

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 18, 1880.

One Dollar a Year.

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EDITORS.

CANON FARRAR recently delivered a sermon in Westminster Abbey on the eight hundred and fourteenth anniversary of its founding.

The *Daily Telegraph* says it is understood in Liverpool that the first Bishop of the new diocese will be Dr. Bickerstoth, the Dean of Lichfield.

Of modern Roman sculpture, London will receive a good example this spring in the Galatea of Professor Fabi-Alfani, a work which will be exhibited in the Grosvenor Gallery.

The ex-Romish priests, Rev's. D. L. Quin and F. W. Woods, of New York, have been lecturing in Baltimore. They state that last year 170,000 members had left the Church of Rome.

The University of Berlin, Germany, has this year 3,608 matriculated students, and 1,693 who have the privilege of attending its lectures, making 5,301, the largest attendance it has ever had.

The Queen has consented to allow the statue of Lord Byron, for which upwards of £3,000 was raised by public subscriptions, to stand within the railed enclosure known as Hamilton-gardens, opposite to the statue of Achilles.

Less than fifty years ago one man could not make over fourteen pins a minute; now he can make more than 1,400. Then one girl could stick on papers about 10,000 pins a day; now a fair day's work is from 80,000 to 100,000.

INDIAN CONVERTS.—Forty-eight native Christians, prepared by the Rev. Rutteji Nowryji, of the Church Missionary Society Mission at Aurungabad, in the Nizam's Territory, Central India, were confirmed by the Bishop of Madras on November 21st.

The Roman Catholic immigration into the U. States from 1820 to 1875 numbered 3,150,232. The communicants in that Church in the United States are reported at 6,500,000. As the population doubles itself in twenty-two years, it is clear that the Church suffers a loss of membership instead of a gain. This has been admitted by a leading Roman Catholic journal in New York.

The Chinese in the U. States are said to have 2,092 children of school age. Fifteen hundred of them are attending schools kept by private teachers, for which they expend from \$1 to \$5 for each scholar, and employ over thirty teachers for instruction in the English language. They pay \$250,000 in school taxes to the State of California, yet their children are not allowed to go to the public schools.

The Swiss authorities have given orders for an inquiry to be made into the condition of the workmen employed in the St. Gothard tunnel, with special reference to the alleged prevalence among them of an epidemic arising from the unfavourable conditions in which they are compelled to labour. The current of air through the tunnel since the bore was completed has necessitated the use of close instead of open lamps. The heat, however, is still great.

The Ecclesiastical Commissioners have certified to her Majesty that the annual value of the Liverpool Bishopric Endowment Fund is £3,000, and that further contributions sufficient to raise the same to £3,500, per annum within five years have been guaranteed. All the conditions, therefore, necessary to enable her Majesty to found the bishopric have now been fulfilled. The *Liverpool Courier* says the committee have decided that St. Peter's Church, Church-street, shall be used as the temporary cathedral.

A new society has just been formed for the evangelization of Paris, of which Lord Shaftesbury is President. It is going to send several missionaries into the field forthwith, whose chief object will be to disseminate the Scriptures; and to make known Scripture truth.

The Melbourne correspondent of the *Nonconformist* writes: "Bishop Moorhouse is at present the most active religious influence in Victoria. He is now going through the last of three courses of splendid lectures on important Theological subjects. Hundreds of people of all classes and creeds assemble week by week, at a quarter past four in the afternoon, to hear him lecture on the religious teaching of St. Paul. I heard him yesterday afternoon on 'The extent of Redemption,' a discourse of thirty-five minutes, clear and strong in thought and expression, and warm with feeling. These lectures are a power for good in Melbourne."

THE CENTENNIAL YEAR OF SUNDAY SCHOOLS.

I HAVE had occasion lately to look up the history of Sunday-schools, and have come across two or three points which I venture to think, would be interesting to others.

