

Christian Messenger.

HALIFAX, DECEMBER 15, 1869.

We were unable to lay our hand on the resolutions of the Committee of the English Baptist Missionary Society, when we referred to their action a week or two since. We have since found a copy of them, and, as some of our readers wished to see them, we here insert them, so that they may judge whether the animadversions of the Rev. C. M. Grant, and the denunciations of others are well founded:

"1. That it is obvious that certain departments of missionary labour, in their very nature, have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges, and training institutions for the ministry of the word. These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting; and even with regard to the institutions for the training of a native ministry and schoolmasters, these, as in the case of our Jamaica Theological and Training Institution, should derive at least a portion of their funds from the community whose best interests they subserve.

"2. That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct. Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal and spiritual influence of their missionary over the masses by which he is surrounded.

"3. That with regard to the native brethren, the distinction should at once be drawn between those of them who are pastors of churches, and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The native pastors should, as soon as possible, be made independent of the society, and assume all the duties of the office they are called to fill. The native evangelists should be regarded as itinerant missionaries.

"4. That it is further desirable, especially in order to carry the gospel beyond the present bounds of missionary enterprise, that agents shall be employed wherever the Committee deem it expedient, and whenever suitable person offer themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The Committee will be happy to bear the expense of preparation and equipment, to provide for all medical requirements, and such exigencies as may arise.

"5. That in the judgment of this Committee it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and should remain so for two years at least, until their suitability for the climate and the work have been fairly proved, and that this be the rule of the Society, exceptional cases to be dealt with as they occur."

THE ECUMENICAL COUNCILS.

The Council now sitting is the twentieth. There is considerable difference of opinion among Roman Catholic writers respecting these Councils, some being rejected by one party, others by another.

The following list is believed to be accurate and complete.

- 1. A. D. 325. *Nice*: 318 bishops. Arianism condemned.
- 2. A. D. 381. *Constantinople*: 150 bishops. The personality and deity of the Holy Spirit declared, in opposition to the Macedonians.
- 3. A. D. 431. *Ephesus*: 200 bishops. The Nestorians and Pelagians condemned.
- 4. A. D. 451. *Chalcedon*: 630 bishops Eutychianism condemned.
- 5. A. D. 553. *Constantinople*: 165 bishops. The "Three Chapters" condemned. They were certain theological treatises, supposed to contain heresies.
- 6. A. D. 680. *Constantinople*: 160 bishops. The Monothelites condemned.
- 7. A. D. 187. *Nice*: 375 bishops. Image worship established.
- 8. A. D. 869. *Constantinople*: 100 Eastern bishops. Photius, Patriarch of Constantinople, deposed.
- 9. A. D. 1123. *Rome*; Lateran 1.: 450 bishops. The question of Investitures settled.
- 10. A. D. 1239. *Rome*; Lateran 2.: 1000 bishops, on discipline. Heretics condemned.

11. A. D. 1179. *Rome*. Latran 3. 300 bishops. The Albigenses and Waldenses condemned and anathematized.

12. A. D. 1215. *Rome*; Lateran 4.: 412 bishops, all heretics condemned, and the secular powers directed to extirpate them. Auricular confession enjoined.

13. A. D. 1245. *Lyons*: 140 bishops. The Emperor Frederick deposed.

14. A. D. 1274. *Lyons*: 500 bishops. The "procession of the Holy Ghost from the Father and the Son" declared to be an article of faith.

15. A. D. 1311. *Vienne*: 300 bishops. The Order of Knights Templars abolished.

16. A. D. 1409. *Pisa*: 180 bishops. Two rival Popes deposed, and Alexander v. elected.

17. A. D. 1414. *Constance*: 300 bishops, v. Pope John xxiii deposed, and Martin V. elected. Sundry reforms enacted. John Huss and Jerome of Prague burnt.

18. A. D. 1431. *Basle*: number of bishops uncertain. Important reforms enacted.

19. A. D. 1548. *Trent*, opened, Dec. 13.—suspended, Sept. 17. 1549: re-opened, May 1. 1551: suspended again, April 28. 1552: re-opened, Jan. 18. 1562: closed, Dec. 4. 1562. The decrees were signed by the four legates who presided, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, seven proctors of absent bishops, and seven generals of orders. Popery was stereotyped and Protestantism anathematized. See Grier's "Epitome of the General Councils of the Church" (Dublin, 1828), and Cramp's "Text-Book of Popery."

THE WEEK OF PRAYER THROUGHOUT THE WORLD.

The following is the Circular issued by the British Branch of the Evangelical Alliance. The Halifax Committee are making preparations to place it before all the congregations in the Province, and will announce in a few days where the meetings will be held in Halifax, on the first week of the New Year:

JANUARY 2-9, 1870.

