

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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EDITORS.

SOME MSS. discovered by a Benedictine monk, Paolino Manciani, in the Abbey of Subiaco, have been declared by Roman paleographers to be unpublished compositions of St. Thomas Aquinas.

It is expected that the annual sermon in behalf of the "Churchmen's Missionary Association for Seamen of the Port of Philadelphia" will be delivered by the Very Rev. Dean Howson, of Chester cathedral, England.

THE scheme for uniting by a canal the German Ocean and the Baltic has now so far matured that Herr Dalstrom, a Hamburg engineer, has been furnished with a concession to commence the preparatory operations.

THE *Church News* (St. Louis) says: "A clergyman of considerable experience has announced recently that for every dollar sent out by his parishioners to Church periodicals two dollars came back into his parish. There is abundant opportunity for some of our clergy to try this experiment."

THE *Rock*, now the property of a limited liability company, and much subdued in tone, is shortly to have a rival in the shape of the *Anchor*, which is to appear after Easter, and have a strong Protestant basis. The same editor and staff which were employed on the *Rock* have been secured for the *Anchor*.—*Nonconformist*.

SINCE the frightful famine began in Brazil, nearly three years ago, 200,000 persons have starved to death, and 300,000 have died of pestilence. The treasury of the Brazilian government is nearly exhausted in its efforts to mitigate the distress, and the people are looking forward with despair to a fourth season of drought.

THE St. Gothard tunnel, recently completed, is the longest in the world. It took seven years and five months to make it—a rapidity of execution never paralleled. The work on the Mont Cenis tunnel preceded only half as fast. The men labored night and day in terms of eight hours each; but so trying was the task that frequent holidays were necessary.

At a recent visit of the King of Cambodia to the French Governor of Saigon, chess was played with living pieces. A space twenty yards square was marked out, surrounded by a railing and filled by bamboo sticks to form a chess-board. On the squares stood young men in distinctive costume, who shifted position according to orders, or, if captured, retired.

An appeal is now being made to Churchmen in England for means to establish a cathedral at Lahore, to which a bishop has recently been appointed. At present the services of the Church in that city are held in a Mohammedan shrine dedicated to a murdered slave girl; and it is thought that, as even Mohammedans and Hindoos are offering funds to relieve the Church of England from the scandal of worshipping in an alien temple, English Churchmen may be inclined to respond to the appeal. The Maharajah of Cashmere has offered timber for the proposed new cathedral.

THE Bishop of Manchester, at a recent ordination service, said in St. Paul's time men were content to be experts in godliness, rather than in controversy; to be religious, rather than be theological. He confessed that it was impossible for him to become interested in many questions which were agitating the church. It made no difference to him what the color or shape of a vestment was, whether the bread administered in communion was leavened or unleavened, whether the wine in the chalice was mixed or unmixed. None of these things seemed to him to concern the weightier matters of the gospel.

THE returns from England show that the elections so far have gone against the Disraeli Government, and in all probability it will be defeated. It is thought in the next Parliament that the Home Rulers will hold the balance of power.

THE golden wedding of the Primate of New Zealand and Mrs. Harper was celebrated on December the 12th at Christ Church. The day began with a thanksgiving service and celebration of Holy Communion in the chapel of Christ's College, which was conducted throughout by the Ven. Archdeacon Harper and the Rev. Walter Harper, the two sons of the Primate who are in holy orders, assisted by a small surpliced choir of boys, of whom the majority were grandsons of the Primate. The venerable Bishop gathered round him on the occasion his family—wife, children, and grandchildren—be the number of seventy-nine, out of eighty-four living, nearly all of whom were present at the service. The Offertory was for the purchase of an alms-dish for the cathedral of the diocese, as a thank-offering in memory of the day. Afterwards, at Bishop's Court, the Primate and Mrs. Harper entertained a very large number of friends from all classes, who came to offer their congratulations. Among the various presents was a very handsome silver-gilt tea-service, presented to Mrs. Harper by 300 ladies of Canterbury. Several ministers of the Presbyterians and of other denominations took the opportunity of testifying by their presence and addresses to their appreciation of the life and work of the Bishop.

THE ORIGIN OF THE PRAYER-BOOK.

THE Book of Common Prayer was originally constructed with great care, out of the ancient Service Books of the Church of England. These Service Books—in their turn—gradually grew up out of Services which had been introduced into France and England by Apostolic Missionaries. The Romish Books of Prayer were not used in France and England until several hundred years later, and never in the Church of England, and it is an error to suppose that the Church of England is indebted to the Church of Rome, either for its public prayers, or for its original formation.—*Selected*.

GIVING, AN ACT OF LOVE.

