

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. 3.—No. 5.

THURSDAY, MAY 12, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

THE University of Cambridge has decided, by a vote of 398 to 32, to admit women to its honor examinations, on equal terms.

At the coming Church Congress at Newcastle-on-Tyne, England, the advantages or disadvantages of Establishment, the Revised New Testament, the limits of Ritual, and the duty of the Church with respect to the opium trade in China, are to be debated.

ACCORDING to accounts from Cochin China, the French are gradually completing preparations for the annexation of Tonquin, and the junction of Tonquin with the French colony of Cochin China is thought likely to be an accomplished fact before the end of the present year.

THERE was great rejoicing in Tessin last week over the completion of the Monte Cenero Tunnel, on the St. Gothard line. All the tunnels on the south side of the Alps are now bored, and the placing of Tessin in direct railway communication with the rest of Switzerland is only a question of a few months.

A SOCIETY journal mentions that Lady Roseberry's infant has been baptized and admitted publicly in the little parish church at Epsom into the Church of England. This is probably the first instance on record of a Jewish mother giving up her child to the Gentiles. Mr. Gladstone is himself the god-father of the infant.

A GREAT discussion has arisen among the Presbyterians in Washington, (D. C.), Presbytery over the act of the Rev. M. Ramsdell in marrying a Roman Catholic wife. The Baltimore Presbyterian implies that such a thing is calculated to impair a minister's usefulness, but it does not give legitimate ground for expelling him from the Presbytery.

At a special service recently held in the parish of Tibenham, Norfolk, the preacher was Rev. Samuel Smith, Rector of Beccles, a gentleman who, until the last three or four years, was superintendent minister of the Wymondham Circuit of the Primitive Methodists, and in that position was accustomed to preach in the parish in which he has now officiated as a Clergyman.

THE cry is—still they come. Some time ago the Rev. W. Preston, of Runcorn, answered through the paper the assertion of a certain Nonconformist minister who was lecturing for the Liberation Society against Church and State. The result has been that the lecturer was brought to consider both sides of the question; and he has now written to Mr. Preston, stating that his views on Church matters are completely changed, and asking him how he may obtain ordination in the old Church of England.—*The National Church.*

THE Bishop of Tasmania held a Confirmation on the 4th inst., at All Souls' (Hook Memorial) Church, Leeds. Nearly two hundred candidates were presented, a large proportion of whom were adult converts from Dissenting sects. The whole ceremony was most impressive, and the immense congregation exceedingly reverent. His Lordship, in his preparatory exhortation, dwelt strongly on the supernatural meaning of Confirmation. The laying on of hands took place at the chancel gate, each candidate being confirmed separately. One pleasing feature was the number of married couples who knelt together to receive the solemn ordinance. The Bishop subsequently delivered a most touching and eloquent address to the candidates; and after Evensong, the Dean of Hobart Town, who had acted as his father's chaplain at the Confirmation, preached to a large congregation on the same subject.

BRUGSCH PASHA, the German Egyptologist, reports the discovery, from directions given by the late Mariette Bey just before his death, of two pyramids. They are described as the earliest examples of royal tombs of the period of the old empire, adorned with hieroglyphics, which not only gives the names of the kings who are buried there, but which also set forth for the first time a long series of religious texts, like the "Book of the Dead" of subsequent epochs. They also mention the star "Sothis" (Sirius), the planet Venus, and thus prove a certain astronomical knowledge as long ago as the sixth dynasty. It is stated that—"The numerous inscriptions cut in the stone and painted green are of the highest importance. They give an exact idea of the theological notions which obtained at this remote period, and at the same time threw new light on the dictionary, grammar and syntax, and generally on the language and writing of the most ancient known date of Pharaonic Egypt."

THE Swiss *Katholik* lately contained an account of the accession of a whole village congregation to the Dutch Old Catholic Church. The village in question is Bahholt, in the Limburg province, and it has obtained a pastor, after a consultation with Bishop Keinkens, in the person of a Bohemian priest, who has been long seeking employment in a reformed congregation.

On the second Sunday in Lent the Bishop of Barbados held an ordination, at which there was one candidate for the Priesthood, the Rev. H. A. Todd, a man of colour, ordained deacon in Tobago seven years ago. At 7 a. m. the Bishop, accompanied by the Rev. J. N. Durant, a black clergyman, hearing his pastoral staff, and acting as his chaplain, the Rev. T. Clark, M.A., acting as deputy-Archdeacon, the Rev. S. Thorne, A.R.C., another black presbyter, and the Rev. E. A. Cutting, B.A., a lightly coloured deacon, with the choir, entered the cathedral, singing processionally the hymn "Disposer Supreme." After the candidate had been presented the Bishop retired to his throne, and with the choir (entirely black and coloured men and boys) sang the Litany. He then was celebrant, assisted by his two coloured priests as Epistoler and Gospeller, and, after the Gospel, admitted the negro deacon to the sacred order of the priesthood. There was a large and devout congregation, about a hundred of whom communicated. The Communion Service was Ouseley in C, which was almost faultlessly rendered, without any accompaniment, by the coloured choir. It was remarked that the Bishop and deputy-Archdeacon were the only white faces among the officiants, and that such a phenomenon twenty years ago would have been an impossibility in Barbados.

