

# 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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A CENSUS taken in Switzerland on December 1st indicates that the present population exceeds 3,000,000.

The South has raised nearly six million bales of cotton this year, worth at least \$40 per bale, say \$240,000,000.

At Berlin University 4,107 students have matriculated this session. Of these philosophy claims 1,891, law 1,349, medicine 585, theology only 284.

DR. SCHLIEMANN, with his wife, has gone to continue his excavations at Orchomenos, near Thebes, on Lake Copais, where vast riches are said to be buried.

The old font of Bowes, near Darlington, which had long been missing, has been discovered in the churchyard, and will be replaced in the church. Its pedestal is composed of a Roman altar, part of the inscriptions remaining.

The new rules for the prevention of collisions at sea have been officially adopted by England, France, Austria, Germany, Russia, the Netherlands, Belgium, Italy, Greece, Denmark, Norway and Sweden, Spain, Portugal, the United States, Chili, and Japan.

It is a curious genealogical fact that Edward III. of England was the common ancestor of all the present sovereigns of Europe, except the King of Sweden and the Sultan of Turkey. The Emperor of Brazil is also related to him, and more nearly than Queen Victoria.

SOME years ago a copy of the Mazarin Bible, which is the oldest printed Bible in the world, and oldest book, was sold for \$2,500. It was printed in Latin, in 1455, and bound and illuminated at Mentz the next year. There are eighteen copies still to be found, and of these, ten are in private libraries in England.

By the will of Mrs. Altana Westcott, the widow of the late Samuel Westcott, ex-mayor of Jersey City, N. J., who died recently, \$10,000 is given to the rector, wardens and vestry-men of the Episcopal Church at Athens, N. Y.; \$5,000 each to the Children's Home, the Home for Aged Women and the Sisters of the Poor of St. Francis and St. Mark's Episcopal Church, all of Jersey City.

The late Mrs. Grote, as a girl, was so strong and high spirited that she was called "the empress." She rode without a saddle and went out on the sea in a fisherman's boat alone with her sister. She made a kind of runaway match with the historian. Sydney Smith once thus cleverly described Mrs. Grote and her husband:—"I do like them so much, for he is so lady-like and she is such a perfect gentleman."

"HOLLOWAY'S PILLS" is a famous medicine in England, well advertised in the newspapers. This accounts for an amusing mistake that found its way into some of the German papers, in connection with the recent imprisonment of the Rev. Mr. Hale in Holloway prison, the news of which had duly reached Germany. The information volunteered by the papers in question was to the effect that "Holloway is a town near London, famous for its pills."

On Saturday evening, December 18, the vestry of St. James Church, Philadelphia, in a body, called on the rector, Rev. Dr. Morton, and presented him with a cheque for \$10,065. When the idea of raising a purse for Rev. Dr. Morton was first suggested, the amount was fixed at \$1,000, but when the contributions had all been received it was found that they aggregated the handsome sum above mentioned. Rev. Dr. Morton is now seventy-six years of age, and on Sunday week celebrated his fifty-ninth year of his pastorate of St. James Church.

A FIND of Roman relics, consisting chiefly of fragments of goblets, vases, and pottery, has been made at Schleithelm, in Schaffhausen.

A GREAT deal of the unhappy and unwholesome controversy that marks the religious mind in the present day arises from people not understanding that there is such a thing as a law of proportion in the Christian Faith, that some doctrines are more important than others, that on some points men may be allowed to differ in opinion, while there are others that must be held to be fundamental, and cannot be given up, as long as Christianity shall be recognized as a revelation from God at all.—*Bishop of Manchester, Eng.*

It has not yet dawned on the narrow horizon of some minds in the Church that a live newspaper can be anything but partisan. They will not be convinced that a Church Paper can be as Catholic in spirit as the Church is; in fact these brethren think the Church is altogether too Catholic. They are not in favor of allowing any liberty of opinion and practice to anybody but themselves. They set down every movement as partisan, because they would have it so. They are irritable and intolerant, impatient of every little departure from their style of churchmanship.—*Living Church.*

The Pope's Jurisdiction in England was an usurpation, forbidden and condemned by the Council of Ephesus, Canon 8, A. D. 431. The English Church is not in schism nor cut off from the whole Catholic Church. Rather the man who excommunicated us unjustly, and who now inflicts unscriptural and uncanonical conditions of Communion upon us, has cut himself off, and is the Great Schismatic. The rock (*petra*) on which our Lord built His Church is not Peter (*petros*) only, but the confession of His God; and the modern Roman interpretation is a novel one, and unknown to the Early Church. Read *John Henry Blunt's Reformation; Woodworth's Theophilus Anglicanus.*

## PRESBYTERIAN TESTIMONY TO THE VALUE OF A LITURGY AND A CHRISTIAN YEAR.

Dr. Hitchcock says in the matter of public worship we have yet to learn, and we shall learn that what is really best for anybody is best for everybody. No existing Prayer Book satisfies any good Presbyterian. Still less would any good, wise Presbyterian ask to have a new Prayer Book made up out of materials that are new. The materials mostly are old, some of them very old—such as the "Gloria in Excelsis," the "Tersanctus," and the "Te Deum." The doxology of Bishop Ken, "Praise God, from whom all blessings flow" is our chief modern contribution to the worship of the ages.

