

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, APRIL 1, 1880.

One Dollar a Year.

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EDITORS.

THREE ministers of other religious bodies have recently made application to become Candidates for Holy Orders, in the Diocese of Nebraska.

ON a recent Sunday evening a new form of service, with responsive readings, was adopted in the public worship of a Congregational church in Milwaukee, Wis.

THE first library formed in the United States was the Christ Church Theological Library of Philadelphia. It was established in 1695, and now contains about five thousand volumes.

CERTAIN students at Prague, having refused to speak German, were rebuked by the Archbishop, who told them it was the only language which would admit them to good society, and that those still refusing to use it would have to keep silence.

A ROMAN Catholic journal of Milan says, since 1870 the Protestants have built fourteen new churches in free Rome; opened many schools, asylums, meeting-rooms; given away millions of Bibles and tracts; distributed alms, and made use of various means to induce the sheep to enter their fold.

ON Monday, March 1st, the Rev. Dr. Stephen H. Tyng, rector emeritus of St. George's church N. Y. reached his eightieth birthday. He was born in Newburyport, Mass., March 1st, 1800, was ordained to the diaconate by Bishop Griswold on March 5th, 1821, and has served in the ministry fifty-nine years.

THERE are about 60,000 Mennonites in America. They have 500 meeting-houses, one-eighth being in Canada. They accept no public offices, abstain from taking the oath, never go to law, and are nearly all farmers. They have a publishing house for the West at Halstead, Kan., where they issue a fortnightly paper called *Die Heimath*.

THE *Church Review* says, "a straw often shows the way the wind blows, so it may not be uninteresting to our readers to know that one of the principal Dissenting meeting-houses in Penzance, Cornwall, being left vacant by the minister's death, no sect would take the venture, and so it is bought up by a central hall company, and fitted up for secular entertainments. Dissent seems to have seen its best days in Cornwall."

The following statistics of the Church in New York are interesting—in 1804 there were 1,332 communicants; in 1810, perhaps, 1,500. The first reported collection, in 1816, for missionary and episcopal funds, perhaps, 1,750 dollars. Communicants in 1820, 2,395; collections, perhaps, 1,600 dollars. Communicants in 1821, 2,500; collections for three objects, 3,400 dollars. Communicants in 1840, 4,000; collections for four objects, 4,300 dollars. In 1850, collections for five objects, 5,867,577 dollars. In 1860, communicants, 12,000; contributions for all objects, 300,000 dollars. In 1870 communicants, 17,000, and probably more; collections, 530,000 dollars. In 1878, communicants, perhaps, 24,000, collections, exceeding, probably, 630,000 dollars. Speaking roughly, the Church in New York doubles itself in every twenty years, but it is noticeable how much the ratio has increased since the Catholic mind made itself felt. Thus in the twenty years 1820-40, the increase was only from 2,395 to 4,500, whereas in the next twenty it was from 4,500 to 12,000. We observe with pleasure the formation of a Church League for the dissemination and defence of Church principles. At Brooklyn the increase in communicants has been even more gratifying, as the following figures show. Beginning in 1804 with 77, the increase proved thus, 1810 100, 1840 767, 1860 4,788, 1870 6,500, 1879 11,363.—*Ed.*

The legislature of South Carolina, in its recent session, passed an act prohibiting the running of cars on Sunday upon any of the railroads in that State—trains carrying the United States mail being excepted. The governor has approved of the act.

In the Via del Babuino Rome, Italy, the ground is being cleared for the foundation of the new English Church, to be erected, from the designs of Mr. Street, on the site of the late convent of Gesù Maria. The total cost will amount, it is stated, to \$75,000.

THE Right Rev. C. R. Alford, formerly Bishop of Victoria, China, has resigned the living of St. Mary, Kippington, and accepted the office of Commissary and Canon of the cathedral in the diocese of Huron. He will leave England about Whitsuntide, to be present at the diocesan synod to be held in London, Ontario, June 15th.

ADVICE TO STEBBINS.

He lives in a town where our Church is not strong and never has been. It is as amusing as it is melancholy to hear Stebbins explain why it is not. He thinks the Church is not popular; and above all things he would popularize it. He does not seem to know just what would make it popular, but he would have it "exchange pulpits with the leading denominations." Why it does not and cannot, he does not know. Indeed, Stebbins knows very little about the Church, its history or its teaching. First of all then, we would suggest to Stebbins that if he knew more about the Church he would care more for it. He knows about a good many things. He has heard all the leading actors and singers. If you speak of them he is full of interest and animation. He can tell you all about them. If he knew half as much about the Church and her teaching, he would be able to "give to every man that asketh a reason for the hope that is in him." We would suggest then to Stebbins that he inform himself as to the Church, her history and her teaching; and then we would advise above all else that he should himself honor the Church and her teaching if he would have other men do so. The truth is, he is more than half ashamed of the Church and of her ways. It would be well for him if he did not think or care so much about popularity. Generally speaking, men and women are respected in a community only where they respect themselves, and as a rule the Church is respected for the same reason. It would be well for Stebbins to know that the Church never has been popular with the world, and there is no reason to think that it ever will be. It's great Founder said, "If ye were of the world the world would love its own." What the world and the frivolous think of us is a matter of no importance one way or the other. But of those not of us there are a great many thoughtful and right minded men and women. As a rule these will respect us if we deserve respect;—will respect us when they see that we respect ourselves. If then we would commend ourselves to these, let them see that we respect our own belief, our own ways, our own observances. Then and not till then will they respect them also. But if they see that we do not respect and honour our own faith and teaching and observances, we can hardly expect that they will. "As a man thinketh so he is." If Stebbins would think differently himself, other men would think differently of him. And this which is true of him personally, is true of the faith and ways and observances which he should commend to other men by manifesting the blessed influence and power they have over him. Hoping therefore that what our advice lacks in length it makes up in point, we say to Stebbins, "think on these things."—*Living Church.*

