

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, NOVEMBER 17, 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.

A COMPANY of Gaelic scholars has been appointed to revise the Gaelic version of the Bible.

CAPT. EADS is progressing favorably with the ship railway at Tehuantepec. The estimated cost of the railway is £15,000,000, as compared with £48,000,000 for the canal.

MR. A. F. GAULT, of Montreal, who lately gave the Bishop \$40,000 for a theological college and towards a stipend for the principal, has offered \$30,000 to free Trinity Church in that city from debt.

IN Western Africa, within the last forty years, one hundred and twenty Missionaries have fallen at their posts; but the value of their labors is seen in the thirty thousand converts to Christianity in that region.

It has been proposed in Boston that the open space about which are Trinity Church, the Art Museum, and the new Old South Church, should be appropriated for a park, and named in memory of President Garfield.

THE proposed Missionary Conference at Constantinople has been abandoned on the ground that the publishing of the results of Missionary labor in the Turkish Empire might cause the Government to become more intolerant.

THE late Czar's apartments at St. Petersburg in the Winter Palace, remain in the same condition as on the day of his assassination. His private papers are to be kept twenty years in the government archives before being allowed publication.

A REMARKABLE clock has been set up in the municipal library of Rouen. It goes for fourteen months without rewinding, and shows the hour and the day of the month. It was originally constructed in 1782, but underwent some alterations in 1816.

AT the Oxford Diocesan Conference a resolution was carried by a large majority in favour of the establishment of an Ecclesiastical Court, consisting of the archbishops and bishops, for the decision of all questions affecting the doctrine, tenets, or ritual of the Church.

To read of all the outrages and violence going on in Ireland, English people could hardly believe that God has given this country one of the richest harvests reaped for years. As for the potato crop, I cannot remember when it was more plentiful or free from disease since the great famine time.—*Irish Correspondent.*

THE *Newcastle Journal* states that a gentleman of North Northumberland has signified his willingness to contribute £1,000 to the new bishopric fund on condition that "Lindisfarne" be prefixed to the title of "Newcastle." The Bishop would then go to the north as seventeenth Bishop of Lindisfarne and first Bishop of Newcastle.

BIRDS, we are told, go to the Arctic regions for breeding purposes, not by hundreds, but by millions. They are there provided with abundant supplies of cranberries and other ground fruit, which has been frozen during the winter, and is accessible when the snow has melted, and the air is filled with mosquitoes which are food for the insect-eating birds.

THE Rev. William D. Neese, A. M., a graduate of Princeton College and of the Western Theological Seminary, Alleghany City, Pa., has applied for Holy Orders in the Diocese of Iowa. Mr. Neese has been for some time in charge of the Methodist Episcopal Society at West Union, Henry county, Iowa, and brings ample testimonials from members of his former communion.

THE Rev. George Granville Bradley, the new Dean, in his inaugural sermon at Westminster Abbey, on Sunday week, laid great stress on the common inheritance in the Abbey which the citizens of the great Republic across the seas might claim, could they forget divided counsels and unhappy memories. America had twice this year, he said, been drawn to the mother country by common griefs.

AT the banquet in Philadelphia to the British Minister, Secretary Blaine, whose health was drunk standing, paid an eloquent tribute to the Queen, saying, "In loyalty to that lady, and in admiration of that gracious sovereign, the feelings of this people were not to be outdone by the people of England." In closing he offered the toast—"The Queen," which was also drunk standing.

REV. GEORGE HENRY SACHEVERELL JOHNSON, Dean of Wells, England, noted as a mathematician and as one of the editors of the "Speakers' Commentary," is dead. His age is about 73.

THE Paris mint is busily engaged in striking off ten million pieces of coin for the Republic of Hayti. It has also a job on hand for the Morocco government, after which, it will have to execute a bronze and silver medal, commemorating the works of the St. Gothard tunnel.

THE Venetians are scandalized over the last piece of enterprising vandalism, namely, the introduction of steamboats on the Grand Canal. This means the eventual extinction of the gondolas, and the consequent loss of that which has been called the only soft, lazy, poetical motion on earth.

SOME time ago, the municipality of Florence pawned the house in which Dante was born, a house which the city has long guarded with pious care. The banking institute from which the money had been borrowed has foreclosed for its debt, and the house is now offered for public sale. The owners are prepared, if they can find a purchaser, to sell the house by private treaty for the excessively modest sum of 1,200 lire, or about \$250.

THE city of Marseilles, which has recently given proof of its democratic tendencies in a variety of ways, has summoned the Empress Eugenie to give up possession of the Imperial chateau within its walls. The document is addressed to "Dame Eugenie de Gusman, widow of Charles Louis Napoleon Bonaparte." The chateau in question was built by the city of Marseilles, and presented to the late Emperor in a fit of loyal enthusiasm.

By the late census it appears that the men in the United States outnumber the women by 890,000. The last English census shows that in the United Kingdom there are almost as many more women than men. A secular paper suggests emigration from one country to the other as being desirable under the circumstances, but regards it as a nice question as to which country should send the emigrants, as both would benefit by the exchange.

IN a long despatch to his paper on Italian affairs the Paris correspondent of the *Times*, maintains that the departure of the Pope from Rome is really under consideration at the Vatican. He also quotes, on the other hand, a statement made by "an eminent Italian, famous in divers ways," advocating the removal of the national Government from Rome, which as a capital he considers "a burden, an impediment; a geographical, diplomatic and political absurdity."