First: This year is the centennial year of the Sunday-school. As far as known, the first one was organized in a hall at No. 59 Catherine street, Gloucester, England, in 1780.

Second: The movement, in its beginning, was wholly within the Church of England, and was conducted on the primal principle of that Church and our own, that the Catechism should be the basis of all Christian training of the young. In the Church Sunday-school Magazine for August, 1877, the Rev. John Palmer states: "Mr. Raikes (widely known as the father of Sunday-schools) was a conscientious and devout Churchman, and he sought to accomplish the reformation of his proteges through the instrumentality of the services of the Church." The children attended the early morning service in Gloucester cathedral, and were frequently catechised in church. In 1786 the Bishop of Gloucester gave the movement his official sanction. "Robert Raikes (continues Mr. Palmer) did all he could to make the Sunday-school a part of the Church's system."

Third: The fame of the good Robert Raikes should not exclude the kindly memory of the Rev. Thomas Stock, who appears to be entitled to at least an equal share in the honor of having originated these beneficent institutions. Stock was, in 1780, head-master of the Cathedral Grammar School, Gloucester, Fellow of Pembroke College, Oxford, and curate of St. John's church, Gloucester. Raikes was, at that time, editor of *The Gloucester Journal*.

Stock seems to have commenced by assembling a few of the children of the poorer classes of his parish in the hall named above, and getting them to come there regularly on Sundays for instruction. He then asked the assistance of Raikes. Together they gathered ninety children and four teachers. Stock superintended the school and bore one third of the expense. Its subsequent progress appears to have been largely due to Raikes's advocacy of it in the columns of *The Gloucester Journal*.

The Rev. Edwyn S. W. Pentreath, rector of St. George's church, Moncton, New Brunswick, writes me that the relative claims of Stock and Raikes are discussed, and the whole history of the movement given, in a book called "Robert Raikes, Journalist and Philanthropist," by Alfred Gregory. London: Hodder & Stoughton. This book (which I have not seen) would doubtless throw yet further light on a most interesting topic. HENRY E. HOVER, In N. Y. Churchman's St. Barnabas's Rectory, Brooklyn, Feb. 27th. 1880.

INDIA.

THE BISHOPRIC OF CALCUTTA.—VI.

A few months after Bishop Cotton's sudden and lamented death, Dr. Milman was appointed to the vacant See. He landed in Calcutta, Feb. 1867, just ten years after the outbreak of the Great Mutiny. Those ten years had brought many changes to India, the principal political event being the suppression of the East Indian Company. This ancient Merchant Guild had been founded in Queen Elizabeth's time (1600), and had ruled India for a hundred years; but the opinion was gaining ground that it would not be advisable to renew its charter, and in 1858 the Parliament of Great Britain transferred the reins of government from the Company to the Crown. Henceforward India was to be ruled in the Queen's name by a Viceroy and Council of Fifteen.

As regards the diocese, Bishop Cotton's wise administration had produced a far higher state of organization than it had ever before attained. Much assistance in every good work was given by Lord Lawrence the Viceroy (1863-1869). He was a man of high principle, a great friend of mission-work and missionaries. In our next number we shall give a short sketch of his life by Mr. Cust (Member of Leg. Council).

It is impossible to follow Bishop Milman in his perpetual journeyings to and fro in his immense diocese. Besides repeated Visitations in India Proper, he visited Burma three times to hold confirmations and encourage the missions. He was also in the Andaman Islands. "This is a convict settlement consisting of six scattered stations, amongst which 8,000 convicts are disposed. One of these stations is on Ross Island which commands a beautiful view of the harbour and of the wooded slopes of the Andaman Hills. The aboriginal inhabitants of the island who somewhat resemble the negro type, are no longer the treacherous enemies who made life unsafe in the early days of the settlement and massacred the Europeans whose remains rest in a little cemetery on Chatham Island; they are staunch friends of British rule, and if convicts escape into the jungle, the natives nearly always bring them back. The English Church on Ross Island was consecrated by the Bishop; he preached and confirmed in it and gave an address to the soldiers. He visited a small native congregation at Port Blair, seven of whom were confirmed. The Asiatic boy's school and the jail on Viper Island were also visited" (Canon Churton). It was at Port Blair that in 1872 Lord Mayo the Viceroy who succeeded Lord Lawrence, was suddenly attacked by a convict who had been transported from the Punjab for murder. The Viceroy was standing on the pier waiting for a boat to take him to his steamer, when in the twilight the assassin sprang upon him with a sharp knife and mortally wounded him. The Earl died in half an hour.

