

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 23, 1880.

One Dollar a Year.

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EDITORS.

The Baptist minister at Shelfanger, a former student of Mr. Spurgeon's college, has recently been confirmed, and is now reading for holy orders.

By invitation of the dissenting ministers of Boston the Rev. W. J. Knox-Little lectured before them on Monday December 5th. The subject was Ritualism.

In Lomborg, on Sunday, the fiftieth anniversary of the Polish Revolution of 1830 was celebrated. A poem written in honor of the occasion was confiscated by the police.

According to a telegram from St. Petersburg, the Russian police have succeeded in tracing Chalturin, the author of the dynamite explosion in the Winter Palace, to London.

On Tuesday, Nov. 30th, the Bishop of Connecticut held an ordination in St. Paul's Church, Bridgeport, when Mr. George R. Warren, late a Congregationalist minister, was admitted to the Holy Order of Deacons.

A Greek inscription has been found in the ruins of Chersonesus, near Sebastopol. It is a decree of Disphantas, one of the generals who assisted Mithridates Eupator in conquering the Crimea, and fills up a gap in the career of Mithridates.

In the marshes of Corcelletes, near Conside, canton Vaud, has been found a fine canoe in a perfect state of preservation, 11 metres 16 centimetres long, and slightly more than a metre broad. It has been placed in the court of the Lausanne Academy.

RECENTLY, a letter was returned from the dead-letter office to the postmaster of New Orleans which had gone to England via New York, returned to America via Boston, forwarded from there to the dead-letter office, and returned to New Orleans, with nearly \$70,000 of drafts on it.

There is in prospect a great law suit for next year when the revised New Testament appears. An eminent firm of London publishers has resolved to print an edition of the New Version, and dispute the legal power of the Company of Revisers to hold a copyright, or transfer it to the University.

A supplement to the *Gazette* contains a Royal Proclamation regarding the British Parliament till Thursday, the 6th of January, then to be holden for the despatch of divers urgent and important affairs." By another Proclamation the Convocations are prorogued till the day following.

The first translation of the Bible into the English language was commemorated on Wednesday evening December 2nd at the Academy of Music, New York, by a Wycliffe Semi-Millennial Celebration under the auspices of the American Bible Society. The principle feature of the celebration was an Oration on "John Wycliffe and the First English Bible" by the Rev. Dr. Richard S. Storrs. Many prominent Clergymen and distinguished Laymen were present, and the audience crowded the Academy.

The clergy of the Church in the United States have more than doubled during the last thirty years. In 1850 they numbered 1558, and there are now 3375. In the same time the number of communicants has more than quadrupled being in 1850 79,986, and in 1879 322,713. The increasing missionary spirit of the Church, as manifested in the late General Convention, is a favorable augury for the future, and a larger rate of increase may reasonably be expected. The Church is taking a strong hold in the new States and Territories of the West.

The first peal of bells ever hung in England was put up at Croyland Abbey A. D. 960. Many years ago it was estimated that there were 2262 peals of bells in England.

The Egyptian Government has sanctioned the opening of a Custom-house at Cairo, thus enabling goods from Europe for that city to pass untouched through the Alexandria Customs.

SPAIN'S salt fleet numbered 656 ships last year, with a combined capacity of about 20,000 tons. The principal markets are all on this continent, the Canadian and Newfoundland fisheries taking about 6,000 tons annually, Argentine Republic 65,000 tons, Brazil 25,000 tons, and the United States about 12,000 tons.

In excavating for the St. Gothard railway near Amsteg, a magnificent glacier garden a series of so-called giant's kettles or enormous holes torn in the rock by the action of glacier millstones, has been laid bare. One half of the garden lay across the railway track and had to be blasted away, but the other half has been walled round, and will be carefully preserved.

The Harvard Register publishes two columns of the names of women who have given to Harvard University "sums varying from the legacy of Judith Finch in 1676 of fourteen shillings, to \$140,000, the noble legacy of Mrs. Anne E. P. Sever in 1879." This does not include the many valuable gifts of collections, specimens, and books, frequently the accumulations of fathers, husbands, and sons, which women have generously placed in the museums and libraries of the University.

At three o'clock on Wednesday morning 25th Nov., a terrible disaster happened at Spezia. The steamer *O-tigia*, belonging to the Florio Company, came in collision with the French Messageries boat *Cucle Joseph*, coming from Naples, and sank the French ship almost immediately. There were three hundred persons on board, fifty of whom were saved; two hundred were drowned, and the fate of the other fifty is unknown. One man was picked up who had been in the water for upwards of two days, and had drifted, clinging to a table, more than thirty miles.

