

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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AS A RULE, the Dissenters are holding aloof or else actively interfering in the interests of Mr. Bradlaugh.—*Church Bells.*

A TELEGRAM from Buenos Ayres says:—"The Government is expropriating the inhabitants of 16 squares in this city in order to build a capitol."

At the Salem College Commemoration the gold medal for oratory has been awarded to a young Choctaw Indian. There are several graduates of the College who belong to the Choctaw people.

THE pecuniary incentive for a youth to apply his mind to study in order that he may become a man of great scholastic attainments cannot be over-estimated. The salary of the average college professor is about \$2,000 a year, while the jockey who rode "Iroquois" was paid \$5,000 for the race.

THE General Assembly of the Presbyterian Church recently held its sittings in Dublin. There was a stormy debate on the question of the use of instrumental music in public worship. The evening *sedentary* was prolonged into the early hours of the following morning, and eventually a resolution carried requiring the congregations which made use of harmoniums or organs to give up the practice.

In the telegrams of the Roman correspondent of the *Standard* we read:—"To sundry personages who have for some time past been urging the Pope to re-open the Ecumenical Council, he has replied that since the proclamation of Infallibility Councils are needless, because the Pope can create even new dogma. This reply has produced a number of demands for an irrevocable decision on various points."

REV. DR. INGERSOLL and Ludlow, of Brooklyn, New York, during a recent visit to Cairo in Egypt, visited one of its suburbs, the little walled city of Old Cairo, which was founded by Cambyse the Persian, and named by him Babylon. It is still called Labloun. As the Evangelist Mark preached in Egypt and was martyred in Alexandria, they infer that it was here that Peter wrote his Epistles, and that here was "the Church that is at Babylon," mentioned in 1 Peter, v. 13.

FACTS show that the world's future is in the hands of Protestant nations. Now all over Europe the civil power of Romanism is broken, and is rapidly passing into the hands of Protestant nations. Great Protestant countries are springing up in South Africa and Australia. The world's best freedom is already secured against any possible combination of Roman Catholic States. After an existence of 366 years, the Reformation has fatally broken the control of Rome over the laws and governments of the civilized world.—*N. Y. Guardian.*

A LARGE company assembled at Eton College on the 4th of June to celebrate the birthday of George III. The Bishop of London and a number of distinguished persons were present. At the close of the banquet the Provost called upon the guests to drink to the memory of the founder, Henry VI. In proposing *Floreat Etona!* Dr. Goodford said the head-master had informed him that the number of boys now at the school was about 890. Sir Stafford Northcote made a speech, in which he spoke very favourably of the present condition and management of the school.

As the Crown Princess of Austria was last week driving in a pony carriage slowly through the streets, a lady of good exterior threw a parcel into the carriage. The Princess Stephanie was startled, and turned the horses. Nothing followed, but the incident has made a painful impression on account of the delicate health of the Princess. The authorities of Prague immediately posted a request that no one would disturb the Princess during her necessary drives. The parcel contained a version of the Bible, which is issued by a sect having its headquarters near Prague.

A MEETING of the committee of the "Anglo-Continental Society" was held on the 27th May, at 19 Delahay Street, at which the Bishops of Connecticut and Albany were elected Vice-Presidents of the Society. The Secretary, Rev. F. Meyrick, gave an account of the present state of religion in France—Ultramontane, Protestant and Old Catholic. The Bishop of Meath (Lord Plunkett) related facts indicating tendencies to reform in Spain and Portugal; a resolution was adopted to address the King of Sweden on the subject of Christian intercourse between the Churches of Sweden and England; and the subject of publishing the English Prayer Book in Russian was considered.

DR. MCCARROLL, for several years a Methodist minister, recently in charge of Allandale Circuit, Ont., has severed his connection with the Methodists, and is now a candidate for Holy Orders.

A NEW YORK paper says the largest purchase of land ever made by a single person was effected recently. Mr. Hamilton Dession, a prominent manufacturer of Philadelphia, concluded a contract by which he secured four million acres from the State of Florida. Mr. Dession intends to work out a great emigration scheme, with offices in England, Germany, and France.

THE Russian Government shows a disposition to protect the Jews. A number of those Russians who behaved so badly in the recent riots at Kieff have been tried and convicted with less delay than would have occurred in more highly civilized countries. Proborzewa, who was the leader in the disturbances, has been sentenced to three and a half years penal servitude; and others to shorter terms.

THE Wesleyan Methodists are not in the best of spirits with reference to their extensive Missionary operations. Funds have been going down, and it is now proposed to curtail the grants. Last year, the Missionary Society of the denominations was in debt to the extent of upwards of \$125,000, and it is now reported that the deficiency for the past year was more than \$65,000, making a total deficiency now of \$191,551.—*N. Y. Guardian.*

MONSIEUR DE SEGUR, who died recently in Paris, was a grandson by his mother of Rostophine, who set Moscow on fire, and son of General de Ségur. He early took holy orders, and was sent to Rome in an official capacity. It was customary to give the first vacant bishopric to the priest discharging the function to which he had been named. In this way, when only thirty-two years old, a mitre was conferred on him; but, as he was struck with incurable blindness on the day it was given him, he was never consecrated. By an especial favour, he was admitted to the Chapter of Saint Denis, which only contains retired Bishops.

