

# 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 29, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.  
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

A LITTLE steamer for Bishop Ridley's work in his new diocese of Caledonia, on the coast and islands of the extreme north-east Pacific, was launched in August, being named *Evangeline* by Mrs. Hills, wife of the Bishop of Columbia.

THE incomes of Bishops in the Prussian Protestant Church are not sufficient to tempt mercenary persons. One of these Bishops in Brandenburg receives in all at present \$400 a year; and seven others have incomes falling below \$700.

AT a recent Art sale in London, a picture by Landseer was sold for \$14,750. The auctioneer stated that while he was working at the picture Millais called, and Landseer said, "If I don't live to finish this picture, you will do it for me." Landseer died, and the picture was finished by Millais.

AT Holy Trinity, St. Ann Street, Liverpool, the gown has been abolished, and a surpliced choir introduced. The choir of St. Saviour's, Breckfield Road, has also adopted surplices. There are now surpliced choirs in thirteen of the city and in twenty-one of the suburban churches. Preaching in the surplice has become very general.—*Church Times*.

A NEW station has been established by the Rev. S. Trivett, near Fort Macleod, in the Saskatchewan Diocese, among the Blood Indians, a branch of the great Blackfoot nation. The Indians number between three and four thousand, and are all heathen. In May last the Bishop of Saskatchewan, with Canon Mackay, visited the station, and had several meetings with the Indians.

CANON SCOTT ROBERTSON'S table of missionary contributions has been published, and in spite of the tall talk of the Nonconformist party as to their liberality, we find that the Church of England stands at the head of the list with £465,816, and societies supported jointly by Churchmen and Dissenters contribute another £161,074, out of a total of a little over a million sterling.—*The Church Review*.

THE London Presbyterians are afflicted by secessions and the inroads of Sacramentalism. At the last meeting of the Presbytery, Dr. Fraser said the members were falling into new moulds; hence serious anomalies might grow up. He would like to have a full discussion of the views respecting adult baptism, and they should know more about the accessions to, and leakages from their Churches. The subject of the leakage was a very serious matter. He would also like to know about the postures at the Lord's supper, for it was said that in some Churches the people kneel.

IN answer to an invitation to attend a temperance demonstration, Sir Garnet Wolseley has written the following:—"There is no one in England whose heart is more sincerely in the good cause you advocate than mine. About ninety per cent. of the crime of our army is owing to drunkenness. During the operations I conducted in South Africa in 1879, my own personal escort was composed almost entirely of teetotalers. They had very hard work to do, but grumbling was never heard from them, and a better behaved set of men I was never assisted by, a fact which I attribute to their being almost all total abstainers."

AT Thiengen, in Baden, a promising work among the Italian labourers, whose spiritual welfare has hitherto been neglected, is begun by the Old Catholic, Pfarrer Kaminski, who once resided six years in Italy, and is familiar with its language. He recently invited them to assemble on Sundays in the church of Thiengen, where he would expound to them the Gospel for the day. They were assured that they were not to listen to the discourses of a believer in Papal Infallibility, but to a presentation of true Catholic Christianity. Immediately sixty or more of these Italians responded to the invitation, and other fellow-countrymen have followed them.

THE Rev. Dr. Nevin, United States Chaplain in Rome, has written a letter to the (Eng.) *Guardian*, in which he replies to the doubts that have been cast upon the motives of the recent conversion from Romanism of the Count di Campello. Dr. Nevin says the Count "has renounced Romanism, but in favor simply of Christian reform, not of Methodism. He used the Methodist chapel, as the only Italian Protestant place of worship at the time open in Rome, to make his renunciation of Romanism in. He wanted to do it openly, and in a place of Christian worship, that it might be known openly that he did not change from Rome to unbelief, but was and would remain distinctly Christian."

FROM the 1st of January three trains per day will run in each direction through the St. Gothard tunnel.

A COPENHAGEN telegram says the Prince of Wales has consented to have his Indian collection exhibited there during next summer when the Prince and Princess will visit Copenhagen, and will meet the Emperor and Empress of Russia, possibly also the Greek family.

AT the Old Catholic Synod held at Vienna in September, it was resolved to invite Bishop Reinkens to come and hold confirmations in Austria. Some further progress has been made in obtaining protection from the Government, but the civil rights of the body are even yet not fairly recognized.

WHEN Dean Stanley was called upon to preach a Sermon on the death of Charles Dickens he said in despair to a friend, "If only I could read any of his works with any pleasure or appreciate his jokes!" But he could not. Yet his Sermon was pronounced a sympathetic masterpiece by those who could.

