

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, FEBRUARY 10, 1881.

One Dollar a Year.

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EDITORS.

£44,000 have been pledged for the new bishopric of Newcastle, England.

Dr. SCHLIEKMAN has presented to the Emperor of Germany, to be placed in the Berlin Museum, his collection of Trojan antiquities.

By the breaking of dykes in the Province of North Brabant, Holland, eighteen villages have been flooded, causing immense damage.

It is reported from Cairo that two pyramids built by a King of the Sixth Dynasty have been discovered to the north of Memphis. They were buried beneath the sand. The vaults and chambers are covered with inscriptions.

Mr. SASSOON, of Belgravia square, London, stables his horse in the topmost story of his house, and carries them up and down on an elevator. The purpose is to save the cost of ground, which is valuable in that fashionable neighborhood.

Prof. MOMMSEN, the historian, who recently lost his library and the manuscript of a new and valuable work, by fire, has been presented with a purse of 106,000 marks (\$34,000) by his countrymen. It was a birthday present, on his sixty-fourth anniversary.

KIRKDALE CHURCH, one of the most ancient ecclesiastical structures in England, has been, for some time, undergoing partial restoration. The antiquity of this church is proved by the sun dial with a Saxon inscription, showing that it was built in the days of Edward the King, in the days of Tosti the Earl—that is, between 1055 and 1067. A Runic inscription also seems to mention Utekwald, King of Deira, A.D. 651 to 660. The church is situated close to the famous Kirkdale Cave, where, in 1821, were discovered the bones of hyenas, bears, tigers, wolves, elephants, rhinoceri, hippopotami, and other animals.

GERMANY is prepared to celebrate, three years hence, the four hundredth anniversary of Luther's birthday. Nov. 10, 1483. It is proposed to fix upon the Wartburg near Eisenach, as the middle part of the celebration. Dr. Kuster, the burgomaster of Eisenach, is the president of a committee charged with making the needful arrangements. It was in the Wartburg that Luther labored at the work which was the completion of his activity as a Reformer—the translation of the Bible into German. The famous "Luther-room" has become the germ of a Luther museum, which will probably receive many accessions by the time the anniversary arrives. It is contemplated to give the celebration an international character.

ANOTHER TESTIMONY against the false theory of evolution is given by the late Frank Buckland, the eminent naturalist and inspector-general of the fisheries of Great Britain. In the preface to his "Natural History of British Fishes," written but a few days before his death, which occurred recently, he says: "I have another object in writing this book, it is to endeavour to show the truth of the good old doctrines of the Bridgewater Treatises which have so ably demonstrated the power, wisdom, and goodness of God, as manifested in the creation. Of late years the doctrines so called 'evolution' and 'development' have seemingly gained ground among those interested in natural history; but I have too much faith in the good sense and natural scorn of my fellow-countrymen to think that these tenets will be very long lived. To put matters very straight, I steadfastly believe that the great Creator, as indeed we are directly told, made all things perfect and 'very good' from the beginning; perfect and very good every created thing is now found to be, and will so continue to the end of time."

TWENTY-FIVE bells are to be placed in Holy Trinity Church, Philadelphia, connected with the organ by an electrical attachment.

The Archbishop of Canterbury has offered to Archdeacon Hose, of Singapore, the bishopric of Labuan, which the venerable gentleman has accepted.

The first spiral tunnel on the St. Gothard line, in Switzerland has been completed. It is one thousand metres in length, and was bored through granite entirely by hand.

Two new cables are to be laid next summer between the United States and Great Britain. The contract has been let for both, and the first is to be laid by July 1st. If "consolidation" does not set in, we may expect a considerable decline in rates.

The Australian colonies continue to show prosperous revenues. The revenue of Victoria for the quarter ending December 31 amounted to £1,212,000, being an increase of £198,000 compared with the same period of 1879. In New South Wales the revenue for the past year amounts to £4,612,000, being an increase of £437,259 as compared with 1879. In Queensland the returns for the half-year ending December 31 show total receipts of £803,000, or an increase of £9,000 compared with 1879.

CHRISTIAN SYMBOLS.

I take the liberty of sending you a few Scriptural texts, explanatory of the most common symbols used in church-decorations; hoping that their study may prove both pleasant and profitable to the young readers of your paper.

The Anchor.—Heb. 6:19. Titus 1:2. Prov. 10:25; 11:7.

The Balance.—Is. 40:12-15. Job 28:25. Is. 26:27. I Sam. 2:3. Prov. 16:2. Job 31:6. Zach. 11:12

The Crescent.—Psalms 73:7. John 3:20.

The Cross.—Matt. 27:25; 16:14. Gal. 6:14. Heb. 6:6.

The Crown.—Matt. 27:29. John 19:5. I Cor. 9:25. I Peter 5:4. Rev. 2:10. Heb. 2:9. Rev. 14:14.

The Evergreens.—Lev. 23:40-42. Neh. 8:14. Is. 60:13. Is. 35:12. John 12:13. Rev. 7:9.

