

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 1.

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THURSDAY, DECEMBER 22, 1881.

One Dollar a Year.

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A TELEGRAM from Madeira announces the death there of Mr. Adam Maccall, the leader of the Livingstone Inland Mission on the River Congo, Central Africa. He was thirty-one years of age.

It is reported from Kimberly that a stone of 461 carats has been found and sold to an illicit diamond buyer for 810*l.* by a native, the broker having afterwards obtained 11,000*l.* for the same stone.

A DESPATCH from Konich announces the death of the chief of the Dervishes, the greatest Sheik of the Mussulman world. His family possess the hereditary right to gird the sword of Osman on the new Sultan.

We learn from the *Morning Post* that a layman, who some years since seceded to the Church of Rome, has recently been publicly received back into the Church of England, the ceremony taking place in St. Paul's Cathedral after a celebration of the Holy Communion.

It is stated that the Rev. W. Page Roberts, late Vicar of Eye, and now incumbent of St. Peter's, Vere-street, London, is of Wesleyan origin, and that he spent three years at Richmond Wesleyan College. He then relinquished his connexion with Methodism, and went to Cambridge University.

THE Rev. F. E. Toyne, a clergyman of the diocese of Winchester, is said to be the author of an article on Methodism in the last number of the *Edinburgh Quarterly*. Mr. Toyne belongs to a family that for generations has been connected with Methodism. He and several of his paternal ancestors were Wesleyan ministers.

THE Bishop of St. David's has completed his confirmations for the year, the total number confirmed having been 2,428. The statistics during the triennial period ending December 31, in this and the two previous years, show a marked increase:—Three years ending December 31, 1879, 5,870; three years ending December 31, 1880, 7,126; three years ending December 31, 1881, 7,591.

THE Rev. J. Levien, Rector of Burnam-thorpe, where Lord Nelson was born at the time his father was rector there, has applied to the Admiralty for a portion of the Victory, Nelson's ship at Trafalgar, with which to make a reading-desk for his church, requesting that it might be a piece of the original vessel. Accordingly their Lordships have directed that an oak pillar, believed to have been in the ship when Nelson was killed, should be forwarded to Mr. Levien, together with some old copper bolts, taken out of one of the trusses, which are to be beaten out thin and made suitable for inscription plates.

THE annual summary of British contributions to missionary societies has just been completed by Canon Scott Robertson, of Sittingbourne. It shows an increase in the total sum contributed. The separate details for each of the seventy-four societies form a small pamphlet, but the summary of the whole is as follows:—Church of England Foreign Missions, £465,816; Joint Societies of Churchmen and Nonconformists, £161,074; English and Welsh Nonconformist Societies, £304,313; Scotch and Irish Presbyterian Societies, £170,975; Roman Catholic Societies, £6,772. Total British contributions for 1880, £1,108,950. This amount does not include interest on investments, nor balances in hand at the beginning of the year, nor any foreign contributions.

On Thursday the *Bishop of Durham* wrote to the morning papers in the following terms:—"I have great pleasure in making an announcement which will be received with joy and thankfulness by all who are interested in the religious welfare of the northern counties. Mr. John William Pease, banker, of Newcastle-upon-Tyne, and a member of the Society of Friends, has presented to the committee of the Newcastle Bishopric Fund the mansion known as Benwell Tower, with the lodge, cottage, and grounds. Benwell Tower stands on the site of an old border tower which formed the summer residence of the priors of Tynemouth, is about two miles distant from Newcastle, and is in every way admirably adapted to be the palace of the see. This princely gift is valued, at a moderate estimate, at more than £12,000. It remains for Churchmen to show their sense of this munificence by making proper sacrifices for the immediate creation of the see and its endowment on a scale commensurate with this gift."

THE *Gazette* announces her Majesty's consent "to a contract of matrimony between his Royal Highness Prince Leopold George Duncan Albert, Duke of Albany, Earl of Clarence, Baron Arklow, Duke of Saxony, and Prince of Saxe-Coburg and Gotha, K.G., K.T., G.C.S.I., and her Serene Highness the Princess Hélène Frederica Augusta, daughter of his Serene Highness the reigning Prince of Waldeck and Pyrmont."

THE Old Testament Company of Revisers finished their seventy-second session on Friday afternoon, at the Jerusalem Chamber. The following members were present:—The Deans of Canterbury and Peterborough, Mr. Bensly, Dr. Chance, Mr. Driver, Dr. Ginsburg, Dr. Getch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Professor Wright and Mr. Aldis Wright (secretary). Communications were received from the Bishop of Llandaff, Professor Birrell, Principal Douglas and Mr. Geden, who were unable to attend. The company continued the second revision of the prophetic books as far as the end of Jeremiah ix.

