

# 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.

Vol. 2.—No. 40.

THURSDAY, JANUARY 18, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

It is said that at a recent heathen festival in India, the offerings to the idol were valued at \$1,000,000.

The Queen of England has given £2500 towards the restoration of the Abbey Church of Minster, in the Isle of Sheppey.

Dr. THOS. MULRY, the Roman Catholic Bishop of Meath, Ireland, has presented to the Pope the sum of 4,000 francs collected in his Diocese for Peter's Pence.

RISHOR QUINTARD, of Tennessee, intends to build a residence at Rugby, the new English American settlement, and make that place his future home, at Tom Hughes' request.

BARON Charles De Rothschild, of Frankfort, has lately purchased a silver gilt cup for his collection, costing \$150,000. It is the most expensive thing of the kind in existence.

In 1786, there were but five clergymen of the Church in Pennsylvania. In the year 1881 there are over three hundred clergymen and over thirty-five thousand communicants in the three Dioceses of Pennsylvania.

St. PAUL'S, London, is to have a bell of twelve tons in weight, at an expense of £2500 stg. The bell in Olmutz Cathedral weighs nearly eighteen tons. That in Venice is nearly as heavy. The bell at York weighs eleven tons, and that at Westminster thirteen tons and a half.

A CONTEMPORARY states that intelligence comes from Japan to the effect that the chief priest of the Chioin temple at Kioto, is seriously alarmed at the diffusion of the doctrines of Christianity among the people of that country; and that he has prepared an argument against the Christian religion, and sent it to the Department of Education.

The Syndicate at Cambridge University, Eng., which has been considering the question of giving degrees to women, will report soon; and it is probable that they will recommend that women should be allowed to enter for honor examinations, and have their successes formally announced; but that they should not, for the present, be admitted among the graduates.

CETEWAYO is certainly not starved by his British captors, as appears from the following memorandum of the rations issued to him daily: For Cetewayo and women, 15 pounds beef (fresh), 9 pounds bread, 9 pounds sweet potatoes (or other kind), 1 pound coffee, 2 pounds sugar, 3 ounces salt, 2 candles (per week), 30 pounds coal, or 100 pounds wood (the wood for preference), 1 bar soap (per week); for four men attendants, four ordinary native rations, viz., 4 pounds mealie meal, 9 pounds fresh meat, 2 ounces salt.

A PEAL of eight bells was recently presented to St. Andrew's Church, Wells street, London, and the feast of dedication was celebrated with much solemnity by the dedication of the bells by Bishop Jackson of the See of London. The ringers, the clergy of the Church, Bishop Tozer, of Jamaica and his Chaplain, and the Bishop of London with his Chaplain accompanied by a number of clergymen, the Church Wardens and others, ascended to the ringing chamber, where the ringers stood, rope in hand, ready to begin. At the conclusion of the ceremony, the Bishop gave the signal to the ringers, who at once rang out a peal of Grand and Triples, which was received with cheers by the crowds of persons who thronged the neighbouring streets. The bells are said to be unusually mellow and sweet in tone. They are the gift of a lady, Mrs. Imbert Terry.

It is stated that the Russian police, shortly before the departure of the Emperor of Russia from Livadia, discovered on the Losowo-Sebastopol Railway, in a barn close to the line a few yards from Slaygorod, a freshly dug tunnel. It is added that the proprietor of the farm has shot himself, and that one of his sons was exiled to Siberia some time ago, while another is stated to have disappeared after the discovery of the tunnel.

ARRORS of the earnest preaching of Knox Little in Trinity, last week and this, comes a good story about him from over the water, which I must venture to give your readers, many of whom will the more keenly appreciate it, from having themselves so recently seen him. He had been asked to preach in a parish adjoining his own in Manchester, England. The church wardens got wind of it, and, fearing the "Ritualism" of Knox Little, made him a private call, for the purpose of begging him not to accept. The good man met them so kindly, and corresponded so little to their conception of a "Ritualist," that they relented; going so far as to write a special letter to him afterwards, urging him to come without fail; and adding by way of excuse, "We thought that when you came, you would bring candles to burn while you were preaching."—*Cor. Living Church.*