The successive years of Bishop Milman's episcopate give us one continuous record of confirmations and ordinations, of services and sermons, of consecrations of Churches and cemeteries. He took great interest in the German Mission to the Kols and also in the Delhi Mission, where he consecrated the memorial church of St. Stephen's. A special number of Foreign Missions will be devoted to each of these subjects as the details are most interesting.

As an author, Bishop Milman's style was very remarkable. It combined great command of language, with poetical imagination and fervour of spirit. His *Love of the Atonement* is an invaluable devotional work, which has now reached a fifth edition. Time was also found for literary work. He gave a lecture on *Cultus and Culture* before the Calcutta Churchmen's Institute, and also one on the *Hereditary Ability of Raikes*. At the beginning of the tenth year of his episcopate, the Bishop started for a visitation to some of the remote stations

on the Indies. The exposure and fatigue of this journey brought on a severe illness which soon terminated fatally. We quote from Canon Churton an account of the last weeks of his life: "His journey to Peshawar was an exceptionally hard one. He stayed Sunday, 13th, at Mirzapore, where he confirmed six candidates. He then travelled direct without any pause to Pind Dadan Khan, where he arrived early on Friday. The journey was the more trying, owing to the sudden changes of heat, and cold, rain, and drought. The 14th was unusually hot and dry. The next day was cold and wet. The weather at Gujrat was wet, and the rain damped the bedding in the dooly, where the Bishop passed the night. At Pind Dadan Khan he began to feel poorly, but on the 17th he held service, preached and confirmed seven candidates, and visited the salt mines. The next day he had a tiring journey of 50 miles, chiefly in a light cart, but partly by dooly; and the same night he went on to Rawul Pindiee, and on the following day to Attock. Here he was poorly at night and apprehensive of an attack of fever. On Sunday he preached at Attock in the morning, and at Nowshera in the evening; and the next day, Feb. 20, he went on to Peshawar. The Bishop was now becoming worse, but for a week he tried to fight off the attack, and struggled, though with difficulty, through nearly all the work mapped out for him. He visited most of the hospitals and schools as usual; he held confirmations for Europeans and natives; he addressed the members of the Guild of the Holy Standard; he looked carefully into all the work of the C. M. S. Mission, and rejoiced in its progress since 1872; he attended evening services for the native Christian drummers; he was present at the open air bazaar preaching; he joined the Rev. T. Hughes and the native Christians at their early service on Sunday, Feb. 27, and preached vigorously for the Mission at the Station Church in the evening. The last thing the Bishop was able to do was to attend the prize distribution at the Mission School on Monday morning. He was then taken seriously ill, and was immediately afterwards confined to his bed with acute diarrhoea, connected with congestion of the liver, brought on by over exertion of mind and body, and hastened by the exposure and fatigue of the journey from Calcutta.