Beloved Brethren united in the faith of the gospel in all countries.—It is now nine years since the Evangelical Alliance issued their first invitation to Christians throughout the world, to set apart the first week of the new year for united prayer on agreed subjects. The invitation met with cordial and general acceptance, and the January week of universal prayer has become an institution honoured and devoutly observed in the different capitals and principal towns and villages of Protestant countries and all other lands in which there are Christians. Each year has shown an increase in the number of those who, with "one accord" make common supplication, and has also furnished evidence that God still graciously hears the prayers of his suppliants, and sends answers in manifold forms of blessing:

Fellow Christians—The commencement of another year approaches. To those of us who name the name of Christ, and who may be spared to welcome its advent, solemn duties and responsibilities will belong. The church and the world remain as ever in direct antagonism, and the voice of the Captain of our salvation will call us to the field of service and of conflict for the defence and extension of his kingdom. Prayer—united prayer—is one of our mightiest weapons; and mindful of the "times of refreshing," so often enjoyed, and in so many places throughout the earth during the Week of Prayer, and remembering the sure promise of God's Word, we earnestly invite you to renew fervent and united supplication before the mercy-seat of our reconciled God and Father in Christ Jesus, during the first week of the ensuing new year.

"I will that man pray everywhere, lifting up holy hands without wrath and doubting." (1 Tim. ii. 8.)

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting.

Sunday, Jan. 2.—Sermons. Person and work of the Holy Spirit, (Gal. v. 22, 23.)

Monday, Jan. 3.—Humiliation and thanksgiving. Prayer for Personal Holiness, and more entire consecration to God's Service. (Luke i. 74, 75; Rom. xii. 1.)

Tuesday, Jan. 4.—Nations. Prayer for Kings and all in authority; for the rich and poor of the land; for the increase of righteousness; and for universal peace; for countries where religious liberty is enjoyed, where the light of truth has entered, and where recent events claim special attention.

Wednesday, Jan. 5.—Families. Prayer for Parents; for Children at home and abroad; for Servants; for Schools, Colleges, and Universities.

Thursday, Jan. 6.—Christian Union. Prayer for the Divine Blessing to rest on the Assembly of Christians from all countries to be held this year in New York.

Friday, Jan. 7.—The Christian Church. Prayer for all "Ministers of the Word," for all Missionary and Religious Societies; for the removal of False Doctrine; and for the Re-

vival of Religion and the increase of Christian Love among all true Believers.

Saturday, Jan. 8.—General Topics. Prayer for the spread of God's Word and a pure literature; for Men of Commerce and of Science; and for Christians in heathen and Idolatrous Countries.

Sunday, Jan. 9.—1 Cor. xiii.

JAMES DAVIS,
HERMANN SCUMETTAU, Ph. D.,

MISSIONARY LIFE IN INDIA.

There are several questions respecting the best mode of applying christianity in the various countries to which Europeans have gone, on which differences of opinion exist. Very strong views are held on either side as to whether or not missionaries should be married men before going out to labor amidst the degradation and vice of eastern nations. Some believing it more effective and economical for a man to go out alone and become somewhat familiar with the work, the people and the language, before taking to himself a help-mate, others believe that he needs such a companion from the first.

It has been supposed by some that the adoption of the native dress and habits would afford facilities of labor which cannot be obtained when the European dress and habits are kept up. We believe that some who have been sustained by Mr. Muller, have thus sought to obtain access to, and to conciliate the people. The following extract from a late number of the *London Missionary Herald*, will, perhaps, throw some light on these subjects, and will indicate somewhat the trials of missionary life in India:

"On the question of living and dressing like a Native—and this practice has been urged by some, though certainly not enjoined, in any sense, in the Resolutions of the Committee—he (Mr. Wenger) says of one who tried it: 'The result was that he was looked upon as a spy, or as a scamp who was ashamed of his nationality. European missionaries who should now attempt the mode of procedure you recommend, would be regarded as tramps, runaway sailors, discharged soldiers, or navvies. Well, if thereby the glory of Christ would be promoted, one would submit to that; but it is not so. The cause would be brought into disrepute.'

Mr. Lewis, writes respecting extended tours of evangelical labour which are distant from the stations where Europeans live.—"I suppose you will allow that a European missionary ought to have drinkable water; if he has not, he will soon get a typhoid fever. But the only water at all safe to drink, in many places, is boiled water which has been allowed to cool. You will admit that a loaf of bread is no extraordinary luxury; but let a missionary go away from a station inhabited by Europeans, and he will find it impossible to get a loaf otherwise than by sending to that station. Most Native Christians even, look upon beef just as you would look upon the flesh of a brewer's horse. None but Mohammedans keep fowls. Bring a fowl into a Hindoo's family and he will sue you for causing a nuisance. If you want mutton you must buy a whole sheep, if you can find one. Potatoes, away from European stations, are not to be found. Salt, you fancy ought to be white, and you cannot make up your mind to believe that the ash-coloured stuff which you get can contain much salt, though it bears that name. If you want rice, you may perhaps get it even cooked, if you have your own dish; for no Native will lend you a dish, unless he is prepared to break it to shivers as soon as you have done. Natives will give you cold milk, fruit, dry rice, and such things, which may do as extras, but will not do to depend upon. Native hospitality, though not wanting, would be a most unreliable source of supply. You don't know what caste is, or you would not imagine that Europeans would count upon Native hospitality. The Apostles did not go to a climate different from that of their native land, nor among a people cursed with caste."

