

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 24, 1881.

One Dollar a Year.

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EDITORS.

It is estimated that a half a million head of cattle perished during the recent inclement weather in the Western States.

The *Christian World* regrets to hear that the mental health of Dr. Cumming, once a well known Protestant controversialist and writer on prophecy, is such that "while physically well, is practically dead to the world."

The Geological Society of London held its annual meeting on the 17th of February, and awarded the Lyell Medal, founded by the late Sir Charles Lyell as a reward for important geological discoveries, to Principal Dawson, of Montreal.

At a meeting of the Standing Committee of the Diocese of Minnesota, held on February 24th, 1881, Jonas E. Higgins, for five years a minister of the Congregationalist communion, and a graduate of Oberlin Theological Seminary, Ohio, was recommended as a candidate for Holy Orders.

There are, it is said, at least twenty-eight different religious organizations engaged in missionary operations in India. What a spectacle it is of a divided Christendom, and what ideas of Christian unity it presents to the heathen! These missions are sustained at a cost of some \$5,000,000 annually, and what a mockery of economy is it! How true is it that schism is the bane of the Church, and of the world also!

The Bishop of Adelaide, Dr. Augustus Short, has been ordered by his medical attendant to relinquish all business. Dean Russell is administering the Diocese. Bishop Short was consecrated in 1847, and is 78 years of age. We learn, also, by late advices, that Dr. Barker, Bishop of Sydney and the Metropolitan, has had an attack of paralysis, but is recovering slowly. Prayers had been offered for him in all the Churches.

"BISHOP" TOKE, a Reformed Episcopal Bishop, so called in England, has seceded and formed the fourth sect of Reformed Episcopalians. There is now the American branch; then the secession under Gregg in England; then another secession under Sugden, and now another one under Toke, all "excommunicating" each other. This is the body that was going to do a "great work." It is sad to see such evidences of a worldly and unchristian spirit among them.

It is stated to be Mr. Fawcett's intention to propose a parcel post at uniform rates, regardless of distance. The charge up to 2 lbs. is likely to be 6d., between 2 lbs. and 4 lbs. 1s., the payment in each case being made by stamps. The railway companies will carry and the Post Office will collect and deliver, and the receipts will be divided equally—one-half to the Post Office, and the other half to the carrying companies. The system will also be extended to foreign countries.—*Colonies and India.*

The President, The Archbishop of Canterbury, stated the other day in Convocation, "I am requested by a well-known member of the Church of England, Mr. Parker, of Oxford, to call your lordships attention to a matter which he thinks is one of considerable importance. The matter has reference to the appropriation of pews in parish churches, and not only to their appropriation at the beginning of the service, but to the system of continuing to keep the pews shut and not given up to the use of the public after the service has commenced. I believe the attention of most of your lordships has from time to time been directed to this subject, and that your lordships are quite ready to take whatever steps it is in your power to take in order to ensure the parish churches being made as really available for access on the part of all parishioners as possible."

In his lecture upon the obelisk recently brought to New York, Commandant Goringe puts the exodus of the children of Israel in the reign of Rameses II. This Pharaoh would seem to have been Sesostrius, of Assyrian blood, who had conquered and driven out the Hyksos, or shepherd kings of Egypt. He lived about B. C. 1706, but many place the exodus a hundred years or more later.

The Right Reverend the Lord Bishop of Honolulu proposes to leave the island by the February mail steamer to pay a visit to England. In making this trip Bishop Willis has two objects specially in view, as to which we are sure all Christians of whatever creed will wish him Godspeed. The Bishop has in hand a new edition of the Book of Common Prayer in the Hawaiian language, the original translation of which made by His late Majesty Kamehameha IV., has been very carefully revised. He has also the intention to appeal to the liberal churchmen of his native country to assist him with funds towards the erection of the Cathedral there, a work also initiated by Kamehameha IV., and for which a large portion of the stonework is already lying ready for the use in the Cathedral Close. Bishop Willis has our hearty good wishes. We shall be glad to bid him a hearty welcome back, and hope before the end of the year to see him return with the Revised Prayer Book in his hand, and a long subscription list to the Cathedral Fund as an example for any here who may need it.—*The Pacific Commercial Advertiser.*

