

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 30, 1880.

One Dollar a Year.

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

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

EDITORS.

A GENEROUS Churchman in Indian-apolis has given a building for a Guild House.

Mrs. JOHN JAC B. ASTOR has sent a font, with a basin of solid silver, to a mission chapel she has established in Nebraska.

Of the three millions of dollars left by the late Mrs. Shields, the Episcopal City Mission of Philadelphia, is entitled, we learn to one sixth.

A crane has just been erected at Woolwich capable of lifting twelve hundred tons. The metal used in its construction weighs 1,000 tons, and the brass bearings alone more than three tons.

THE Leicester Church Extension Society, which finds great difficulty in coping with the very rapidly increasing population of the town, has determined to utilize the large wooden building which was used for the recent Church Congress. The owners of Carendon Park estate have also given a site for a new church.

It is reported that the Bishop of St. David's has been obliged to decline receiving literates as candidates for ordination, owing to the number of applications he has received from Nonconformist ministers and candidates leaving Nonconformist colleges. The Bishop of Lincoln has been obliged to make a similar rule, it is said, and for the same reason.

HE declined taking his Church paper, having renewed his subscription to a flashy weekly in order to get the conclusion of a tale in which blood, border-land, and fast ways are worked into a mess suited to the depraved taste of its patrons. And yet this man is surprised when his children exhibit a marked distaste for the Bible and aversion to all that is pure, modest and reverential.

WHITAKER'S American Church Almanac for 1881 is out. He gives the statistics of the past year thus:—

Clergy deceased, 81; deposed 0; present number, 3,436; being a gain of 111; candidates for orders, 431; gain of 62; ordinations, deacons, 136; gain of 32; priests, 96; gain of 12; baptisms, 47,693; gain of 5,472; confirmations, 25,903; number of communicants, 345,841; gain of 20,846; marriages, 12,103; burials, 21,516; Sunday school teachers, 34,041; scholars 166,976; contributions \$7,013,514.

Dr. Louis Valentin has published the description of a cranium very remarkable for its dimensions, which is preserved in the cabinet of natural history at Mar-seilles. The man's name was Borghini, who died in that city in 1615, at the age of 50. He was but 4 feet in height, yet his head measured 3 feet in circumference. The bones were thin, and there was an opening, the size for a crown piece, where the sagittal meets the coronal suture. Borghini's intellect was very weak. When he became advanced in years, he was obliged to have a cushion on each shoulder to support the head.

THE first printing-office in Russia was established at Moscow as early as 1553; but it was not able to put forth the first edition of the Book of the Apostles, now of extreme rarity, till 1564. A press, and type in the Slavonian character, were forwarded to St. Petersburg from Amsterdam in 1717. The package was captured by Charles XII., then at war with Peter, and the materials were made use of in the printing of pamphlets against the Czar, when the King of Sweden, by means of a Russian agent, on the Russian frontier, the names of Peter I., were printed at St. Petersburg, as an office erected for that purpose, in 1717. The first private printing establishment in Russia was formed in 1769, by Har-

HERR BROCKHAUS, of Leipsic, is preparing a German translation of Lord Beaconsfield's "Eudymion."

THE two organs of the "Reformed Episcopalians" are quarrelling like two fish women. One speaks of the other's "violent unchristian tone," and says it "persistently and recklessly injures the cause of our dear Church."

THE Rev. T. R. Wade, missionary in Kashmir, has just completed the translation of the New Testament into the difficult and little known Kashmiri language. He has now begun the Prayer-book, and has also made some progress in a grammar.

Mrs. LUCY HOLDSWORTH, of Digby, N.S., who had the honour of a short interview with the Governor-General, while on his visit to Digby in August last, has been the recipient of a letter from His Excellency with his photograph enclosed as a mark of esteem.

THE Queen has been pleased to recognize the claim of Mr. Charles Colmore Grant to the title of Baron de Longueuil, of Longueuil, Quebec, which was conferred upon his ancestor, Charles de Moyne, by Letters Patent, signed by Louis XIV. in the year 1700.

THE new valuation of London is expected to exceed thirty-three millions sterling, and the rateable value to be nearly twenty-eight millions. These figures show an increase of about four and a half millions in the rateable value during the last five years.

MR. THOS. A. SCOTT, of Clifton, Pennsylvania, is erecting a Memorial Parish and Sunday School Building as a memorial to his son, Thos. A. Scott, Jr., who died at St. Paul's School, Concord, N. H., Ascension Day, 1879, aged 12 years. The building will be of brick, two stories high, and 63x25.

IN connection with Trinity Church, Wilmington, Delaware, there is a sewing school of 200 girls on Saturday afternoon, free to all, where 20 teachers instruct in patch-work, hemming, felling, gathering, darning, button holes, and garments. Each child provides a thimble—all else is free.

