

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, JANUARY 20, 1881.

One Dollar a Year.

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EDITORS.

At Bombay large numbers of Mohammedans attend Christian worship.

SENOR ANGUIANO, a Roman Catholic priest in San Pedro, Mexico, has become a Protestant.

Mr. BRUCE, minister of the Cummins-site schism at Farmersville, together with his congregation, has applied for admission into the communion of the Church. Mr. Bruce was formerly a Methodist minister. He will in due course be ordained deacon by the Bishop of Ontario.

BISHOP HERZOG, says the *Standard of the Cross*, received during his stay in New York, a memorial from Roman priests, praying him to inaugurate a reform in America, and he replied that a new organization was superfluous, as a reformed Catholic Church existed in the American Episcopal Church.

The *Almanach de Gotha* does not record a place to the Princess Dolgorouki. They say—"The marriage of the Emperor of Russia not having yet been officially notified, we are not able to take cognizance of it; and, as to the family from which the Princess descends, it is not the ancient stock of the Dolgorouki of Iturik's lineage, but the modern house of Dolgoroukof, in no way related to the former."

One of the most distinguished vessels used at the coronation of the Kings of England is an ancient drinking cup, called an Ampulla, which was deposited in the Tower of London by the gallant Edward, surnamed the Black Prince. It is of the purest gold, and represents an eagle with expanded wings, standing on a pedestal nearly seven inches in height, and the whole weighs about ten ounces.

According to the annual report for the fiscal year just ended, in the United States, 31,635,516 worth of postage stamps, stamped envelopes and postal cards were used. This is an increase of \$2,500,000 worth on the quantity used during the previous year. The greatest increase has been in the matter of postal cards, \$2,733,470 worth having been used during the last fiscal year, against \$2,217,970 for the previous year.

M. ANDERWERT, who was recently elected President of the Swiss Confederation for 1881, committed suicide at 9 o'clock Christmas evening, in the public promenade, by shooting himself with a revolver. His rash act is attributed to temporary insanity. He believed his life was endangered by secret enemies, and the relatively small majority by which he was recently elected President is stated to have greatly disappointed him.

Two curious uses of the telegraph are noted. A man coming from Berlin to Paris wrote home at once the street and number where he was staying. Afterward, wandering about the city, he forgot the name of the street, and telegraphed to his family at Berlin in order to ascertain it. Another man from St. Louis wished to find in New York a Mr. Johnson, but had forgotten his Christian name. He telegraphed to St. Louis for the name and address, and found that the man he sought was stopping at the same hotel, the St. Nicholas.

A DOCTOR of Medicine in Kentucky, advertises as follows, in a local paper: "I have a pure-bred Rhenish Rose of Sharon bull-calf, which I value at \$1,000, that I propose to present to any one who can give me an authentic and satisfactory written history of the corporate existence of either of the following church organizations from the time of the Apostles to the time of the Reformation in the 15th and 16th centuries, viz: Presbyterian, Baptist, Methodist, or Campbellite." The challenge has not been accepted.

The Empress Eugenie, who has recently bought a place in England, has sold her house at Biarritz for \$700,000. That is but a small part of her fortune, and since the death of the Prince Imperial the question is asked, What will she do with it?

THE Rev. Henry Tully Kingston, Vicar of Good Easter, Essex, England, has been elected co-adjutor Bishop of the Diocese of Fredericton. Mr. Kingston is a graduate of Cambridge, and is forty-six years of age, and unmarried.

THE Archbishop of Canterbury has conferred the degree of Bachelor in Divinity on the Rev. James Gilbert Baylis, assistant minister of St. George's Church, Montreal, and Secretary to the Diocesan Theological College of Montreal, in consideration of eminent services to the diocese of Montreal.

MARY ALLETON, who came over in the "Mayflower," and afterward married Thomas Cushman, who was a ruling elder of the Church at Plymouth, was born in 1609, in the reign of James I., and died at the age of ninety, in 1690. At the time of her death Ebenezer Cobb, of Plymouth, was five years old, and he died in 1801, and was 107 years, eight months, and six days old at that time. Mr. William Thomas, now living at Plymouth, saw Mr. Cobb in 1799, he being then ten years old. These three lives thus cover a space of 271 years, and go back within six years to England's maiden queen. The first white child born in New England was Peregrine White, and Mr. Cobb saw the procession at his funeral in 1704. Mr. Thomas was born in 1780, and is a graduate of Harvard.

EVERYWHERE we go we find the horseshoe, and it has become one of the most common ornaments, worn by many, who can give no rational reason why. It was a very old custom to place in the churches, and even in private dwellings, an image of the patron saint. Around the head of these images was carved the halo or glory as we see painted in old pictures. Sometimes it was made by a piece of polished metal. The halo often remained after the figure of the saint had disappeared, and was fastened at the door as a substitute for the image itself. Soon the piece of semicircular metal became an article of sale in the shops, presently taking the shape of a horse shoe, which became the symbol of that protection which the saint was thought to give, and this, we are told, is the origin of the horseshoe charm.

