

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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THURSDAY, JULY 7, 1881.

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.

THE Rev. Joseph Rogers, a well known Congregational Minister in Western Australia, has joined the Church of England.

THE Anglican Cathedral at Christ Church, New Zealand, which has probably cost about sixty thousand pounds, will be opened on August 10th.

OUT of the two hundred and fifty Congregational Churches in Michigan, according to the Report of the Michigan General Association, only eight have installed Pastors.

THE Hebrew inscription found at the Pool of Siloam, attracts great attention. Professor Sayce will publish a paper about it in the next one of the Palestine Exploration Fund's Bulletins.

A DIAMOND which has arrived in London from the Cape of Good Hope, is attracting much attention. It weighs an ounce and is superior in water to the Kohinoor; \$750,000 has been offered for a half share in it, uncut as it is, and has been refused by the lucky owner.

THE membership of the United Presbyterian Church in Scotland, as reported to the Synod at Edinburgh, is 173,982—a slight decrease from last year. There has been a decrease in over seventeen Presbyteries within two years. The income is \$1,915,000, an increase of \$230,000 over last year.

ON May 18 the Bishop of Nebraska advanced the Rev. George Allen England, Chaplain at Fort Omaha, and formerly a Methodist Minister, to the Priesthood, and the Rev. Frederick W. Wood, Ph.D., a former Priest of the Roman Church, was admitted by suitable ceremony into the Ministry of the Church. Dr. Wood is professor of Modern Languages in Nebraska College.

THE celebrated Sunderland Library, of thirty thousand volumes, collected during the reign of Queen Anne and George I., is to be sold in London next December. It includes early editions of the Greek and Latin classics, rare editions of great Italian authors, and a superb collection of early printed Bibles, in various languages, with a copy in vellum of the first Latin Bible with a date.

THE largest refracting Telescope in the world has just been built in Dublin for the Imperial Observatory at Vienna. Its aperture is 27 inches, and its tube is 33½ feet long. The moving part weighs in all 7 tons, but so delicately counterpoised and furnished with antifrictional arrangements that one man can operate them easily. Facilities for reading the circles are provided, so that, instead of sending a man up a ladder with a lantern to call them off, as is done with some large instruments, the observer, sitting in his chair, can read them through a little telescope with perfect accuracy.

SINCE New York abandoned the World's Fair project Boston has taken it up in earnest, and it is agitated with increasing enthusiasm. At a meeting held last week a committee was appointed to take the initiatory steps for organizing to carry out the scheme. It was estimated that with Boston's facilities, having two buildings already up which could be utilized for the fair, a fund of \$3,000,000 will be ample to make the project a grand success. The cost of the great Philadelphia Fair was but little less than \$9,000,000. Letters have been received from prominent men in different parts of the country approving of this place, and one Boston man has subscribed \$34,000, provided the requisite sum can be raised.

A LETTER in the London *Guardian*, from Baden-Baden, describes in glowing language the impression made by the Rev. G. Body, in his remarkable mission in the English Church at that place. It says: some who never entered a Church have been attracted, and have been among the most attentive listeners; others who had been lax and occasional attendants, have been coming into almost every one of the numerous services held during this week. The *Empress* of Germany, who was at Baden at the time evinced great interest in the services. She attended many of them; and also frequented the open Church at quiet times for private devotion. Her ladies-in-waiting also attended the Mission services. The earnest and unaffected manner in which Mr. Body presented the truths of the Gospel, and the sacred person of the Redeemer, found a response in every bosom. Many expressions of thankfulness to God for this awakening were uttered; and a most profound feeling of satisfaction was shown.

DURING the past twenty years more than 13,000 Indians in British America have been received into the membership of the Church of England. They report the number of communicants in 1878, at 11,622.

ON April 29th the Venerable Bishop of Guiana consecrated the beautiful Church of St. Philip, Georgetown, Demerara. This Church has been described as the "Ecclesiastical Gem of the West Indies."

DURING the Session of the University of Edinburgh of 1880-81, no fewer than 3,150 students were in attendance. The greatest proportion of these studied in the medical classes. The general library of the University contains over 160,000 volumes, besides many rare manuscripts. In addition to this, there is a valuable Theological library.

THE Northwestern Provinces of India have made astonishing progress in free education. There is hardly a village without its Government School wherein are taught reading, writing, arithmetic, the geography and history of India, and in the higher classes a little Euclid. These schools are governed by local committees, made up of European and native gentlemen.

HERE is the first case of Typographical error in reprinting the Revised New Testament. The error occurs in the "Seaside Library" reprint, giving the Authorized Version and the Revision in parallel columns, where Matthew xi. 24 is given, "they laughed him to scorn." This is likely to give to the Seaside edition the name of "The Corn Testament," just as the misprinting of the word vinegar for "vineyard" gave an edition of King James' the name of "The Vinegar Bible."