CANON LIDDON, preaching at St. Paul's Cathedral on Sunday afternoon on St. Luke xvii. 20, upon the nature and origin of the Divine Kingdom, and the gradual extension of the Church of Christ, said: "Christians were truer to Him when they suffered and prayed in the Catacombs than when, after Constantine's conversion, they waited as courtiers in the ante-chambers of the Caesars. And when the Roman Empire fell, and amidst the general collapse of the old society, the Church remained as the single institution that stood erect in a world of ruins, it followed that the chief pastors, though styling themselves servants of the servants of God, became in the natural course and by the pressure of events temporal princes ruling the bodies as well as the souls of men; and that her Bishops took their seats in earthly Legislatures; and that her public action commingled with that of the powers of this world and attracted at least an equal share of human observation. And then even Christian men brought themselves to think that the kingdom of God could somehow be made to come, with great "observation," by the mere manipulation of physical force; that it would come in the wake of conquering armies, or at the dictates of earthly magistrates, or in obedience to the sword, not of the Spirit, but of the soldier or the policeman. Now, this gigantic and degrading misconception was undoubtedly in its origin due to a particular kind of intimacy between the Divine kingdom and the powers of this world—an intimacy of such a sort and character that the received methods for extending and guarding an earthly empire seemed to be immediately applicable to the work of protecting and enlarging the kingdom of God. The days of that old intimacy are, as it would seem, passing away all over Christendom; and if, as we look back on them, we must as Christians regret the loss of that public honor which was assigned by our forefathers to religion among the other concerns of life; still we may repeat that the true strength of Christianity lies, not in the outward symbols of its empire, but in the reality of its empire over hearts and wills; that the kingdom of God which "cometh not with observation," does not really need contrivances for causing it to be observed; and that a possible future of the Church which may seem to worldly eyes sheer poverty and failure, may yet contain within itself the springs of a renovating moral force—a force intense and concentrated, whereby she may win back to the faith and love of the early ages the worn-out energies of a jaded and heart-sick world.

SAN FRANCISCO has been in the habit of importing the codfish consumed on the Pacific coast. It now appears that in lieu of deriving her supply from the East, she will soon be in a condition to export the article. In 1875, seven vessels caught 569,400 fish; in 1876, seven vessels caught 504,000; while during the season of 1880, just closed, eight vessels conveyed to San Francisco the large number of 1,206,000 fish. The chief sources of the supply are the Choumagin island and the Okhotak sea.

A CHILDREN'S Mission has lately been held in Swansea, followed by very good results. The Vicar has now established a "Children's Church" with regular morning and evening services. They are not held in a church but in a schoolroom at present. They are conducted chiefly by his lay helpers. He has an excellent choir of children, led by a very good harmonium. Altogether it is a most popular service. A Confirmation was held lately by the Bishop of St. David's, when a large number were confirmed, many being children of Dissenters.

AN ancient copper mine has been found in Arizona, which was evidently worked by a very primitive people—probably Aztecs or Apaches. It was not worked for metal, but for paint. Rich carbonates, easily worked, are left while high-colored soft material has been taken out. Rock tools have been found with battered edges, and stains of ore on them which make it evident that only stone tools were in use. There is a tunnel in the ledge nine feet high and from six to eight feet wide. It is about twenty feet long. Walls were built in some places, and the waste matter was thrown behind them.

The Times says the agricultural depression in Leicestershire is becoming exceedingly severe, and in consequence of the extreme difficulty of finding tenants, landlords have a great many farms on their hands. In some parishes as much as half of the land is unlet, and landlords are compelled not only to reduce the rents of farms from 20 to 30 per cent, but also to lay out large sums in improvements in order to keep the land in cultivation. The sheep rot has made its appearance among the flocks, and, aggravated by the damp weather is making great ravages. Instead of breeding ewes, farmers are fattening them for the market to such an extent as will make a considerable difference in the production of wool.

THE Archbishop of Canterbury has issued the following appeal on behalf of the National Society:—The National Society has been at work now for seventy years endeavouring to promote the religious education of the people in the principles of the Church of England. Two millions of children are already under instruction through its instrumentality, and it is continually called upon to assist in the establishment of new schools. Since 1870 the action of the State has in great measure devolved on the society the work of superintending the religious education given in these schools. Not only has the society to assist largely in the work of religious inspection in many dioceses, but it is also called upon to contribute not less than 6000l. a year to secure efficient religious training of teachers. I desire to commend the claims of the society to the serious attention of all who are interested in the highest welfare of the country. The results would be melancholy if the future teachers of our schools were massed together, as boarders in training colleges without any religious instruction or supervision. One of the most important functions of the National Society is found in the maintenance and regulation of Church training colleges under the immediate sanction of the Archbishops.

On the formation of the new diocese of Liverpool, a number of valuable gifts were offered to the Bishop's Committee for their acceptance on behalf of the diocese. Among these were a service of altar-plate, consisting of two chalices, four chalice-covers, four patens, and four plates; the munificent gift of a lady, Mrs. Lawrence; and to these was added, by Messrs. Elkington and Co., the offer of a magnificent alme-dish. The designs for the entire service have been now completed by Messrs. Elkington. They have been inspected by the Bishop and others interested in the case, and have called forth great admiration. The service will be constructed in solid silver, richly gilt, and studded with jewels and enamel.

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF MADRAS.—VI.

