

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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It is said that, notwithstanding the frosts of the past season, Florida will send 500,000,000 oranges to market this year.

At the coronation of the Czar and Czarina at Moscow, next April, the ivory throne of Constantine, the last Emperor of Constantinople, is to be used.

A CHURCH in Virginia has a curious memorial bell. The lady who presented it in memory of her son sent the watch and coins carried by her son at the time of his death, and "precious from association," to be thrown into the furnace and recast in the bell.

COMMANDER CHEYNE, of the British navy, lectured to a large audience in New York on the subject of Arctic research. He asks the public of England and America to contribute \$150,000 to enable himself and Lieutenant Schwatka to reach the north pole by balloons from St. Patrick's Bay.

SIR JOHN LUBBOCK, one of England's scientific men, says that "anthropoid apes" must yield the second place in the order beneath man, for his friends the "ants" must be placed there. "When we consider the habits of the ants," says he, "their social organization, their large communities, elaborate habitations, roadways, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence."

THE cause of Missions is pre-eminently the cause of Christ, as it is the impersonation of the work He came to do; the work of widening the area of Divine knowledge, of exciting Faith, and stimulating Hope, and increasing Charity, and we should feel that, intrusted as we are with the care of this portion of our Lord's vineyard, we have performed our work but imperfectly as long as there is any part of our diocese unblest with ample provision for the instruction and edification of the people.—*Bishop Polk.*

A NUMBER of Boston ladies organized, some time ago, the "Twenty Minutes Society," for Missionary work. The plan has proved an excellent one, and much good work has been done. The aim of the Society is to give ladies an opportunity to work for missions in their own homes, choosing whatever they prefer to do, finding their own material, and giving but a few moments each day to this purpose. The work, when finished, is sent to the Secretary of the Society, and boxes are filled for various missions. Thus the odd moments of each day are utilized, and a surprising quantity of useful articles is the outgrowth of this well-spent time. The first box, containing clothing, etc., sent out by this Society, was thankfully received in a Western Diocese, and letters expressing gratitude and satisfaction, were received by the Secretary of the Society, and forwarded to the members in various States. The second box is now being prepared. Many ladies, both old and young, could join in this good work, and find it a pleasure to devote even twenty minutes each day to Christian usefulness.—*Cor. Episcopal Register.*

THE Diocesan Synod of Clogher recently met in Clones, with the Primate in the chair. In his view of the progress of the diocese, his Grace alluded to some points which gave reason for congratulation, and a hope for the future. On the other hand, there were parishes with a church population exceeding a thousand which were not doing their duty either to themselves or the Church at large. "It is sad," said his Grace, "to have to assert that in those places where what are called 'Protestant principles' are most rampant the Church receives but scanty support." On the importance of training the young in Church principles, his Grace delivered himself of some weighty words:—"If you desire the rising generation to remain faithful to the Church of their baptism—if you wish to prevent them being tossed to and fro, and carried away by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive—you must now instruct them in the doctrine of the Church, which is the doctrine of the Bible. You must impress them with its truth and excellence, and thus enable them to see and to value the inestimable blessings and privileges they enjoy as Churchmen. If we neglect to take due advantage of our opportunity others will not fail to take advantage of our negligence. In this matter a great door and effectual is open to us, but we should remember the apostle's caution—there are many adversaries."

JOSH BILLINGS is likely to become a star of the first magnitude. His last scintillation was to some purpose: "I wouldn't give five cents to hear Bob Ingersoll on 'the mistakes of Moses,' but would give \$500 to hear Moses on the mistakes of Bob Ingersoll."

ONE of the most efficient ways in which any one can help forward the time when the Lord's will will be done on the earth as it is in heaven, is by doing everything in their power to further the progress of the Church's work. Every one can do this, however humble their station, however unknown they may be to the world. Every man and woman who is shunning evils as sins against God, and is in the daily effort to live a life according to the Commandments, is becoming an embodiment of the divine love and wisdom, and will forever be a medium for transmitting it to men.

THE WONDERS OF OUR COUNTRY.

The greatest cataract in the world is the Falls of Niagara, where the water, from the great upper lakes forms a river of three-fourths of a mile in width, and then, being suddenly contracted, plunges over the rocks in two columns to the depth of 175 feet.

The greatest cave in the world is the Mammoth Cave of Kentucky, where any one can make a voyage on the waters of a subterranean river, and catch fish without eyes.

The largest valley in the world is the Valley of the Mississippi. It contains 500,000 square miles, and is one of the most fertile regions of the globe.

The greatest city park in the world is in Philadelphia. It contains over 2,700 acres.

The greatest grain port in the world is Chicago.

The largest lake in the world is Lake Superior, which is, truly, an inland sea, being 430 miles long, and 1,000 feet deep.

The longest railroad at present is the Pacific railroad, over 2,000 miles in length.