On March 8th, the first day on which he could be moved, he was taken back to Attock, and the next day to Rawul Pindiee, where the symptoms of dysentery again appeared. He continued very ill for a week, and on Wednesday, 15th, Mr. Jacob writes: We were summoned at three in the morning. It was evident that the Bishop was sinking. When we first saw him, he was delirious, and constantly wandering in Hindustani, repeating parts of a Hindustani sermon and Hindustani prayers. At seven, he revived a little, and became conscious. I knelt down, and said some prayers in the Visitation Service. The Bishop repeated the Lord's Prayer after me, and said Amen after the other prayers, gently raising his hand to cover his eyes. I had but just moved from his bedside when he was heard saying, "The creature itself also shall be delivered from this bondage of corruption into the glorious liberty of the children of God." When looking up he said "When shall I be delivered from this bondage?" "Soon," was the reply. "How soon?" said the Bishop eagerly. "Very soon" was the answer, and then he murmured gently. The glorious liberty of the children of God." After this he seemed to be wandering and chiefly in Hindustani. At nine the end was evidently approaching. I said the Commemorative Prayer and very shortly after the Bishop died so quietly, that it was difficult to say exactly when he ceased to breathe. Of the legs which we have sustained, I will only say that those who have had the privilege of knowing Bishop Milman will know that a more unselfish, humble,

single minded chief pastor can rarely if ever have been given to any branch of the Church of Christ in any generation."

OUR GERMAN LETTER.

LEIPZIG, March 17.
The debates on the question of public worship and instruction, the so-called "Cultus etat," have occupied, as we had foreseen, most of the time and attention of the Reichstag. But the conciliatory spirit which has entered the Ministry with Herr von Puttkamer was noticeable throughout the proceedings. The Centro or Romish party in the Reichstag, and particularly its leader, Herr Windhorst, a speaker of great readiness and eloquence, abstained on this occasion from reciting all their wrongs to Parliament and the nation. The altered disposition, which is apparent no less in the Vatican than on the part of the Prussian Government, seems to have exerted a softening influence upon the Opposition. Already there is a rumour of an approaching settlement of the difficulties with Rome, of a *modus vivendi*, which will result in peace. Prince Bismarck recently expressed himself to that effect to several Ambassadors at a Parliamentary dinner given by him. Words of this kind uttered by the Prince on such social occasions, when armed with the historic *incorseium*, he speaks familiarly to a confidential circle, and their way to the outer world, for which, of course, they are intended. Thus he is said to have asserted that there was no cause to fear that he would go to Canossa and do penance to Pope Leo like the German Emperor, Henry IV., (1077), before Gregory the Great, but that nevertheless it was his absolute determination to come to peace with Rome on any terms that could possibly be accepted, and thus to conciliate the Catholic subjects of his Majesty.

The Conservative party of the Reichstag and Landtag, according to their programme, which has just appeared, have determined to revise the notorious May-laws (Falk-laws), and it would be a blessing for our whole country if the contemplated changes could be carried out in the proper spirit. It is absolutely necessary, under all circumstances, that some of these arbitrary measures (such as banishment for disobedience, for instance), which were productive of the great rent, should be expunged from the laws. Now more than ever, must every faithful citizen of Germany, and more especially of Prussia, entertain the desire (and God grant its fulfillment), that our revered and aged Emperor may yet be spared to his people, and that the Chancellor of the Empire may be permitted to stand by his master to the end. There is scarcely an example in history of such unity of purpose between an exalted Ruler and so great a servant. It is certain that Bismarck must carry in his heart the word written by the Emperor on the margin of his request for dismission—"Never!" We need them both. At the present time particularly much hangs in the balance. A thorough change is about taking place in our whole political life. There is a ferment everywhere; the believing are rallying against Atheism; the national sentiment is making a way for itself in opposition to the communistic tendency of unrestrained radicalism; everywhere a struggle is going on against dangerous theories which would be carried out at the expense of the moral and social well-being of our people. It is well, in a time like this, to hear our Emperor again and again, on every occasion which presents itself, insisting upon the fact that true peace, not only of the individual, but of nations, can only be built on Christian conviction. It is well to hear what Bismarck has expressed: "He who would rob me of my Christian faith is my mortal enemy; if he could succeed in doing so he would be taking my life." Such words from the lips of great men, whose lives have been a constant struggle for their convictions, are what we need to hear in a time of terror like this.

PETER HOBBS.