THE late Miss Stripling has bequeathed £10,000 to the Wolverhampton Orphan Asylum. She was the last survivor of four sisters, daughters of a deceased tradesman, of Lichfield, and a former Mayor of the city. In her lifetime she had built a wing to the orphanage, and been otherwise a very liberal supporter of the institution. Between them the four sisters gave £35,000 to the charity. Lichfield has also greatly benefited by Miss Stripling's munificence, for she lately built a school in the town.

ON the Sunday after Ascension, May 29th, the Bishop of Gibraltar held a confirmation at Barcelona, in the large room which has been recently altered for the better celebration of the services of the English Church. Fourteen candidates were presented by the Rev. Dr. Thomas Dixon, Chaplain of Barcelona, and confirmed, in the presence of a congregation numbering about one hundred, and partly coming from English ships in the port.

THE N. S. DEFICIENCY.

WE are able to congratulate the Diocese that \$1,000 has been removed from the large deficit in the funds of the Board of Home Missions. Thanks to his Lordship the Bishop's generosity and to the gifts of a few Church people of the Diocese the deficit has been reduced from \$4,000 to \$3,000. We can understand the reason why but a few responded to this appeal, they feel that the best way to remove the deficit is by largely increasing their usual yearly contributions, and they mean to exert themselves when the time comes, in a manner that will more than compensate for past shortcomings. We only hope so. We know it will have to be so or the Grants to every Missionary in the Diocese will sorely be reduced. The payment of the debt and the support of the Board can be accomplished much more easily if the clergy will largely increase the number of contributors in their parishes. There is scarcely a parish where one-half the whole number of families are contributors, in some cases not more than one-fourth or one-sixth contribute. Let every member of every family give something, and let that something be worthy of themselves and the cause. We do not mean that every one is expected to give a large sum. Many have not much to give. But let each contribute as in the sight of God, and let the widow's mite represent not the minutest offering of some rich man, but the self-sacrificing contribution of one who has no more to give. Let the rich give liberally of their wealth, and the poor liberally of their poverty.

THE CHURCH AND THE BAPTISTS.

WHICH best deserves the name of Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? Which places the greater restriction on the administration of the sacred rite? (2) Which opens the door the wider?

The Baptists admit to it none but those who are able to satisfy the pastors and the congregation at large that they are already saved from the consequences of their sins, through appropriating faith in Christ, and possess the witness of the Spirit that they "passed from death unto life."

The Church admits to Baptism (as did the apostles on the day of Pentecost) all of adult years who acknowledge Jesus as the Christ, the Saviour of the world, and are seeking salvation through Him, as His disciples, as well as those little ones of whom the Saviour said, "of such is the Kingdom of Heaven," whose friends engage to train them as disciples of the Lord.

Or (3): Which body renders the administration of the ordinance the more practicable? The Baptists insist as the one only possible mode of its administration, on immersion; claiming, as indispensable, compliance with the primary meaning of the word.

The Church, recognizing that a secondary meaning had been attached to the word when Christian Baptism was instituted by the Lord, acknowledges as valid any mode in which water is applied as a religious act "in the name of the Father, and of the Son, and of the Holy Ghost." She is thus able to baptize in the sandy desert, or the polar regions, nor is compelled to deny the sacred rite to those desiring it, even in the very article of death.

Which is the most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? (4) By which is Baptism regarded as the more sacred and important?

Baptists regard it as a symbolic profession of faith, an avowal in action of Grace received, and of solemn vows taken.

The Church regards it as all this and far more beside. She is taught by her Divine Lord and His inspired apostles, to look upon it as the "mystical washing away of sin," and as accompanied by "the gift of the Holy Ghost" that they "may be born again and made heirs of everlasting salvation." To her it is a Sacrament, to the other a rite; to them Baptism is only a human act; to her, in it the greater worker is God!

The schism intended to defend and exalt Christian Baptism fails then in its purpose, and is profitless as well as a sin, for in every sense the "Catholic and Apostolic Church" of Christ is pre-eminently THE Baptist Church, the Baptizing Church, the Church of the Baptized, God grant that on her members may fall in fullest and most copious measure the sanctifying influence of the Holy Spirit, without whose presence Baptism is no Sacrament, but merely an empty form, a human rite, a profitless ceremony; and whenever Baptism is administered in the name of the Triune Jehovah, may His blessed influence descend to lead the Baptized into the fulness of His truth and to redeem them from iniquity.—*Living Church.*

FOREIGN MISSIONS.

CHINA.

WE all think we know something about China—the Kingdom of the Celestials—the Flowery Land—the tea-garden of the world—where the men wear pig-tails and petticoats, and the women limp about on their poor little deformed feet.

