

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.

The *Daily Chronicle* says the Rev. George E. Moul, son of the late vicar of Fordington, Dorset, has been offered, and it is understood will accept the bishopric of Northern China.

The Sultan has directed his second son and the second son of his predecessor to enter the ranks of a regiment of Body Guards as private. This event is without example in Turkey.

Prof. Max Müller, who has been requested by the students of Vienna University to deliver some lectures there, has informed them that he will be unable to comply with their request this year.

One of the most unassuming religious institutions of the city of Philadelphia is the French Church of St. Sauveur; but that it is doing good work is evident from the fact that, during the month of January, 34 converts, mostly from the Roman Catholic Church, have become members of it.

On the morning of Sunday, the 5th of February, a very impressive service was held in St. John's Church, Carlisle. It was the occasion of the baptism, by the Rector, Rev. W. C. Leverett, of thirty-four Indian youth, twelve girls and twenty-two boys, of all ages from ten to twenty, or more.

The London *Guardian* of a recent date has the following:—

"The Government of Canada has under consideration a proposal by Sir John Glover, Governor of Newfoundland, for making St. John's the port for the whole Dominion. The idea is to connect St. John's with the mainland by a railway across the Island and a line of ferry steamers across the Straits of Bellisle, whence a line would form a junction with the Intercolonial. By this arrangement two or three days could be saved to vessels, and the resources of Newfoundland opened up.

The *Christian Union* calls attention to the large accessions to our ministry from without, and asks for the reason; whether it is that greater liberty is wanted, or stability of doctrine, or a purer and better form of worship. The Church is ready to grow, if men would only let it; if her worst foes were not those of her own household. We are, as we ought to be, a Militant Church, but we need not therefore turn our weapons upon each other. Diverse opinions and schools there always will be; and, within certain limits, so they do not pass the bounds of loyalty to the common Mother, they are to be tolerated. It is not necessary that all members of a family should have the same lineaments, or the same color of eyes and hair, so we be assured that they have the same blood.—*Sol.*

Mr. Cynddylan Jones, a Calvinistic Methodist minister at Cardiff, has publicly vindicated the adoption of portions of the established Liturgy. The Lord's Prayer, he said, belonged to Dissenters, the "Amen" was Scriptural, and Methodists now cried out "Amen" when and wherever they liked. He proposed to collect all these "Amens" into a harmonious and unified whole. As for the Commandments, they did not imperil Nonconformity, and he hoped Nonconformity would not imperil the Commandments. In the responses, "Lord, have mercy upon us," there was no principle at stake, and the Litany belonged to all Christendom, each spot excluding that part which it did not like. Dissenters read and preached the utterances of Church divines, and why not pray their prayers? Some objected to the reading of prayers; then why read the sermon, hymns, or even the Bible? Mr. Jones added that the Prayer-book was in use at every Independent chapel.

It is especially noteworthy, that 130 of the Hebrew race have taken Holy Orders in the mother Church of England, many of them men of prominence, some having risen to the Bishopric.

There are 250,000 Jews in the United States. The Church Society for Promoting Christianity amongst the Jews (incorporated 1878) has work among them in eighteen Dioceses and two Missionary Jurisdictions.

"If we are to live after death, why don't we have some certain knowledge of it?" said a skeptic to a clergyman. "Why don't you have some knowledge of this world before you come into it?" was the caustic reply.

ROME AND RITUALISM.—The Romanists appear just now to be very angry—stirred up probably by the telling exposure of some of their claims made in Dr. Little's little book—and have been again publishing secessions which have not taken place. The *Morning Post* has been a favorite vehicle for these rumours; but the Roman correspondents of the *Standard* and *Daily Chronicle* appear to be now lending themselves to the same work of mischief. Replying to a telegram from the *Standard* correspondent, the Rev. T. Owen S. Davies, curate of St. Paul's, Brighton, writes as follows:—

"There is not the slightest truth in the statement telegraphed by your correspondent at Rome that 'the conversion of the Rev. Arthur Wagner' is at the present moment influencing the plans of the Vatican in its (supposed) attitude towards any part of the Anglican Church. Mr. Wagner has not been converted. He is still working as Vicar of St. Paul's, in loyal subordination to his Diocesan, the Bishop of Chichester. Under these circumstances the further assertion of your correspondent, that 'Mr. Wagner will shortly be invited to Rome, where he will receive some position of distinction,' is an obvious inaccuracy."—*Guardian.*

THE CHURCH AND THE METHODISTS.

