

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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THERE are now 150,000 Chinese in America. Half of them are in California, 30,000 of them are in San Francisco. The rest are mostly in Nevada, Idaho, Montana, Utah, and Oregon.

JOHN HORGES, of London, has just published a little book, "The Eucharistic Manuals of John and Charles Wesley," which goes to show that those Methodist brothers were both sacramentarians.

A CATTLE-exporting company has been formed in Toronto to export 21,000 head of cattle to Europe during the next two years, representing a value of over \$1,100,000, which will all go into the pockets of Canadian farmers.

THE Paris Debats of the 15th Nov. states that the bonds of the Panama Canal Company will be issued on December 8 or 10. The capital of the company is to be £12,000,000 sterling, divided into 600,000 shares of £20 each, issued at par.

THE average yield of wheat in the North West Province of India is 11½ bushels per acre. In Oudh it is 8 bushels per acre, one in the Panjab 13½ bushels per acre. 191,300,000 acres of land are devoted to wheat culture in India, against 3,220,000 acres in Great Britain.

THE Ultramontane papers in Madrid announce that a learned local physician (who is also a zealous Ultramontane) has discovered that the figure on the crucifix in Burgos cathedral is a human body in a perfect state of preservation, and without a sign of decomposition. It has been there since the middle of the eleventh century.

THE whole of the printing, together with the supply of the paper, for the forthcoming Census for England and Wales has been undertaken by Messrs. McCorquodale and Co. There will be 6,527,570 householders' schedules, 79,350 nomenclating books, and 119,000 forms for vessels, the amount of paper that will be required being 57 tons 13 cwt.

AN ancient manuscript of the first two Gospels has been discovered by two German professors, Harnack and Gebhardt, in the cathedral of Rossano, in Southern Italy. This manuscript is written in capital letters or as it is called, an Uncial, which proves its great antiquity and value. It has just been published by two Leipzig publishers.

DR. OSCAR LONG, the Austrian explorer, who started from Morocco, has reached Senegal, via Timbuctoo. He is the fourth European who has visited Timbuctoo, his predecessors being Major Laing in 1826 (who was murdered and his papers were lost); Caillie, a Frenchman, who in the same year started from the South and reached Morocco; and Barth, a German, in 1853.

ON Tuesday, the 2d Nov., the Bishop of St. David's consecrated a new church at Llanegwryfon, a country parish in the agricultural wilds of Cardiganshire situate some nine miles to the south of Aberystwyth. With a small exception (there being a few English visitors present) the service was conducted in Welsh, and the Bishop, a Cardiganshire man born and bred, delivered a very appropriate sermon in the old vernacular, the only language understood by most of the large and overflowing congregation present. The Holy Communion was afterwards administered by the Bishop to nearly two hundred persons. On the following day he confirmed seventy-six candidates in a country district to the east of Aberystwyth. A correspondent writes—"Most unquestionably the Established Church is steadily regaining lost ground in the diocese of St. David's not only in the towns, but in the agricultural districts."

THE anti Semitic movement in Germany is striking a sympathetic chord in some parts of Austria.

THE Chinese labour agitation on the Pacific coast is frightening the Chinese. The steamer Oceanic sailed from San Francisco for Hong Kong on Thursday 18th Nov., with 850 Chinese on board.

IT is thought that the Special Fund for building Churches in the missionary jurisdictions of the Church, in the United States, amounting to a million of dollars, will soon be completed. The interest only is to be used, so that \$60,000 or \$70,000 annually for all time to come, will thus be available.

A clock in a private residence at Providence, U.S.A., is situated near to the front door, which as it is opened and shut winds it up. In return the clock turns on the gas in the hall as soon as darkness comes on, and lowers it to a bead at a particular hour fixed upon as bedtime. At the hour for the servants to be up, the clock rings a bell with persistence. An hour later it rings another bell for the family to rise. Half an hour afterwards a third bell announces breakfast.

CYPRUS is likely this year to become a favorite winter resort for British vacationists. Those who have lately trod its shores are enthusiastic in its praise: there are no bonds to its hygienic possibilities. A private company is doing for it what the French Government has done for its Algerine possession—erecting attractive buildings for invalids and hostels for travellers; that those wandering in search of increased strength, and hiding from the bitterness of a northern winter, may find shelter and a happy repose.

PLYMOUTH PULPIT AND "BAPTISMAL REGENERATION."