A LARGE congregation assembled in Trinity Church, Fayetteville, Central New York, on Saturday, Dec. 3d., to witness the Ordination to the Diaconate of Rev. C. H. Tindell, who was till lately a Unitarian minister in New Jersey, Rev. J. H. Hartzell, D. D., well known as a Universalist minister in Albany and Buffalo, and Rev. F. A. D. Launt, formerly a preacher among the Baptists.

THE actress Sarah Bernhardt was mobbed, as a Jewess, at Odessa recently. Stones were thrown at her carriage, but her coachman brought her safely to the hotel. The troops occupied the houses of the wealthier Hebrews to defend them from aggression, and patrols promenaded the streets inhabited by the Jews all through the night. Nevertheless, many excesses were committed, and several shops were wrecked, including that of Solomon Bernhardt, who was believed to be a relative of the actress.

SOME one recalls the fact that the official acts of two Bishops, only two, have been sufficient to establish the continuity of the American Church's Episcopate for the past century. Bishop White, in the 50th year of his consecration, gave the order and received the testimonials for the consecration of the present presiding Bishop, the Rt. Rev. Benj. Bosworth Smith, D.D., LL.D., and who, in the fiftieth year of his consecration, has appointed the day for the consecration of the Rev. Cortlandt Whitehead, D.D., to the Diocese of Pittsburgh.

IN making up his forms, the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa, with a recipe for making tomato catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping-pans, and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

OF the Princess Beatrice's Birthday Book, the *London Guardian* gives the following description:—"A page is allotted to each day, enclosed in very chaste and varying borders. Each month has its special illustration of appropriate verses from Longfellow, George Herbert, Keble, Woodsworth, Milton, Morris, Monzell, Bonar, Mrs. Hemans, A. Prætor, F. K. Havergal, or Eliza Cook, surrounded by an elegant border of flowers emblematical of the season—for instance, violets and primroses for March, apple blossoms for April, dog roses and woodbine for June, and holly-berries for December. There are several pages for a complete index at the end. The binding, paper and printing are of the best. Altogether it is a very handsome and beautiful book, worthy of the natural gifts and cultivated taste of the youngest daughter of Prince Albert and the Queen. A concluding page, diapered with the crown and monogram of the Royal Princess, has the following kind remembrance for all:

"Another milestone on life's journey passed,  
Another year gone by!  
May each new year be better than the last,  
For all eternity."

## INCONSISTENCIES OF CHRISTIANS.

The question is often raised why it is that the cause of Christ does not progress more rapidly in our Churches or neighbourhoods. In seeking for the cause various answers are given, but too little stress is laid upon the inconsistencies of many professing Christians. There are men who date their first impressions against religion from having observed how few of Christ's professed disciples have been governed in their daily conduct by the principles of his gospel. They are conscious of the falsity of their present attitude, nevertheless they are powerfully influenced in the wrong direction despite all warnings and counsels. It is a lamentable fact and one that should lead every Christian to humble himself before God, that the best of us by our weaknesses, follies and inconsistencies afford the unconverted too many occasions for stumbling. Some one has justly remarked that "as the usefulness of every Christian life grows out of little deeds well done, so the influence of many a Christian is sadly marred or wholly destroyed by little indiscretions, little sins, or little meannesses in their business, or by some petty jealousy or spite."

Many years ago the keeper of a light house off the coast of Florida, accidentally broke a pane of glass while lighting his lamps for the night. It was to late for him to repair it, and as the wind was blowing strongly, he fitted a strip of tin into the sash to prevent the lights from being extinguished. The lamps sent their cheering rays far out to sea save where the piece of tin threw a dark shadow, widening as it fell upon the distant waters, till it covered many a mile. Vessels passing that way during the night saw no light where one ought to have been and some were wrecked upon the rocks and precious lives were lost because, while the lamp was burning brightly it did not shine where it should. So a single fault, or an uncontrolled temper often hinders some of the Christian's light, and souls are lost because they abide in that shadow, and they are not led to the true light that lighteneth every man that cometh into the world.

"Oh light divine, so full, so free!  
Oh, world that lies in night!  
Oh, guiding radiance shine through me  
Brightly and still more bright,  
Nor ever be thy rays in vain  
Because I am a 'darkened pane.'"

## FOREIGN MISSIONS.

### CHINA.—X.

### THE FU-KIEN MISSION.

(Continued.)