Let us, however, impress upon ourselves a little more definitely the vast extent, the teeming population and the ancient history of this most curious country. China may be described as a great square upon the slope of the table-lands of Central Asia. Almost as large as Europe, it is bounded on the south and east by a tempestuous sea, on the north by vast and herbless deserts, on the west by lofty mountain chains, and is thus shut in, as it were, from the rest of the world. Within this vast area everything necessary for the comfort and luxury of man is produced—sugar, tea, cotton, silk and wheat. The last census was taken in 1812, and the population then amounted to 361 millions of souls.

The foundation of this ancient empire dates back, according to Chinese writers, to a period long before the Flood; but it is enough for us to know that from Central Asia, long before the history of any European nation, a host descended into the great Eastern plain washed by the Pacific Ocean. "Through long centuries of sore labour, trial and affliction, these emigrants colonized this portion of the world. They became an industrious and agricultural people, such as we find them at this day. There were dynastic changes, but they arose from fresh waves of human life rolling in upon them by

by the same routes which they themselves travelled when journeying from the cradle of the human race. If their latest conqueror was rough, warlike and illiterate, so had they been once, and what they now were, he soon became. The climate, the products of its soil, the innate industry and peaceful energy of the parent race; the total absence of all alien races, the physical barriers between China and other nations occasioned all who lived within its borders to labour and think alike; and as it still more to ensure the unity, they constructed a language so complicated that no one but a native could ever hope to master it."—*Sir John Davis.*

Under their early monarchs the Chinese lived quietly, upon the patriarchal principle of filial obedience to their sovereign. As population increased, however, and the limits of the empire extended, the more distant provincial rulers became virtually independent, and the empire in the time of the great Confucius was threatened with dismemberment. From this danger China was saved by one of the most extraordinary men who have ever lived—Che-Hoang-te, the first Grand Emperor of the Tsin dynasty. We give a short sketch of the reign of this wonderful man. He was the son of the Governor of the Province of Tsin, which had been gradually increasing in importance and overshadowing the neighbouring Provinces. "Inspired by the loftiest daring and ambition, this Napoleon of China, as he has been called, resolved to subjugate all the other states, and after a series of bloody wars, he at length ruled supreme over the whole empire (A.D., 300.) His designs were as vast as his ambition was boundless, and no sooner had he restored to his nation its grand unity, and subdued with frightful slaughter the wandering tribes of the north and south, than he resolved to give full employment to the millions of men whom the cessation of warfare had thrown idle on the country. It was with this object, not less than as a defence against the Tartars, that he set four or five millions of men to work in constructing the Great Wall, and shut up 500,000 soldiers in fortresses, where they were employed in works of utility. He visited all parts of the empire, and caused great roads to be made through impassable districts. Strong in the consciousness of his own genius, he despised the precepts of antiquity, which have always been so highly venerated by the Chinese. Incensed by his innovations, the Men of Letters in the empire ranged themselves in opposition to the Emperor. For long he had temporized with them, but at length he resolved to cut up their power by the roots by commanding, under the penalty of death, that all the books in the empire should be burnt. The conduct of the Men of Letters was in the highest degree patriotic, and several hundreds suffered death rather than acquiesce in the tyranny of the Emperor. Che-Hoang-te triumphed but for a short time. It is always vain for a single man to contend with the natural predilections of a whole nation. After 60 years, towards the close of this long reign, the interdict against books was removed, and the people engaged with enthusiasm in the task of recovering their old literature by searching out all the fragments which had escaped the flames, as well as the many volumes buried in the tombs."

For a thousand years after this stormy reign, the Chinese Empire flourished in peace, but in A. D., 1275, the Mongols of Tartary under Kublai Khan, one of the most warlike princes, who ever swayed an Eastern sceptre, seeing a child on the Chinese throne, dashed into the empire, took the capital, and sent the young Emperor a prisoner to the Shamo desert. Great patriotism was exhibited by the vanquished. Great severity was inflicted by the conquerors, and it is recorded that the "blood of the people flowed in sounding torrents." The conquerors, however, maintained the institutions of the empire, and adopted Chinese manners.

The Race of Kublai rapidly degenerated, and before they had reigned in China for a century the people rose in rebellion under a native Prince, expelled the Mongols, and for 300 years enjoyed peace under their own rulers.

The nation, during this long period, gradually declined in military spirit. In 1643, the Mantchoo Tartars, though a mere handful compared to the myriads of China, over-ran the empire, and seized upon the throne. In order to conceal the disparity of numbers, the conquered people were commanded to shave the thick hair which they had worn from the earliest times, and to betake themselves to the Tartar fashion of a long plaited tress or tail. In other respects, they were compelled to adopt the Tartar habit. But so great was the aversion of the Chinese that a general revolt broke out, and many preferred death to submission. Resistance, however, was vain from that time until the present the Government has remained in the hand of the Mantchoos.