An original letter from John Wesley on the relations between the Church and the Methodists has recently been published. It is dated October 10, 1778, and was written from London. In it John Wesley states that one of the first original rules of his Society was, "They that leave the Church leave us." The more awakened, he says, the original Methodists become, "the more zealously they adhere to the Church of England in every point and letter of doctrine and discipline." He also expresses very strong views on Calvinism. "Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at church. These are very frequently unevangelical, but those are anti-evangelical." John Wesley then goes on to declare his preference for a Liturgy over extemporary prayers. "I myself find more life in the Church prayers than in the formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are vulgarly called 'Gospel sermons.'" That term, he considered, had become a mere cant word. It had to him no determinate meaning. And then he pertinently adds: "Let first a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!' Surely the Methodists have not so found Christ!" We fear that if even John Wesley in the flesh propounded such wholesome teaching as this in certain quarters, he still would be held by many Wesleyans of our day not to be preaching the Gospel, for since John Wesley's time they have received quite another Gospel from that in which he delighted.—*National Church.*

ON SPURIOUS "REVIVALS."

I have had to endure the trial of watching over a darling child during her dying hours. Spasm, succeeding spasm, was the only movement indicating life, each one as it came shattering the frame which it convulsed, and thus wearing out its strength. While the spasms lasted there still was life, but I also knew that these must soon end in death. There was life, but it was dying, and the convulsions of life soon ended in the stillness of death. With still greater grief should I look on my Church, in a spasmodic state, subject to convulsions, which only indicate that her life is departing, the result of revivals got up by men. It will be a sad day for our country if the men who luxuriate in the excitement of man-made revivals shall, with their one-sided views of truth, which have ever been the germs of serious errors, their lack of spiritual discernment, and their superficial experience, become the leaders of religious thought and the conductors of religious movements. They may be successful in galvanizing, by a succession of sensational shocks, a multitude of dead, till they seem to be alive, and they may raise them from their sepulchres to take a place among the living in the house of the Lord; but far better would it be to leave the dead in the place of the dead, and to prophesy to them there till the living God Himself shall quicken them, for death will soon resume its sway. Stillness will follow temporary bustle, and the quiet will be more painful than the stir. And if there continue to be progress in the direction in which the present religious activity is moving, a negative theology will soon supplant our doctrinal system, the good old ways of worship will be forsaken for unscriptural inventions, and the tinsel of superficial religiousness take the place of genuine godliness.—*J. Kennedy, D. D.*

Foreign Missions.

INDIA.

THE BISHOPRIC OF CALCUTTA.—I.

"It can hardly be believed now with what pain and difficulty the battle was won which brought the gospel free course in India. It was asserted that its appearance as represented by a band of Missionaries, or an army of chaplains marshalled under a Bishop would be a signal for a general outbreak which would extend from Cape Comorin to the Himalayas.

"We can give the opponents very little credit for penetration, for knowledge of the real feelings of the natives, or for trust in the God of righteousness, purity and truth. At last the battle was won. Buchanan, Venn, Wilberforce and their coadjutors had managed to introduce with the new East Indian Charter of 1813 a clause in favor of Missions, of the institution of the Calcutta Bishopric, and of three Archdeacons" (*Missions of Bishops of Calcutta by Rev. W. C. Bromhead Senior Chaplain of St. John's Calcutta.*)

When this had been accomplished the first Bishop of Calcutta, Dr. Middleton was chosen, and consecrated in private, "as though the episcopate was a feeble concession made to the foolish but troublesome importunity of a few fanatics" (Tucker). Dr. Middleton was a profound scholar, a well-read divine, an experienced parish priest. He took a lively interest in those societies which the increased spiritual life of our Mother Country was bringing into existence. What a contrast his long voyage forms with the rapid journey of an Indian Bishop of the present day. The latter rushes through Europe and is installed in his Cathedral a month after he leaves England. Sixty-six years ago Bishop Middleton "fitted up the stern cabin of the 'Warren Hastings' for his five months voyage with a library of more

that a hundred works—Hebrew, Greek, Persian, Latin, French, English."

When the Bishop landed at Calcutta, there was no public reception, lest it should give offence. But the fears entertained in England proved utterly futile. The natives welcomed the Bishop as a friend and were anxious to show their good will and respect. It had been said by them before his arrival "You have a head of your army and a head of your law, and of every department but your religion" [Bromhead].

The Bishop found enough to occupy him in putting into order the existing Church machinery even if he had given no attention to work among the heathen. Scarcely a decent church was to be found. Services were held in verandahs, in riding-schools, anywhere, and there were twenty English regiments without a single chaplain to minister to them. A busy year was passed in Calcutta and its neighborhood, and in 1815, the Bishop started on a long visitation tour to Madras and Bombay, during which he also visited the Syrian Churches of Malabar. His presence in the South of India gave great encouragement to the missions and missionaries of the Society for Promoting Christian Knowledge. He confirmed many natives who had been converted from heathenism through Schwartz's means, and ordained several who had been trained as catechists by that good old man. It was at this time that Mr. Kohlhoff of Tanjore (Schwartz's successor) suggested the formation of a Missionary College. The far-seeing mind of Bishop Middleton was at once impressed with the fact that the only way to plant Christianity in a heathen land is to train up patiently but boldly a ministry from among the converts.

