

# 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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READ thoroughly your Church paper—praise where you can, and forget its shortcomings.

THE "Old Catholics" are about to establish a Church in New Orleans, and it is expected that they will draw away many of the adherents of the Church of Rome.

LESS than a century ago the British admiralty instructed Captain Vancouver to search on the coast of the Pacific for some near communication with a river flowing into or out of the Lake of the Woods.

THE Roman Academy of Sciences has awarded half of the King Humbert Prize to the German astronomer Dr. Wilhelm Tempel, director of the Astr. Observatory at Florence, for his observations of nebular phenomena.

AN address from the clergy of the rural deanery of *Okehampton* has been forwarded to the Bishop of Exeter, requesting his lordship to take into consideration the restoration of diocesan synods in the Church of England with a view to their revival.

A shop has been recently opened in the Boulevard Hausmann, Paris, for the benefit of necessitous ladies, who make most of the articles on sale, and fifteen or twenty ladies of the highest position act in turn as saleswomen. The prices are no higher than elsewhere.

WHAT is accomplished by Foreign Missions? The Society for the Propagation of the Gospel in Foreign Parts was under its care at Madras, India, 80,000 converts to Christianity, and the Church Missionary Society 101,000. This is one item in the long answer.

THE Bishop of St. Albans has consecrated the new Church of St. Paul, Bentley, South Weald, which has been erected mainly through the munificence of the late Vicar of the Parish, Rev. C. A. Halli, who has laboured in it for fifty-four years, and now retires. He has expended \$100,000 in building this Church, which is not a large one, but is regarded as a model of beauty and good taste.

ABOUT forty sets of designs have been received by the committee of the "Raikes Memorial," to be built at Gloucester. The committee state in their report, that it was decided by the Bishop of the Diocese of Gloucester and Bristol, and a large representative county and city committee, that the best memorial to the founder of Sunday Schools would be a Church, which should be built in the city in which he lived and worked.

THE London *Times* describes a "fossil forest," discovered at Oldham, England, by the quarrymen, in making their excavations. There are twelve trees, and some of them are two feet in diameter. The roots can be seen interlacing the rock, and the fronds of the ferns are imprinted on every piece of stone. The trees belong to the Middle Coal Measure period, but no coal has been discovered near them; coal is found about two hundred and fifty yards beneath.

THE carefully prepared editions of the Bible, under the auspices of Oxford University, are well known to students of the Sacred Scriptures. They come as near to perfection in typography as anything can well be. A pocket edition, recently published, contains 1456 pages, weighs when bound, but 15 ounces, and is just an inch in thickness. Some of the copies, which have the text of the Scriptures, the Apocrypha, copious historical and critical notes, and a Concordance, contain also the Book of Common Prayer. This may well be called *Multum in parvo*.—*Episcopal Register*.

THE *Electrician* states that the English Post Office authorities have given an order for 20,000 telephones.

WE should not be too anxious about the effect of our work. Speak and act in the fear of God and according to His oracles, and then leave the result with Him.

THE tunnel under the Alps, through Mount St. Gothard, is nine miles long, and is to be lighted with electricity. There seems to be no limit to the usefulness of the electric light. By its aid newspapers can be read at night in the streets of New York without difficulty.

THE Free and Open System, judged by the offertory, works admirably at St. Bartholomew's Church, London. The accounts for the year just closed show nearly £1100 given in this Scriptural way for the support of the church and clergy of this district.

IT is stated, upon the authority of the Governor General of Kharhoff, that during 1870 as many as 20,000 inhabitants of that province were attacked with diphtheria, that 7,000 of them died in consequence, and that during the ten months of 1880 ending with the 31st of October, the number of deaths therefrom was 5,500.

"But he was a splendid preacher." Thus closes an account sent us of a minister who proved to be wholly unfit for his position; and frequently the same can be said of that class of men; but splendid preaching without personal character of the right sort has often proved a most pernicious thing, tearing many churches asunder and making trouble that has continued for years.—*Ex.*

BISHOP WHIPPLE mentions that among the *Indians* it is customary for the worshippers, in their Church, to rise from their seats and approach the Holy Table, where each one places his or her offering individually and publicly before the congregation. This would be a severe test of the liberality of many worshippers in white congregations. Very probably the red men have the advantage of us in this mode of the presentation of the offerings.—*Church News* (Baltimore.)

A FRIEND of ours who has just returned from a journey abroad tells the following story: A friend in London, upon whom he was calling, among other kindnesses, offered to loan him any guide-book and maps there might be in the house. She had previously ordered the servant to gather all these together and put them by themselves in a certain place. On going thither in order to fulfil her promise, she found that servants are as simple-minded generalizers as are children—for prominent among the Baedekers and Murrays was Canon Carter's "Guide to Heaven."—*Standard of the Cross*.