On Sexagesima Sunday, the Rev. W. A. Leonard preached his farewell sermon as Rector of the Church of the Redeemer, Brooklyn, N. Y. He stated that when he came to the parish, nine years ago, its income was \$2,000; now it averages \$14,000 per annum. There were 65 Sunday scholars at that time; now more than 600. The chapel and tower have been built, the Church floor tiled, a Church porch, a pulpit, lectern, chancel chairs, credence, and much decoration added. The Industrial School numbers 200; the Boys' Mission, 40; the Mothers' Meeting, 40. There are in active operation in the parish, a Chancel Committee, Benevolent Association, League Guild, Chapel Choir, and Brotherhood. A Day Nursery, and a Free Library and Reading Room, have lately been put in working order. St. Augustine's Colored Mission in charge of a colored clergyman, is also connected with the parish. There are seven young men studying for Holy Orders. The people were much affected during the Services of the day, and at the final Service of the Sunday School, a beautiful album was presented to Mr. Leonard, containing many memorials of the teachers and scholars. A metallic plate inserted in the cover bore a very perfect picture of the Church in enamel and gold, with the words inscribed below it, "How amiable are Thy tabernacles, O Lord of Hosts!"

THE JEWISH TEMPLE AND THE MODERN PARISH CHURCH.

A correspondent writes:—"Any appropriation of seats is a deliberate sitting aside of the great principle of equality before God. Imagine for a moment the Temple, at Jerusalem, either pew rented or appropriated, and the whole nation outside Jerusalem crowded in the corridors whilst the wealthy citizen occupied a square pew, excluding a goodly dozen of godly pilgrims from a distant land. And finish the picture by introducing our Blessed Lord with his whip of small cords, whose indignation became terrible at the sight of people selling in the outer courts. What would He have to say on the subject of selling the inner court itself at so much per square yard? And what the temple was to the Jewish nation, the Parish Church is, and ought to be, to the English parishioner."—*Free and Open Church.*

This late Dr. Chapin, the Universalist preacher, in his younger days was settled at Charlestown, Mass. Some of the ladies of the congregation were very desirous he should wear a gown in the pulpit, and called upon him several times upon the subject. Finally, the doctor, who did not look with favor upon the proposal, yielded to their importunities so far as to agree to wear the gown if he could be allowed to choose the material of which it was to be made. They gladly assented, and, quite to their astonishment, he said he preferred green baize. The matter was then allowed to drop.

The English correspondent of the *St. John Christian Visitor* thus writes:

"WHAT ARE THE BAPTISTS OF ENGLAND ABOUT?—Two letters have appeared in our *Freeman* and *Baptist* newspapers, from the pen of Mr. Samuel Watson, Solicitor for the Baptist Building Fund, the son and grandson of honored Baptists, the object of these letters being to raise a question, *whether immersion is the only mode of baptism?* We hold our breath and wonder what next? The editors of the *Freeman*, while expressing their dissent from the views of the writer, are willing to open their columns to the discussion of the subject. Then follows a number of letters, some from professed Baptists, who evidently are not worthy of the honored name, for they speak of baptism as an 'unpleasant ordeal!' Alas! has it come to this? 'Immersion,' remarks Mr. Watson, 'is certainly right, but sprinkling and pouring are not wrong. I would not 'substitute' the latter for the former, but I plead for dilatory Liberty! Is not the spread of theological latitudinarianism something startling? *Baptists dissenting in their denominational organs the mode of baptism!* We have not yet sufficiently recovered from surprise to write calmly on the subject. Do the words 'buried with him in baptism' admit of any discussion? If baptism is not immersion, or is anything else beside immersion, what is it? Can we be 'buried with him in pouring' or 'buried with him in sprinkling?' If it were not serious, it would be ludicrous, yet this is the matter to be discussed. Surely while Baptists are so half-hearted the question need never be asked, why Baptists do not make greater progress in England!"