Prayer, especially, is a great inspiration and a high art. Somehow the Collects put us all to shame. Christ's example to-day could better spare any treatise of Athanasius than the prayer of St. Chrysostom: "Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth and in the world to come life everlasting." The further we get down the centuries the more precious will be to us the long, unbroken melodies of praise and prayer.

I anticipate, also a revival of the old Church year. Clear back close up to the apostolic times, we find at least the Passover, Pentecost, and Epiphany. Christ was not long after Judaism had more than its weekly sabbath, and Christianity needs more, and is steadily taking liberty. Christmas is leading this new procession. Good Friday, Easter and Whitsuntide are not far behind. They emphasize three grand acts and features of our religion—the Incarnation, the Atonement and Regeneration.—*Ed.*

## A LONG STEP TOWARD UNION.

### LUTHERANS DEMANDING BISHOPS.

A writer in the *Lutheran* in a third article on the question "Shall we have a Bishop?" says:

We have endeavored to give some reasons why we should have bishops, or an episcopal organization in our Church in this country. We now wish to offer some suggestions on the way in which this may be brought about. We will be told that however desirable it might be to have the episcopal office and useful as the office would be among us, the Church is not prepared for it, and no synod would be willing to make one of its members an overseer or bishop. But we are not so sure of that. We believe the Church will be willing to have the office, if, with Luther, she sees that it is "useful and necessary." And if there is no synod that is willing to have the episcopal office, one or more could be organized with a view to having it.

At the head of this new organization we would want a bishop who would have the oversight of the pastors and churches, and who would perform all the functions pertaining to the episcopal office, doing work such as we indicated in a former article. A bond of union and sympathy he would be between pastors and churches, one with whom pastors could confer in cases of difficulty, and one to whom congregations could look for advice and instruction. He too would learn to know the wants of the churches and of the district of which he had the oversight. He would know ministers as well as churches, and be able to have the right man in the right place; he could look after new and important places and great centres of population where churches should be established, and provide for them. The synod with a bishop over it could accomplish what is not possible without one.

And not only would we have a bishop, but we would have him properly set apart and consecrated to his office—not by presbytery, but by a bishop or bishops—in accordance with the usage of the early Church, and the usage of our Church in Europe. A bishop should be consecrated to his office, and not, as was the case with the first Methodist bishop, by one occupying an inferior position. Though a bishop be a *primus inter pares*, yet it is proper, and in accordance with the usage of the Church that one chosen to be a primum or bishop, be consecrated and set apart to his office by a person or persons equal in office and dignity, or by bishops. Besides this, we want bishops to whose true succession there could be no objection. Even admitting that the Episcopal office is distinct from that of the ministry, is not by divine right (de jure divino), it is proper that those filling the office should be consecrated by bishops, so that from no quarter the objection could be made that we had not true bishops.

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF MADRAS.—V. TINNEVELLY.

To almost every human being the opening of another year, with its untold treasures of joy and its unsuspected burdens of sorrow, is a time of thoughtful consideration. But what deep and earnest reflections must be awakened in those who are toiling in the Mission Field, as from the crest of another wave of time they look back on the dark past or gaze forward to the sunlit heights of futurity. Surely the bright carols and glad Christmas hymns which, in such various and diverse languages, have so lately echoed through all Mission Churches must have spoken to them of hope and joy. And as the Missionary exchanges Christmas greetings of New Year's salutations in a foreign tongue

with his warmly attached converts, he will feel thankful that he has been privileged to gather in these first-fruits of the world's great harvest.

Since we entered upon the subject of Tinnevelly, we have only reviewed the work of the Propagation Society, and we have still to speak of Bishop Sargent and of the operations of the Church Missionary Society in the same district. Before doing so, the beginning of the year seems an appropriate season for mentioning the Tinnevelly Centenary—the first Missionary Centenary that has ever been celebrated. The account is from the *Madras Times*:

On Tuesday, January 20th, the Centenary of the introduction of Christianity into Tinnevelly was celebrated at Palamcottah. The proceedings of the day commenced with the administration of the Holy Communion in the C. M. S. Mission Church at 7 a.m. The Lord Bishop of Madras officiated, assisted by Bishops Caldwell and Sargent and two Native chaplains. An excellent and most appropriate sermon, on St. John xvii. 4, was preached by the Rev. S. Morley, the Domestic Chaplain. All the European missionaries and 90 of the Native clergy connected with the S. P. G. and C. M. S. were present. At 11 a.m. the "Centenary meeting" was held. Bishop Gell presided. The Church was filled with Native Christians, a great number of them leading men from all parts of the province. A hymn having been sung and prayer offered, Bishop Gell in a short, effective speech, referred to the surpassing interest of the occasion, dwelling on the foundation and development of the Christian Church in general, and mentioning in particular the progress of the Church in Tinnevelly during the first century of its existence.

