

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, DECEMBER 9, 1880.

One Dollar a Year.

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EDITORS.

A COMPANY has been started to light Winnipeg with gas.

A RECORD of modern priests, monks, nuns and theological students who have left the Church of Rome is now in press.

THE *Durham Advertiser* states that Mr. Ground, who had been for some years a Congregational minister, has been promised ordination by Bishop Lightfoot.

MR. A. TAYLOR, a Wesleyan minister at Gore, has been ordained by the Bishop of Dunedin. This is the fourth case in which a Wesleyan minister has applied to that Bishop for admission.

DR. DUFF, son of the late Presbyterian Moderator, and an able advocate of missions, has, with his wife and family, been received into the Roman communion at Dunedin, New Zealand.

ONE of the Empress of Austria's brothers, Charles Theodore, Duke of Bavaria, has successfully passed the examinations qualifying him to practice as an oculist, and has lately performed successful operations for cataract.

THE recent Church Congress at Leicester surpassed all its predecessors (19 in number,) as a success with 1,000 more tickets sold than last year. It is wonderful how these gatherings widen and tone up the views of the clergy.

THE Plymouth Town Council has formed itself into a committee to set on foot a national memorial to Sir Francis Drake, to commemorate the approaching three hundredth anniversary of his return from circumnavigating the globe.

NOTHING better shows the recuperative power and the prosperity of the United States than the fact that since 1865 the public debt has been reduced \$904,000,000, and the credit of the nation has never stood so high at home and abroad as it does at this time.

IN the reopening of a church in Manchester, England, which had been closed for repairs, twenty-four women, who were unable to give money, contributed thirty-five days of hard labor in cleaning the church. This is the kind of giving that God requires: the giving that comes of sacrifice.

IN answer to the statement that "it was in 1746 that Wesley may be said to have thrown overboard, finally the last of his High Church leanings," it has been shown that Wesley wrote in a public letter to Lord North, in the year 1775, when he was seventy-two years of age, "I am a High Churchman, the son of a High Churchman." But a Dr. Kigg requests that people would not "quote Wesley to Wesleyan ministers, as it only irritates!"

THE Rev. John B. Morgan, the accomplished rector of Holy Trinity Church, Paris, France, came to this country in October to attend the sessions of the General Convention and also to lay the claims of the Parisian new Church before the Churchmen of this country. We understand that Mr. Morgan returns to Paris this week, and will take back with him for the new edifice, twenty-five thousand dollars cash, which are from new subscriptions.—*Epis. Register.*

AT the close of the late Pan-Presbyterian council, Dr. Schaff, carried away with the enthusiasm of the hour, raised the doxology, "Praise God from whom all blessings flow," and the audience joined with him in the singing. The chairman denounced it, as an act of intrusion and incivility, and much discussion has grown out of the matter. The genuine Presbyterian does not sing hymns but only Psalms, and the Doxology is not a Psalm of David.

IN the last ten months, books to the value of \$4,000,000 were exported from England to the Colonies and the United States.

A CURIOUS commentary on the state of Ireland is supplied in the report from Rome that the following sums were offered to the Pope as "Peter's Pence" by the Irish Bishops on the 11th inst., from the undermentioned counties:—Cashel, 2,766*l.*; Waterford, 1,350*l.*; Cloyne, 1,070*l.*; Limerick, 860*l.*; Kerry, 400*l.*; Ross, 60*l.*; Meath, 1,650*l.*; Belfast, 300*l.*

IT was a curious fact in the history of the late Pan-Presbyterian Council in Philadelphia that it was obliged to meet and put without any celebration of the Lord's Supper. It is said, upon what seems to be good authority, that this was owing to a want of agreement in its constituent elements, and for the sake of harmony they were compelled to forego what many esteemed a duty and a privilege.