THE TRUE LIGHT OF ASIA.

Mr. J. T. Perry recently delivered a lecture in Cincinnati on "The True Light of Asia," its purpose being to review the connections of ethnic tradition with the statements of Scripture, and especially to show that Mr. Edwin Arnold's "Light of Asia" was anything but a fair picture of original and pre-Christian Buddhism.

He urged that in India, until after the Christian era, neither Krishna worship nor Buddhism had attained its present form; that the original Buddhism made no pretensions to the miraculous, and that the decrees of King Asoka, the Buddhist Constantine, which have come down to us from about 250 B. C., contain no reference to any of the Christ-like legends which Mr. Arnold recounts, and, as the lecturer asserted, has decked with Christian borrowings. Furthermore, there are no existing Buddhist works whose existence in their present form can be traced back beyond the fifth or sixth century of our era, or about one thousand years after Gautama Buddha lived. Some of the proverbs ascribed to him may be genuine, and some of the anecdotes of his life have an historical basis, but the *Lavita Vistara* and other marvellous narratives which Mr. Arnold appears to have treated as primitive documents, are no more entitled to credit than is some wonder book of the thirteenth century as a picture of primitive Christianity. Buddhism underwent many changes of doc-

trine and practice. In proof of this, it was shown that Buddhist architecture was mainly post-Christian, the sect being merely local and unpretentious until the third or fourth century of our era. The contest of that period between reviving Brahminism and decaying Buddhism, which resulted in the expulsion of the latter from India proper, was then described with a portrayal of the influx of Christian ideas, which were appropriated by both the followers of Krishna and of Buddha for their respected heroes. The lecturer closed by repeating a famous passage of the *Mahabharata*, the great Indian epic, in which there is a very poetical but yet intelligible account of the importation of Christian doctrines into India by certain wise men who visited the West, and by declaring that the true light that lighteth every man, the light of Africa, Europe and America, as well as Asia, is not Buddha, Krishna, Confucius or Zoroaster, but He over whose cradle came the star of Bethlehem.

THE CONFLICT WITH THE JEWS.

PEOPLE find it hard to understand what the hubbub about the Jews, in Germany, means; for it is evidently a much more serious thing than keeping them out of hotels or leaving them out of your list of ball invitations. The people who have taken up the fight are not mere nobodies. Dr. Stoeker is well known as a famous preacher and advocate of Christian socialism. Dr. Treitschke is a Professor of History, who is probably the most popular in Germany. Deputies of high standing have come out also against the Hebrews. They accuse them of taking advantage of commercial distress; of grabbing everything, everywhere; of displaying so much extravagance and luxury, that they are a stench in the nostrils of Christian Germany; and they demand their exclusion from certain careers, and from certain public offices. It is a very singular excitement, and we have not yet seen the end of it.—*Living Church.*

Foreign Missions.

INDIA.

THE DIOCESE OF COLOMBO.—I.

The Island of Ceylon which is the seat of this Diocese, rises before us as the epitome of all that is most beautiful in Indian Scenery. Tradition loves to linger round the lofty peaks of its mountains. One of these 9,000 feet high, and commanding one of the grandest views in the world, is called Adam's Peak because as an early writer tells us "when Adam was expelled from Paradise, he was led to take refuge in Ceylon, that its balmy breezes, lofty mountains, and shores brilliant even to the edge of the sea with a luxuriant vegetation might soften the hardness of his penitence."