The greatest mass of solid iron in the world is the Pilot Knob, Missouri. It is 350 feet high and two miles in circuit.

The best specimen of Grecian architecture in the world is the Girard College for Orphans, Philadelphia.

The largest aqueduct in the world is the Croton Aqueduct, New York. Its length is forty and one fourth miles, and it cost \$12,500,000.

The largest deposits of anthracite coal in the world are in Pennsylvania, the mines of which supply the market with millions of tons annually, and appear to be inexhaustible.—*Am. Paper.*

THE BISHOP OF LIVERPOOL ON SUNDAY SCHOOL WORK.

The Bishop of Liverpool has given utterance to some very friendly words with regard to Sunday School teachers and their work. Writing to the Rev. Dyson Rycroft, President of the Liverpool Church of England Sunday School Institute, his lordship says:—

"That most important class, our Sunday-school teachers, deserve every encouragement, and I hope you will assure them that their Bishop attaches very great weight to the service they render to the cause of Christ in the Church of England. As an old Sunday-school teacher, I know well that our hands are often apt to hang down, and we are tempted to do our work in a perfunctory way from a secret feeling that we are doing no good. Let me affectionately charge all the Sunday school teachers with whom you may come in contact not to give way to this temptation. Let me assure them that if they persevere in their work and do it lovingly, wisely, regularly, and with conscientious preparation, it will never be done in vain."

Canon Clayton, Rector of Stanhope, gives some interesting items about the Sunday Schools of the North of England in a description of a "preaching tour" recently undertaken. He says:—

"The Sunday Schools of Lancashire are very different from Sunday Schools in other parts of our land. In Stanhope and elsewhere they are composed of young people, mostly under fifteen or sixteen years of age. In Lancashire persons of all ages attend. Grandfathers and grandmothers, fathers and mothers, sons and daughters, are all being taught under the same roof. The scholars in connexion with St. Paul's, Bolton, are about 1,000 in number. I visited the schools between the morning and afternoon services (Whitsun Day), and was much pleased with the sobriety and devoutness which appeared to pervade both teachers and taught. The scholars take the deepest interest, and nearly pay all the expenses attending both the day-schools and Sunday Schools."

A PUBLIC meeting was recently held at Cambridge to express sympathy with the difficulties of the old Catholic Reformation in Germany and Switzerland. The Bishop of Ely presided, and gave a cordial greeting to Bishop Reinkens and Bishop Herzog, and, amid hearty cheering, wished them God speed. He welcomed them as the representatives of a movement in which members of the English Church had a very singular interest. For three hundred years the Anglican Church had occupied a solitary position. The *via media* platform of the Reformation had been taken possession of by no other. We had stood alone for three centuries. Now the hope was held out that the Old Catholics of Germany would one day accept that platform. The Vice-Chancellor moved, Professor Paget seconded, and it was agreed:—"That this meeting desires to express its earnest conviction that it is the duty of every Christian to strive for the union of all branches of the Catholic Church, in accordance with the words of our Lord, 'That they may all be one.'" Bishop Reinkens, who met with hearty applause, gave an address in German, and his remarks were repeatedly cheered. Bishop Herzog also obtained a hearty reception. Other resolutions were passed recognizing the Old Catholic Churches of Germany and Switzerland as true branches of the Catholic Church, and expressing sympathy with them in their struggles with the Papal power.

A DISSENTER'S TESTIMONY TO THE FREEDOM ENJOYED IN THE CHURCH OF ENGLAND.

MR. PAXTON HOON, the congregationalist minister of Manchester, has been "driven forth," as he says, from his chapel, by the tyranny of his "deacons," and has just left the country for America. At a farewell gathering, when a purse containing £200 was presented to him, he made the following comparison between the freedom of the Church of England and the tyranny to which dissenting ministers are subjected. He said: The Church of England to him was the shrine and home of spiritual and ecclesiastical freedom. They might laugh at him if they would, but none of the sects were free, and among most dissenting communities the ministers were too dependent upon their "deacons" for them to dare to be independent. Whence came their best books, whence did they obtain the books which stirred, which taught—the books of criticism and exegesis—the books of the scholar, the poet, and the novelist? Did they come from any dissenting community at all; especially did they come from theirs? Did they not come from the Church of England? And where could a man stand so well as in a Church of England pulpit and say that which he dared to think and feel without the necessity of being challenged by some arrogant and ignorant "deacon."—*N. Y. Churchman.*

BISHOP STEERE ON MISSION WORK.