An article in the *American Naturalist* for August, on "the reasoning faculty of animals," gives many amusing illustrations of this faculty; among them the following story of a goose and a hen. The latter hatched out some duck eggs, and of course the ducklings wished to take immediately to the water. The hen objected seriously, but without avail, and while she was mourning over the obstinacy of the brood, a solitary goose swam up, and with a noisy gabble, took charge of them. After piloting them up and down for a while, they were turned over to their foster mother. Next day, the scene was repeated. This time the goose came close up to the bank, and without further parley the hen jumped on her back and sailed about while the ducklings were enjoying their swim. This took place day after day, until the ducks were large enough to take care of themselves.

At a meeting held at Cuddesdon to form a branch of the Church of England Temperance Society, the Bishop of Oxford, who presided, said it was not at all difficult to find a reason for the existence of the Church of England Temperance Society. In India some thousands of persons perished every year from the attacks of tigers and the deadly poison of serpents; and in England they had an enemy far more deadly than even tigers and serpents—no fewer than 60,000 persons were killed every year by it, and that deadly enemy was drink. That fearful disease known as *delirium tremens* was worse than the death from a wild beast, for, in the first place, this latter death was soon over, but the death from drink was often lifelong, a living death; then, too, the tiger killed but the man himself, but drink killed the man and injured his children; the taint was found even in a man's grandchildren, in their constitution, in their intelligence; when they saw them they knew they were a drunkard's children; they could tell by their look that they belonged to a drunken family. Of the £120,000,000 spent every year in drink, not all, but a great part was spent by those who had far better not drink anything in the nature of beer or spirits at all. There were far more people who drank too much than those who drank just what was good for them, and it was much better to be on the right side.

DID NOT KNOW IT WAS IN THE BIBLE.

A WELL-TO-DO farmer in Connecticut was one morning accosted by his pastor, who said, "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the farmer, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it on condition that you read the first three verses of Psalm xli. before you go to bed to night." The farmer consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward, the pastor met him again. "How much do I owe you for the cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

THE new big bell has been cast for St. Paul's by Messrs. Taylor, of Loughborough. It will weigh no less than seventeen tons and a half. It is said that the Midland Railway Company has declined to transport the ponderous load to the metropolis, and that it will have to be conveyed by road.

CANON HARVEY writes from College Green, Gloucester:—"The Bishop of Melbourne, Dr. Moorhouse, is raising funds to complete the first part of his cathedral, which is to cost 55,000*l.* He has himself given 1,000*l.*, and some time since 25,000*l.* was subscribed. A Presbyterian has recently offered 5,000*l.*, provided Churchmen will furnish the remainder by the end of this year. This has led him to call a meeting, at which 17,500*l.* has been subscribed, and he is now trying to raise the remaining 6,500*l.* Will not his friends in England, especially his former parishioners at Paddington, come forward at once and help him in obtaining what is still required?"

THE *English Churchman* says:—Mr. Medd, or some other speaker at the late Church Congress, expressed a wish that a "party" could be formed "to put down all party." It seems at first sight a paradox; but if it were practicable, the proposal would do excellent service. Nothing can be more prejudicial to the interests of true religion than this continuous beating of the drum ecclesiastical. The Church Association had its field day on Thursday in the last week, and announced an appeal for a second contribution of £50,000 for the aggressive purposes for which it was established; while on Monday evening last the large room in the Canon-street Hotel was over-crammed with a vast and enthusiastic meeting to demand the release of Mr. Green from custody. The words of old Bishop Pilkington about the controversies of his day are still true, "All sober people weep, while atheists laugh, and the devil blows the coals."

Church Bells says—The Charge of the Bishop of Rochester is instinct with sympathy for all who are labouring for Christ, and the Bishop especially has a tender regard for his younger brethren, and he urges the elder clergy not to neglect their duty to them, or to throw undue responsibility upon them. The Bishop has all the courage of his well-thought-out opinions, and makes bold statements which cross the prejudices of those who hold pronounced opinions, either in the Anglo-Catholic or Puritan direction. He evidently desires to be fair himself, and to encourage a kindly tolerance. "Let those," he writes, "who prefer the Eastward position, as Catholic or Rubrical, no longer be stigmatised by those who differ from them as playing at Popery. Let those who, because they honor their Lord and desire in the highest way to edify His people, celebrate occasionally in the Evening if they think proper, and as they think the most convenient time for their flock, be no longer coarsely scolded by brethren who deprecate the practice as if such clergymen dishonoured Christ or scoffed at antiquity."

FOREIGN MISSIONS.

CHINA.—IX.

THE FUH-KIEN MISSION.

Persecution—that touchstone of all earnest work has, in an especial manner, followed the reception of the gospel in the Province of Fuh-Kien, which lies to the South of the mission stations of Che-Kiang mentioned in our last two papers.

