

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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One Dollar a Year.

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ENGLAND has four Universities, France fifteen, and Germany twenty-two, while the single State of Ohio boasts of thirty-seven.

THE National Exposition at Tokio, Japan, has proved a great success; during the first fifteen days over sixty thousand visitors were admitted.

A PERSIAN rabbi named Misrachi is collecting money from the Hebrews of New York for the restoration of the tomb of Mordecai and Esther.

A LARGE memorial window for St. Paul's Cathedral, to commemorate the restoration of H. R. H. the Prince of Wales to health, some few years since, is in course of preparation.

A ROMAN CATHOLIC paper says that had the Church retained all her children, there should now be in the United States from 20,000,000 to 25,000,000 members of that Church, whereas there are now less than 7,000,000.

THE Empress Eugénie has just passed through Paris on her way to Milan for the unveiling of the subscription statue of Napoleon III. Her Majesty was greeted on her way through by Baron Haussmann. This is her second journey through France since the fall of the Empire.

IN thirty-seven years the Church of England has erected 2,581 Churches, and has expended on Church buildings \$200,000,000. This would indicate no small degree of life and energy, and may cause some who are anticipating her downfall to take a sober second thought.

THE Southern Presbyterians are revising their "Directory of Worship." Among the parts expunged by the revisers is the teaching that the *whole Sabbath day* is to be devoted to the different forms of worship, and that worldly conversation and recreation lawful on other days must be avoided. The revision also expunges fasting, and substitutes for it "humiliation."

A GERMAN cotemporary states that the Papal Hierarchy is greatly embarrassed on account of the lack of funds; and it urges the friends of that Church to furnish prompt assistance. The frequent complaints of a lack of liberality in contributions, which have come from the Vatican, make it evident that a despondent feeling prevails in all the countries in which the people are under the spiritual guidance of Rome.

PROBABLY no private library ever surpassed that of Richard Heber, brother of the Bishop. It was a miscellaneous collection in every department of literature, purchased with little regard to cost. He is believed to have possessed in all 110,000 volumes 30,000 of which he acquired at a single purchase. He had eight houses filled with books—two in London, two in the country, and one each at Paris, Brussels, Antwerp, and Ghent, besides smaller collections elsewhere. When sold, in 1834, they fetched \$285,000, a little more, it is said, than half what they cost.

AN esteemed correspondent writes: "I know a clergyman who boasts that he never sees or reads a Church paper." Be thankful, dear friend, that it is not your misfortune to "sit under his ministry!" A church might almost as well be sat down on by an elephant, as to have a pastor who does not keep himself posted as to the current life and work of the Church. The "old things" he may bring out of his treasury, but not the "new," for out of nothing nothing can be made. He certainly must lack the life and enthusiasm, which by the wise ordinance of God in the constitution of our nature are to a certain degree contagious. For our own part, we can't understand how one can consent to live so completely excluded from the active life around him.—*Church Times.*

THE Bishop of Honolulu held an Ordination Service at St. Andrew's on Sunday last, when Dr. B. O. Barker, the head master of Iolani College, Mr. Abel Clarke of Waialua, and Mr. F. W. Merrill, late of Wailuku, were ordained deacons. The last of the series of Advent sermons on the Incarnation of Christ was preached by the Bishop, followed by remarks appropriate to the occasion. Mr. Clarke occupies the position of master of the Government school at Waialua, and Mr. Merrill has just received a similar appointment at Kaneohe. The ranks of the Anglican clergy in this island will therefore be much strengthened. In the afternoon the Bishop confirmed a number of Hawaiian boys and young men.—*Honolulu Paper.*

THE new light-house at Eddystone will be visible in clear weather for 17½ miles. It is to be 133 feet above high water. It will be in full working order by March, 1882.

IN Paris the pneumatic tube system of letter telegrams operates fifty miles of piping from six central stations, and sends about 400,000 despatches per month at an average charge of less than ten cents.

THE *Christian Index*, of Atlanta, is printed from type made out of bullets, with which the ground about that city is strewn for miles. It says: "They are still aimed at human hearts, but not to injure, but to bless; to bring not death, but life."

HOLY TRINITY CHURCH at Stratford-on-Avon, the birth-place of Shakespeare, was entered by thieves recently; the alms box was forced open, but it was empty, the Church wardens having cleared it on the previous evening. Nothing was missed from the Church.

THE first Christian Church which the Chinese ever built for and by themselves was in Honolulu, one of the islands of the sea, which had itself been converted to Christianity, and where many Chinese had been employed as coolies. One of the latter subscribed \$500 for the erection of the Church.

THERE were three services at the Anglican Cathedral, St. Andrew's, Diocese of Honolulu, on Christmas day,—and early Communion and the usual matins, and evensong with a Communion after the former. The anthems sung had been specially composed by Mr. Wray Taylor to suit the occasion and the voices of the choristers, many of whom are Hawaiians, scholars at Iolani College. The sermon in the morning was by the Bishop of Honolulu, and that in the evening by the Rev. B. O. Barker, one of the deacons ordained on the previous Sunday. The church was beautifully decorated. The decoration of the screen was as usual, the work of native Hawaiian fingers, being designed by Her Majesty Queen Emma, who supplied the flowers and greenery. The altar font and body of the church were taken care of by the ladies of the English-speaking congregation.