THERE is a great cry about failing resources in the Church of Christ. Doubtless the lack of commercial prosperity is chargeable with a diminution of offerings to the cause of God. But, oh, for a similar spirit to that of the Macedonian Christians, whose deep poverty abounded to the riches of their liberality. Self-denial, the resources of the Church of Christ will be fully maintained, yea, and increased. How much could the Church of God afford to give to God's cause if intoxicants were dispensed with! Possibly some £20,000,000 (twenty millions) a year! Let us not plead "poverty" in excuse of lack of adequate contributions to the cause of the Lord, while we spend this sum on things that, in most cases, might be dispensed with, not only without harm, but with positive benefit to health and strength.

Ministers have to plead hard for money for their schools and parochial organizations; and, perhaps, plead almost in vain, while large sums are lavished on unnecessary indulgences. The "Word" is made to give way while the begging appeal is made: and even Christians become angry and speak reproachfully about "so many calls," when the fault is perhaps only their own. For love's sake let the money flow more freely into the Lord's treasury. Christians have it, in abundance, notwithstanding the "hard times." As, therefore, they have freely received, so let them freely give—for love's sake.—*Selected*.

At the last meeting of the Church Missionary Society a letter was read from the Archbishop of Canterbury, informing the committee that a layman, who desired that his name should not be known, was prepared to give toward the endowment of a bishop's see in the north of China the sum of £10,000, invested in colonial government securities paying five per cent., on condition (1) that the selection of the bishop should rest with the Archbishop of Canterbury; (2) that all existing Church of England missions in the districts assigned to such see should be placed under the bishop's charge. The archbishop did not understand this proposal to have reference to Ningpo or Shanghai, but to regions further north.

On Sunday 24th March, about five hundred and sixty candidates were confirmed in the parish church of St. Mary, Nowington, by the Bishop of Rochester. They were presented to the Bishop two at a time, and receiving the laying on of hands as they knelt on the chancel step. At the conclusion of the service his lordship, speaking to the clergy in the vestry, said that the arrangements for the ceremony were "perfect," and that, judging by the behaviour of the candidates, their preparation for it by the clergy must have been all that could be desired. Remarks were also made upon the reverent conduct of the congregation, numbering, probably, not less than 1,000. Although the service lasted for three hours and a quarter, perfect decorum prevailed.

THE CHRISTIAN FAITH TO BE DETERMINED BY HISTORY.

As Christians, we are to believe something. What shall it be? Our own notions, or opinions, or prejudices? No. If Christians, we must believe the Christian Faith. Are we to weave this out of our own "inner consciousness"? Are we vainly to suppose that we shall be so infallibly guided as to the truth of the Scripture that we cannot err therein. Are we to let one man decide for us, or a hundred? Shall we abdicate reason and go against the facts of history, and humbly fall at the Pope's feet and accept whatever he may choose to say? Or, if we will not let one man decide for us, shall we let fifty or a hundred? In our opinion, there is but one safe course to pursue, and that is to listen to the testimony of history as to what the Christian Faith is, and ever has been; and thus, certainly knowing, receive it and live by it, and die by it.—*Selected*.

Foreign Missions.

INDIA.

BISHOPRIC OF CALCUTTA.—V.

"The prelate who succeeded Bishop Wilson had not only to take up the vast amount of work which that active brain had originated; the time at which he entered on his work was altogether unprecedented. The mutiny was quelled, but the country was not yet pacified; the rumblings of the strife were still to be heard in the North-West; the country had to be settled, the disaffected curbed, the conquered encouraged to subordination; the missions had to be re-established—in some instances to be built up again from the foundations, which were red with the blood of pastors and catechists who had been murdered at their posts. It was a wise choice which selected for a position of such unparalleled difficulty George Edward Lynch Cotton. He never sought the high office of Metropolitan of India; he was called to it, and so far as his own inclination went he shrank from it. On the morning of his consecration he spoke of the office that was to be entrusted to him as a "burthen," the laying down of which he could leave "cheerfully and confidently in God's hands." His intellectual powers were just those which fit a man to cope with the subtle

oriental mind, and his calmness of judgment and unvarying sense of what was equitable led him always to accord to an opponent's position a careful and painstaking consideration." (Tucker).

Bishop Cotton was consecrated on Ascension Day, 1858, and preached his last sermon in England in St. Augustine's College Chapel; in November of the same year he was installed in his Cathedral at Calcutta. His primary charge was delivered in 1859. That same year he made a visitation tour in the North-west provinces. We give the following sadly interesting extract from one of his letters: "All traces have vanished of the house (in Cawnpore) in which the massacre took place; but in a wide expanse, with a few palm trees and two European houses near, is the well into which the bodies of the murdered English, men, women and children, were cast. The mouth of the well is completely bricked up about a foot from the ground, surrounded by a wooden fence. On one side is the well-known cross put up by the men of the 32nd under Moore's auspices; on the other a plain horizontal grave-stone, with a cross carved upon it and two texts from Joel—"Spare Thy people O Lord," and "Wherefore should they say among the heathen, where is their God?" This was put up by a non-commissioned officer of the Bengal Artillery to the women and children belonging to his corps. On the upright cross, to the memory of those belonging to the 32nd, the motto is "I believe in the Resurrection of the dead." Surely these are among the most melancholy memorials in the world. I saw the barrack which was occupied till the mutineers set fire to it, and the well in which the dead were buried secretly at night by parties who stole out at the peril of their lives to perform the last rites to their comrades. In desolation it surpasses any station which we have yet seen; even the residents dislike the place as if the curse of Nana Sahib still blighted it."