It was in 1818 that the project for the foundation of Bishop's College was matured. In that year the Society for the Propagation of the Gospel first resolved to extend its operations to India and granted Bishop Middleton \$25,000. To this sum, were added \$25,000 from the Christian Knowledge Society, \$35,000 from the Church Missionary Society, and \$25,000 from the Bible Society. Other contributions increased the amount to \$200,000. Governor-General Hastings made a grant of land which was cleared from a jungle or teak plantation, about three miles from Calcutta. There in 1820 the Bishop had the happiness of laying the foundation stone of Bishop's College. In one of his letters he states the objects of the Institution which were fourfold:

(1.) To instruct native and other Christian youths with a view to their becoming preachers and catechists. (2.) To teach the elements of useful knowledge and English to Mussulmen, and Hindus. (3.) To produce translations of the Scriptures, the Liturgy and other books. (4.) To be a home for English Missionaries on their first arrival in India.

The College was not finished until 1824. The good Bishop did not live to see the completion of his work. "After visiting the whole of his diocese within the limits of India proper viz:—Bombay, Ceylon, and Madras, he succumbed in 1822 utterly worn out with anxiety and toil."

It is now 56 years since Bishop's College has been opened. Many students have been trained for the native ministry and several valuable translations have been made. Still, on the whole, it has not been as successful as was anticipated. The number of students has been but small in comparison with the working expenses. Dr. Kay who retired from the office of Principal in 1864 gave the following reasons for this partial failure.

(1.) Frequent change in the staff of Professors, their health giving way from overwork. (2.) The separation of dioceses and the foundation of other theological seminaries. (3.) Bad effect of climate upon students. (4.) An attempt to lessen expenses by making it a place of general education, thus diverting it from its primary object. Other reasons are given, but these are the principal ones.

At length, after various conferences between the heads of the College and the Standing Committee of the S. P. G., it was decided to open the college more freely to native students of lower attainments. Although the College has thus been degraded from the position which it once held as a place of higher education, the new scheme has the advantage of bringing it into closer connection with the Society's labours. The promoters of the change hope that the College will be enabled, at no remote period, to resume its important literary and other learned labours.

Dr. Coe, of St. Augustine College, succeeded to the Principalship in 1873, after having been acting principal for some time. Professor Banerjee, a very able native, is also on the College staff. Dr. Coe gives the following account of his work:—"We have two classes of students and a boarding-school for boys. The students of the first, the *Anglo-vernacular* class, come from various parts of India, all being pure natives, to whom English is the only common language, and therefore the medium through which instruction is conveyed to them. They are intended to become catechists, teachers and pastors in native congregations, after working for a time as catechists and approving themselves good men. They come at various ages, none being received under sixteen, and are supported by the College, in return for which they pledge themselves to work in the Missions of the Church for three years at least, at the end of their course. They are not pledged to work for the S. P. G. exclusively. Of four who went out in the past year, two are employed by the Church Missionary Society."

"Our one aim is to train these young men to be ready and willing to take up any work in the Mission field to which they may be called. They are taught that their admission to the College as students is a solemn dedication of themselves to the service of Christ in the Ministry of His Church, and with a view to this are admitted (by the Bishop) at a special service in the chapel. Their course of study extends over 3 years at least, generally more. Students of the third year will go out with a native clergyman for road-side preaching and conversation with non-Christians.

"The vernacular class are men of inferior origin, generally of less education, and who know no English. They are prepared to be schoolmasters and readers in village Missions, and receive instruction to fit them for such work. They are taught in Bengali. There are in all 50 students."

"The boarding-school consists of young boys gathered chiefly from our village Missions, some of whom eventually enter the vernacular class of students. A very few may find their way into the upper class. They are ignorant and not quick at learning."

Dr. Coe concludes with an earnest appeal for the prayers and sympathy of the Church at home and for the aid of an additional fellow-labourer in his arduous duties:—"It is too much for me alone, save for native help, and I am full of anxiety lest I should break down in health, and have no one to take charge of it in my stead."

In the last report of the S. P. G. we find the following paragraph: "Bishop's College, which has had for its successive Principals men of the very highest gifts, both spiritual and intellectual, will not much longer have its local habitation on a site which may be almost called historic. The Government of India, wishing to obtain the site for public purposes, have made an offer of money and of another site more central in the city of Calcutta. The Society has agreed to accept. There will be no break in the work of the College. The Rev. Dr. Coe has come to England on sick certificate, and Mr. J. D. Oswall, B. A., the tutor, will remain in charge."