##### TINNEVELLY.

We have lately been considering the work of the Propagation Society in Tinnevelly, and have listened to Bishop Caldwell's earnest words as he closed the celebration of the first Missionary Convocation ever held:

We will now turn to the other Coadjutor Bishop, Dr. Sargent, who has the episcopal supervision of the Church Missionary Society's Stations in Tinnevelly: Dr. Sargent, although born in Paris, had the advantage of an early training in Madras. He was in the employ of the C. M. S. as a lay agent before he came to England in 1839 to study for the ministry. He was ordained in 1842 with two friends, the late Rev. J. T. Tucker and the Rev. S. Hobbs, both of whom laboured with him for many years in Tinnevelly. But when the three missionaries sailed for India, soon after their ordination, two of them had the task before them of learning the language, but Dr. Sargent entered at once upon his missionary work, and the first mention of him after his arrival in Tinnevelly, is that he interpreted Bishop Wilson's farewell sermon to the native Christians.

There was then but one native clergyman connected with the Church Missionary Society in Tinnevelly, the Rev. John Devasagayam, now there are fifty. Then there were 13,600 native Christian adherents, only about half of whom were baptized, and 1,160 communicants. Now there are more than 40,000 adherents, three-fourths of whom are baptized, and 7,550 communicants. Such is the work which it has been Dr. Sargent's privilege to aid for 35 years. Even before his elevation to the episcopate he held a most important position in the native Churches, and exercised great influence owing to the universal affection in which he is held, and perhaps no one has done more to draw out the free energies of the native Church, and to develop its self-acting organization. Three years ago he and Dr. Caldwell were (as already mentioned) consecrated in St. Paul's, Calcutta, by the Metropolitan of India, assisted by the Bishops of Madras, Bombay and Colombo.

As an illustration of the attachment of the native Christians to Bishop Sargent in Palamcottah, which for so many years has been the centre of his labours, we give the following interesting account of his reception on his return home from his consecration. It is written by a native schoolmaster:—When it became known that Bishop Sargent might be expected here on Friday preparations were extensively made in Palamcottah, to welcome him with every token of love and respect, people began to flock in the previous day. Not only the Native clergy and agents of the Mission, but the leading men of the congregation also. At the railway station an ornamental shed or arcade was erected, besides one at the gate of the Mission compound, and another in front of Bishop

Sargent's house. At intervals, between the railway station and the Bishop's house, the distance of a mile, the main roadway was spanned with garlands of leaves and flowers, and with temporary arches, each one appropriated (in large letters of Turkey-red cloth on white ground) to one of the districts hitherto under the Bishop's care. In this way we had at one place "Palamcottah hails her Bishop"; at another, "Nallur district hails her Bishop"; "Dohnavur District hails her Bishop"; and so on.

From twelve o'clock to two the highway was filled with people flocking to the railway station. There were many Hindus among the party. Several English gentlemen also came for the purpose of expressing their kindly welcome. Above twenty-four Native clergy in their robes were formed in order under the ornamental arcade erected on the platform of the station, and the children of the boarding-school, with flags in hand, were marshalled alongside. As word passed the train was coming, all eyes were turned to the north. In a very short time the carriage containing the Bishop fronted the expectant party, and our beloved pastor alighted amidst congratulations of friends both English and Native. The school children struck up a lyric in Tamil style. The Native clergy presented an address.

As soon as the Bishop showed himself outside of the station, the concourse of people broke out in loud demonstrations of welcome. A kind English friend had placed his carriage at the disposal of the Bishop, who, in company with the Rev. V. Harcourt, now made his way to the Mission House. The road for a great distance was filled with people, all dressed in pure white, a few only having colored garments, all moving as fast as they could to keep pace with the carriage, which for their sakes, was driven rather slowly. The desire depicted in every countenance to see the face and hear the voice of our dear pastor was so manifest, that the scene was truly exciting.

There were assembled in the church forty-eight Native clergy and some 1,500 people, besides those standing without, amounting, as some think, to about the same number, among whom were also many heathen. The senior Native clergyman read the Litany and a few appropriate Collects. The Bishop had knelt at the end of the chancel rails, near where he entered from the vestry, but, on the prayer closing, he advanced to the centre, and, standing on the chancel step, addressed the assembly as follows:—

"By God's good hand upon me I have been brought back safely among you. From this place you sent me away last month with many prayers and kind wishes, and now I am restored to you again. I only trust that my return may be 'in the fulness of the blessing of the Gospel of Christ,' without which no effort for good can be of any avail. You have here in this church witnessed many ordinations; you have heard the solemn vows imposed on those who received the ministry of deacon and priest. Now, with a view to my gaining your intelligent sympathy, your prayers, and your support, let me tell you what the solemn engagements are which the Metropolitan and his coadjutors required of me in God's name, when this holy office of Bishop was conferred on me."

The Bishop then entered into a full and clear statement of the examination questions contained in the consecration service. After which he said that these solemn and onerous duties were such as he could only undertake under God to accomplish successfully by the hearty prayers and loving help of his people.

After pronouncing the benediction, the Bishop withdrew to his house, and the concourse of people soon dispersed to their several villages. At night, above 1,000 poor people of all castes and creeds had a good meal supplied them by the liberality of Native Christians, in the travellers' bungalow, and in the large coach-yard adjoining.