I BELIEVE; I DENY.

The following is given as an illustration of the manner in which the Rev. James O. Richmond sometimes advocated the claims of the Church.

"He was preaching one evening in one of the public halls of a neighbouring city, selected because no church was large enough to contain the immense congregations who always flocked to hear him. On the night of which we are speaking, a congregation of nearly three thousand people had gathered to listen to a sermon upon 'The Church.' He well knew that not one half were Churchmen, and hence he exerted all his powers to defend the distinctive claims of the Church and at the same time avoid giving offence to members of other Christian bodies. 'My friends,' he began, 'why is it that we do not all belong to one church? Why do we have different names, etc.? Let us try to answer the questions. Let us go around to all the churches in this city and try to find out what separates them. Let us begin in the north part of our city the stone church, St. John's Church as we call it. Here stands a benevolent-

looking man at the door. 'My friend, what is this building for?' 'This, sir, is a place where the Christian religion is taught.' 'But,' we ask, 'what do you teach for the Christian religion?' 'Go in, sir, and you will learn.' We enter, listen: 'I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, etc.' Well, my friends, that sounds well. Let us come down town and stop at the plain wooden building. 'What do you teach here, my friend?' We teach the Christian religion.' 'Why, that is what they teach up at the stone church; why don't you unite with them?' 'Oh, we don't believe in water baptism, we don't believe in external ordinances, in a regular ministry, etc.' 'Ah, I see; they say up at the old stone church, 'I believe You say, 'I don't believe.' Let us come down town and stop at the big church with the high steeple. 'My friend, what is this great building for; what do you do in here?' 'We teach the Christian religion.' 'Why that is what they do up at the old stone church. Why don't you go up there and unite with them?' 'Oh, we don't believe in infant baptism; we don't believe any baptism is valid except by immersion.' 'Ah I see! They say up there 'I believe,' but you say, 'I don't believe.' We come to the next church. 'What do you here, my friend?' 'We teach the Christian religion.' 'Why don't you go up there to the old stone church? that is what they do up there.' 'Oh, we don't believe in the Divinity of Christ.' 'Ah, I see; they say, 'I believe,' you say, 'I don't believe.' So he passed from church to church and summed up by saying:—'The difference between the church and other Christian bodies is only this: the Church says, I believe; the others say, I deny. Every denomination of Christians is founded on the denial of some one or more articles of belief which the Church of Christ has always held and valued.—Selected.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—VII.

TINNEVELLY.

We close the account of Tinnevelly by some extracts from a paper read by Bishop Sargent before the last South Indian Conference, held at Bangalore. In this paper the Bishop reviews the work of the Church Missionary Society in Tinnevelly for the last 20 years. He says:—

It is with deep feelings of thankfulness to the heavenly Master whose work we have in hand, that I proceed to furnish a paper on the operations of the Church Missionary Society in Tinnevelly in continuation of the narrative presented by me to the Missionary Conference at Ottumund in April, 1858. Twenty years have flown since then—twenty years of toil and labour, care and trial, ploughing and sowing. But though there has been much in this interval to disappoint, there is, on the whole, much to encourage and cheer us. Progress is more or less evident in almost every department; and though perfection is not to be expected, yet our aim in every effort is, in God's name, directed that way. A comparison of the present condition of things with matters as they stood when the South Indian Conference last met, shows that, as regards numbers, we have now nearly double what we had then.

One thing observable is the diminution of our European labourers. In 1858 there were fourteen; now there are only five missionaries. The question arises Is this a matter for congratulation? Is it a move in the right direction? We may in reply say, first of all, that we thank God it has not arisen from lack of funds, or lack of men, on the part of the Church Missionary Society; and, secondly

it has been adopted as the proper criterion of a sound work, to test what has been done, and as the fit way of drawing out the energies of a Church, in furtherance of its own well being and enlargement. The experiment is in course of trial; with what promise of success let us time results, so far as they have gone, prove.

