

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.

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 PROJECT is on foot for holding a Universal Exhibition in Rome in 1885-86.

THE first complete train, carrying one hundred passengers, passed through the St. Gothard Tunnel week before last.

AT an official reception in Cyprus last week Sir Robert Biddulph announced that the Government had purchased and destroyed 800,000 oaks of locust eggs.

AT Harvard University, as late as 1874, the Unitarian Students were nearly double those of the Churchmen. At present the Churchmen are now become more numerous than the Unitarians, and form one-third of the whole.

THE Lord Bishop of Norwich administered the holy rite of Confirmation on Thursday, 27th Oct., at Great Yarmouth Church, when 224 received the Imposition of Hands; of whom 206 were of the Parish of Great Yarmouth; one third of the whole being males.

AT a recent discussion at a Liberal Club in Burton on the subject of Disestablishment, a Primitive Methodist Minister led the opposition against the motion, maintaining that to disestablish and disendow the Church would be "an act of immorality and injustice."

AT Melbourne, Australia, the first contract for St. Paul's Cathedral is now completed, and the grand proportions of the building may be partly discerned by the massive columns of the central tower. The work will now proceed under the local architects, Messrs. Terry and Oakden.

AT the meeting at Cambridge on Saturday week, the Bishop of Winchester read a letter from Dr. Dollinger, in which that learned theologian characterised the Church of England as a "mighty stronghold and bulwark of religion all over the world." It was not without a feeling of anxiety that he saw "the awful and momentous question of disestablishment" drawing nearer and nearer.

AT Christchurch, New Zealand, the cathedral spire was completed on 20th May. The tower is twenty-seven feet square outside, irrespective of the buttresses, which at the lower stage project nine feet more. The height to the top of the stonework of the spire is 203 feet from the ground; to this will be added the height of the cross, seven feet. Out at sea, thirty-five miles off, the tower has already been mistaken for the Godby lighthouse.

WE learn that Ahmed Tewfik, the Turkish Effendi who was imprisoned and subsequently exiled by the Porte for revising Dr. Keelle's translation of the English Prayer-book, is about to be admitted into the English Church. He will, according to present arrangements, be baptised at St. Paul's Church, Onslow-square, of which the Rev. H. Webb Peplow is vicar, on Friday next. It is expected that he will hereafter be employed in the translation of Christian writings into the Turkish language.—*Daily News.*

THE Bishop of Manchester has incurred the wrath of the Secularists by declaring his opinion that the negation of Christianity conduces to domestic vice and immorality. His lordship sternly refuses to withdraw a word that he has said, and the National Secular Union, with Mr. Bradlaugh at its head, has taken the only course left open to it, of vehemently protesting against the Bishop's language. It is possible that Dr. Fraser's plain speaking, even if it had no effect on Secularists, may lead Christians to hesitate before, even with the best intentions, they lend them any sanction.—*Church Bells.*

ON Sunday evening, Oct. 16th, three adult members of the House of Israel were admitted into the Church of Christ, at the Episcopal Jews' Chapel, Palestine-Place, London, by the sacred ordinance of baptism. They had been under Christian instruction for a very considerable period, and, by their lives and conduct, attested that the truth had taken possession of their hearts and produced in them the fruits of peace and joy in believing. In addition to these three, nine other adult sons of Abraham have also, within the last few months, stood at the same baptismal font in the Episcopal Jews' Chapel, Palestine-place, and received at the hands of the Rev. Dr. Stern the outward sign of their inward spiritual regeneration. All these without exception are living witnesses that the Gospel still is, as it was in the days of old, the power of God unto salvation to the Jew as well as to the Gentile.

MR. R. GRAHAM, the successful English Temperance worker, has already awakened a deep interest in the movement in the United States.

IN the last sixty years no fewer than 16,000,000 people have left the Old World for America and Australia; and of these the United States received 10,370,000.

The Rock is informed on good authority that a Bill is prepared, and only awaits printing, for the disestablishment and disendowment of the Church of England, and that it is to be proceeded with at the earliest opportunity.

BISHOP CROWTHER, with Archdeacon Henry Johnson, has been visiting the stations in the Niger delta. At St. Stephen's, Bonny, he confirmed sixty-seven candidates, and at Nembe the Archdeacon baptized four women, one of them a former priestess to the gods, and a great persecutor.

MORE ascents of Mount Blanc have been made during the past season than in any previous year. Between July and October sixty-four tourists, of whom nineteen were French, seventeen English, and six Americans, gained the summit of the mountain. There were ladies, natives respectively of England, France, and Switzerland.

AT Rome, the demolition of the large palazzo, owned by Signor Bianchi, abutting against the Pantheon on the side towards piazza della Minerva, has at last been commenced. By the removal of this building the long-desired isolation of the Pantheon will be completed. An earthenware vessel has been discovered containing more than a hundred pieces of ancient provincial money of the fourteenth century, the period when the Popes were resident at Avignon.

