

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, NOVEMBER 24, 1881.

One Dollar a Year.

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REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

THE corner-stone of the *Church Home*, a magnificent charity of the diocese of Kentucky, was laid on Tuesday, Nov. 1.

To the various subalpine and submarine tunnels now in course of construction, or planned, is to be added a scheme for piercing a tunnel under the Pyrenees at a point as nearly as possible equidistant from the Atlantic and the Mediterranean.

REV. R. J. WALKER, Methodist minister in Clyde, Kansas, who has been for over a year corresponding with the bishop on the subject of applying to enter our ministry, has prepared his papers of application to become a candidate for orders.

RETURNS show that the number of persons in India killed by wild beasts or snakes has gradually increased from 19,273 in 1866 to 21,990 in 1880. The largest number of deaths occurred in Bengal, where 10,064 persons died from snake bites, and 359 were killed by tigers.

MR. CYRUS W. FIELD has made the final investment of Mrs. Garfield's fund. Three hundred and sixty-one thousand eight hundred and twenty dollars have been subscribed. He will invest \$311,000 in the United States Bonds, yielding \$12,440 annual interest, payable quarterly.

MONDAY, October 31st, was the forty-ninth anniversary of the consecration of the present venerable Presiding Bishop, the Right Rev. Dr. Benjamin Bosworth Smith. Of the four Bishops consecrated that day in St. Paul's Chapel, New York, he alone survives, and he also remains the only Bishop who was consecrated by Bishop White.

IN addition to the South lifting the cotton production from 4,352,000 bales in 1870-71 to 6,605,750 in 1880-81, the work of manufacturing the crop into cloth has been begun with vigor. New agricultural implements, new theories of cropping, new ideas as to farm management are being tried. And to vivify the movement over \$100,000,000 of outside capital has entered the country.

ON the summit of a hill in a Western State is a court house, so situated that the rain-drops that fall on one side of the roof descend into Lake Erie, and thence through the St. Lawrence into the Atlantic. The drops on the other side trickle down, from rivulet to river, until they reach the Ohio and Mississippi, and enter in the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these rain-drops for three thousand miles. So a single act determines sometimes a human destiny for all time and for eternity.

It is reported that the Sultan has given orders for the remains of Solomon's Temple to be restored, and the surrounding place to be cleared of all rubbish. In that place stands the Mosque of Omar, the revenue of which is said to amount to £150,000 a year. Hitherto this sum has always been forwarded to Constantinople, but for the future it is to be appropriated for the above-mentioned purpose. This act of the Sultan is believed to be a result of the visit of the Crown Prince of Austria to Jerusalem.—*Times Correspondence.*

OF the state of matters which may be brought about by spying and counter-spying as now practised in Russia, a story is told:—"Two young officers met each other for the first time travelling in a railway carriage between Peterhoff and St. Petersburg. First one, and then the other acknowledged his disapproval of the policy of the Government. The ice being broken, each in turn further confessed his sympathy with the aspirations of the Liberal party. On arrival at the terminus, both leaped hastily from the carriage, and simultaneously made signals to an agent of the secret police to arrest his companion."

REV. ALPHEUS WILSON, D. D. (Methodist Episcopal Church, South), in the course of a paper read before the Ecumenical Conference, observed:—"There is no reason to question John Wesley's personal fidelity to the Church of England, or the sincerity of his oft-repeated counsels to his preachers and societies to retain their connection with the established communion." This language is in striking accordance with the written declaration of Wesley in 1790, only one year before his death: "I declare once more that I live and die a member of the Church of England, and that men who regard my judgment and advice will never separate from it." On the title page of Wesley's hymnal we find the name of "John Wesley, Presbyterian of the Church of England."

IN the diocese of Central Pennsylvania, out of eighty-six Churches, fifty-nine are wholly free.

A BRITISH officer in India mentioned, at a missionary meeting, the following case as one among many illustrations of the results of missionary labor: "A converted Brahmin, named Dondaba, had, on his baptism, lost his houses, his fields, his wells, his wife, his children. Although a Mahratta, he spoke sufficient Hindoostani to understand me when I asked him how he bore his sorrows; and if he were supported under them. 'Aye,' he said, 'I am often asked that; but I am never asked how I bear my joys, for I have joys within which a stranger intermeddles not. The Lord Jesus,' he added, 'sought me out and found me, a poor stray sheep, in the jungles; and He brought me to His fold, and He will never leave me. To whom else should I go, if I were to leave Him?'"

THE late Anglican Bishop of Jerusalem, Dr. Barclay was educated at Trinity College, Dublin, where he graduated in 1854. He was ordained in the same year by the Bishop of Ossory. He was curate of Bagenalstown from 1854 to 1858, missionary at Constantinople from 1858 to 1861, when he was appointed to the incumbency of Christ Church, Jerusalem, and Examining Chaplain to Bishop Gobat. He held at various times the curacies of Howe, Norfolk, and St. Margaret, Westminster, and was appointed Rector of Stapleford, Herts, in 1873, where he ministered till his appointment to the Bishopric of Jerusalem in 1879. He was the author of numerous works, including Translation of the Talmud Treatise Middoth. It is the turn of the German Government to nominate the next Bishop, but he must be in Anglican orders.