The Singhalese as the natives of Ceylon are called, are almost all Buddhists. In the *Church Guardian* (Jan. 8th, 15th, 1880.) will be found the life-story of Buddha and an abstract of the doctrines he taught. Of the present form of this religion in Ceylon Bishop Copleston says, "In theory it is a religion without a Creator, without an Atoner, without a Sanctifier; in practice it is a thin veil of flower-offering and rice-giving over a very real and degraded superstition of astrology and devil worship." Among these heathen the first Christian missionaries were the Portuguese in the 16th century. They laboured zealously if not wisely, for the spread of Christianity, and are supposed to have made about 350,000 converts. The Dutch held the island from 1620 to 1796. When converts were almost as numerous. When Ceylon became a British possession in 1815 it was attached to the See of Calcutta. It was visited occasionally by the Bishop of Australia and our two leading missionary societies established stations in it. At length in 1845 it was made a separate See under Bishop

Chapman who found when he arrived "a miserably insufficient number of Churches and clergy." To supply the latter want, Bishop Chapman founded the College of St. Thomas about two miles from Colombo. This establishment and its collegiate school has been most successful. "The school has 250 boys, with a staff of nine masters. Religious instruction is given to each class daily—in the four higher classes by the clergy. The Cathedral is also the College Chapel and a Parish Church. Here Morning and Evening Prayers are sung daily. It is interesting to watch the work done by St. Thomas' College. The Bishop recently saw instances of what it has done for a generation now in middle life when, on visitation, he spent several days in the populous town of Matara. Here he met with many good Singhalese laymen who had been educated in that College. Several of these are headmen who are doing their best to support and extend the Church of Christ. Nor is it only here that the benefit of Bishop Chapman's work in founding St. Thomas' College are felt; its influence extends throughout the island. Old pupils of the College have their sons there now, who will, it is hoped, in their generation, be also good servants of Christ; and of one district after another in which earnest Church work is carried on we learn that the Missionary was formerly Divinity Student in the College of St. Thomas. Report of the S. P. G., 1876). Year after year this institution continues to send forth highly educated native clergy. To one of these clergy Sir Samuel Baker, in a speech at the Alexandra Hall, gave the following testimony: "Some years ago I was engaged in the formation of a settlement upon the mountains of Ceylon and took out a number of English emigrants. That settlement has now become a fashionable Sanatorium. Now it occurred to me and to other residents that, as we had got a population together, the next thing should be to build a church; so we subscribed amongst ourselves—our efforts were seconded by the Government—and we built a beautiful little church. Then came the difficulty. Where were we to get a clergyman? At last we had recourse to the *Society for the Propagation of the Gospel*, and we heard, with great joy, that a clergyman was appointed. But what was our horror when we were told that the clergyman was a man of colour. On this clergyman's arrival we went to church in the worst of humours, and felt inclined to quarrel even with the Church service. But when we saw that coloured clergyman in a surplice, and when he began to speak, our feelings changed, and I must say that I never attended a better conducted service. The sermon, too, was admirable. The clergyman was a native of Ceylon who had been educated by the Society at St. Thomas' College."

Good Bishop Chapman laboured in the diocese of Colombo for 17 years. The following tribute to this earnest work is too true to be omitted:—"If I am asked, what do we owe him? I am at a loss to reply, because it is not easy to say what we do not as a diocese owe to him. All the organisation of the Diocese of Colombo fell to him. We do not easily estimate the difficulties of its foundation. If the diocese has waked for thirty-five years without any serious difficulty arising from its rather complicated relations to the State, if in the tenure of property we have enjoyed the free control of our own, while receiving like other Christian bodies, occasional grants from the State, we owe these things in no small degree to the wisdom of the first Diocesan. Church building was a sure and difficult task in Ceylon when Bishop Chapman planned and completed this beautiful Cathedral, and St. Thomas' College and Collegiate School is a contribution to the Cause of education such as has not been surpassed by any other single effort in the history of the Colony."—(*Bishop Copleston's sermon in Colombo, Nov. 26th.*)