DEFINITE teaching as to the duty of giving to God is certainly necessary these times when so much is spent on personal comforts and luxuries, and so little devoted to religious objects. We are fond of speaking of the great American nation as a shrewd, keen business people, but we can well take a lesson from them in liberality and in systematic offerings to God. We see constantly in the religious newspapers of that country many instances which speak well for their religious principles.

IN Germany, as well as in England, the work of revising the standard translation of the Bible has been going on for some time; and Luther's Bible, it must be remembered, is clothed by popular opinion with even more sanctity than our own Authorised Version. The German revisers, who are mostly University professors, hold their meeting every spring and autumn in various towns of Central Germany. About ten years ago they terminated the revision of the New Testament, and they are now occupied at Halle upon their final consideration of the Old Testament. Dr. Frommann, of Nuremberg, has been asked by them to lend his aid to settle some vexed questions of literary style; and negotiations for undertaking the printing have already been opened with certain leading firms of publishers.—*Academy.*

METHODISM.

IN a leading article, "Our Church Critics," the *Methodist Record* urges the President of the conference to devote his "master-hand" to the task of silencing the Churchmen who insist upon the High Churchmanship of John Wesley. Our contemporary professes ignorance as to what is meant by High Churchmanship in this connection, denies that Wesley believed in the Apostolic succession, and makes an ingenious attempt to show that, when the founder of Methodism exhorted his followers not to separate from the Church, he simply meant that they were not to regard attendance at her Service as "sinful," or to manifest any hostility to her. As for Wesley's famous fifty-fourth sermon (on the priesthood) preached at the opening of the City-road Chapel, the *Recorder* says, the preachers are bound by it. On our contemporary's own showing Methodism has "separated" from the Church contrary to its founder's wishes; for it would be worse than useless to contend that it is not now hostile to her. There can be no doubt that the Church is attracting Methodists in daily increasing numbers to her ranks. If it were not so, Wesleyan writers would not be so anxious to attempt to disprove the statements of Churchmen, respecting Wesley, or to justify the right of the Methodist Church to a separate existence.—*The Church Review.*

IN Malta a meeting has taken place, at which 7,000 Maltese were present, and speeches were made protesting strongly against the proceedings of the local Government in attempting to force the English language upon them instead of Italian. It is said that a petition signed by 15,000 Maltese is about to be sent to her Majesty Queen Victoria on the subject.

FOREIGN MISSIONS.

CHINA.—VI.

HANG-CHOW AND GREAT VALLEY STREAM.

ONE of the most interesting episodes of missionary work in China is connected with the Hangchow mission. We give the account in the missionary's own words. The Rev. A. E. Moule tells us:—

"In the summer and autumn of 1876 I sent my catechist and two theological pupils to make visits to the villages lying outside the gates of this city (Hangchow.) They started early in the morning and returned by sunset, spending their time in wayside preaching and conversation in tea-shops, selling also a good number of books. After some weeks they represented to me the desirableness of securing a room by the road-side in which earnest inquirers might meet for more quiet conversation than was possible in the tea shops or in the open air. I consented to the proposal and rented, on my own account, a small room at the cost of 25 cents a fortnight. Mrs. Moule and myself were present at the opening of this little room, and we dedicated it to God's glory with earnest prayer."

No catechist could be spared to live there, the landlady kept the key, and one of the native agents from Hangchow was to visit it once a week. For two months no result seemed to follow from this effort, but suddenly and unexpectedly, from a shut-up chapel and a silent preaching-room, God worked in a way beyond our hope or imagination—a work, which is, I trust, all of Him, and a work which will then assuredly last and spread and flourish. Though the little chapel so seldom heard the living voice, there was always a silent witness to the truth. The words the "Holy Religion of Jesus," in Chinese characters, were written on red paper and placed above the chapel door. It was about the time of the Chinese new year, when, as is the custom in this country, friends visit each other, that a school-master, living in a village in the hills, about sixty-five miles from Hangchow, leaving his school in the hands of a friend, had come up to Hangchow to visit some acquaintances at the Chinese New Year time. His friends lived near our little chapel, and one morning Mr. Chow, passing the house, caught sight of the words, "Holy Religion of Jesus." He stopped and asked the meaning from the old woman who rents us the room, and who was standing at her own door close by. She told him that, if he wished to inquire the full meaning, he had better go into the city and call on Mr. Moule and Mr. Tai. She then offered to go with him—an offer which he instantly accepted; and so, piloted by the old woman (who is herself now an inquirer, but who at that time was merely a civil acquaintance of the preacher), he arrived at Tai's house, and came over to see me.