AT Modena, in Italy, within a circuit of four miles around the city, whenever the earth is dug and the workmen arrive at the distance of sixty-three feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its retraction the water burst with great violence and quickly fills the well thus made, the supply of water being neither affected by rains or droughts. At the depth of fourteen feet are found the ruins of an ancient city, house, paved streets and mason work. Below this is a layer of earth, and at twenty-six feet walnut trees are found entire, and with leaves and walnuts upon them. At twenty-eight feet soft chalk is found, and below this vegetation and trees, and the remains of another city.

ON the 28th October a meeting was held at the Mansion-house, London, the Lord Mayor in the chair, to support the movement for the suppression of the opium traffic. The Archbishop of Canterbury moved the first resolution, namely:—

"That in the opinion of this meeting the opium traffic, as now carried on between India and China, is opposed alike to Christian and international morality and the commercial interests of this country; that it is the duty of this country, not only to put an end to the opium trade, but to withdraw all encouragement from the growth of the poppy in India, except for strictly medicinal purposes, and to support the Chinese Government in its efforts to suppress the traffic; and that it is further the duty of this country to give such aid to the Government of India as may be found reasonable, in order to lessen the inconvenience resulting to its finances from the adoption of the policy advocated in this resolution."

The most rev. prelate said he had come, after the most serious deliberation, to the conclusion that the present attitude of the nation in regard to the opium trade ought to be abandoned at whatever cost. (Cheers.) It was a very remarkable thing how long a time it took before the conscience of a nation was distinctly awakened to an evil which existed, and in which it took part, but a time undoubtedly came in the history of a country when the conscience which had hitherto slumbered awoke, and thus it was with that opium question. He had seen a defence of the opium traffic, in which it was stated that the number of persons who smoked opium was an insignificant percentage—something under 1 per cent. of the entire population—and that therefore they were exciting themselves about a matter which, after all, was only a trifling evil. But, when they looked into the figures on which that calculation was based, they found that the bodies and minds of no less than 2,000,000 human beings were involved in a deleterious and demoralizing practice. He believed that the opium trade with England had the most injurious effect in raising opposition to the efforts of the missionaries in China.

THE official returns show that in the nine months ended September 30, 40,197 immigrants, (including 8,953 from the United States) entered the different Provinces of Canada. The number for the year 1880 was 38,505, of whom 10,961 were from the United States.

THERE are about 20,000 Mohammedans in and around Gaza, Palestine. The Rev. John Venn, of Hereford, England, (who is now in his eightieth year), has commissioned the Medical Missionary Association to offer £500 from him to the Church Missionary Society if that Society will send a medical missionary to Gaza. The offer has been supplemented by the Rev. F. E. Wigram, the honorary clerical secretary of the Society, to the extent of £100, and other smaller sums have been contributed.

THE girls have taken a remarkable place in the London University honors lists of the B. A. examinations. Of the six in the English honors list the first and two others were girls. In German two of the four in the honor class were girls. In mathematics the first of the three in the honor class was a girl. In the examinations for bachelor of medicine the first of three honors in anatomy went to a girl; and one of the three honors for materia medica and pharmaceutical chemistry went to a woman. May be they will be allowed to practice medicine in England by and by.

FOREIGN MISSIONS.

CHINA.—IV.

THE T'AI-P'ING REBELLION.

The first efforts of the Church Missionary Society in China were narrated in our last paper. In 1849 the Rev. A. E. Russell, one of the senior missionaries had been consecrated the first Bishop of Victoria (Hong Kong), and the work was progressing slowly when it was interrupted by a fearful civil war, which desolated a large part of China, and lasted nearly 14 years. It is even said to have reduced the population one half. The T'ai-p'ing rebellion was begun by a man called Hung, who attempted to found a new religion. His followers were called "The Long-haired." The Rev. A. Moule gives a graphic account of the taking of Ningpo by these rebels. He says:—"Shortly after my arrival in Ningpo on Saturday, Dec. 7th, the pennons of the T'ai-p'ing vanguard were descried from the walls. A missionary with his binocular sighted them first, and passing the glass to the commander of the gate, he bade him look. The soldier gazed a while, then returning the glass, with eyes and hands upraised, he shouted, 'O! oh! oh!' with a louder and yet louder scream, as he saw the long-dreaded and terrible foe actually at hand."