THE Diocese of Albany has now 119 clergy, and 13,326 communicants; Northern New Jersey has 70 clergy and 7,518 communicants. New Jersey has 93 clergy and 6,924 communicants. The two dioceses make up the State of New Jersey, which thus has 169 clergy and 14,542 communicants.

MR. G. W. WIGNER, analyst to the Greenwich Board of Works, has taken the first prize of \$500 offered by the National Board of Trade of the United States for the best essay and draft of an act to prevent injurious adulteration and regulate the sale of food without imposing unnecessary burdens upon commerce.

PNEUMATIC DISPATCH.—The pneumatic tube in London extends from Euston Square to the Post-office, a distance of 4,738 yards. The machinery for operating the line is at Holborn, which is about one-third of the distance from the post-office to Euston. The tube is five feet high and four feet six inches wide. The wagons are ten feet long and constructed of the tube closely by means of an india-rubber flange, and so form a sort of piston upon which the air may act to the greatest advantage. The machinery consists of an engine having two twenty-four inch cylinders, with twenty inches stroke, and an iron fly-wheel six feet in diameter, and makes two revolutions for each stroke of the engine. The train is drawn from the extremities of the line by means of a cable, and propelled thereto by compressed air.

Mrs. CROSS, (Geo. Elliot, the novelist) died in London, on the 22d.

THE Church it has been beautifully said, has its long list of saints; it has never inserted one name in the catalogue of the damned.

IT is now stated on the authority of some recent historical discoveries, that John Milton, the poet, the great Puritan writer against Episcopacy, died a Romanist.

THE Canadian census is to be taken on the 4th April next—that is, the population will be calculated as on that day. Schedules will previously be left with every household, who is required to fill up the forms regarding himself and family, etc., as they were on that day.

WHAT DOES IT MEAN?

A TRULY remarkable incident in connection with the recent visit of the well-known English Missioner, the Rev. W. J. Knox-Little, to the United States, transpired in Boston, Massachusetts. The Dissenting Ministers of the city and suburbs invited Mr. Knox-Little to address them on the subject of "Ritualism," and at the gathering, which took place on Monday morning, Dec. 6, at 10.30, in the Mgionson Hall of Tremont Temple, very many of the leaders of thought outside the Church were present. The *Southern Churchman* says:—

"Long before the hour when the address was to begin, there was hardly a vacant seat, and when the famous English preacher appeared on the platform, even standing room was hardly to be had. The clergy of the city were out in full force, and the audience had more faces of well-known people in it than are often seen on Monday morning at a public gathering."

After the address, a unanimous vote of thanks was given the speaker.

DISCOVERY OF THE APOSTLES' CREED.

A prominent Congregationalist preacher has lately announced that he falls back upon the Apostles' Creed as his confession of faith. It would have been deemed a slander had we said that hundreds of reputable preachers in America know nothing of the Creed, and could not recite it for their life. It seems worth while to make a note of the fact, therefore, when it comes to us on indisputable evidence. The Christian Union makes the astounding announcement in the following words:

"Letters of inquiry received from time to time disclose the fact that many Christian ministers are unacquainted with, if not ignorant of, the Apostles' Creed. If this is true of clergymen, it may be assumed that multitudes of the laity know very little of this historic and precious profession, which formed a portion of early New England catechisms, and which every Christian man, woman, and child ought to know by heart.

Believing that its reintroduction to Congregational churches is eminently desirable, both for catechetical and liturgical use, and that its acceptance and honor are sure to follow upon a knowledge of its origin, contents, and historic significance, I purpose to give the result of my researches into the history of the Creed. Here follows the Apostles' Creed, as printed in the *Annals of Congregationalism* by ministers and churches. It is noteworthy that the discovery of

the Apostles' Creed is thus connected with a suggestion of its liturgical use! Again, we must express astonishment with delight. If "the world moves," so also does that very small fraction thereof called Congregationalism. Why not give it up and go back to the "dear mother" which Winthrop eulogized on the deck of the "Arabella"? Had the Congregationalists never abandoned that dear mother and her "liturgical use" of the Creed there would have been no Socinianism in New England, and American "Ministers of the Gospel" would not have been asking in 1880 for a sight of the Apostles' Creed? "Ever acknowledging that such part as we have attained in the common salvation, we have learned at her knees and sucked it from her breast," was the language of the Winthrop pilgrims concerning the Church of England. What was gained by running away from such a mother, and "hewing out cedars," which, according to the testimony, we have cited, are "broken cedars that hold no water"? *N. Y. Churchman.*

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—IV.

TINNEVELLY.

This month has witnessed the solemn consecration of one of the most beautiful Churches in the Maritime Provinces, if not in Canada, Trinity Church, St. John, New Brunswick. It will be interesting, while the impressive scene is fresh in our memory, to read of the consecration of another Trinity Church, which took place six months ago in that distant part of the Eastern Mission field, whose history we have recently been tracing—Tinnevelly.