The catechist, without delay, led this inquirer to the Bible; they spent two hours in reading portions of Genesis and of the Gospels. I was quite amazed, and not a little perplexed, by the very unusual intelligence with which Mr. Chow seemed to apprehend the great truths of creation, redemption, and the mystery of the Holy Trinity. Our senior catechist saw him soon after, and could not resist the impression that he must have heard Christian truth elsewhere, and he almost suggested that he might be a Christian in disguise, possibly a renegade seeking employment. Very soon, however, this impression was dispelled. Most naturally he displayed ignorance of all Christian rites and observances, prayer being quite strange to him, whilst at the same time he eagerly and most intelligently studied the Bible. He spent a fortnight with me, and committed to memory portions of the Gospels, learning also with great readiness the Catechism and some of the Thirty-nine Articles. He expressed a wish to spend longer time in study, and, in order to effect this, he determined to make over his school to a friend and to return to Hangchow for instruction. We thought that this would be a good opportunity to inquire as to the accuracy of the account he had given us, hoping that, if the circumstances which he had named as to his family and employment were found to be correct, we might trust the more readily to his profession of faith and to his expressed desire to become a Christian. I sent, therefore, the catechist Tai with Mr. Chow,

but the latter, whilst glad of the catechist's company, and welcoming him to his home, yet frankly declared his own timidity. He had, he said, three brothers and many relations who would inevitably turn against him if they knew of his Christian profession, and would forcibly prevent his return to Hangchow. He requested, therefore, that the subject of religion might not be even named by Mr. Tai on the occasion of his proposed visit, wishing to become himself more settled in the faith before declaring his faith to others. I reluctantly agreed to this proposal, and the catechist started on his strange errand, with orders merely to make inquiries as to the accuracy of the story given of himself by Mr. Chow. On the second day after leaving Hangchow, they reached Mr. Chow's sister's home, where his own eldest boy was staying on a visit; and here, after their evening meal, to the surprise and thankful astonishment of the catechist, Mr. Chow broke the silence himself, and told to his sister and to his boy the new-found doctrine of salvation. His sister was greatly interested, and her interest has since ripened, I trust, into faith and love. The next morning they reached Great Valley, and after spending two days in silence as to religion, the catechist returned with a favourable report as to the veracity of Mr. Chow, and with a very hopeful estimate of the genuineness of his faith, though it could not yet overcome the fear of his brothers' anger.

Mr. Chow himself came up shortly after to Hangchow and spent a month with me in systematic study. About the time of the Shanghai Missionary Conference, he went home again to attend to his silk-worms during my absence in Ningpo and Shanghai. He went down firmly resolved to worship the one true God, but in secret—to let his light burn, but to hide it for a while under a bushel. He reached home on Saturday evening, 2nd of Sunday he retired to an upstairs room and spent his time in reading and prayer. The weather on Sunday was fine and favourable for gathering mulberry-leaves and tending the silk-worms, and for other out-door work. His brother, therefore, who knew of his return, came on Monday morning early to ask why he had so foolishly wasted his time on the previous day. Then the secret could be kept no longer, and he boldly confessed his Christian faith.

To his thankful surprise, these dreaded brothers, instead of opposing and persecuting, began to inquire for themselves, and came night after night as their younger brother's pupils. They were joined by four cousins and their mother, as well as by other members of the Chow clan. For more than three weeks evening service was held, with extensive reading of the Scriptures and exposition, as far as Mr. Chow was able to give it; and on the Sundays, morning and evening services were conducted, using the Hangchow Prayer-book and hymn-book, and the lessons from the Calendar. On each occasion some knelt in prayer—a sure sign of sincere inquiry, for the Chinese naturally think it very strange to kneel before *nothing* (as it seems to their idolatrous eyes). On my return from Ningpo, after the Shanghai Conference, I was greatly cheered by meeting Chow just returned from his home and with a report full of interest and hope. In June I sent down the catechist Tai to test, if possible, the reality of the work, and to instruct the inquirers. He returned, after a fortnight spent in the village, full of thankfulness at the manifest work of the HOLY SPIRIT.

Mr. Chow spent the greater part of July with me, carefully studying the Bible and preparing for baptism. He also frequently accompanied Tai and my pupils in evangelistic walks into the country round Hangchow, and in visits to our Christian bookstore in the main street of the city. Early in August he went home for a fortnight, and returned again, bringing with him one of his cousins, an earnest and intelligent inquirer, who was joined a few days later by a brother, and these two cousins were present on Sunday, September 2, when Mr. Chow was baptized by the name Luke in our church in this city, together with seven other men. The two cousins were very eager to be baptized with Mr. Chow, but I deferred them, promising to go down, if it pleased God, to their own village in a month's time, and to baptize them there, with any other of the inquirers who might be sufficiently prepared by this time. I sent Mr. Chow himself home immediately after his baptism, with directions to instruct in the Creed, the Lord's Prayer, Ten Commandments and the Catechism all who seemed to be really in earnest. Later in September I sent down Mr. Tai, the catechist, to examine and further instruct the candidates, intending myself to visit them the following month and administer the holy rite of baptism to those who were duly prepared and qualified."