

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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EDITORS.

At St. John's, Sheffield, on the Eve of the Purification, 377 persons were baptized, eighty-eight being adults.

The firm of R. L. & A. Stuart, New York, Presbyterians, have given on an average \$100,000 a year for religious and charitable objects for the past forty years.

Mr. Stanley, according to information received by the Lisbon Geographical Society, had reached the last fall of the Congo at Yallala, and was preparing the installation of the first Belgian commercial station on the right bank of that river.

The London Guardian has the following—

"It having been stated erroneously that Miss Helen Gladstone, who died on January 16th, at Cologne, remained to the last in communion with the Roman Church, and also that she closed her life in a religious house, we are requested to make it known that neither of these statements is well founded."

The London Standard announces that the Queen has conferred an army chaplaincy on the Rev. George Smith, late incumbent of the parish of Estcourt, Natal. This gentleman, on the day of Isandula, seeing from some high ground the Zulu advance on the Buffalo, hurried to Korke's Drift to warn the troops, and remained there through the night of the defence. Subsequently he volunteered to bury the bodies of Lieutenants Melville and Coghill, and was present at the battle of Ulundi. His gallant conduct in a previous Kafir war had drawn attention to him.

Leo XII. has acquired for the Vatican Library twelve Codices of great value, both for their antiquity and contents—the Institutes of Justinian; the Pandects. *Vetus et Novum Informatum*, the *Novum* being of the end of the eleventh or beginning of the twelfth century; two copies of the Decretals of Gregory IX., of date anterior to the time of Boniface VIII., and one of which contains the letters sent by Gregory IX., to the University of Paris; a splendid collection of documents of the sixteenth century, described as throwing a marvellous amount of light on the history of that period; an important volume of decisions of the Rota of the fourteenth century, those in the Archives of the Rota only commencing with the fifteenth century; and other manuscripts.

The consecration of the "Hook Memorial Church," in Leeds, England, in memory of the late Dean Hook, has brought out the following reference in the *Guardian* to the work of that great and good man, in the twenty years he was Vicar of Leeds:—"At the first blush, the erection of any formal memorial to Dean Hook at Leeds might seem superfluous, for the whole town, viewed in its ecclesiastical relations, is full of him. The Parish Church, the rebuilding of which might almost be said to have marked a new era in the architectural history of the age, is in itself a splendid monument; but besides that, he accomplished a work which has few parallels. He found in Leeds fifteen churches; he left thirty-six. He found three schools; and left thirty. He found six parsonages; he left twenty-nine. He found twenty-three clergymen; he left fifty-seven. Mainly through his instrumentality, no less than £150,000 was directed to the direct service of God in the town."

That is to say, for twenty years' work; twenty-one churches; twenty-seven schools; twenty-three parsonages; thirty-four clergymen; and \$750,000 expended directly in Church work. What a busy life his must have been; and how plainly such a record points out the marvellous activity and growth of our Mother Church.

It is stated in the *Times* that an Italian priest and philologist, Bernardino Peyron, has discovered in the binding of a Greek manuscript from the ancient library of St. Ambrose, on Mount Athos, two fragments of St. Paul's Epistles in the Greek text.

Borings have been made in the Hannover oil region near Peino by American engineers, and the existence of a basin as large and as rich as the Pennsylvania one is reported. It extends from the city of Hannover, where oil is found in the suburbs of Linden and Limmer, as far as the Hildesheim hills to the south and the villages of Oilper and Klein Scheppenslett to the east. The whole area seems to comprise about forty square miles.

The Lake of Zirkuitz, in Carniola, has been frozen into a solid mass of ice, myriads of fish being killed. Other lakes in Upper Austria have also been frozen solid, a phenomenon which last occurred twenty-five years ago. On the Lake of Constance, near Bergenz, a newspaper has been printed to commemorate the "ice jubilee," the lake being frozen over about once in fifty years, the last date being 1829-30.

A SKEPTICAL young collegian confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said: "Does thee believe in France?" "Yes; for though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe in anything thee or others have not seen?" "No; to be sure I won't." "Did thee ever see thee own brain?" "No." "Ever see thee own brain?" "No." "Dost thee believe that thee has any?" The young man left.

"Rev. G. C. TUCKER, late Baptist preacher of Western Grove, St. Louis, has applied for Holy Orders, and has been admitted as a candidate in this Diocese. Mr. Tucker is a brother of Rev. Dr. Tucker, Rector of St. Andrew's, Miss."

The Rev. Dr. Tucker, to whom reference is here made, entered the Church's ministry from the Baptists in 1869. While sojourning in the South he had the pleasure of witnessing his ordination at Columbus, Miss. The father of these gentlemen was a well known and highly esteemed Baptist minister. We may add that the predecessor of Dr. Tucker in his first parish, the Rev. J. T. Pickett, D. D., now of Holly Springs, Miss., with whom we were personally acquainted, had likewise belonged to the same denomination.