By the will of Mrs. Altana Westcott, the widow of the late Samuel Westcott, Mayor of Jersey City, liberal bequests were made as follows: To the Rector, Wardens, and Vestrymen of Trinity Church, at Athens, N. Y., \$10,000; to the Children's Home, Jersey City, \$5,000; to the Home for Aged Women, Jersey City, \$5,000; to the Sisters of the Poor of St. Francis and St. Mark's Jersey City, \$5,000; to the Hudson County Episcopal Church Hospital and Home, the library and, with the exceptions of some minor bequests, the remainder of the estate, the entire value of which is placed at \$100,000.

The floating "Church of Our Saviour," at the foot of Pike Street, East River, Rev. Robert J. Walker, Missionary, has 269 communicants, including 171 seamen. It has also Temperance and Sewing Societies, Reading-rooms, Library and other benevolent adjuncts to a working Church, in a neglected neighborhood, and is doing most excellent service in its sphere. On a recent Sunday afternoon books, Testaments, and tracts were presented to natives of the following countries, viz: Finland, Norway, Sweden, Denmark, Germany, France, Italy, and Portugal, each man receiving a book and Testament in his own language. On the same afternoon, several copies of the Holy Scriptures, Prayer Books, and religious Books were given to seamen from various English speaking countries and islands of the sea.—*New York Guardian*

The National Church understands that the revised translation of the New Testament will be published in February next.

A THICK HEADED squire, being worsted by Sidney Smith in an argument, took his revenge by exclaiming, "If I had a son who was an idiot, by jove I'd make him a parson." "Very probably," replied Sidney, "but I see that your father was of a different opinion."

Our last number contained an allusion to the proposed purchase of a Baptist Chapel at Darlington by the Vicar of that town. A correspondent sends us the following:—It may be interesting to your readers to learn something concerning the history of the Baptist Chapel at Darlington, recently purchased by the Vicar of that town for Church purposes. It is no uncommon thing for Churchmen to purchase Nonconformist chapels abandoned by their congregations; but this chapel points a moral almost unique in its application. It was built and supported by persons bitterly and personally opposed to the Church of England. It was regarded in the town as the centre of an active anti-Church organization. It was to show the superiority of Nonconformity over Churchmanship. All the hopes of its builders were disappointed; the vain expectations of its Nonconformist promoters are entirely overthrown. As a Church, it will become a source of light and peace to a populous neighbourhood; and that the blessing of God may rest upon it is the earnest prayer of all Churchmen.—*Church Bell*.

ONE of the Presbyterian congregations took formal possession yesterday of a church building which it recently acquired by purchase. The occasion was, of course, one of great rejoicing; and the following extract from one of our daily papers will show your readers how our Presbyterian brethren of Baltimore manifest their joy in these days of enlightenment and progress:—

"Yesterday the inclosed space in front of the pulpit was tastefully decorated with flowers. On the right and left were exotics, and in the centre was a cross which looked like glistening marble. On the top of it was perched a snow-white dove, and around it flowers were entwined. There was also a magnificent basket of flowers."

And so, the world moves on.—*American Exchange*.

WESLEYANISM.

Sir.—Happening to possess a copy of Wesley's Book, referred to by your Wesleyan correspondent, I see the "Collection of Psalms and Hymns," published by John and Charles Wesley, twelfth edition, is dated 1791, the "Companion to the Altar," by John Wesley, ninth edition, is dated 1792, and the "Hymns on the Lord's Supper," by John and Charles Wesley, with preface added, from Dr. Brevint, tenth edition, is dated 1791. The three are bound together in my copy, and as the comparison of dates appears to be interesting, I venture to mention it.

At the same time, I should like to take the opportunity of saying that from an intimate connection with and knowledge of some of the Wesleyans of John Wesley's own time (my grandfather among others being one of the early members of the society), I know that Mr. Wesley's mind and teaching, as accepted and carried out in the first half of this century, was such that the old members went away to the parish church for the Sacraments, and only attended the "preaching-houses" out of Church hours. If Wesleyans could now be induced to return to the "old paths" of their co-religionists, all the greatest difficulties of home re-union respecting them would be removed.—*John Trewarthen in Church Times, All Saints' Day, 1880.*

PRESBYTERIANISM AN AID TO ROMANISM

We wish respectfully to submit the following brief extract from the *Church Times* to those of our evangelical friends who believe that Romanism owes its modern growth largely to what they are pleased to call the Ritualistic element in our own Church.

"No one can doubt the thorough Protestantism of Scotch Presbyterianism, whether in the Establishment, the Free Kirk, or the minor communions north of the Tweed. No one can dispute the numerical feebleness of the Episcopalian body. And, lastly, no one can question the thrift and diligence of Scotchmen in general, nor the comparative poverty of their country, which qualities of the soil and people make it a less attractive field for immigration than England. Nevertheless, while the Roman Catholic body in England and Wales amounts at the utmost to some five per cent. of the population, it constitutes some eight and half per cent. of the population of Scotland. That shows, so far, that Presbyterianism is not so strong a bulwark against Romanism as the Anglican Church is; and we may point out the moral farther by remarking that Roman Catholic controversialists, who may be supposed to know their business and the interests of their communion, never trouble themselves to argue or write books against Presbyterianism or Methodism, or any other of their Protestant rivals in these islands. The conclusion so far, is that persons who on religious or political grounds desire to check the spread of Roman Catholicism are more likely to effect that purpose by strengthening the Church of England than by any other method."—*Kalendar*.