Year by year as Bishop Cotton's views enlarged, his experience of his work was deepened and his energy was more and more fruitful in results. His activity was very great. Every cold season was devoted to the labour of visitation. In 1860 he was in the Punjab. In 1862, at Benares. In 1863 he started on a metropolitan visitation of Madras and Bombay. Whilst at Goa he visited Xavier's tomb, and writes: "I confess, however, that while he deserves the title of Apostle of India for his energy, self-sacrifice and piety, I consider his whole method thoroughly wrong; its results in India and Ceylon most deplorable; and that the aspect of native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed. The one bright example of a flourishing and industrious settlement of native Roman Catholics is at Bettin, near Nepal, and with it neither Xavier nor the priests of Goa had anything to do." It was on this same visitation that he wrote from Tinnovely: "We have just finished a fortnight's most interesting visitation of the Tinnovely Missions. I assure you that I have been deeply impressed with the thorough-going character of the whole business, and I entreat you never to believe any insinuations against missionary work in India, or to scruple to plead or allow to be pleaded the cause of the S. P. G. or the C. M. S." (Letter to Canon Farrar).

The affairs of the Calcutta University received from Bishop Cotton much attention. He also delighted in receiving at his residence educated Hindus for discussions on controverted subjects, theological or otherwise. But the distinguishing mark of his episcopate was the great effort which he made to place Anglo-Indian education on a sound religious basis. His plans are best described in his own words written to the S. P. G. in 1866: "I forward an address on the education of East Indians and Europeans

of the middle class, in the hope that some members of the Society may be disposed to aid the all-important object of providing schools for Christian children in this country. Their number is continually increasing with the increase of commercial enterprise and prosperity. Railways, tea and coffee plantations, canals, all bring Englishmen to the country; and as a great number of these cannot afford to send their children home, it is the duty of the Church to provide for them endowed grammar schools, as was done long ago for their ancestors in England. The vast range of the Himalayas affords opportunities of training these children in a healthy climate. The State recognizes the importance of the work by doubling from the public revenue all the sums which I can collect privately. This work has a clear connexion with missionary labour, as nothing can be as adverse to the progress of Christianity as the sight of those who profess it, growing up in ignorance and ungodliness." The Bishop finally succeeded in carrying out his design for a seminary. An institution for the education of Anglo-Indians was founded at Simla, and this school has ever since borne Bishop Cotton's name.

He was now in the eighth year of his episcopate. His statesmanlike administration had not only restored, but had also extended the missions which had once existed, and many new fields of work had been opened. But in God's mysterious Providence he was taken away from his useful labours when his great intellect was still in full vigour, and his physical strength unabated; at a time, too, when his wide experience and intimate acquaintance with the condition and requirements of the Eastern mind rendered his presence inexpressibly valuable. In August, 1866, the Bishop left Calcutta for Aissani to visit the tea-planters who were living pretty much out of religious privileges and the missions of the S. P. G. in that province. On Oct. 3, when the tour was nearly ended, and some of the party had already returned to Calcutta by train, the Bishop halted at Keoshtea and consecrated the cemetery, telling his hearers that such consecrations were "for the benefit of the living, not of the dead; that departed souls suffered no injury if their bodies were left in a desert place, or on a field of battle, or in any other way, were unable to obtain the rites of burial." When the service was over (it was Saturday evening, Oct. 6th, 1866) he hurried to the Governor's yacht, which lay at anchor in the Goria waiting for him. Before he reached the river the short tropical twilight had deepened into night. He stepped on a narrow plank which led from the shore to the vessel, a splash was heard and he was seen no more. The rapid Indian river swept him away, and all efforts to recover his body were in vain.

In closing we give an extract from a famous charge of Bishop Cotton's in Nov. 1863. Its delivery occupied four hours. The subject of the extract is the Athanasian Creed: "The errors rebuked in the Athanasian Creed result from tendencies common to the human mind everywhere, and especially prevalent in this country. It especially censures four errors—the heresy of Arius, of Sabellius, of Nestorius, of Apollinarius. Those four tendencies correspond to four forms of error which are in full activity among us here. Now, if we remember, that all these heresies sprang from tendencies which have given birth to separate religions of widely-extended influence, in the midst of which we in India are living, we may surely pause before we expunge from the records of our Church an ancient protest against the application of these tendencies to Christianity, since whenever the educated classes of this country generally embrace the Gospel there will be need of watchfulness, lest its simplicity be perverted by the revival of errors which all had their origin in Eastern philosophy."