DO NOT WAIT.

Do not wait to become more learned; do not wait to become perfect in your own strength, which is impossible; do not wait for any miraculous work on your soul; do not wait to accomplish this or that plan; do not wait for a more convenient season, for none will be offered. If your mind has been drawn to your religious duty, and you have a simple desire to know and love the Lord our Saviour, the fear to repress such desire lest it should never return. The gracious Saviour, to begin at once His work upon your soul, only demands from you the desire to receive His pardoning grace, and allow Him to mould you more and more after His own likeness. He is no hard master watching for opportunities to condemn. He is a gentle Saviour waiting to prepare you for His grace, waiting for the smallest yielding on your part to draw you fully to Himself. Without your full and free consent, He will not accept your allegiance. Without your full and free consent He will not bestow His gifts, leaving you to reap the fruits of your own choice.—Selected.

THE ANCIENT BRITISH CHURCH.

Austin the Monk did not plant the gospel in Britain. When he arrived there to convert the nation, and preach the gospel among the Britains, he did not find the place in heathen darkness, as the Church of Rome pretends. To assert he did, is against all faith and truth of history, (minimize it as much as we will,) which assures us that Christianity was planted there among the Britains several ages before, and perhaps sooner than even at Rome itself. And not only so, but had got considerable footing among the Saxons before Austin the Monk ever set foot in Britain; when Austin the Monk arrived there, the two great points of his Christianity were to bring the Britains to a conformity with the Church of Rome in the time of Easter and in the tonsure and shaving of the priests, after the manner of St. Peter, as they pretended, upon the crown of the head, and not of St. Paul, which was by shaving or cutting close the hair of the whole head, as from some vain and foolish tradition he pretended to have learned. The promoting of these customs was his great errand and business, and the zeal of his preaching was spent upon these two fundamental points, in which, after very barbarous and bloody doings, he at last prevailed. And this is the conversion of England, so much boasted of by the Church of Rome, and for which Austin is magnified for so great a saint; when it is very evident from the history of those times, that he was a proud, ignorant, turbulent and cruel man, who instead of first converting the nation to the faith of Christ, confounded the purity and simplicity of the Christian Religion which had been planted and established in Britain long before.—*Archbishop Tillotson.*

Foreign Missions.

INDIA.

MISSIONARIES IN THE BEGINNING OF THE PRESENT CENTURY.

One of the most important branches of Missionary work, is the translation of the Bible into the various languages of mankind. The bible—that most glorious gift which God through His Church has bestowed on the human race. Christians "as the Dean of Canterbury says" are sometimes twitted as being the 'people of a book' and our respect for the Bible is called Bibliolatry. But in proportion as men study this book and act upon it, they become more just, more temperate, more self-denying, more willing to labor for the good of others; while its neglect leads to luxury, to self-indulgence, to the loosening of the reins of our passions, to national weakness and private infamy. Among the mass of mankind—and we must remember that the object of religion is to find a motive power that will influence not one or two extraordinary minds, but the great mass of ordinary people—among the mass of mankind, a man is in the main just, sober, industrious, temperate, chaste, in exact proportion as he studies and values his Bible. A bad translation of this book exercises a depressing influence upon a nation's advance in civilization; a good translation is one of the great levers in a nation's rise. By translating this book Luther moulded the German language into shape and consistency. Our own translation so elevated and noble, is the mainstay of our language, the means whereby its purity is maintained at home and abroad, and the bond which unites our colonies to their mother-land" (Bampton lectures on Prophecy).

If we give full weight to the ideas thus forcibly expressed we shall appreciate aright the joint labors of the three Baptist Missionaries at Serampore—Cary, Ward and Marshman who were the first to translate and publish the Bible in Bengalee. Mr. Tucker the Secretary of the Society for the Propagation of the Gos-

pel and the well-known author of the lives of Bishop Selwyn and Bishop Foild gives us in his missionary book entitled "Under His Banner" the following interesting account of Cary's life and labors:

"William Carey was born in 1761 in Northamptonshire: what little education he received was given to him by his father, who kept a school. He was an ardent student; he picked up Latin for himself, and after being apprenticed at the age of fourteen to a cobbler, he by a laborious process acquired a knowledge of the Greek Testament."

"After not a few vicissitudes he ultimately joined the Baptists, and began to preach at the age of eighteen. Whether he was an indifferent shoemaker, or whether his preaching tours interfered with his trade we know not, but it is certain he had difficulty in earning a maintenance, while an unhappy marriage and perpetual ill health added to his anxieties. At the age of twenty-five he obtained the pastorate of a chapel which was worth \$80 per annum, and a school which was a failure in his hands; continuing also to work at his trade. The geography lessons touched a chord in his heart; he knew little enough of the science, but he pasted up sheets of paper on the walls of his little shop, and the broad tracts of heathenism, compared with the little spots which denoted the presence of Christianity, led him to brood over the subject, and filled him with a longing to give himself to the work of evangelisation. Many difficulties stood in the way, some seem in these days almost incredible. Proposing for a subject of consideration at a Ministers' Meeting 'The Duty of attempting to spread the Gospel among the Heathen,' he was at once silenced and told that if God wished to convert the heathen, he would do it without human aid. Many both of his own denomination and of the Scotch Kirk in those times declared missionary work as 'highly preposterous,' and regarded missionaries themselves as rightly suspected by the Government."