The Church at Edeyengoody in Tinnevelly, is a Gothic stone structure, the building of which has been an object of loving interest to Bishop Caldwell for the past thirty-three years. The principal entrance is under the tower. The nave is eighty-five feet long, the chancel thirty. The width of the nave and aisles fifty-two feet. The east and west windows are of extreme beauty. Each of the pillars of the side aisles is formed of a single stone. The pillars of the chancel arch are of iron, the grey color of which forms a fine contrast to the black wood of the Gothic roof. We take from the *Mission Field*, Nov., 1880, the following interesting account of the consecration:—

Fortunately, the morning of the consecration was all that could be wished, cool and cloudy, interspersed with gleams of sunshine; and the usually quiet village of Edeyengoody presented a most unimagined spectacle of excitement, not soon to be forgotten. A very large number of visitors, European and native, anxious to express their congratulations to the Bishop on the eventful occasion, and to see his beautiful church, were present from all parts of Tinnevelly, and some also from Travancore. Three large arches, covered with scarlet, and decked with evergreens, were erected by the natives in various places with various appropriate inscriptions on them; the principal one, in front of the beautiful new church, had "Success to the Native Church." The services of the day commenced with a solemn farvell service in the old church, which has served as the church of the district for about forty years. The Bishop preached on the occasion, drawing a comparison between the removal of the Jews of old from the temple to the removal of the heathen presence from the congregation that had assembled for so many years in the old church. He then preached in the new church, which has served as the church of the district for about forty years. The Bishop preached on the occasion, drawing a comparison between the removal of the Jews of old from the temple to the removal of the heathen presence from the congregation that had assembled for so many years in the old church. He then preached in the new church, which has served as the church of the district for about forty years.

headed by fifty boys of the choir, holding banners of scarlet, purple, blue, and white, and singing some of their own Tamil lyrics set to Hindu music. Then followed the long line of the white-robed native and European clergy (thirty-five native, and five European), and last of all Bishop Sargent and Bishop Caldwell. A dense mass of natives (Christian and Hindu) from far and wide stood gazing from every available spot at the long line of white slowly winding round the church. The circuit was completed at the western door, where beneath a canopy of scarlet a formal petition was read to Bishop Caldwell by the Rev. D. Samuel, requesting him to consecrate the church for Divine worship.

"Meanwhile, the church within was crammed from end to end with long rows of orderly and well-dressed native men and women. There were found to be present, after a careful estimate, 3,000 persons inside, and about 5,000 outside, the church, including 2,000 Hindus. When the choir reached the western door the lyrics ceased, and the twenty-fourth Psalm was sung. As the procession marched up the aisle, the Gothic arches echoed back the beautiful words of the Psalmist: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." The *Gloria* ended just as they reached the chancel steps, and then, the vast congregation rising, the hundred and forty-eighth Psalm was sung as the clergy seated themselves in the stalls.

Bishop Caldwell offered a prayer, and, attended by two native chaplains, the Rev. D. Samuel, and the Rev. D. Vedamuttu, retraced his steps to where stood the marble font near the western door, music being softly played all the while. A prayer was offered at the font for all who were to be made members of the visible Church of Christ by baptism. Then the Bishop proceeded to the reading desk, and prayed for the acceptance of the prayers that in future should be offered there. He then stood at the foot of the chancel steps, and prayed for all who in future should be confirmed and married in that church. After this he stood in the pulpit, and prayed for all who should hear the Word of God preached and read from that place. Then standing on the north side of the altar, he prayed for all who should receive the blessed sacrament. A prayer was then offered for all the ministers of Christ, who should at any time officiate in that church. The prayers ended, he gave the blessing, immediately after which the *Te Deum* was sung antiphonally by the choir.

"Bishop Sargent preached the consecration sermon from Micah vi. 6, and was attentively listened to by the vast audience. Towards the close he mentioned the interesting fact, that forty-five years ago, that day, he first came to Palacotta, and a few months afterwards visited a C. M. S. village in this neighbourhood, after which in the evening he passed through Edeyengoody, which then contained only a few families of Christians. The Holy Communion was administered to 648 communicants. It was a most moving spectacle, and a bright promise of success for the native Church. The special hymn sung on the occasion was a translation of "The Church's One Foundation" by Bishop Caldwell. The Church was simply but beautifully decorated with ferns and flowers; and the long feathery leaves of the cocoanut palm. The brass lectern was the gift of a native Christian, belonging to this village, who is a Master of Arts in the Madras University. He was present at the consecration. The first ceremony in the new church was the baptism of Bishop Caldwell's grandsons, A. S. M. and J. M. The interest and enthusiasm exhibited by the vast numbers who assembled here on this memorable occasion, must have cheered the Bishop's heart, and in his declining years will make him feel more and more that his work here has not been started from Bishop Caldwell's house in 1847.