I send you a portion of a prayer offered by the pastor of Plymouth Church at a public baptism of children. It is one of the innumerable testimonies from outside to the wisdom of the attitude of our Church with respect to Infant Baptism. If anything, it goes further than the Declaration of the House of Bishops on this subject, and would almost seem to sanction the extreme sacramentarian view. We commend it to the attention of those of our brethren who may have had conscientious scruples about using the office for the "Public Baptism of Infants." If we mistake not, it can be matched with passage after passage from the published works of the late Dr. Bushnell, of Connecticut:

"Lord Jesus, again lay Thy hands upon the heads of little children, and bless them. Again rebuke those among us who do not believe that God takes care of children, and who leave them to be swayed hither and thither by the impulses of their nature, until they have grown to man's estate, and think that then only are they able to ripen into piety. Teach us all to rear our children so that their first thoughts shall be toward Thee, and their first feeling follow in the way of Christ and Christian love. May we have faith to believe that Thy grace can reach to the very cradle. May we have faith to believe that Thy Holy Spirit can change infant hearts. If, when rugged temptations and violent sins, and all the passions of life, have gnarled and distorted the disposition, Thou canst change men and make them gentle, and pure, and true, how much easier canst Thou change the young before perversion has been followed by settled habits. Grant that Thy Church may be nourished by men who shall grow up from the beginning, in true holiness, and that whole generations may be reared in the nurture and admonition of the Lord. (P.P. Vol. IV., page 47.)—J. E. J., in Standard of the Cross.

The editors of the *New York Independent* says:—"The Protestant Episcopal Church has in recent years been taking long strides forward. It has had the reputation of being a fashionable and easy-going Church, with little aggressiveness in its composition; but it is now showing an energy, a purpose, and a determination which must result in substantial gains. It is multiplying its Dioceses, especially in the Great West, and ere long these will cover effectually the United States. It is giving increased attention to Mission work, as is evident from the fact that several sessions of the two Houses of the General Convention have been occupied solely with hearing reports from Missionary districts, and considering the needs of those districts. With a Bishop in every Territory, as it proposed, the Church must obtain great advantages in the Far West, which it will profit by in future years. The Church is internally united and at peace. Never in its history has there been greater harmony than now, and instead of fighting each other, as the parties used to do, they now work together in a spirit of peace for the advancement of the interests of the Church."

A FEW days ago the workmen employed in digging the foundation of a new wing to the Roman Catholic convent at York came upon a large statue of sandstone, nearly life-size, two small Roman altars, and a third block of stone, which would appear from its inscription to have been also an altar. The neck of the statue was, unfortunately, severed in raising it to the surface, and its feet also are gone, but otherwise it is tolerably perfect. The face and head are fine, and the first impression of those who saw it when brought to light was that it represented a Roman patrician. The inscription, so far as it can be deciphered, runs:—"C. JULIUS C. ESSENTIUS (OR CRESCENS), MATRIBUS DOMESTICIS VOTUM SOLVIT MERITO LIBENS A.U.C. 1050." The altar on which this inscription is rudely cut is 17 inches in height by 8 inches in width. The whole is of smooth polished stone, fluted in the characteristic Roman fashion, and coloured at the sides. The second altar, like the figure, is of sandstone, in height 12½ inches by 7 inches wide, and on it nothing can be deciphered except the word "MARTI," probably the last four letters of the word "Marti," implying that the altar was dedicated to the god Mars. The third stone is of lesser dimensions, being only 10½ inches high by 5 inches wide, and 3½ inches deep. Its inscription is scarcely legible, but it is thought by those who have seen it to be "DEO VETERI BIBLIOTECIS." The rest of the words being worn away. Canon Raine, who has seen these treasure-troves, pronounces the figure to be that of the god Mars, and the sandstone pedestal to be an altar belonging to it, the God of War being represented in the dress of a Roman warrior under the Empire. One of the altars Canon Raine considers to have belonged to a private house, and in the first instance to have been set up by some of the German soldiers in the Imperial Legions, as the inscription "Matribus Domesticis" was peculiar to the Teutonic tribes, and probably here points to the presence of the Teutonic element in the armies of Rome in this island. This he holds to be the first example of the kind discovered in Yorkshire; and the same he considers to be the case with the stone inscribed "Deo Veteri," though some similar examples have been found in the Roman wall in Northumberland. It is considered that these relics belong to the third century of the Christian era, and from their being found so near to the surface, it is thought that they probably were buried in order to save them from destruction, either at the introduction of Christianity, when heathen figures would naturally be objects of hatred, or else during the troubled times of later date, very possibly in the Wars of the Roses.—

VERY recently, a Dissenting Minister at Brynamman, in the Parish of Cwmanman, South Wales, and about two hundred of his congregation left the trammels of Dissent and joined the church of their fathers—an event unheard of before in the history of the Church in Wales. The Minister after passing a very satisfactory examination before the Bishop of St. David's and his examining chaplains, was ordained Deacon and the duty licenced to the curacy. About two hundred persons received the rite of confirmation from the Bishop, and continue faithful members of the Church. Brynamman, is an outlying village of the Parish of Cwmanman, with a population of three thousand, distant three miles from the Parish Church and twelve from the original mother Church Llangadoc. The event has created a great sensation in the Principality. A new church is to be erected there at an expense of £1500 Stg.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—II.

TINNEVELLY.