PEOPLE of the Mahomedan "persuasion" have not heretofore shown much enterprise in the way of pamphleteering; but it is intimated that a considerable operation of this kind has been undertaken by the Sultan of Turkey. A pamphlet in Arabic has made its appearance in Constantinople, which has caused a great stir among the stolid fatalists of that city. It is not published and sold by the booksellers, but it is distributed in all Mussulman countries, and its aim is to assert the authority of the Caliph over all Mahomedans, no matter to what government they may be subject. It is intended to extend and strengthen the power of the Sultan. It is said that several millions of copies have been sent to Algeria, Tunis and Morocco, and that a large number are to be introduced into India and the eastern province of Russia.

THE dismantlement of two of the forts composing the famous Quadrilateral, Verona and Peschiera, in Italy is reported to have been decided upon. In the new conditions which have resulted from the capital being removed to Rome, the Quadrilateral has lost much of its utility, and might even become an inconvenience.

THE *Dominion Churchman* says: "It is not unworthy of notice that in the antipodes men are passing direct to Romanism without even going through the Church of England at all! Last week we adverted to the reception into the communion of the Vatican of Dr. Duff, his wife, and family, all Presbyterians by birth and bringing up, and now we find that at Dunedin—the inhabitants of which are so 'anti-Ritualistic' that they at once got rid of Dr. Jenner on his arrival as Bishop of that diocese—no less than five Methodist ministers have gone over to Rome, of whom one has already been ordained a priest, while the other four have been accepted as candidates for Holy Orders. As the Church of England has not in any of these cases been made the thoroughfare to Romanism, the extreme Protestant organs, and especially the Methodist organs, are of course, silent on the subject. We make them a present of the information."

## BISHOP BROWN ON MISSIONARY OFFERINGS.

The Bishop of Maine was very urgent at the great missionary meetings in New York, that the names of regular contributors to the missionary funds of the Church, should be reported, in some way, to their brethren, published, for instance, in the *Spirit of Missions*, annually. Very decided objection was made to his views, on the ground that our Blessed Lord discountenanced all pretensions of liberality, and advised that, in matters of charity, the left hand should not know what the right hand doeth.

We are inclined to think, however, that the Bishop of Maine was more nearly right than his opponents thought. Tribute paid to God and alms giving to man, are often treated as matters of similar nature and importance. But very erroneously. God demands open confession of faith in Him, open vows of loyalty, and open service. Baptism openly marks the Christian from the rest of the world. Holy Communion is a Sacrament in the light of day. There is no ostentation, necessarily, in payment of tribute to God. What does the payment mean but that God is King? What does it mean but that man acknowledges that from God he has life, and wealth and grace. We do not say that it is not possible that some men might wish to buy for themselves a reputation for piety by building a church or endowing a diocese. But, generally, God is honored by open service. There is such a thing as letting "your light so shine that men may see your good works and glorify your Father which is in Heaven." And there such is a thing as hiding a light under a bushel. We say this:—Some men wish for privacy about their payment for divine service, because they pay sums unworthy of their ability, and not honorable to God.

In the primitive Church it was one of the duties of the deacon to announce the gifts of the laity to the whole congregation. At the time of the offertory he would say audibly, "Brother Andrew gives a talent of silver, or five fleeces, or so much oil. Brother Peter gives the quarter of a talent of gold, or a bullock, or ten sheep." But not at all to magnify the generosity of the men so named. It was simply a testimony that these brothers, according to their state in life, were honoring their King, were doing their duty in sustaining the kingdom, were loyal, loving subjects, proud of their monarch and will to be known as be-

longing to Him. It was a receipt publicly given by the Church for services rendered.

The topic is very suggestive. We are inclined to believe that openness in piety and secrecy in charity, may go hand in hand. It will be a happy day for the Church when Christian men shall be anxious to have their brethren know that they are serving their Master and helping His kingdom to the full extent of their ability, while equally anxious to hide their liberal deeds for the poor and sick, for the widow and the orphan.—*Ka'endar*.

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF MADRAS.—IX.