IN our last paper we gave an account of the sufferings which the native Christians of Fuh-kien had to undergo for the sake of their faith. Their trials but deepened and perfected their Christian character, as the following account of one of the mission-stations, Kesig-Tau, shows:—

"The catechist, Sin-Kiang, who was married just before going down, to one of the English-speaking Chinese girls from Singapore, is a hard-working, earnest man. The number attending service has increased very largely this year, numbering now about 160, and the chapel is proving quite too small to seat the congregation, even though the forms are placed outside in the courtyard; and on my last visit there in January I was delighted to find that the Natives were considering the possibility of buying ground and building a church for themselves; they have a site already selected, belonging to an aged Christian man, who had for years been the great supporter of the work there. This site he has offered to present to the Church, and they are just now considering how much money they can collect for the building. Here, too, the catechist's wife, "Patience," a hard-working earnest woman, has started a Sunday-school for children, and a class for women on Sundays—the former number about sixteen, and latter eight or ten. There is no work in the Mission that we are looking for a greater blessing upon than Sunday-schools; it has not been tried before this year, and is still in its infancy; but now at four or five other places the attempt has been made, and, by means of very small gifts, the equivalent to a penny being the largest sum for the best behaviour during the month, we hope that the children of other places will be induced to follow the example of Keng-Tau. We scarcely think that these gifts can come under the head of "bribery."

The old Christian of whom I have just spoken is an illustration of the blessing that may be hoped for from teaching children. I asked him, while we were walking along the road together, and he told me that some ten years ago his little girl, who had

been taught at one of the American chapels, was lying apparently on her death-bed. There was no one else then in the house who believed but this little girl. She asked her father to bring her Bible and hymn-book and read out to her; he did so, and day after day read in the New Testament the words of the Saviour she had learned to love. As time went on, she got better, and finally recovered; and, when she did she told her father and mother, they must keep on reading the Holy Book and believe in the Lord Jesus. He told me that he did as she asked him, and that first the mother believed, and then he did. There were then only two or three Christians in the place, and, when his friends heard that he was about to join the Christians, they tried to dissuade him. "You have always been in debt," they said; "and now, if you keep one day in seven, you will be worse off than ever." He replied that he believed in God and must keep His commandments—even if he starved, he must do so; but that God could help him, if he obeyed Him. I asked him if God had helped him, and how it had fared with him since. He replied, "Teacher, before I believed I never ended the year without being in debt; but now, these ten years, I have never once been hard pressed for money; I have always had enough for my wants. God has been very good to me. Even when the years have been bad, and all around have been suffering, I have always had enough. God has taken care of me. "Twice," he said, "I began to get cold and forget God; but He called me back each time in a kind of vision or dream, in which I felt that the presence of God was mysteriously near me." When he first joined, he had to give up his former work, because of the difficulty of keeping the Sabbath; but he soon got other work to do, and, though labouring hard from Monday morning till Saturday night, he had never failed all these years, though surrounded by heathenism, to keep the Sabbath holy. I had many long talks with the old man in the chapel, and as we trudged along the road together, and I thought of all the money spent in the Fuh Chow Mission produced no more result than this one old man—so patient, so holy, so hard-working—it would not have been wasted.

Some six or seven years ago, when Mr. Mahood was almost killed at Kuchens, in consequence of the reports that the Christians were poisoning the wells, some 300 men came to this old man's house and told him that they had just pulled down a Christian's house at some little distance, at a place called Ting-A, and that now they were come to pull down his. He replied, "You have power, and can pull down my house if you like, but I am not ashamed to say that I am a Christian. You can kill my body; you cannot hurt my soul. But, to show you that we Christians are not guilty of this thing, if you bring me some of the poison which you say you found in the other Christian's house, I will eat it." They brought him some of the supposed poison, which he ate before their eyes; but, as he did not seem to suffer at all from the effects, they let the old man off, and his house escaped.

"REV. F. LLOYD."

From another station, the Rev. R. W. Stewart writes:—

"Dear Ting-Ing-Soi, the catechist at this station, has left us for a better world; the persecution he underwent at the hands of the heathen two years ago has brought him to the grave; he never recovered from the ill-treatment then received, and each month growing weaker and weaker, at length, just as we entered on our New Year, he passed away into a new life with the Saviour he had loved so well. He was the best student I ever had in the college, and no one could know him without loving him. We often visited him as he lay on his death-bed in the foreign hospital, and his one sorrow was that he had done so little for the One who had suffered so much for him; and yet he has left a name in the Hok-Chiang country which will never be forgotten. He used often to talk of the joy of going to heaven; one day, when the end was fast approaching, he said to me, "It is not death—living is death, dying is life." His widow, who has much of the same spirit, and who was formerly for a few months in the Bible-women's class, has now come back to it again, and will, we hope, be as useful among women as her husband was among men. Fourteen were baptized during the year, and there are now about twenty or thirty inquirers."

The last report from the much-tried converts of the Fuh-kien Mission is given in the "Church Missionary Intelligence" of August, 1881. They now number 3,556. They have but 2 European and 3 native clergy, but these are assisted by 100 voluntary, unpaid native lay agents. About \$1,700 are raised yearly by the native Christians for religious purposes.