In the month of December, while we in Canada are being wrapped in our wintry mantle of snow, the Province of Tinnevelly is putting on its robe of green. Stately Palmyra trees lift their tall heads in the air, and thousands and thousands of acres, baked hard and brown by the tropical suns of July, are now covered with cotton plants and waving corn. But it is not the outward aspect of Tinnevelly which attracts our attention, it is chiefly interesting as being "the bright spot" of the mission field. Here has occurred lately one of the most striking religious awakenings of modern times. As mentioned in our last number, the two leading Missionary Societies of our Church have been at work for many years in this Province,—the S. P. C. in the Eastern part; the C. M. S. in the centre and West. In 1877, two senior missionaries of these Societies—Dr. Caldwell and Dr. Sargent—were consecrated coadjutor Bishops to the Bishop of Madras, their especial duty being to exercise episcopal supervision over the mission work of their respective Societies. Who could foresee the great events that marked the first year of their episcopate?

In the hot months of 1877, a dreadful famine came upon Tinnevelly, caused by failure of the water supply. There are no wells in the Province, and though two large rivers flow through it, they are so rapid and run down such a steep bed into the sea, that they cannot be used for the general irrigation of the country. The people supply themselves with water by means of tanks. The hills slope all one way; so they build great embankments at the bottom of a slope, and the water which falls in the rainy season is held by these tanks, some of which are so large they might be mistaken for lakes. In 1877 the rains did not fall until much later than usual; the tanks were dry, the supply of food exhausted, and all the horrors of famine set in. We in this land of plenty can form but a faint idea of the awfulness of such a visitation. Whole villages died one by one, the strongest lingering last. Emaciated human beings, looking like living skeletons, crept to the Mission-station, seeking relief. Appeals were made, and aid came, for Christian England's charity always opens a bountiful hand when the cry of want is heard. Upwards of three millions of dollars were sent to the Famine Relief Fund. Of this, \$85,000 passed through the hands of the S. P. C. missionaries, who devoted half this sum to the support of life, without distinction of religion or caste, and thus were the means of keeping alive 80,000 persons. At length the rains came, the seed sprang up quickly, harvest, in that hot climate, soon followed, and the famishing people were relieved.

But during all these months of waiting and suffering other seed had been sown, which was also destined soon to produce fruit. The ground had been long and laboriously prepared by many resident European missionaries; education had been widely diffused. When in their distress the hungry people cried to their gods;—there were none to answer. The heavens were as brass; the earth a stone. Then the teachers to whom they had so often listened came forward to assist them in their dire necessity. What more natural than that the poor people should say, "You have proved yourselves our friends. We received no help from our idols or demons. Vishnu's priests and Siva's passed by on the other side. You came to us like the good Samaritan of your religion. We have therefore no hesitation in following your advice. We are now your disciples. Touch us whatever you want us to know." (Bishop Caldwell *Bombay Review*.) Several villages at a time forsook their idol worship and placed themselves under Christian instruction. The movement began in the S. P. C. stations, where the famine had pressed most heavily. 23,000 accessions were reported the first year. The impulse gradually extended to the C. M. S. stations, where the accessions amounted to 12,000.

Much doubt was at first expressed as to the reality and permanence of the movement, but it continued and increased after the Famine Relief ceased. During the last six months of 1879, Bishop Caldwell reports 1700 accessions. Of these he says:—

"We do not call these new people 'inquirers,' these people do not come to us to inquire whether the Christian religion is true or not. They take that for granted, and come to us to be taught all that Christianity implies. We call them in these parts still, as we have always called them, 'persons who have placed themselves under Christian instruction,' and this name, though somewhat lengthy, implies all we mean. Especially it implies, what is the sheet-anchor of our system and of our hopes—the assembling of these people morning and evening in the village house of prayer to offer to God their prayers and praises, and to be instructed, line upon line, in His truth. It is a name that will hold good till they have earned by baptism a right to be called Christians. As for the name of 'converts,' we have abstained from giving these new people so dignified a name as that. I prefer reserving that name for persons who have been influenced exclusively by religious convictions."

Bishop Sargent's account is very similar. Writing from Pannivilai, he says:—

"We met the representatives of some twenty-six villages, where 419 families have, within the last six months, placed themselves under Christian instruction, comprising above 1500 souls. They came in, party after party, and gave me the opportunity of inquiring fully into their condition. The burden of their requests was, 'Send us a teacher; how are we to know the Veda if we have not a man to instruct us?' In one case I said, 'Well, now you have given up your idols and been Christians several weeks, do you know anything of the Veda?' 'Yes,' said one, 'I know the Lord's Prayer.' I asked him to repeat it: he did so very fairly. 'Well,' I said, 'who has taught you this much?' They pointed out a poor old man, who was till now the only Christian in the place. In his spare moments he taught them, but he was unable to read, and could not do more for them."

Such has been this wonderful movement,—arising, some say, from natural causes. This may be so, but can we doubt that the Great God, Who ordereth all things in heaven and earth, has not worked out His own purposes by His own means for the furtherance of His glory and salvation of souls.

To be continued.]