"Succeeding after infinite pains in reaching Calcutta, only heavier misfortunes befell him. He struggled on alone till 1799, when he was joined by four other Baptist teachers, among whom was Marshman. These had no sooner landed than a panic arose at the mischief which they would do, and they were ordered to re-embark; but they found shelter in the Danish Mission Serampore, which was to become in time the centre from which many missions would emanate, while its light attracted laborers from other countries, and of other denominations to undertake the work which this struggling handful of weakened suffering men were trying to do. Printing, translating, keeping school, preaching in the streets, this little body labored on receiving no help from, but much suspected by those in power."

"A change was at hand—Lord Wellesley had founded the college in Fort William, in which Europeans should be trained in native languages and laws, and customs, in order to fit them for the Civil Service, and when all was provided except the teacher, the only qualified person to be found was the missionary cobbler who had acquired the Bengalee for the love of God. He was asked, nay urged to become the teacher with a salary of \$3000 a year, and the Government that had forbidden him to land, was now glad to secure his services and to consent to his continuing his missionary work as well. The salary thus earned kept the Serampore community free from anxiety on the score of money. The trio of friends Cary, Ward and Marshman labored on until 1823, when Ward died of Cholera; Cary died in 1834 in his seventy-third year, and Dr. Marshman followed in 1837, his latter days being clouded by the shock he received at the danger of his daughter, the wife of Lieutenant Havelock who twenty years later was the best known and most honored soldier in India.

"Cary had not lived in vain; he kindled the flame of missionary zeal in England. It was the recital of Cary's life-story in the rooms of the Rev. Charles Simeon that first suggested to Henry Martyn the missionary career which he followed. He left behind him the example of devoted zeal and died at the early age of thirty-one, a stranger in a strange land with no European near to receive his last words, or to support him in his last moments."

"Three men differing in most things from each other as widely as it is possible for men to differ, labored, each in his separate fashion, for one common end; Henry Martyn, Friedrich Schwartz, William Carey, English Churchman, Lutheran, Baptist, one of gentle birth, one from the lower middle class, one from the lower artisan class, one Senior Wrangler at Cambridge, one a German student, one a self-taught man. And when we come to estimate the result of their labors, it may be that the man of fewest intellectual gifts will be found to have left the deepest mark, and to have done more than his two contemporaries towards the perfection of that work at which they all aimed" (*Under His Banner*, pages 22, 24.)

TESTIMONIES TO MISSIONARY WORK IN INDIA.—The following testimonies to the success of missionary work in India are selected from a much larger number:

Lord Lawrence, late Viceroy—"I believe, notwithstanding all that the English people have done to benefit that country [India], the missionaries have done more than all other agencies combined."

Sir Bartle Frere, late Governor of the Bombay—"I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Mohammedans in India is affecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

Sir Donald M. Leod, late Lieut-Governor of the Punjab—"In many places an impression prevails that our Missions have not produced results adequate to the efforts which have been made, but those who hold such opinions know but little of the reality."

It has always been understood that the strong point of Nonconformity was its zeal for Missions; but till lately it has been very difficult to ascertain what each denomination was doing for the cause. Canon Scott-Robertson has, however, taking great trouble in dissecting the accounts of the various societies, and extracting from their balance sheets the amounts actually contributed at home—in other words, he has eliminated from the debit side all balances in hand, receipts from investments or realized property, and contributions from the Mission field. The results which are obtained from a comparison of the last few years are very striking. It should be premised that the Presbyterian societies mentioned below are those of Scotland and Ireland; and that joint societies are those which, like the Bible Society, are undenominational. The figures stand thus:—

	1878.	1876.	1874.
Church Societies.....	£473,110	£425,926	£400,089
Nonconformist.....	£290,844	£206,771	£203,720
Presbyterian.....	133,601	158,348	133,096
Roman Catholic.....	9,489	6,479	8,709
	£433,934	£405,598	£445,525
Joint Societies.....	£164,900	£176,948	£163,585
	£1,071,914	£1,018,472	£1,009,109

It will be seen that in 1874 the other denominations in the United Kingdom subscribed 45,000l. more than Churchmen; whereas in 1878 Churchmen subscribed 40,000l. more than all others put together. This is a phenomenon which can only be accounted for on the hypothesis that the Church is gradually going up, and Dissent gradually coming down.—*Church Times.*