The Keys.—Is. 22:22. Rev. 1:18; 3:7.

The Star.—Num. 24:17. Matt. 2:2. I Cor. 4:6. II Peter 1:19. Rev. 22:16.

—F. H. Potts, in Living Church.

STARTLING STATISTICS.

The Rev. Mr. Nutting, a Methodist preacher, has published some statistics which excite very painful reflection. He says that the ratio of divorces in Massachusetts in 1868 was 1 to 15; in Vermont, 1 to 13; in Rhode Island 1 to 9; and in Connecticut, 1 to 8; in Lake County, Ohio, where there is a purely New England population, the ratio is as high as 1 to 6. During the last 25 years the birth rate has fallen about as fast as the divorce-rate has increased, and where the birth is lowest, the divorce is highest. Mr. Nutting adds that—"In the history of nations there never has but thrice occurred such a breaking up of the family as is now taking place among people of New England blood; when the Greek and Roman Empires were about to fall, and during the Revolution of the last century, when 20,000 divorces were obtained in France in one and a half years. Bad as this was, it was surpassed, regard being had to the number of the population, by what is now taking place in Rhode Island and Connecticut."—N. Y. Standard.

Is there no warning in the above sad statement of facts for us in Canada? Let those who are advocating a change in our Marriage Laws read and ponder.

BISHOP ROBERTSON of Missouri says; it may be interesting to some persons to know, as giving some impression of the duties of a Bishop's office, that in addition to what the Bishop of this Diocese did last year in the way of public services, confirmations, consultations with vestries, etc., and sermons at the rate of four or five a week, his correspondence included over four thousand letters written, and he travelled during the year on official duty 15,409 miles.

THE RELIGIOUS POPULATION OF ENGLAND.

Those Church clergymen who allow themselves to be imposed upon by the statements of the Church's opponents in England, who for political and other reasons undervalue her work and numbers, should read the following carefully prepared statistics and judge for themselves:—

The Census Act of 1881 contains no provision for ascertaining the religious professions of the English people. The reason for this is well known. Nonconformists in general, and political Dissenters particularly, for reasons best known to themselves, are most anxious that their actual numbers should be concealed. Churchmen are anxious that the real state of things, whatever it may be, should be made known; but from this Nonconformists shrink. Meanwhile, however, they are actively engaged in making amateur censuses of their own, in which they openly claim half the British people as their own. It is time that such preposterous claims—for they are nothing else—should, as far as possible, be brought to the test. The only means of doing so is by examining each official return as take note of the religious professions of the people, and making them a test by which to calculate the actual number belonging to the various religious bodies in England. Taking the following official returns, we find that, out of every hundred

	Churchmen.	Dissenters.
School returns give	72	28
Cemetery " "	70	30
Marriages " "	75	25
Army " "	63	37
of which 37 no less than 21 are Roman Catholics)		
Navy returns	75	25
Workhouse returns	79	21

Giving an average of 73 per cent to the Church and 28 per cent to Dissenters. If the army is deducted, the Church would have over 74 per cent to less than 26 for Nonconformists, including Roman Catholics.

The whole Population of England and Wales in 1878 was	24,854,397
Church Population at 72 per cent	17,905,155
Nonconformists' Population (including Roman Catholics)	6,850,238

So that 7,000,000 in round numbers may fairly represent the whole Nonconformity of England. While the Church population may be estimated at 18,000,000. We have done all in our power to obtain as accurate an estimate as circumstances permit. If Nonconformists are inclined in any way to complain of the unexpected nature of the result, nothing would be easier for them than to withdraw their opposition to a religious census, and the exact numbers can at once be ascertained; till then we must be permitted to believe that the estimate founded on the official returns given above is the most correct that can at the present be obtained.—National Church.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—IX.

Sketches of the Telugu Mission, by the Rev. J. E. Padfield, Masulipatam.

It was not until about 1835 that the serious attention of Christian Churchmen was directed to the Telugus.

Good Bishop Corrie, of Madras, had

for some time before his death been looking with longing eyes at the Telugu section of his vast diocese, and some of his last prayers to heaven were that God would stir up the hearts of His people to come over and help the Telugus. It is cheering to be able to mention that men of like spirit with Bishop Corrie in the civil and military service in India, who had earnest yearnings of heart for the salvation of this people. In 1839 a small fund was collected to start a Mission at Masulipatam, and the Church Missionary Society was appealed to undertake the work. Under its auspices Robert Noble, joined by Henry Fox, embarked for Madras in the ship *Robarts*, on the 8th March, 1841.