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

It was not in the highest spirits imaginable that at the end of the year 1868 I found myself approaching the large old fort near Masulipatam. I was nearing the end of a long journey, first round the Cape, from London to Madras, in the good ship *Gosforth*, and then up the Bay of Bengal in a coasting steamer. We had descended from the steamer into a boat, for no ship can there come within miles of the shore. We had been for several hours in the said boat steering towards the flat desolate-looking shore. We had crossed the "bar" that impedes the entrance into the river, and were slowly rowing up the creek towards the landing-place. I was then just reaching the end of my long journey, and nearing the place I had often pictured to myself in my own mind as being like—well, as being as *unlike* the reality as it was possible to be. As I have said, my spirits were rather depressed, and naturally so, for a more dull, miserable, desolate-looking spot in the world there can scarcely be than the country that meets one's view in going up the river from the sea to Bunder fort. Fancy a wide expanse of the blackest, slimiest, spongiest mud possible, and a black sluggish stream of liquid mud dragging its meandering length through the same; and in the boat creeping up the stream picture two young missionaries just arriving at the scene of their future labours, and then you will not wonder at one's feelings being none of the liveliest. We at length got alongside the landing-place, and still nothing but desolation. The large fort that had once been a military stronghold, and had been the scene of many a battle between Natives and French and English, was then and still is, a desolate ruin. The cyclone, had done more for its ruin than the batterings of many a siege.

A drive of two miles was yet before us before reaching Masulipatam proper, or Bunder as the natives call it; and still mud and desolation, for the road runs across a dreary swamp, dry enough in the hot season, but a lake of black spongy mud after the first downpour of the Monsoon. At last we drew near to the cantonment, and things certainly began to wear a more cheerful aspect. Green trees, for it was the season, and the signs of civilisation met one's anxious gaze. We passed several large bungalows on the right and left; here one that is now rebuilt, and, as an inscription notifies, is the Noble Memorial School; there a house now occupied by a missionary, but which was in 1868 still used for the school. Next we passed the house in which Robert Noble of sainted memory lived and died, and which is now occupied by the writer of this paper—in fact we had come to the end of our journey. We had reached the first and still the chief station of the Telugu Mission, and a warm welcome and the cheerful sights and scenes around soon dispelled the mud-forgotten gloom that had certainly depressed our

spirits. It did our hearts good to see the active, thorough missionary work that was going on, both in the large and important schools that form so prominent a feature in the Memoir of Robert Noble, and also in the little Christian congregation and evangelistic agencies that were presided over by a veteran missionary who has very recently been called to his heavenly rest.

The pettah, or native town, is half a mile or so distant from the cantonment, and a walk through its sandy streets and lanes had a very depressing effect, for everywhere one could see how "mad after their idols" were the poor benighted heathen.

The Telugu-speaking people form a very important section of the inhabitants of India. In 1871 they were estimated at 15,500,000, but probably the numbers are much greater.

The Telugu country comprises the north-eastern part of the Madras Presidency. It is some 100,000 square miles in area, and has a sea-board of some 500 miles on the Bay of Bengal, from a few miles north of the city of Madras. It stretches from east to west right into the heart of the Peninsula, in some places reaching 300 miles from the coast. It is watered by the rivers Godavery, Krishna (or Kistna), and Pennar. The two former are splendid rivers, which, taking their rise on the western side of India, run right across the Peninsula, and empty themselves into the Bay of Bengal. Amongst the many blessings conferred upon India by British rule not the least is the system of irrigation, by which the rivers, in some places at least, have been utilised for the fertilization of the country. Both the Krishna and Godavery are arrested in their course by huge dams or "ancuts," which are built across them, at Bezvada and Dowlaish-woram respectively, so that instead of their waters being wasted, as formerly, by running into the sea, they are diverted into numerous canals, which have converted what was previously a comparative waste into one of the greatest grain-growing districts of India.

The Telugus are pure Dravidians—that is, they are one of the old nations that inhabited India ages before they were conquered, and gradually driven southward by the Aryan race, which at present forms the chief population of the northern parts. They are, physically, a fine well-built race, superior in this respect to many other races of India, and whilst they may, perhaps, be described as superior in intelligence, they are certainly a hard-working, peaceable people, though the annals of the Madras army, which is largely recruited from them, show that they are not wanting in those qualities that make thorough soldiers.

The Telugu language, which has a considerable literature of its own, is one that, for its melody of sound, is called the Italian of the East; and although it contains many Sanscrit words, yet it really forms one of that distinct family of languages which are distinguished by the term Dravidian.

The term C.M.S. "Telugu Mission" is, perhaps, a misnomer, since it may imply an occupation by the Society of the whole of the country occupied by the Telugu people, while, in fact, its efforts have, as yet, been directed to a very small part of that extensive territory. A more proper name, perhaps, would be "The Krishna and Godavery Mission," the stations being almost confined to the area between these two rivers. The area thus occupied is, however, wide enough and to spare for the men and means available. These rivers are some hundred miles apart, and centres are here and there occupied for upwards of a hundred miles inland, the whole of this territory teeming with population. But other Societies are at work in other parts of the country. In 1871 the number of foreign missionaries at work amongst the Telugus was about forty, and of these twelve belonged to the Church Missionary Society.

(To be Continued.)