As a discouraging sign of the times, Dr. Cuyler not long ago pointed to the small rate of increase in the Presbyterian denomination, to which he belongs. This, if we remember right, was only about an average of one member in a year for each congregation. He was a good deal criticized for this statement, but neither, so far as we remember, did the Congregational Churches of New England nor the Methodist Churches of New York City and Brooklyn show a much better result. Now we see a similar unsatisfactory state of things reported in the United Presbyterian Church, whose general assembly is in Session at Pittsburgh. Its statistics show a net gain of about 818 members for her 814 congregations.—*N. Y. Guardian.*

THOSE mills of the gods grind slowly but as "exceedingly fine" as ever. And all *apropos* of the fact that Admiral Coligni, hero-Huguenot, is to have a statue in the Parisian Capital, in which he was so foully murdered. He was a hero of heroes, statesman and general. No man was ever so foully murdered or betrayed by a worse or weaker King. The statue is to be placed on the small square in front of the Louvre, and in face of the Church of St. Germain l'Auxerrois, whence started the signal for the massacre of August 24, 1572. Thirty-three thousand francs have just been awarded by the Government for this purpose, and the execution of the statue is confided to Frank, one of the best sculptors in Paris. So that whirling, whilgig, Time, brings its reverses.—*Am. paper.*

THE *Independent* compiles and publishes the following statistics, obtained from seventeen official records of as many religious bodies, showing their relative growth:—

	Communicants.	Gain.
Presbyterian Church (North).....	578,671	4,185
Presbyterian Church (South).....	120,028	3,273
United Presbyterian Church.....	82,119	1,327
Cumberland Presbyterian Church....	111,863	6,869
Associate Reformed Synod of South..	6,686	686
Reformed Presbyterian Church (Synod)	10,473	2
Reformed Presbyterian Church (Gen. Synod).....	5,800	100
Methodist Episcopal Church.....	1,742,922	42,620
Lutheran Church.....	700,418	10,223
Baptists.....	2,296,327	193,283
Freewill Baptists.....	78,012	341
Protestant Episcopal Church.....	815,841	20,546
Reformed (German) Church.....	155,857	4,096
Reformed (Dutch) Church.....	80,208	20
Evangelical Association.....	112,197	2,435
United Brethren in Christ.....	167,835	3,039
Congregational.....	384,382	1,792

A REPORT of color-blindness recently presented to the English Ophthalmological Society, on more than 18,000 persons suffering from it, who have been examined, shows that color-blind men are nearly five per cent. of the male population, while the percentage among women is scarcely one-half of one per cent.

FOREIGN MISSIONS.

CHINA.—I.

CONFUCIANISM.

From a Paper read at a Meeting of the Cambridge Graduates by Dr. Moule, the Present Missionary Bishop of Mid-China.

The recognized religious systems of China are three—Confucianism, Buddhism, and Taoism. There are, besides, Mohammedanism and Christianity, each numerously represented, but of so recent introduction, and, from a Chinese point of view, so peculiarly exotic and sectarian, that they cannot yet be thought of as *Chinese* religions.

The three great national religions do not divide amongst themselves the population of China, as, for instance, the worship of Vishnu and Siwa do in India, or as Roman Catholicism, Greek Orthodoxy and the Reformed Creeds do in Europe. They rather form a threefold cord, which binds the thoughts and lives of the whole population, with very few exceptions. Not to speak of Taoism, which, in its present form, may be called an organized system of *fetish* and magic, strongly tinged with Buddhism, it may be said generally that the ordinary Chinaman is Buddhist in his thoughts about the soul and the unseen, and future world, Confucianist with regard to morals. Buddhism, for the people, is potent as an ecclesiastical and ritual system; Confucianism is the educator and censor of the nation; indeed, but for the fact that it has a *cultus*—the most indispensable *cultus* of all—it would be truer to describe Confucianism as a code of politics and morals than as a religion.

It is usual to date the rise of Confucianism from the sixth century before Christ, when the great sage flourished whose name it bears. K'ung K'iu, as he was called in his family, and whose *cognomen*, by which he is often named in books, was Chung-ni, lived from B.C. 551 to 479. From his twentieth year he seems to have been engaged either in official duties or in intercourse with disciples, who thus early in his life began to gather round him. In old age, looking back to boyhood, he dictated a brief autobiography in these quaint words: "At fifteen the bent of my mind was towards learning; at thirty I felt ground under my feet; at forty I had ceased to doubt; at fifty I understood nature; at sixty my ear was docile; at seventy, following my mind's bias, I yet did not everstep the line of duty." (*Analects* ii. 4.)