A RELIGIOUS CANVASS,

SHOWING THE DRIFF OF STUDENTS AT HARVARD UNIVERSITY.

THE long enduring supremacy of Unitarianism at Harvard seems to be on the decline, if present indications mean as much as they appear to. A recently taken religious canvass of the college, law and scientific schools, the full result of which appeared in a recent *Echo*, shows that among the students, at least, Unitarians are in a minority, while the Episcopalians have a plurality in every class in which the canvass was taken. The totals and percentages given by the *Echo* are as follows:

| TOTAL NUMBER SEEN, 1000. | |
|--------------------------|------|
| Agnostics | 27 |
| Atheists | 12 |
| Baptists | 43 |
| Campbellites | 1 |
| Christians | 2 |
| Chinese | 1 |
| Dutch Reformers | 2 |
| Episcopalians | 288 |
| Hebrews | 10 |
| Lutherans | 2 |
| Methodists | 16 |
| Non-Sectarians | 97 |
| Ortho. Cong. | 176 |
| Presbyterians | 30 |
| Quakers | 2 |
| Roman Catholics | 34 |
| Spiritualists | 1 |
| Swedenborgians | 20 |
| Unitarians | 225 |
| Universalists | 18 |
| Unascertained | 2 |
| Per cent. | |
| Episcopalians | 28.8 |
| Unitarians | 22.5 |
| Ortho. Cong. | 17.6 |
| Baptists | 4.3 |
| Roman Catholics | 3.4 |
| Presbyterians | 3 |
| Swedenborgians | 2 |
| Methodists | 1.6 |

Agnostics, atheists and non-sectarians together make only 13 per cent., while of Trinitarians there are over 60 per cent.

A second indication of the progress of the influence of the Episcopal Church among the students is given by a petition signed by about 100 of the members of the St. Paul's Society, asking leave of the corporation to erect at once a stone building for their own use, designs for which have been prepared by Richardson, the architect of Trinity Church, and Van Brunt, who designed Memorial Hall. A third and more emphatic proof of the recognized strength of this Church is, however, given by the corporation of the college itself, which has tendered the chair so soon to be vacated by Dr. Peabody to the Rev. Phillips Brooks. The latter has not as yet given his answer to this offer, but should he accept, the proof of Harvard's non-sectarianism would be a great gain for the college in the eyes of Trinitarians.—*Boston Herald of April 5.*

THE march of the new civilization goes on in Japan. The country has already 4,377 post offices, and the length of the mail routes in operation is 42,291 miles.

THE Rev. F. S. Swindell, ordained at the last Norwich ordination, is a son of Mr. Swindell, retired superintendent-minister among the Primitive Methodists. Mr. Goodall, Congregational Minister at Lowestoft, has recently resigned his charge, and is studying for orders in the Church of England.

THE cable ship *Faraday* has made good progress paying in at the Siemens telegraph works at Charlton the first section of the new duplicated Atlantic cable to be laid between Newfoundland and the Cornish coast. The cable is being manufactured at the rate of 50 miles a day, 1,800 men and boys being employed on it.

"WE congratulate the *Church Guardian* of Halifax on its entrance upon a third year of usefulness. It appears in a new dress, and is otherwise improved. The *Guardian* is always most welcome to our table: it is edited with ability, and its enterprise is manifest in its well-filled columns of news."—*Kalendar of Western New York.*

Many thanks. We appreciate your kind words.

A METHODIST BISHOP AGAINST REVIVALS.

Bishop Foster, of Boston, who presided over the Northern New York Conference of the Methodist Episcopal Church, which recently met in Oswego, N. Y., gave old-style Methodism a galvanic shock in his address to the candidates for admission to the conference. The Methodist revival is an institution as old as the Methodist Church, but Bishop Foster admonished the candidates "that continued growth is better than an avalanche of revivals." He also declared that "Getting up revivals is an odious phrase amongst us, and a disgusting fact." He declared himself tired of Christians who have to be coaxed, and said while emotion is a touching thing, "to see a man snivel and cry in foolishness." In respect of preaching, he said people will go anywhere where they can get thought, and a man who has nothing to say must not expect to have congregations.

FOREIGN MISSIONS.

BURMAH.

DIocese of Rangoon.—IV.