SOME time since the now-deposed Bishop of Tournai asserted that he had in his possession an autograph letter from Pius IX., in which that Pontiff wrote that the election of Cardinal Pecci as his successor would be the ruin of the Church. A confidential agent who was sent to Belgium has seen the letter, and brings back an assurance of its authenticity, which is now admitted at the Vatican.—*Standard's Correspondent.*

THE BISHOP OF LONG ISLAND, U. S. A., AT LINCOLN, ENGLAND.

THE anniversary of the Society for the Propagation of the Gospel in Foreign Parts was celebrated at Lincoln on Sunday and Monday, November 7th and 8th. On the former day sermons were preached and collections made in behalf of the society in the cathedral and in all the parish churches of the city. In the cathedral the morning sermon was preached by the Bishop of Long Island, who had landed only a few days before, to fulfil his engagement to occupy the pulpit at Great St. Mary's, Cambridge, as select preacher before that University, on the three last Sundays of November: the first occasion such as invitation has been extended by either of our Universities to a prelate of the sister Church of America. The Bishop chose as his text Is xxxii. 20, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass," on which he based a masterly discourse, clear in thought, pure in style, refined in language, powerful in argument, fully justifying Dr. Littlejohn's high reputation as a preacher. In it he traced the missionary work of the Church, "sowing beside all waters," from the earliest epoch to the present day showing how, going forth in her Master's name to fulfil His commission, the blessing had rested upon her; and appealing to her not to relax her efforts to evangelize the world, which were more than ever needed, as the struggle between the powers of light and darkness became fiercer.

ON Monday, the 8th, two meetings were held, one in the afternoon, downhill, under the presidency of the Bishop of Lincoln, and one uphill in the evening, of which Sub-Dean Clements was the chairman. Both were very largely attended, and in the afternoon not a few had to go away from the doors.

THE Bishop of Long Island read an able paper on the American Church, in which he said:

"You who did so much toward planting the seed have a right to know, and it is my pleasure and privilege to tell you, of the reaping so far as the mere statistics of the hour can measure it.

"In the foreign field—Greece, Africa, China, Japan, Haiti, and Mexico—we have, including five Bishops, 233 missionaries. In the home field—within the limits of our own country—we have 48 Dioceses and 16 missionary jurisdic-

tions, 65 Bishops and 3,400 clergy, 450 candidates for holy orders, 3,200 parishes, 1,200 Missions, 3,500 churches and chapels; annual confirmations, 30,000; Sunday school teachers, 35,000; Sunday school scholars, 300,000; parish school teachers, 900; Church hospitals, asylums and homes, 108; academic and collegiate institutions, 130; theological institutions, 16. In speaking of the total force at work, I ought to state that, as part of it, we have 11 Bishops and 265 clergymen conducting Missions among white people; 24 clergymen and 23 lay-readers among coloured people; one Bishop among Indians, assisted by 12 white clergymen, 11 native clergymen, 10 native catechists, and 15 white teachers and helpers, giving a total of 12 Bishops and 370 missionaries in the home field.

"To these statistics I add but two more items:

"About \$700,000 (or 140,000*l.* sterling) are annually contributed to maintain our missionary work; and the total offerings from all religious purposes have amounted in the year closing October 1st to \$7,750,000, (or 1,550,000*l.*) But these figures amount to no more in this, than in all like cases, when dealing with forces that spring from the invisible and eternal things of God's kingdom, they are but the fleshless skeleton of the reality.—Certainly they give no adequate idea of the actual influence of the American Church to day. In her very organization and attitude, in what she is and in what she represents, there is a moral power that mere numbers cannot gauge. Many (and some among them comprising not a little of what is best in American society) are swayed by her, though not counted within her fold. Deaf as may be the multitude to her voice, and for a reason already assigned, she has characteristics that tell upon people of culture who have any religion at all, and especially upon leading minds in society and politics who think deeply on the problems which American life is ordained to solve one way or the other. She has a history that goes back to the day of Pentecost; she claims to be more than a sect lifted into being by any one man or school of men. When asked for her founder she is not obliged to stop with Luther or Calvin, with Zuingli or Wesley, but points at once to Christ and His Apostles. This is a power that asserts itself more and more as intelligence grows, and as part of its growth, turns instinctively to history as one of the noblest of studies and wisest of teachers. She has a fixed and positive creed, transmitted unchanged through all the Christian past; and this, too, is a power that tells upon minds craving stability of faith amid the ravelling edges of a sectarian orthodoxy that never continues long in one stay, or amid the widespread anarchy of free thought in the realm of religion. Every day the Church welcomes new seekers among the thoughtful for the City that hath foundations—for the Rock that cannot be moved; souls weary of the new paths ending in the quicksands of speculative negations, and turning with almost passionate yearning to the ancient ways of the great company of God's faithful people. Again, she has a Liturgy that is part of the common heritage of the Catholic Church; a worship that enshrines not only the wisdom, devotion, and piety of the Fathers, but the blessed memory of well-nigh fifty generations of Christendom; a voice of intercession and thanksgiving, comprehensive as the wants of the whole body of Christ, and yet modulated and attuned to the cry of every individual penitent, the adoring rapture of every individual saint. This, too, is a power that by its sweetness, fervour, continuity, dignity, has so wrought upon the denominational Christianity about us, as to make it only a question of time when it will begin first to imitate, and finally to adopt this priceless treasure of the Church. Still again, she has a ministry of Apostolic origin, and this, too, though until lately an occasion of controversy

and often of bitter prejudice, is now becoming a power of attraction. Not a few earnest men in the ministry of Dissent are beginning to feel the value of a commission whose authority none can question, and which connects them historically with the continuous priesthood of the ages. Finally, she has an Episcopate that offers an effective leadership in marshalling and directing her resources of every name; and this, too, is a power that cannot be overrated. While her diocesan Bishops, as a rule, have been wisely chosen, I shall speak particularly only of those called to the charge of missionary jurisdictions. Of these I cannot speak too highly. They are worthy of the best days of the Church, and for energy, zeal, endurance of hardship and denial, administrative ability, and abundance of labors I doubt whether any body of men consecrated to the like office and work has ever surpassed them. In the vast fields committed to their charge they stand out in bold relief as the central figures around which the Church's strength rallies for aggression and conquest. Though too far apart to join hands, or to meet for counsel save on rare occasions, their solitary Missions are aflame with Gospel light, and, as beacons, fires kindled along the far-stretching frontier, they signal the incoming host, and give them a welcome as they advance over river, and desert, and mountain. Without exception these men of heroic mould are laying, amid discouragements and difficulties which it is impossible to describe in your hearing, foundations worthy of Apostolic master-builders in the primitive days of the Church. By what they do, dare, and suffer, they deserve to be regarded as the glory and strength of our missionary work. Now all these are powers that cannot be summed up in figures. Next to the truth as it is in Jesus, they, with their faithful clergy, comprise much of the real treasure, and largely represent the peerless spiritual endowment of our American branch of the Catholic Church. And it is only as we rise above mere statistics, and fasten attention upon those forces, that we can estimate the present influence or forecast the future of Apostolic Christianity in that land whose destiny is chequered with mighty hopes and equally mighty fears.—*Guardian.*

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—I.

Important as is the Mission work of Northern India in its three great dioceses of Calcutta, Bombay and Lahore, there attaches a peculiar interest to the Southern diocese of Madras. It was here in the early dawn of the Christian era, that St. Thomas preached the Gospel of his Lord. It was here that in the 16th century Francis Xavier, the great missionary of the Roman Church, lived and labored. It was here that in the 18th century the Danes founded those noble missions which, after many alternations of decline and prosperity, have lately been blessed with such unparalleled success.