Already, in the days of the sage, the central power of the Kingdom of China had grown feeble; and the quasi-feudal princes of the great states into which ancient China was divided were usurping its authority and waging war upon each other, often without the semblance of deference to the titular suzerain. It was in this political and moral chaos that Confucius made trial of his principles, and, so far as contemporary influence is the test, conspicuously failed in recommending them. In one state, indeed, he is related to have been allowed to put them in practice, and, for a brief period, with admirable results. Law and order prevailed; crime and punishment all but disappeared; the people were happy, the state grew powerful; until, the neighbouring principalities becoming jealous, one of them, more subtle than the rest, instead of levying war, resolved to check the envied prosperity by a stratagem which was only too successful. Objects of pomp and luxury, fine horses and accomplished female minstrels were sent as a present to the court in which Confucius was minister. They were received in spite of his earnest protest. The prince and his court gave themselves up to pleasure; state affairs were neglected; and in a few days the disappointed philosopher, finding his services superfluous, reluctantly took his departure.

A century after the death of Confucius, Mencius was born, to die an old man within fifty years of the Chow Dynasty. The evils that vexed the soul of Confucius were aggravated when Mencius succeeded to his duties, and to a fame only second to his. Like Confucius, he also essayed to correct them by recommending the tradition of primitive antiquity to the feudal rulers, and, like him, without success. Mencius is said to have sat at the feet of the disciples of Confucius' grandson, himself one of the canonized hierarchy of the religion, so that he was a lineal descendant, as to doctrine, of the earlier

master, whose principles he fully accepted, adding applications and developments of them which show a subtler intellect, if not altogether so simple and austere a virtue.

It is doubtful whether either of the great sages committed his teachings to writing. But two works exist, reputed to be at least the compilation of their immediate disciples, from which the manner and scope of their teaching may be gathered. These are the *Discourses and Sayings of Confucius*, called *Analects*, by Dr. Legge; and a similar but much larger collection of those of Mencius, which goes in China by his name.

I come now to the inquiry, *What is the scope of his teaching*, as we find it in the Confucian Canon, and as it is unfolded by the expositors, and accepted, with more or less practical results, by the people?

The answer briefly is *human duty, founded upon the goodness of human nature, watched by conscience, vindicated in critical cases by Heaven.*

The *Great Learning*, one of the Four Scriptures, commences thus:—"The way of the Great Learning consists in the clearing up of dear virtue, in renovating the people, in (advancing till it) rests in the highest good."

The *sphere of action* for this virtuous human nature is *man*. Relation to any higher sphere—duty to God—is practically unknown. "O, my soul, thou hast said unto the Lord, Thou art my God," is a flight far beyond the utmost aspirations of Confucian or pre-Confucian divinity. As the invisible God entered sparingly into the philosopher's teaching, so the invisible future world is altogether omitted there.

"Dare I ask about death?" says a disciple in a text already quoted from *Analects* xi. 11. "You know not life, how should you know death?" is the only reply. Not that a God, a Divine Heaven, is unacknowledged. "Nature is Heaven's ordinance." "Heaven sent the Master, a herald to the world." "Heaven speaks in its silent order." "Heaven is not to be murmured at, nor should we cherish resentment against men." "Heaven gave the Master virtue; what harm can a wicked man do Him?" "Crime against Heaven is mortal; there is no room left for supplication." These and many similar passages occur in the three Confucian Scriptures.

So vague a deity, it may well be conceived, is not likely to be invested in the people's conscience with the tender attributes of Father and Saviour. Yet even in China the *testimonium animæ* is not quite unheard. The most solemn adjuration is "Heaven" —or "Father's Heaven"—"knows it." And when danger presses, and death seems imminent, the idols are forsaken, and the despairing idolater falls prostrate under the open sky, perhaps on the deck of his sinking ship, and cries to Heaven—or to Heaven and earth—for pity.

I mentioned at the outset the Confucianist worship or ritual. I must not close without a few words of illustration. Confucianism has no priestly order, and is almost entirely without idols, strictly so called. Its most universal *cultus* is the worship of deceased ancestors. Every Chinese home has a shrine; almost every group of families owning a common ancestor has a temple, in which are preserved the memorial wooden tablets, "thrones of the man or divine spirits," of the forefathers of the family within a limited number of generations. Twice a year, in spring and autumn, offerings of food and wine are presented; prostrations, invocations and *actual prayers* are made before the *imaginary* presence.

Every walled city in the empire has its Temple of Confucius, or Temple of Learning, in which are preserved the tablets of the sage himself and of seventy or eighty of his disciples, successors, and expositors—Mencius and Chu-tsze amongst them. In these temples, on a fixed day in spring and autumn, animal victims, wine and other offerings are presented; the hierophant being the highest civilian of the district, attended by the subordinate officials and the literary graduates. Here also prostrations and invocations are made as if to the present spirit of the great dead. At Peking there is an imperial temple of this sage, in which the Emperor himself leads the worshippers; and the assistants then include, of course, the highest dignitaries of state.

But besides and beyond the ancestors and the sages, worship is also paid, of a similar character, but with more elaborate ritual, including fasting and lustrations, to Heaven and Earth, whose temples are found at Peking, and also at the eighteen provincial capitals. In times of drought, flood, or other national calamity, special worship, accompanied by earnest confessions and supplications, is offered to this last object of worship—the highest, materialistic, as it is known to the Confucianism of the present day.