The early history of the Telugu Mission is to a great extent but a biography of Robert Noble. Everything here around me only serves to recall his memory. The house in which I am living is one in which he lived, and in which he died. I am sitting writing this paper in the very study chair that he used for many years. I lift up my head from my writing, and right before me I can see the Noble Memorial School a fine building erected to his memory, and a certain portion of the cost which was made by heathen native gentlemen, old pupils of his who, though they had not embraced the religion he taught, had yet learned to love and honour the man who was their friend and their teacher. He laboured in this Mission for twenty-four years without once returning home, and his memory is a power in this district to both heathen and Christian, to native and missionary. For my own part, I seldom catch sight of his simple tomb in the churchyard without experiencing a noble aspiration that I may be as faithful and as true as he was in our blessed work.

It was in October, 1841, that Mr. Noble and Mr. Fox came up to Masulipatam. These two fathers of our Mission, after learning Telugu began active operations amongst the heathen, by whom they were surrounded. Henry Fox began a system of itinerating in the town and surrounding country, everywhere scattering broadcast the seed of life. Robert Noble, on the other hand, continued his efforts to reaching the upper caste through the agency of a public school. He began in fact that system of using education as a mission agency, which has ever since been carried on in this Mission, and which also is largely made use of by our own and other missionary societies all through India. He offered a high class education to the youth of the upper classes on express understanding that the Bible should be used as a class book for Bible lesson in every class every day. He commenced with two pupils, but he soon got more, and at present this school, now called the Noble High School, has some 222 pupils, and its standard is that of F.A. (First in Arts) of the Madras University. In addition to this there is a branch school of a lower standard in another part of the town, with some sixty pupils. There is also a large school in Ellore, and another in Bezwada, two large inland towns, both of which have classes for matriculation at the same University. In these three schools, and the lower branch ones connected with them, there are now in round numbers some 800 pupils.

It was not until 1852 that Mr. Noble had any open converts, when he received two, one a Brahmin, who is at present a highly respected clergyman in our midst, and one a Sudra, who recently died after working for years with us as a missionary.

At the end of the year 1859 the whole of those under Christian instruction in the whole Mission, are returned as numbering 177, and this after twenty long years of patient labour. When one looks round now, after another lapse of twenty years, and sees the varied and extensive machinery at work and counts a Native Church of nearly four thousand souls, whilst exclaiming "What hath God wrought!" it must not be lost sight of

how much the success of the last twenty years must result from the patient labours of the former twenty.

Mr. Fox, during the three years and a half he was in the Mission, had done what he could in the town of Masulipatam itself and in the surrounding country by way of regular evangelistic work. He had also laboured much in itinerating through the surrounding country, at times taking more extended tours, and yet of the twenty village-schools and the twenty-eight little village congregations now scattered up and down the Masulipatam district alone, there was not a single one in 1860. Mr. Noble had his school, from which he had received several high-caste converts; and Mrs. Sharkey had her girl's boarding school, and in Masulipatam itself there was a small congregation, a more handful, and that was all.

As before said, however, several other centres had been occupied, and of these the first was Ellore. This is a large and important town, some fifty miles inland from Masulipatam. In 1854 one of our missionaries, Mr. English, was sent there, and he opened a school which was the beginning of the present large and flourishing High School.

At this time also another important centre had been occupied and work begun. The mighty river Kistna, which takes its rise on the western side of India, after rolling along for hundreds of miles through broad plains, mountain gorges, and dense jungle right through the heart of India, runs into the Bay of Bengal near Masulipatam. Some fifty miles before it joins the sea it passes between two high hills which form a spur of the Eastern Ghats. The town of Bezwada is on the northern bank of the river, nestled between a group of hills of which the above two form part. It is considered a very holy town by the natives.

Mr. Darling had one been day preaching in Bezwada to large crowds, who had come together for some heathen festival. He had often thus preached before with no apparent good result, and he returned to his house, as usual, with a sinking heart; and yet that morning's work was the commencement of great things. In a distant village the head man of the Malas, named Venkayya, was led by some to him, unknown power, to see the folly of worshipping dumb idols. About that time, too, he had a strange dream that further affected him, and he abandoned his idols, and, undeterred by the sneers and scoffs of his neighbours, he announced his determination to search for the true God and Saviour. Months afterwards business brought him and several others to the town of Bezwada, and this happened to be on the occasion of a festival. Several of this group of villagers were amongst the crowd that heard Mr. Darling preach on the day in question, and they went and told Venkayya that there was a gentleman in the town speaking about the things that he so talked of.

That afternoon a group of five or six villagers might have been seen standing about a dozen yards distant from the Mission house at Bezwada, afraid to venture nearer, and yet desiring to see the strange Englishman who had been telling people of a Saviour for sin. Mr. Darling accidentally saw them, and it is needless to tell how overjoyed he was to tell to anxious listeners "that sweet story of old," and what his feelings must have been when Venkayya, the chief of his little congregation, put his hands together and said, "This is the Saviour whom I will serve." Time fails to tell how the missionary went with these men, how many believed and were baptized, and how that little group formed the beginning of a rising Native Church.

Thus, after twenty years' long and anxious labour, the first droppings began to appear by a copious shower of blessing, soon to be followed by the rich harvest that, in this year of grace 1880, is smiling around us.