INTELLIGENCE has reached Cambridge of the death of the Rev. Charles Yorke, whilst labouring as a missionary in Central Africa under Bishop Steere. The deceased was only twenty-four years of age. He was formerly a chorister in Trinity College choir. Bishop Steere writes that he was "the most successful of all our younger clergy."

A FIND of unusual historic interest has been made in the Forum at Rome within the last few days, in the discovery of the marble pedestal which commemorates the victory of Stilicho over Radagisus and the conclusion of the Gothic War, A. D. 405. Pisidius Romulus, the Praefectus Urbani, whose name is recorded on it, is not mentioned in any other inscription.

ON St. Chad's Day (March 2) the Dean of Lichfield preached in the cathedral on the history of the great Bishop of Mercia. The very rev. gentlemen argued that while we owed a great deal to the Italian Mission from Rome under St. Augustine for the introduction of Christianity into England, yet that a large part of England received the light of the Gospel from Lindisfarne, where St. Chad was a pupil of St. Aidan, who founded there an illustrious school. The Dean said—"You will bear in mind that he (St. Aidan) received his mission not from Rome or Canterbury. He was a missionary Bishop sent from the neighbouring Celtic Church at the request of the Northumbrian King. It is important to notice these facts as showing how very large a share the Celtic Church had in evangelising our fore-fathers. St. Aidan was a man of wonderful beauty and sweetness of character, and had great influence with the rough Saxons. He founded a school at Lindisfarne for twelve boys, of whom St. Chad was one. St. Chad was a native of Northumbria, and one of four brothers, all of them eminent for their goodness, all of them priests, two of them Bishops." The Dean then gave a graphic account of St. Chad's life and labours, and concluded by saying that when the northern waters from Lindisfarne and the southern from Canterbury mingled, not without some chafing or resistance, their union added strength to the Anglican Church, and they became the mighty river of the Anglican communion.

Foreign Missions.

INDIA.

THE BISHOPRIC OF CALCUTTA.—IV.

The long episcopate of Bishop Wilson, extended from 1832 to 1857. As the outward course of this world's history materially affects the progress of Christ's Kingdom, it would be well to glance briefly at the leading scenes of Indian history during this stirring time.

The first event is the Afghan war of 1841-42, and as we read, we seem to be foreshadowing the history of 1879, so wondrously similar are many of the incidents. There was an invasion of Afghanistan to support a supposed rightful prince—then apparent success and fancied security—then the murder of the British envoys, Sir Alexander Burnes and Sir William Macnaghten at Cabul, and then on that sad January morning of 1842 Gen. Elphinstone began his fatal retreat through the mountain passes in which 5,000 soldiers and 10,000 camp-followers perished. One Englishman (Dr. Brydon) alone survived to struggle on to Jellalabad. Then followed the defence of this city and its heroic relief by Pollock and Lawrence who led their troops bravely from Peshawar through the long gloomy gorges of the fated Khyber Pass to the gates of Jellalabad. All through the summer the war continued, till in September 1842 the British ensign once more proudly floated from the top of the Bala Hissar, the palace-citadel of Cabul, and the Great Bazaar where

Macnaghten's mangled body had been exposed to every insult was blown up and utterly destroyed.

Three years passed when in 1845 the first Sikh war broke out. This warlike nation enflamed with hatred against the "Infidel Feringis," proclaimed a holy war and crossed the Satlay into British territory. They were defeated in a great battle at Ferozshar December 1845. The victory was dearly fought. Out of 17,000 troops 2,415 had been killed or wounded.

After a year or two of peace the Sikhs again declared war. They were finally defeated at Lahore in February 1849. Their boy sovereign Dhuolop Singh was poisoned and their country annexed to British India. During after years several other Indian provinces were annexed in a peaceable manner the latest being the kingdom of Oudh in 1856.