Mr. Wenger recurs to this subject, and enters into further details. Illustrative of missionary life in some of its more trying aspects and showing that itinerancy in India is a trying, and oftentimes a hazardous work. In Bengal a missionary who does not carry his night quarters with him, in the shape of a boat, or a tent, or the top of a bullock cart, must expect to be accommodated in a cowshed, or in a much more exposed open verandah or shop. If he should find accommodation in a house—a very improbable contingency—he will have to sleep on a mud floor, which if it be at all damp, as the floors generally are, will give him a fever. If it be dry, and has been recently washed, or smeared with water in which cow-dung has been diluted—the orthodox weekly process adopted in every well regulated hut—he will not suffer much from bugs, or even ants. But if it have not been so cleaned, he may have hundreds of visitors of the former sort, and myriads of the latter, whose bite is painful and inflammatory, altogether out of proportion to the size of the creature inflicting it. A sin, he will have no privacy, which is a sore trial. You know that, except in the three months of cold weather, Europeans, in this country, cannot do without changing their linen every day. Linen worn three successive nights, is unbearable from the combination of perspiration with starch, which has become sour; and linen worn on the second day,

in the hot weather, is absolutely sickening. I have often come home on a Sunday morning at half-past eight, from preaching at Intally, with my linen and clothing full as wet as a washer-woman's clothes are at the moment when she hangs them on the line. You will see that bathing, and changing one's linen are not luxuries here, but every-day necessities. Now an itinerant preacher who depends upon Native hospitality for his accommodation, will not have the privacy required for these necessities. This misery may be borne occasionally, but if protracted, would inevitably lead to dangerous illness. Even in the cold weather, the heat in the middle of the day is such that no one could bear the same linen beyond the third day. All these observations may appear very cynical, but they are of very practical importance."

WINDSOR.—The services on Lord's Day, the 5th, at the Baptist Church, here were of a very deeply interesting character. It being the fiftieth anniversary of the church, special services were held appropriate to the occasion. In the morning, Rev. S. T. Rand, preached from Rev. xi. 1-7. In the afternoon, Rev. D. M. Welton, baptized two believers, and preached from 1 Samuel vii. 12. In the course of his sermon, he reviewed the history of the Church, and referred to several of the members who had during the half century passed away from its communion to the mansions of the blessed. In the evening, Rev. Dr. Cramp, gave an epitome of the history of the christian church, from New Testament days, and referred to the aspects now presented by the denomination generally. It was announced in the afternoon, that a change would be made in future in the proprietorship of the pews. Whilst each family might have its own pew, as heretofore, all the spare room will be free to any persons who choose to come and occupy them. Contributions will be made for the general expenses, by means of boxes placed at the doors. This, we presume, is a sort of experiment for the purpose of rendering all seats in the church available to the public. On the newly baptized persons being received into the church, Dr. Cramp gave them a few words of counsel suitable to the occasion. Large congregations assembled at each of the services, and the day was a memorable one.

OUR PUBLIC SCHOOLS.—We find in one of the city papers, a summary of a Report of the City Schools, presented to the Commissioners by the Inspector. We learn from it that there were 5038 pupils registered at school during the Term ended October 31st, 1869; a gain of 566 over the corresponding term of 1868. The average attendance at school was 3,365, a gain of 474 over last year.

The schools were conducted by 78 Teachers and Assistants—24 Principals, 50 Sub-teachers, and 4 Assistants.

Twelve of these hold Licenses of Grade B; thirty-five hold grade C; twenty-one hold grade D; four hold grade E; and six are unlicensed.

The amount per pupil paid—by the city was \$6.10 for the half year, equal to \$3.05 per quarter, for Tuition, &c.

The annual amount paid for each pupil regularly at school is \$13.52, or \$3.38 per quarter. A pretty high figure.

We do not understand why there should be unlicensed Teachers in the Public Schools. It would be well if the Teachers were all subject to one set of regulations. If Protestant Teachers are not permitted in the Roman Catholic Schools, the same regulation should apply to the other Schools, with regard to Roman Catholic Teachers. Great dissatisfaction exists with regard to some of the appointments of the Commissioners.

THE "SELECTION."—We are glad to find that the Hymn-book we have recently published appears to meet the wants long felt by the brethren. We have received from many persons, expressions of satisfaction with its contents. The following may be taken as a specimen:

"The Selection of Hymns and Spiritual Songs," is, in my opinion, well adapted for the purpose intended. The melodies are rich, soul-stirring, and calculated to kindle a spirit of devotion. The arrangement is very convenient, and the cheapness of the book brings it within the reach of all."

W. H. RICHAN.

The Rev. Robert Moffat, who has been nearly fifty years a missionary in Southern Africa is expected to return to England shortly. More than twenty-five years ago, we saw him in London. He then said that his mother tongue seemed to him like a foreign language, seeing that he had been long separated from everything European.