A DISPLAY OF UNITY.

A contemporary, who is very anxious for a "display of unity," says: "It is not organic unity the Church of Christ needs; it is visible unity." But when it explains what it means by "visible unity" it is plain enough that it does not desire unity at all but a mere pretense of that which does not exist. We are informed that "A few weeks ago, forty-seven ministers in Toronto, of different denominations, made a general exchange of pulpits. That was a display of unity." A display, certainly; but that was all that it was. It was not the thing itself. Forty-seven ministers in Toronto, or forty-seven thousand in our own country, might make a general "exchange of pulpits" to-morrow, and Christianity would not be one whit the nearer unity on that account. Suppose that in any city or town there should be a general "exchange of pulpits. What would it amount to? Simply this: The Baptist preacher had preached in the Methodist church to the Methodist people, and the Methodist preacher in the Baptist church to the Baptists, and the Presbyterian to the Congregationalists. The next day, however, the Baptist is just as much a Baptist, and the Presbyterian just as much a Presbyterian, and the lines between them all just as real, and the rivalry just as sharp as ever. It is a "display of unity" and that is all.

It is the idlest talk in the world to say that an "exchange of pulpits" makes unity. The truth is, Christianity is divided, and not simply as to order, but as to faith as well. From a human standpoint, it seems hopelessly divided. Nothing is gained by shutting our eyes to the fact. A "display of unity" does not make unity, unfortunately. It is crying "peace, peace, where there is no peace." It is the solemn asseveration of a falsehood. But the *Independent* is very anxious for such a "display of unity." Let there be this general "exchange of pulpits," and "then if there be those who refuse to take part in such Christian fellowship, let it be seen who are the schismatics. Schism is a sin, according to the Scriptures, and that sin lies at the door of any body of so-called Christians that refuse," etc.

Of course, schism is a sin according to the Scriptures, but, from the Congregational standpoint, heresy is impossible and schism is impossible. There can be no such thing as heresy where there is no "one faith," nor can there be such a thing as schism if there be no "one body."—*Living Church.*

THE custom of eating figs on the sixth Sunday in Lent, which has long been common in Hertfordshire, Eng., was very generally observed this year. The name of Palm-Sunday has been superseded in that country, and Fig-Sunday has taken its place.

AT Crayford, in Kent, England, at forty feet beneath the surface, flint flakes in large numbers have been found. They were mingled with flint clippings, and it is thought to be one of the sites where primeval man manufactured his rude implements, where a rigorous climate was the rule, and extinct pleistocene mammals abounded.

FOREIGN MISSIONS.

BURMAH.

DIocese OF RANGOON.—VIII.

IN our last paper we related the establishment of the S. P. G. Missions in the Provinces under British protection. In 1860 Mr. Marks' attention was directed towards Independent Burmah, where a capricious monarch reigned in all the pomp and luxury of Oriental despotism. We give his own account of his first visit to the late King, and of his subsequent efforts:—

"At this time (1868) I received several letters from Captain Sladen, the British Political Agent at the Court of the King of Burmah, telling me of conversations which his Majesty had had with him on the subject of Christianity, and his (Capt. S.) belief that a Mission of our Church in Mandalay would effect much good. One of these letters I forwarded to the Bishop, who directed me to proceed to Mandalay with the twofold purpose of ministering to the English residents and endeavouring to pave the way for a Church Mission. Accordingly I left on the 28th of August, accompanied by six of my best first-class boys from Rangoon, and reached the capital city of Mandalay on the 8th of October, where we were most hospitably received by Captain Sladen, who had but recently returned from his expedition. On the following day the Kulla Woon came to tell me that the King had been very impatient about my coming; was very glad to hear of my arrival, and would appoint an early day for an audience. On Saturday I went out to see the city. It is large and well laid out, the streets wide and at right angles, but the houses mean and irregular. There are in Mandalay more than 20,000 yellow-robed Buddhist priests, &c. On Sunday we had English service at the Residency, and on Monday, October 11, I went to the palace (which seems to occupy about one-eighth of the city, and is itself fortified by a stockade all round) with Capt. Sladen and the Kulla Woon. On reaching the steps we all had to take off our shoes, and then walk a considerable distance to the apartment in the garden where the King was receiving. We entered the room, in which were very many of the Burmese high officials and ministers seated on the floor. We too seated, or rather, squatted ourselves down. In a few minutes the King came in attended by a little boy, one of his sons. The King is a tall, stout, thoroughly Burmese-looking man, about fifty-five years of age. He had on only one garment, the pulso or beautiful silk cloth covering from his waist to his feet. He reclined on a velvet carpet, near which the little prince placed the golden betel-box and water-cup, and then reverentially retired. As the King entered every Burman bowed his head to the ground and kept it there. His majesty, according to his usual custom, took up a pair of binocular glasses, and had a good stare at us. He then asked if I was the English hpoongyee? when did I arrive? how old was I? &c., &c. He then asked me what requests I had to make to him, assuring me that all were granted before I spoke. I said that I had four requests to make:—1. Permission to labour as a Missionary in Mandalay. 2. To build a church for Christian worship according to the use of the Church of England. 3. To get a piece of land for a cemetery. 4. To build, with his majesty's help, a Christian school for Burmese boys. With regard to the first, the King said very courteously that he welcomed me to the royal city: that he had impatiently awaited my arrival, &c., &c. I was to choose, with Captain Sladen's advice, a piece of land for a cemetery. That with regard to the church and school his majesty would *build them entirely at his own cost.* I told him that the Bishop of Calcutta had most liberally offered £100 toward the church. The King replied, 'It is unnecessary, I will do all myself.' He directed me to prepare the plans, adding that the school was to be built for 3,000 boys. The King said that it was his wish to place some of his own sons under our care, and he sent for nine of