Bishop Caldwell then addressed the assembly. He said,—

"We celebrate this year the Centenary of the establishment of the Tinnevelly Mission. Its beginnings were small, and for a long period it made but little progress, though in later times it has risen to the first rank amongst India Missions. It was in 1780 that it took an organized shape by the formation in Palamcottah of a small congregation. The founder of the Mission was Swartz, the most memorable name in the history of the South Indian Missions. Swartz's earliest station, after some preliminary labor at Tranquebar, was Trichinopoly, and it was whilst he was connected with that station that he began to take an interest in Tinnevelly. The first notice of Palamcottah in Swartz's journals was in 1771, when the nucleus of a congregation was formed by the baptism of a young heathen accountant by a Christian sergeant, without waiting for Swartz's approval. Swartz visited Palamcottah several times before 1780, and in one of his visits, baptized a Brahman widow called Clorinda, by whom afterwards a little church in the fort was built—the first church erected in connection with the Tinnevelly Mission. A document of great interest has been preserved in connexion with 1780. It is the first Tinnevelly church register, containing the names of the members of the congregation in Palamcottah. I found this register many years ago in Tanjore. The congregation in Palamcottah was then the only one in Tinnevelly, and the number of members enrolled in it was forty.

In 1790 Swartz ordained (according to the Lutheran form) a Native catechist named Sattanadharan; and the S. P. C. K. Report for that year, in recording this fact, used these remarkable words:—"If we wish to establish the Gospel in India, we ought in time to give the Natives a Church of their own, independent of our support, and secure a regular succession of truly apostolic pastors, even if all communication with their Parent Church should be annihilated." Under Swartz's successors, Jachicks and Gericks, the work went on, and at the beginning of this century there were 4,000 Christians in Tinnevelly. But time of trial came

and. The S. P. C. K. was unable to devote so much of its funds to India; the East India Company forbade missionaries to land in the country; and many of the Native Christians, left without pastoral care, fell back to their old devil-worship. There were, however, some 3,000 in 1816, when the Rev. J. Hough became Government Chaplain at Palamcottah.

Mr. Hough was the founder of the present Missions in Tinnevelly. He applied to the Church Missionary Society, and the Committee responded by sending out the devoted Rhonius, who began his great work in 1820. In 1829 another good Lutheran minister, Rosen, was commissioned by the Society for the Propagation of the Gospel to take charge of the old congregations, which the S. P. C. K. had just handed over to it.

Since then each of the Societies has pursued its course independently of the other. The lines have been different but almost parallel—certainly not antagonistic—and it may be permitted to an old missionary of the older Society to hope that that older Society is not now so much behind the younger as it was at one time. Till lately two-thirds of all the Christianity and Christian agency in Tinnevelly belonged to the C. M. S., and only one-third to the S. P. G. At present the difference, it will be seen, is not by any means so great.

The following is a summary of the statistics of the two Societies as made up to the 30th June, 1879; the S. P. G. statistics include Kannad:—

	C. M. S.	S. P. G.	Total.
No. of Villages occupied,	875	631	1,506
Baptized Christians,	24,484	24,719	49,203
Adherents not yet baptized,	19,062	18,997	38,059
Communicants,	8,378	4,847	13,225
Native Clergy,	68	31	99
Contributions from Native Christians,	Rs. 24,498	Rs. 13,056	Rs. 37,554

\* About £16,400.

Thus Swartz's little congregation of forty persons a hundred years ago has grown to ninety-seven thousand; and of these, about a third, comprising the greater part of the unbaptized, have joined in the accessions of the last two or three years.

Who could have predicted in 1780 that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his diocese would have been the one chaplain of Fort St. George. The only Missionaries in the country at that time were in Lutheran orders. He would have needed no assistance in Tinnevelly, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevelly, comprising forty souls. There would have been no European Missionaries of either of our two Societies present, for the C. M. S. had not then come into existence, and the S. P. G. had not then extended its operations to India. Its work in India was carried on by the Christian Knowledge Society. There would have been no native clergy present, and probably only one native agent. Who can predict what the state of things will be in Tinnevelly in 1980? If in the first 100 years of the history of the Tinnevelly Mission it has grown from 40 souls to 59,203—to give the number of the baptized alone—by the end of the second 100 years, nearly the whole of Tinnevelly should be converted to Christ. It is useless, however, to attempt to predict what may or not be witnessed here in so far distant a future as 1980. The future is in God's hands, but hitherto we have always found that the future takes its rise out of the past. The past, the present, and the future are under the government of one and the same divine Ruler. All power is given to our Blessed Saviour in heaven and in earth, and in sending His disciples to all lands, He has promised to be with them always to the end of the world.