Another thing observable is that our Native agents have not increased in proportion to the increase of our converts. But though the general body of agents has not increased in proportion to the increase of the people, the office of ordained Native pastor has been largely increased. In 1858, there were only nine such pastors, now there are 58. This increase in the Native ministry became a necessity from the needs of a growing Church. It would be a mockery to tell converts of the need there was of baptism, if such a rite could be performed, only when the European missionary came round to their village at some long intervals of time, and vain would be the exhortation to commemorate the death of our adorable Saviour, if parties had invariably to travel from ten to forty miles. Besides which, I think it a matter of importance that our converts should as early as possible understand that these Divine ordinances are not like charms in the hands of Europeans or foreigners, but means of grace, common to every people who "call on the Lord Jesus." These visible acts also, performed in a variety of places, arrest the attention of the multitude, create inquiry, and act powerfully on the minds of men who otherwise would never give our holy religion a thought. Of course the preaching of Christ Crucified must be the great lever wherewith to move a people, but that does not militate against what I have above advanced; and I rejoice to think that these fifty-eight Native clergymen are placed at suitable localities in every quarter, and that Christian worship is performed at intervals throughout the length and breadth of that portion of the province for which the C.M.S. has to provide.

Since the meeting of the Conference in 1858, a system of self-government has been introduced as a highly desirable plan in the present state of the Mission, and to this end Church Councils have been established in every one of our nine districts, to which the Native clergy are admitted *ex officio*, and laymen by selection of the body of Church members in the several congregations. One of the Native pastors is Vice-President of the Church Council in his district. This Church Council meets every three months. There is also a Church Committee formed in every pastorate, comprising the pastor and as many laymen as the extent of his work renders necessary. These local Committees meet every two or three months, and act subordinately to the Church Council; and these Councils are again subordinate to the Provincial Council, which meets once a year at Palamcottah. I think these Committees and Councils have greatly benefited our work, especially in teaching our converts something of self-government and self-support. A more correct view of the personal responsibility of our converts is now held than ever was held before, and every one that now proposes to become a Christian does so in the full understanding that he must, according to his circumstances, help to support his teachers.

An important matter, in which we can report progress, is in the contributions made by our people to religious and charitable objects.

We have broken new ground in reference to education among the higher classes of Hindu girls. The Rev. A. H. Lash has sole management of this department, and it is pleasing to see how readily high-caste families in some of our large towns have availed themselves of this aid. The first school was opened in 1871, and now there are some forty-two branch schools, in which there are

104 Brahmin girls and 900 Vallalars and Maudalies. All the mistresses in these schools are Christians.

One palpable benefit resulting from such schools is observable in the fact that whereas when mission work commenced, young women in variably married between the age of twelve and fifteen, now girls may be seen still attending to their studies or acting as monitors in schools, unmarried even up to twenty years of age. The advantage is altogether on the side of the present generation of our young Christian women, compared with the condition of the previous generation, mentally and physically; and I gladly and truly may add, morally and religiously.

In the itinerating department there has been a great change since the Conference met in 1858, when a paper was read from the Rev. T. England who, with two other brethren, Fonn and Meadows, was carrying on itinerant work among the heathen villages in North Tinnevelly.

For a short time the district became a missionary station under the Rev. R. Meadows, and Mr. Fonn was transferred to take up itinerating work near Madras. This north Tinnevelly district, usually called Sivagasi, comprises congregations numbering 431 souls, whereas, before the itinerating work began, there were only 1060 Christians in that part of Tinnevelly.

It was then thought desirable to employ a missionary in the same department, to take up work in the larger towns among the higher classes of Hindus in some of the Southern portions of the mission field, and the Rev. N. Honig was set apart for this work, and carried it on with great energy. Wherever those friends have gone, they have been encouraged by the patient, respectful, and attentive hearing which they have gained from all parties. The attractions of music and singing in connexion with Gospel preaching are acknowledged on all sides as exercising a kindly influence, and the higher classes in these parts thus heard the truths of our holy religion in larger numbers than they ever had before.

Let us now sum up the progress which Christianity has made in this district compared with Hinduism. The census of 1871 gave the total of Christians at 102,676; that number included Romanists also, but now the number must be raised to at least 146,000, of which sum the S.P.G. and the C.M.S. together cannot claim less than 96,000. The total population, taken at 1,700,000, would give the proportion of about one in twelve to Christian converts; and if Protestants only be taken into the account, the proportion would be about one in eighteen. The class, however, to which our converts belong is not generally among the Brahmins and Sudras, who number more than 700,000. Of these, the numbers who have ventured on an open profession of Christianity are very few in comparison. But the great question is, what is the character of our converts? Compared with what they were as a body twenty years ago, I have no hesitation in affirming that they have advanced materially in an intelligent profession of the Gospel. There is now evident more consistency in attendance on the ordinances and means of grace, more consciousness of their personal responsibilities in regard to the support of the Church, more earnestness in striving after the conversion of their relations and neighbours, more Bible-reading in families, increased liking for the forms of Church Worship, and more true personal religion. To God alone be the glory!"

Since the above was written, Bishop Sargent's last Report has been received. He says "There has been an increase of 2,768 souls on our rolls for the past year. If the total adherents in the district under me, 48,802, be added to the number in the Sivagasi district, 4629, the Tinnevelly returns will show a total of 53,431."