In the year 1706, Frederic IV of Denmark sent the first missionaries (not connected with the Roman Church) to India. It was a time of war and tumult; but while Europe was in arms, and Marlborough was filling the world with his fame, these peaceful soldiers of the cross, under their leader, Bartholomew Ziegenbalg, began, in a humble way, a longer, fiercer and finally more triumphant campaign against the false religions of the distant East.

After a few years the scanty funds derived from their native land were supplemented by grants from the English Society for Promoting Christian Knowledge and from the Society for the Propagation of the Gospel. The first mission of the English Church was established in Madras in 1726, and after

Ziegenbalg's death, the Danish Missions were adopted by the Christian Knowledge Society.

We have already given in the Church Guardian (Feb. 17th) an account of the work of Schwartz in connection with these missions. After his death, for want of episcopal supervision and organization, the work languished. Few European clergy visited the native converts or sought to add to their number. In 1816, the Church Missionary Society began its work among them, and in 1824 the Christian Knowledge Society made over its missions to the Society for Propagation of the Gospel. These two Societies soon covered the Presidency with a net-work of missions; but it was not until 1837 that, at the earnest request of Bishop Wilson, of Calcutta, Dr. Corrie was consecrated the first Bishop of Madras.

He lived but two years, and was succeeded by Dr. Spencer (1837). His episcopate lasted 12 years, during which he exerted himself to increase the laborers. It was he who placed Dr. Caldwell (now one of the co-adjutor Bishops) and Dr. Pope in Tinnevely. In 1849 Dr. D. Doaltry succeeded to the Episcopate. He ordained several native clergy, among them Mr. Sathianadan, the present able and active pastor of the native Church in Madras. Dr. Doaltry died in 1861, and Dr. Gull, the present Bishop, was chosen to fill his place. During his Episcopate, so rapidly has the work increased, that in 1877 Dr. Caldwell and Dr. Sargent, two senior missionaries, were consecrated assistant Bishops to the Bishop of Madras. In our next number, we consist of the missionary work in the diocese will be taken up, beginning at that most interesting portion, the district of Tinnevely. We close with a short sketch of the Rev. W. T. Sathianadan from the C. M. S. *Gleaner.*

Three years and a half ago, there died at Poonamalli, near Madras, an aged schoolmaster, William Cruikshanks, who had for more than a quarter of a century, although totally blind, laboured most earnestly as head-master of the C. M. S. high-class school at Palamcottah. His earnest and spiritual teaching had been instrumental in leading many of the young Hindus under his charge to embrace the Gospel. One of these is now the Rev. W. T. Sathianadan.

Mr. Sathianadan had to endure the usual trial of a well-connected Hindu when he became a Christian. He had literally to give up all for Christ. But he was warmly welcomed by the Tinnevely missionaries; and after pursuing his studies, first under the late Rev. J. Thomas, and then at Bishop Corrie's school at Madras, he was attached as an evangelist to the Itinerant Mission commenced by the Rev. T. G. England. His zeal and ability marked him out for the sacred ministry, and he was ordained by Bishop Doaltry in 1860.

His first pastoral charge was in the Sivagasi district, North Tinnevely.

In 1863 he was appointed to the Native congregation of Trinity Church, Madras, where for the last fifteen years, he has labored both as pastor and as missionary; and has been privileged to gather round him a band of educated Christian men and fellow-workers for Christ. From his last Annual Report, dated November 30th, 1877, it appears that the congregation numbers 366 souls, of whom 184 are communicants.

Mrs. Sathianadan is the only daughter of the late Rev. John Devasagayam, so well remembered among us as the first Native clergyman of the U. M. S. in South India. She and her daughters have for some years carried on an extensive and successful work of female education in Madras, besides being devoted evangelists to their heathen sisters in the zenanas of that great city. The same Report gives the number of girls in her six schools at 444; and of the zenanas visited by her, with the assistance of some Christian women, as 80, comprising 105 lady pupils.