For eight years the Earl of Dalhousie had been Gov-General. "His name, is inseparably linked with the whole history of India's progress for a quarter of a century. To him India owes the removal or the lowering of almost every remaining barrier to trade, industry, social well-being and mental growth. From the planting of trees in dry places to the building of railways, from the reforms in jail discipline to the diffusion of aids of knowledge among the people, nothing seemed too small or too great for his far-reaching powers. His genius for governing embraced a rare mastery of details, a clear conception of the work that lay before him, and a strength of will which triumphed over the drawbacks of a sickly frame, enfeebled by prolonged toil in a trying climate. In every department of state his strong hand wrought some change for the better. Both in the army and civil service individual overlooking was substituted for that of Boards. He was the first to give India a cheap uniform rate of postage. Under his zealous encouragement the country in a few years was covered with 4000 miles of telegraph wires. To him also India owes the general planning and first instalments of those 4000 miles of railway which now join Bombay to Madras, Calcutta and Lahore. He organized that improved system of State-aided Schools and colleges under which nearly a million of scholars are now taught." (History of India, L. T. Trotter.)

Such is a brief record of the civil and military events in India during this long period. We will now turn to its ecclesiastical history:

When Bishop Wilson in 1832 accepted the vacant See, he was 54 years of age. Four bishops, all younger than himself, had died within nine years. He felt deeply the weight of the enormous responsibilities he was assuming, and on the day of his consecration he writes in his diary, "Lord, I cast myself upon Thee for guidance. I am a child. I cannot speak. Be Thou to me mouth and wisdom."

Soon after his arrival in his diocese two vexed questions of great importance were presented for decision—Caste and the Law about Marriage and Divorce. As regards the latter, "his plan was, where the law was yet uncertain, to decide each case on its own merits, and to gather a body of precedents which might help to form a righteous law. A Christian man must be the husband of one wife, and that wife the first married. If the heathen wife desire to go let her go, but let the Christian live without a second wife during the lifetime of his absent partner" (Bromehead). It was during his visitation in Ceylon in 1835 that the question of Caste was referred to him. After spending many days in reasoning with its advocates, he was convinced of its real and complete opposition to the most vital principles of the Gospel. He laid down stringent rules on the subject for new converts, and for ostechumens before they were confirmed. He decided that the observance of Caste was not consistent with a Christian profession. In 1835 he was relieved of a portion

of his burden by the sub-division of his huge diocese. An Act was passed to establish the Dioceses of Madras and Bombay. The two first bishops of these new Sees were his own trusted and well-loved friends.

Dr. Currie became Bishop of Madras in 1835, and Dr. Carr Bishop of Bombay in 1837. After seven years work in the Diocese, Bishop Wilson was greatly encouraged by a wonderful awakening among the inhabitants of Krishnagur—a district in Bengal some distance from Calcutta. Villago after villago came forward pressing for baptism. He sent several clergy from Calcutta to assist the missionaries, and as soon as it was possible he went himself to assist in the good work.

The year 1846 found the Bishop in England preaching and collecting funds for his new Cathedral, which was consecrated on his return to India during the next year. He himself contributing \$80,000 towards its completion.

Dr. Wilson was the first Bishop who visited Borneo, where he had much friendly intercourse with Dr. Judson, the leader of the American Baptist Missions in that country. In 1851 he visited Borneo. He was received by Mr. Macdougall (afterwards Bishop of Tabuan, in Borneo.) He consecrated a church and held several services, returning to Singapore "exhausted and pale as ashes." One of his last public acts was the consecration of Mr. Macdougall as Bishop.

And now we approach the year 1857, that fatal year, whose history is written in blood red characters in the annals of India. The origin of the dreadful Sepoy mutiny has never yet been fully explained. Certain it is that evil-disposed men inflamed the native mind with many false rumors about an English plot against their caste and creed. Nightly meetings were held, bungalows were fired, officers were shot by their men. At Meerut (May 10th) the stern burst at length. The native regiments rose in arms while our countrymen were at church in the morning. A fearful scene of murder and pillage followed. Early the next morning (May 11) the mutinous regiments marched to Delhi. The whole city rose against the English. Men, women and children were butchered within the palace itself. When in a future number of the *Church Guardian* an account is given of the Delhi Mission, some details of this horrible massacre, in which many missionaries fell, will be related. The revolt spread like wild-fire. By the end of June not a station in Oudh except Lucknow, the capital, was left in English hands, and that city was closely besieged. Meantime Lord Canning, the Governor-General, was exerting himself to the utmost, troops assembled and marched to the scene of conflict, not in time to prevent the horrors of Cawnpore, but Delhi was retaken, and the brave Sir Henry Havelock succeeded in relieving Lucknow.

During all this time the aged prelate who was in his 80th year, never lost heart, he comforted and counselled and cheered the crowds of fugitives who thronged Calcutta. He closed his long ministrations in India by an impressive sermon, in which he declared that the present troubles were a punishment for the timid and unchristian policy of the Government and the irreligious lives of too many of the people. The sermon was published, and its effect was seen in a memorial to the Government for a general day of humiliation. But the Bishop was too ill to take part in the services. He was suffering from fever, and on Jan. 2nd, 1858, from amid the gloom and anxieties of those troubled times, he passed, his long earthly labors completed, to his rest.

One of the sons of this venerable Prelate, the Rev. Edward Wilson, is now working among our Indians in Algoma. He visited St. John and Halifax in June 1877, with two Indian boys from the Shingwauk Home.