The converts in Fuh-Kien have been robbed, beaten and imprisoned on various false pretences. Mission buildings and chapels have been pulled down or burnt down. We who are surrounded by all the privileges of civil and religious liberty, can scarcely understand the sufferings of those who are deprived of these great blessings. Let us listen to one of the missionaries as he describes the dangers and difficulties of the Christian converts under his charge. The Rev. R. W. Stewart writes:—"At Keng-Kiang there has been very severe persecution this year. The catechist, Jing-Ing-Soi (one of our former students, and the one I like best of any I have had), has, poor fellow, been called to suffer very severely for the truth. The work was being greatly blessed, and the Christians had just built a beautiful chapel and catechist's house, the value altogether amounting to about \$1100, and of this they only received \$210 from foreign sources. Just as the work seemed thriving and extending, Satan endeavoured to interrupt it. First of all, a Christian's field at a neighbouring village, called Ngiang-Tau, was taken from him by the heathen; then the other poor Christians of the place, altogether seven families, had their things stolen from them at night—potatoes, pea-nuts, and other produce of their

fields. When the thieves were caught, the heathen would not allow them to be brought to the mandarin. This went on for some time, but the enemy was not satisfied. Next a proclamation was put out on the walls by the leading men of the place, forbidding the people to give the Christians rice or water, or to have any communication whatever with them. The same day our poor catechist, Jing-Ing-Soi, passing through the village, was set upon by an immense crowd, instigated by these chief men, and was terribly beaten, and was then dragged off, no one knew where, and shut up in some place. He was stripped of his clothes, though at the coldest season of the year; and, had he not been liberated next day by some runners of the mandarins, he probably would have died. As it is, he has been seriously ill ever since, and was obliged to come up to the hospital in Foo Chow to be healed of his wounds. His bravery all through was something remarkable. He told me he never once felt the slightest fear. Even when he saw a knife in their hands, and believed they were going to carry out their threats and kill him, he boldly told them they could not kill his soul, and that, if it was God's will he was to die, he was only too ready and rejoiced to go; and since his liberation he has refused to have any notice taken of his own sufferings. I went through the village with him since the attack upon him, and even into the miserable opium-den where he had been imprisoned. Its wretched inmates made no concealment about the matter; they all knew they had nothing to fear; he was only a Christian, and the mandarins did not punish them for hurting a Christian. The men of the seven families have had to flee for their lives, and, though it is now some five months ago, they have not been able to return. All their season's crops have been put up to public auction, and three of their cows sacrificed to the idols in honour of the defeat of the Christians. The poor fellows are wandering about the country, seeking shelter among their fellow-Christians, who indeed have behaved with great liberality towards them, providing them with food and clothes so far as their small means would allow.

The little house we had been using there as a chapel in wet weather, when it was difficult to get over to Keng-Kiang, was on that day entirely wrecked—books, furniture, everything taken out into the street and burned. I went into the place myself. There is nothing left but the bare walls; even the doors are gone. So far, all our applications for redress have been of no avail; it is, indeed, wonderful that, with such risks before them, any should be willing to join the doctrine. There is at Keng Kiang a congregation on Sundays of above 100. May God in his mercy at this time bless and comfort them in their sore distress!

The other place in this large district to which I will now call your attention is Lanyong. We have no chapel here as yet, but are extremely anxious to open one as soon as we have a suitable man to occupy the place; the number of Christians is, however, increasing, and six or eight of the men walk over every Sunday to the Achia chapel, about eight or nine miles distant, the road between being a steep mountain path. The earnestness shown by this little body of converts is the more remarkable seeing they have been called upon already to suffer very severely. Two of them were imprisoned by the mandarins on an entirely false charge. Every endeavour to obtain their liberation was tried, but without success, till a few months ago, when at length they were given their liberty. During their long incarceration the mandarin admitted that there was in reality no charge against them; still, by means of heavy bribery, their enemies were enabled to keep them still in prison. However, while there, they did good work for the cause of Christ. First of all, the jailor himself was impressed by their behaviour as well as their words, and, before very long, openly joined "the doctrine." This was followed by the conversion of one of their fellow-prisoners, and, owing to the friendship of the jailor, they were allowed to hold service in the prison every Sunday; they were also given small positions of trust in the place, and the good to the Church which resulted from their imprisonment was altogether perhaps greater than if they had never been imprisoned. This is one of the many cases where we have found that persecution has been over-ruled for good, and the firmness the converts have shown this year under trial should for ever set at rest all doubt as to the reality of the work. One word at any time in denial of their Master would have freed them from their tormentors, yet not in one case has that word been spoken; they have preferred to wander homeless and foodless, or languish in Chinese dungeons, that they might "obtain a better resurrection."

(To be Continued.)