the young princes, fine intelligent-looking lads of about ten years of age, and formally handed them over to me. He handed me a hundred gold pieces worth \$250 to buy books, &c., for the school. We were then conducted to another apartment, where a sumptuous breakfast was served to us in English style. My boys and I sat down to table, the Burman attendants wondering to see our lads freely using knives and forks instead of the orthodox fingers in eating. Suddenly my boys all slipped off their chairs on to the ground, and when I looked up to see the cause I found that one of the elder princes, a lad of about seventeen, had entered, having been deputed by his father to see that all was right."

Before Mr. Marks left Mandalay, he was allowed formally to set apart a burial-ground for members of the English Church. In July, 1869, the Rev. John Trew offered himself for the Burmese Mission and was accepted by the S. P. G., and in September the foundation-stone of Christ Church was laid in the Burmese capital. The school was opened and the King's sons attended "daily with all the pomp required by royal etiquette in Burmah. They came with about forty followers who bore their golden umbrellas (each prince having two held over him) gold water-cup, shoes, books. The rest of the pupils crouched down before them, but they were most obedient and diligent and not at all affected by the homage paid to their rank."

In 1871 encouraging accounts were received from the Rev. J. E. Marks, who wrote: "From the king, from the princes and ministers of State we have received every assistance. They have treated me with great kindness and consideration.....The Mission work has been carried on as usual by discussion, by the distributing of Bibles and other books and tracts and by our schools. By the kindness of the Burmah Bible and Tract Society I have been able to place a copy of the Holy Bible, in Burmese, in nearly every large monastery in Mandalay. The school has been our main work. Every year I stay in Burmah makes me more hopeful of the result of our school work. I do believe that from our schools must arise not only our most hopeful converts, but also our well-trained teachers, catechists and native clergy. The Burmah Bible and Tract Society, of which my good colleagues Trew and Warren are members, furnished me with a very large supply of books and tracts in Burmese. I have distributed them from time to time, but within the last week or so our compound has been thronged with people going to see the gold-covered and jeweled umbrella or Htee, which at enormous cost has been prepared here, and is now going down to Rangoon, where it is to crown the Shway Dagon Pagoda. The Htee has cost, I believe, about £25,000. As soon as it became known that I had tracts to distribute, I was literally besieged for them. All day long people came, and in such numbers that I was obliged to take measures to prevent accidents. Yesterday, Sunday, afternoon my supply began to show signs of exhaustion. A little tract called 'Justice and Mercy Reconciled,' an allegorical account of the way in which God saves us, has been in great demand, and I was reduced to a single copy. So I made all applicants (about 300) sit down under our covered ways, and read it aloud to them, speaking afterwards a few words on the subject, for there were many coming and going. I then gave the tract to a venerable old man, who had been an earnest listener. To-day I gave away my last tract, and hundreds of applicants have been sent away empty. I would not overrate the importance of this distribution. Still I cannot but thank God and take courage when I reflect that in Mandalay I am permitted, without check or hindrance, to distribute to thousands Christian tracts and books; and that I find thousands glad and anxious to receive them. May He who has promised His blessing to those who sow beside all waters, graciously own and prosper this work."

In October, 1872, Christ Church at Mandalay was completed. The font, which had been given by Queen Victoria, was placed on a slab of white marble specially ordered by the King, and on July 5th, 1873, it was consecrated by the Bishop of Calcutta, who had an audience with the King, and thanked him cordially for the munificent gift of church, schools and clergy-house.

From this time to the death of the King the good work progressed. It is true that when Mr. Marks refused to become the despot's tool for political purposes he was desired to leave the capital, but as this was a personal affair the Rev. J. A. Colbeck proceeded immediately to Mandalay and carried on the missionary work, while Mr. Marks returned to Rangoon to assist in St. John's College which had been founded in that city in 1875.

The consecration of a Bishop for Burmah, and the trials of the Mission on the accession of the new King, will form the subject of our next paper.