The Missions of the Church of England in Burmah are of very recent date, but they have been extended widely, and are at least as full of promise as any missions of the same age in any part of the globe. It was not until 1857 that the Rev. C. P. Parish laid the foundation of a mission at Moulmein. He was at that time one of the chaplains of the British troops stationed in the city. Thirty years before this date, however, the following curious incident had occurred. We give it as narrated by Dr. Boardman, one of the Baptist Missionaries, of whom mention was made in a former paper:—

"I have lately been visited by a company of Karens, in whose welfare, I trust, you will feel an interest. One of the visitors was a chief, and one a pretended sorcerer. The countenance and air of the former, a young man, bespoke something noble. The sorcerer was also a superior man. A stranger had visited his village, and given him a book which he bade him worship. The thought that he had been so much distinguished, raised him, in his own estimation, to a superior order of beings. To know the contents of this book had been for years the Karen's highest aim. He had persuaded several of his countrymen to join him in the new religion, and pay superior worship to the volume. It was placed in a basket of reeds, wrapped in several successive folds of muslin. A teacher will come who will explain to us this book," was their firm belief. I desired them to go and bring me this precious deposit. After a journey of three days, the sorcerer, with his train, reached my house, bringing the basket of reeds with its venerated contents. They all stood around me. I felt that it was a critical moment. Expectation was raised to the highest pitch; they had previously engaged that they should consider my decision as final. A most profound silence prevailed throughout the hall. The sorcerer uncovered the basket, unwrapped the adored contents, and creeping forward presented to me an old, tattered, worn-out volume. It was no other than the *Book of Common Prayer*, printed at Oxford. 'It is a good

book,' said I, 'it teaches that there is a God in Heaven Whom alone you should worship. You have been ignorantly worshipping this book.' Every Karen countenance was lighted up with smiles of joy. I took the book, and read some passages, gave a brief explanation of them, and then engaged in prayer. They remained many days, listened to our instructions, attended our worship, and on departing, they said, 'We will no longer worship any but the true God and His Son Jesus Christ.' During their stay, they expressed a strong desire to receive a written language and books; they said that all the Karens would then learn to read, and would come to the knowledge of God."

The first missionary efforts of the S. P. G. were educational, as the Burmese are very eager in this direction. General Fytche, who was for four years British Commissioner in the country, says: "No village is without a school, and you can scarcely find a Burman who cannot read, write, and count. The heathen monasteries are entirely devoted to education. The priests are the schoolmasters of the people." This being the case, the Rev. A. Shears established a school in Moulmein in 1859, thus offering the natives the advantages of education by a European. It was soon thronged. The people showed their appreciation of the privileges offered them, although Mr. Shears distinctly laid down the principles on which the school would be conducted. Children were to be admitted only on the clear understanding that they were to be instructed in Christianity, and the consent of the parents and guardians was first to be explicitly given in writing. He also insisted on the regular attendance of the children allowed to join the school, and upon a small monthly payment for each child. The next year he was joined by Mr. Marks, whose power of teaching and of winning the love and affection of his pupils had already been proved in the East of London. Under this joint superintendence the school at Moulmein made rapid progress, and when Bishop Cotton visited Burmah in 1861, three hundred pupils were presented to him for examination. The Bishop wrote the following report to the Society:—"At 11 a. m. I took the chair at the annual examination of the Mission School. The sight was very interesting and encouraging, and the answers given were remarkably good. The boys were examined in Scripture, geography, English and Burmese reading, and arithmetic; they also showed their English writing, and sang in very correct time and tune. I can truly say I have never seen in India a more promising school, or one containing better elements of success. About 40 of the boys board in Mr. Marks' house, where the arrangements for their comfort, their neatness, and the formation of good habits are excellent."

As the school in Moulmein had been so successful, it was deemed advisable to establish one in Rangoon, and Mr. Marks proceeded thither, leaving the Moulmein school in charge of the Rev. H. B. Nicholls, a Canadian clergyman, who, after working assiduously and successfully in the Diocese of Fredericton, New Brunswick, felt constrained on reading of Mr. Marks' almost single-handed efforts in Burmah to bid farewell to his home and kindred, and to offer himself for missionary work in this distant land.

The school at Rangoon prospered. In 9 months 220 boys were received. Four pupils were soon after baptized, and the school continued full to overflowing. But "God moves in a mysterious way His purpose to fulfil," and before long occurred one of those trying dispensations which sometimes are sent to prove our faith. Sickness came upon the missionary band. Mr. Nicholls, after a few days illness, was laid in his lonely grave, and Mr. and Mrs. Marks had to return to England to recruit their shattered health. In a few months they were again at work, aided by Miss Cooke, who took charge of the girls' school. So successful was the work that when Bishop Milman visited Burmah in 1867 he was greatly surprised and pleased. The Bishop's kind and earnest manner told upon the boys, and his address made a great impression. He then proceeded to the girls' school. "A more interesting sight," wrote Mr. Marks, "I cannot conceive. The work of the girls' school is full of hope for the future. From it, more than from our boys' school, do I look for great results in the evangelization and civilization of the country. In spite of sneers and doubts, and in face of many difficulties, the S. P. G. School for Burmese girls has succeeded, and will, I am sure, hereafter bring forth fruit to the glory of God in the salvation of souls."

The Bishop consecrated Trinity Church at Rangoon and then proceeded to visit other stations. Of Mr. Marks' other labours in Burmah we will give an account in our next number.