The *Mission Field* gives the following passage from the close of an address by Bishop Steere, at Oxford, in behalf of the Universities' Mission to Central Africa:

I know that men and money are wanted for home work, most certainly, and they are already on the spot in abundance. There are five millions of Church-goers in England, on the lowest computation, with incomes perhaps a hundred times as large. One is utterly ashamed to suggest that these are too few or too poor to do what wants doing in England. But foreign missions have suffered from an unreality in their supporters, as well as in the Church at large. One looks at a large meeting, and one sees a number of people who all say that missions are good, and that they are glad that men and women should be found to employ themselves in them. But if a son or a daughter, a sister or a brother offers to go, every machinery of entreaty, of threats, of endearment, is at once put in action to stop them. Does a person of any capacity volunteer? Every one says, "You must not go, you are useful at home; you are wanted here." And then, with strange inconsistency, people turn round and say, "What a very inferior lot of men missionaries are." We are an inferior lot, but we have put you stay-at-home to shame; and, poor as the instruments have been, their work has been great and glorious. But what are you doing when you keep back your friends and relatives? You keep them back from God. You keep them back from a life of usefulness. You keep them back from a glorious death. You keep them from a high place in Heaven. You rob your own family of a special honor. You do what in you lies to maintain the devil's kingdom untouched, and to stop the progress of the word of God.

A CORRESPONDENT of the *Living Church* writes from Missouri: "I lately resigned my ministry in the Methodist Body, and am now preparing for Ordination as a Deacon. The convictions of years have brought me to this, the best step of my life."

DID THE CHURCH OF ENGLAND ORIGINATE WITH HENRY VIII?

IN the time of Alfred the Great, a lease was executed from the Church to the Crown for a piece of land to be used for military purposes for the term of 999 years, which has recently expired, and the estate has lately reverted to the party which leased it, viz., the Church of England. In law, on the expiration of a lease, the property reverts to the original owner, or lessor, or legal heirs, and this property, which was leased about the year 872, over 600 years before Henry VIII. was born, falls into the Church. This fact is an absolute demonstration, and will furnish a kind of argument for those who will not understand ordinary Church history, and assert that the English Church is a creation of Henry VIII.

FOREIGN MISSIONS.

CHINA.—VII.

"GREAT VALLEY."—(Continued.)

It was in the month of October, 1876, that the eager inquirers in "Great Valley" welcomed with delight the promised missionary visit. The Rev. A. E. Moule tells us that "at 7 a. m. we reached Great Valley, and were very warmly received by the catechist, Mr. Chow, and the inquirers, some of whom were stationed at different turns of the long, ascending street to watch for our arrival. Two of the elder brothers of Mr. Chow first met us in the upper rooms, and in response to a word of mine they said, 'Jesus! Yes, He did suffer for our sins.' One of these brothers, a few weeks before, had been questioned on the subject of the new religion. 'We hear,' said his friends, 'that strange things are going on in your village. Some people are said to have broken in pieces their kitchen gods, and to have given up praying to the gods.' 'I suppose you mean me,' he replied. 'It is true I have cast away the false, but I have turned to the true God. I don't pray any longer to idols on the first and fifteenth of the month, but I pray every morning and evening to God in Heaven. Shall I show you how?' And there, before twenty or thirty of his heathen countrymen, he knelt down and prayed to God in the name of Jesus Christ our Lord. After breakfast and prayers, the candidates were examined, nine men, five women, and two boys. Of the men, three were Mr. Chow's brothers, and three his cousins. Three other men were examined later in the day on their return from the morning's wood-cutting on the hill side. One of these three they told me was persecuted by his father, because of his desire to keep Sunday holy. Another was opposed by an uncle because of his resolve to give up ancestral worship. Then the women were examined. First came the old mother, a bright earnest old lady, very emphatic in her expression of gratitude for the Saviour's great love for her. Then her young daughter-in-law. Then Mr. Luke Chow's wife and sister; and lastly, the wife of his fourth brother, a woman about whom both Mr. Chow and the catechist hesitated long, in consequence of her violent natural temper. Her earnest desire to be baptized, however, was so remarkable, her patience under rebuke and her ready confession of her fault so striking, her intelligence so great, and her simple, artless questions as to how far she might be angry when her children were naughty without sinning, so genuine; and especially her resolve to pray continually for the HOLY SPIRIT'S help so reassuring to my mind, that I could not find it in me to reject her. Then came the two boys. The one (aged fourteen) the eldest son of Mr. Chow himself; the second (aged eleven) the eldest son of the violent-tempered mother. Both lads repeated the great part of the Catechism perfectly, and answered with intelligence and earnestness. It was their own desire to be baptized. In the case of the younger boy, I heard it remarked that a great change had come over him; he came in and out for his work so quietly, and worked so diligently; and my only doubt was lest prayer (in which he seemed to delight, falling on his knees on the hillside repeatedly) might be looked upon by him as an "act of merit." These two lads, each one with his father and mother, and infant sister and brother, were admitted after some consultation and inquiry. I deferred five of the children as being too old to be considered infants, and yet too young for intelligent examination.