Foreign Missions.

THE DIOCESE OF MADRAS.—III.

TINNEVELLY.

After having given a sort of bird's eye view of Tinnevelly and of the work which has made it of late years so remarkable, we will now accompany Dr. Strachan of Madras, on his interesting tour to some of the principal stations of the S. P. G.

Tinnevelly is a province about twice as large as Prince Edward Island, but it differs from our sparsely settled Canadian colonies, containing 1,700,000 inhabitants. Dr. Strachan reached it by rail in three days from Madras. Eighteen years ago he was just one month accomplishing the same journey. His first Sunday was spent at Sawyerpuram. This village was originally bought by an Englishman named Sawyer as a place of refuge for native Christians when persecuted by their countrymen. It is a flourishing little place, shaded by tall trees. It is almost entirely Christian and has a Training Institution for Mission Agents. There have been a large number of accessions to the Church here during the past year. Dr. Strachan writes: "With reference to these I gathered the following facts. In July last, by the advice of Bishop Caldwell, a Lay Evangelist Association was formed. About 30 men and 25 women joined. The men met together on the last Thursday, the women on the third Wednesday, in the month. The meeting was presided over by the Missionary. After prayer and reading of the Holy Scriptures, the Evangelists gave the reports of their work during the past month. Each Evangelist goes out at least four times in the month. At the suggestion of the Bishop, Whitsunday was set apart as a day of special thanksgiving for the recent accessions in Tinnevelly, and special efforts were made during Whitsuntide to preach the gospel to the heathen. It was believed a pentecostal blessing would follow a pentecostal zeal. So it proved; as the result of these efforts 106 have

joined the ranks of Christ during this month."

Dr. Strachan continues: "At 11 A.M. on Trinity Sunday, Morning Prayer was said in the village church, which though large was literally crowded so that many had to sit outside. About 900 worshippers. The responses and singing were most hearty. Then came the most interesting part of the Service—the admission of 26 adults into the Fold of Christ, by the Sacrament of Baptism." The next morning at sunrise, I reached Nazareth. It may be interesting to those who have never seen a Mission station, if I give an account of Nazareth and the variety in unity of the Mission work carried on there.

"Going up a long, wide, straight and clean street, lined on either side with margosa trees, we come to the large and strongly built church. In front, is the village green, enclosed on one side by the hospital, on the other by the village schools and post-office. To the south are the boarding schools, the Parsonage, the Orphanages and the village market; to the east are the cottage hospitals, in which sick people coming from a distance may reside. Daily prayer is said morning and evening. On Sunday there are three Services in this church, and a Sunday school for men and women. The Boarding-schools are a most important element in the Tinnevelly system. The children are for some years separated from their homes, the surroundings of which are not always the healthiest. Habits of order, cleanliness, and steady application are formed and elevated the character. Then there are the Day-schools in which sound elementary instruction is given. Suitable buildings have recently been erected for 100 boys and 100 girls who have been left orphans by the late famine. These will be Christianity and carefully brought up. Then there is the hospital, an incalculable boon to the suffering.

Add to all this the presence of an European clergyman living in the midst of these people—his whole life devoted to their spiritual, mental, and social advancement."

On June 18th, Dr. Strachan was present at the Provincial Church Council of the S. P. G. Mission in Tinnevelly. He writes: "In the morning a procession was formed consisting of the school children followed by 22 clergymen and Bishop Caldwell. We marched from the parsonage to the church singing a processional hymn. The service consisted of Morning Prayer, a Sermon, and Holy Communion. The meeting of the council was presided over by the venerable Bishop. Venerable, indeed, if over that term were applicable to any man. A man of feeble constitution, yet of restless activity; of commanding intellect, and yet content to spend his life in Tinnevelly. . . . The next day, the annual Church Conference was held. During the meeting, the Bishop read out the numbers of accessions and baptisms from June 30, 1877, to date, June 20, 1878. There were 19,304 accessions, and 2653 baptisms. When these numbers were announced, the whole congregation rose to their feet, and sang a thanksgiving hymn. The scene was both exciting and impressive. Never have I heard such an outburst of song in a native church. Every one seemed to be singing from his heart, as he poured forth his thanks to Almighty God for the wondrous works He had done in His Church.

There must have been 200 Mission Agents present, and their exciting joy told me that they felt their prayers had been answered, and I understood, in a way I never had done, one of the reasons under God's blessing, of the recent accessions. Dr. Strachan's visit to the important station of Edeyengoody, (the abode of the shepherd), and the consecration of the Church of the Holy Trinity in that place will be mentioned in our next number.