The rebel army came quietly up and prepared for an assault on Monday. In gallant style they swam the moat, and running under the walls with tables covered with mattresses over their heads, they received unhurt the threatening logs; in an instant their scaling ladders were planted, and they had gained a footing on the walls. The garrison broke and fled, and in two hours' time the city was taken. It was a morning of profound anxiety for the missionaries. The T'ai-p'ing leaders had promised to respect foreign houses; but their army consisted mainly of wild lads trained to bloodshed from childhood; and discipline, especially in the flush of victory, was not to be expected from such a rabble. The mission-houses were in great peril. In one, Mr. and Mrs. Russell, with Mr. Burdon, had the anxious charge of a girls' school, and of many refugees. In another, my brother was alone, with the boys' school, and several Christians under his protection. The veteran Baptist missionary, Mr. Hudson, who also remained in the city, had his premises crowded with fugitives. Bands of rebel soldiery—men and boys—burst into the mission compounds; and it required all the courage, tact, and patience of the missionaries to prevent the forcible dragging away of their pupils. The boys under my brother's care were already tied together by their hair-plaits before he could come to their help, and were rescued with extreme difficulty. The arrival of a rebel officer, who knew foreigners, alone—under God—prevented serious mischief. The other missionaries, most of whom were tarrying outside the city, came in as soon as it was possible, and stood by their brethren during those anxious days. By order of Sir Harry Parkes, and the commander of the Scout man-of-war, just thirteen days after the capture of the city, all missionaries were requested to withdraw from the city, and with the help of passes from the T'ai-p'ing leaders, they were able to remove a portion of their furniture, and to carry with them beyond the walls not only all the Chris-

tians, but also large numbers of the people who had fled to the Mission compounds for protection.

The memory of those kind deeds has not yet, after fifteen years of chequered history, quite faded from the grateful hearts of the people of Ningpo. At the time, a Taoist priest expressed his great surprise at the love of Christians. Two things had astonished him—the asylum for refugees, supported by contributions of Chinese and foreign merchants, and of which Mr. Green, of the American Mission, and myself had charge; and the fact (to quote his own words) that "if one of your people is missing, you don't rest till he is recovered."

As soon as the excitement had in some measure subsided, the missionaries anxiously consulted together as to their duty at such a crisis. Direct Mission work amongst the T'ai-p'ing themselves was contemplated and attempted. But their extremely illiterate character made the distribution of books well nigh useless; and their frequent removal, their gross immoralities, added to their growing insolence and hostility, made the work discouraging in an unusual degree.

Two of our out-stations were for the present untouched by the tide of war; those, namely, at Kwun-ha-we and Tsong-gyiao; and these places were visited by the missionaries. At Tsong-gyiao in these dangerous days, with T'ai-p'ing soldiers looking on, two persons professed faith in Christ crucified, and were baptized by my brother. He and Mr. Burdon started for San-poh and Shaou-hing on December 24th, returning without harm on the 31st. Their object was to see after Mr. Burdon's mission-house, in which, with the clinging hope of an early return, he had left behind all his furniture, books &c., when he retired in November. They were also especially anxious to bring away a Christian, one of two natives who had volunteered to remain in charge. The missionary's property had well nigh disappeared. A few books remained; and a T'ai-p'ing soldier was discovered smoking opium, with his head pillowed on some volumes of Alford's New Testament. The Christian, however, was found, and brought down safely to Ningpo. In February, Mr. Burdon, and I visited San-poh, taking rice for the T'ai-p'ing Christians, and administering the Lord's Supper, "to the comfort" of fifteen Chinese. Though molested twice on the way, no serious harm followed.

In the following April, one of the rebel chiefs reached Ningpo direct from Nankin with the rank of feudal king conferred by the T'ai-p'ing sovereign. He was received with great exultation, and salutes with ball-cartridge were fired through the rigging of the French and English gunboats anchored off the City. Four days after, a time of great danger and anxiety began. A price of one hundred dollars was said to have been put by the chiefs on every foreigner's head; all communication with the city was cut off; whilst the rebels knowing that their time was come, ravaged, burnt, and murdered through the surrounding country in the most awful manner; and columns of smoke by day, and the glare of fires by night, marked the work of bloodshed and devastation. Many Christians in the country were in extreme peril, but none were actually killed. A night attack on the settlement was expected, and for ten nights the missionaries, with their native servant, kept watch by turns.

The suspense closed at last. On Saturday, May 10th, a small force of English and French attacked the city, drove out the rebels, and restored the imperial sway.

In September the T'ai-p'ings, in great force, again poured through the passes of the southern mountains, and taking Tung-hwa as their basis, marched on Ningpo. The city was shut up; the missionaries and their families—the mother and the infant—were in the city. Escape was scarcely possible, and danger imminent. But on the 26th relief arrived, and the rebel host retired finally from the immediate neighbourhood of Ningpo.

The T'ai-p'ing armies, exasperated at their defeats, now threatened the San-poh plain again, and took Z-ky'i for the third time. A panic prevailed at Tsong-gyiao, which lies only eight miles south of one of the chief passes leading from the great plain of San-poh. On November 16th I visited the station, and strove to comfort the alarmed congregation by begging them, 1st, to pray for those actually suffering; 2nd, to trust in God alone; 3rd, to remember that earth is not home; 4th, to rejoice in the prospect of the eternal rest. Fifteen adults were baptized in the Ningpo Mission during this troublous year.

During the spring of 1864 many alarms were experienced in Ningpo on account of the sallies of the T'ai-p'ing from Hang-chow, in which city, after the fall of Shaou-hing, they made a long and stubborn stand; and it was not until April, two full years after their expulsion from Ningpo, that they finally abandoned Hang-chow, and the dark cloud of war and confusion passed away.