good Christians, and the relatives are to some extent reconciled. Did space admit I would give not a few instances which show that in Ceylon, at least Mission Schools are one of the best means of spreading the Gospel. Our most satisfactory converts are as a rule those who have been educated whilst young."

Another clergyman the Rev. J. Du Silva has laboured for 23 years in the Colpetty, one of the suburbs of Colombo. He says of one of his flock who had died "She had been baptized and married by me; her friends were almost all Buddhists; she died of a lingering illness, the pain was at times severe, and the solicitations of her Heathen friends to have superstitious rites of their religion performed as remedies were earnest but her faith was not shaken."

Kotahona, a large and populous Tamil district is under the care of the Rev. Christian David whose father and grandfather have also been mission-workers in Ceylon. "European merchants and planters have put up a large coolie shed here for the coolies to halt in on their way to and from the coffee estates in the central province. During the past year 2,000 persons including women and children have passed the coolie shed, where Mr. David gives them religious instruction and ministers to their bodily wants."

There are other places too numerous to mention where work is progressing the Bishop writes: "Planning and organizing have been going on among us with considerable activity in all parts of the Church, Native as well as English. In my last letter I told you that in the coffee districts, the English planters were bestirring themselves to provide more churches and clergy. Since that time I have ministered in at least four new churches and can point to the beginning of three. . . . The English-speaking congregations in the various out stations are doing something. Either a church is being built as at Negombo, or a parsonage as at Puttalam, or a school as at Kalpiyaya or all of these as at Kurungala. In St. Paul's Kandy, and Holy Trinity, Colombo, new chancels have been added and new organs erected. In strictly Missionary fields it is the same. We have seen new works opened in Kandy and other places, and the old work is, with scarcely an exception increased in the outward means of growth.

It is for God's Spirit to quicken all this 'outward machinery' with life, to flow through all these channels, to sanctify all the ministers whom He employs that I so earnestly seek your prayers."

(Letter from Bishop Copleston, Colombo.)

The little island of Mannar lies at a short distance of the north-western coast of Ceylon. It is separated from the larger island by a narrow deep, but turbulent channel. When Xavier was preaching in Southern India, some of the natives of this island sent to entreat him to come and show them the way of salvation. Unable to grant their request in person he sent one of the secular clergy who made many converts not a few of whom suffered as martyrs. There are still in the island many native Christians who belong to the Church of Rome. In this remote station cut off from communication with his brethren, one of the S. P. G. missionaries, the Rev. E. R. Edwards lives and labours alone. (Report of S. P. G.)