IT is said by someone who has apparently looked up the facts that only seven days of national fasting and humiliation have been appointed by Presidents since the establishment of the government, and that they have been designated as follows: May 9th, 1798, by Adams; Jan. 12, 1815, by Madison; the last Thursday of September, 1861, April 30, 1863, and the first Thursday of August, 1864, by Lincoln; May 25, 1865 (postponed to June 1), by Johnson; and Sept. 26, by Arthur.

THE Bishop of Derry preached at the opening service of the Scottish Church Conference, held in St. Mary's Cathedral, Edinburgh, on Monday, the 10th ult. In the course of his eloquent sermon the Bishop said—"A true Church must have a true dogma. In the constant whirl of opinions the Church must have a fixed pole. A Church without a dogma was in the long run simply an absurdity. Such a Church was a lamp without a light; she was like party without a policy; she was like a dial that was placed in the dark, and had no sunlight to fall upon her face. The Church must have the dogma of dogmas—the truth about Jesus Christ, He who was Himself the living theology of His Church."

THERE have been probably few benefactions which have been productive of more admirable results than that of the American philanthropist, Mr. Peabody, for the erection of model lodging-houses for the artisans and working classes of London; and it is satisfactory to find that the management of his bequest leaves little room for criticism. The half-million which he left has now become £720,000. This increase in the capital of the trustees is stated to be due to the income from the buildings. The occupants of the rooms include all grades of the working classes, from the labourer and washerwoman to the skilled artisan. The entire expenses of the management of the trust are under £800 per annum.

WHY do nations die? Cultivated Greece, and all-conquering Rome; Vandal, and Goth, and Hun, and Moor, and Pole, and Turk, all dead or dying. Why? Murdered by nations more powerful? Swallowed by earthquakes? Swept away by pestilence or plague, or starved by pitiless famine? Not by any of these. Not by the lightning and thunder; not by the tempest and the storm; not by the poisoned air, or volcanic fires did they die! They perished by moral degradation, the legitimate result of gluttony, intemperance and social corruption.

AN Irish Institution of thirty-two years standing, and which has done good work in its time, has just ceased to exist. On Thursday, Oct. 14th, the final meeting of the Queen's University to confer degrees was held in St. Patrick's Hall, Dublin Castle, the Duke of Leinster, Chancellor of the University, in the chair. During the period of its existence, 17,800 students had pursued their studies under its sheltering wing. It now gives place to a new experiment—the Royal University of Ireland, which is only a large Examining Board for conferring degrees. The Queen's Colleges will be affiliated to the new University.

ON the occasion of the recent visit of the Governor-General of Canada to Emmanuel College, Prince Albert, North-West Territories, after an address presented by the Bishop of Saskatchewan, in behalf of the Warden and tutorial staff, the Hon. Lawrence Clarke, member of the North-West Council, stated that the people of Prince Albert had placed in his hands the sum of \$300, to be applied towards the formation of a scholarship in the college, in memory of His Excellency's visit, and requested permission to name it the "Louise Scholarship," after Her Royal Highness the Princess Louise. His Excellency granted the required permission.

FOREIGN MISSIONS.

CHINA.—IV.

THE WORK OF THE CHURCH MISSIONARY SOCIETY.

Whether we look back upon history or around us in the world, wars and tumults, controversies and dissensions meet us everywhere. Men are tossed to and fro on the waves of their stormy passions. They are like the troubled sea which cannot rest. The scene would be dark indeed could we not believe that One "on high is mightier than the noise of many waters." He reigneth over the earth; He is constantly calling forth good out of seeming evil.

Such reflections occur as we turn again to China and think of the opium war as it is called of 1841. That war opened China. Through five great gates the West poured its books, its manufactures, in short, its influence, into this hitherto exclusive country.

It cannot be denied that these wars and their consequences have served to intensify the dislike and suspicion entertained against foreigners by the ruling classes; but it is probable that, considering the exclusive policy of China and her intolerable arrogance, nothing but a series of humiliating defeats, such as the experiences of 1841-42 and 1858-60, could have opened her brazen gates, and have brought to the more friendly common people the blessings of honest commerce and Christian truth.

It is difficult for residents of the present day to imagine the state of things in China thirty-four years ago. In Ningpo streets, where English and American ladies now walk to and fro on their errands of mercy unmolested, where house to house visitation is practiced, and where girls' schools and classes for heathen women are held—here, only a generation ago, a strange event was witnessed by some natives, who are now catechists of our Society. An English lady, Mrs. Noble, the widow of the captain of the "Kite" transport, which was wrecked in the Hangchow Bay, was carried about the streets in a cage, and exhibited to the populace. And at Yuyau, where there is now a flourishing American Mission, and within ten miles of which begins the San-poh Mission district, now presided over by a Chinese pastor in full orders (the Rev. Sing Eng-teh), the Chinese general, Yuh-kien, after slaying and burning alive a foreigner caught during the war of 1841, destroyed himself in despair at the capture of Ningpo by Sir Hugh Gough.—*Moule*

Shortly after the news reached England of the treaty of Nanking, and the opening of the five ports to foreigners, the Church Missionary Society received an anonymous gift of \$30,000 for the purpose of beginning missionary work in China. "Less than the least" was the only inscription on this noble donation. The means were thus provided, "not were labourers wanting." The Rev. G. Smith (afterwards first Bishop of Victoria, Hong Kong),

with the Rev. T. McClatchie, were appointed, and reached China. In 1848 the Rev. R. H. Cobbold and the Rev. W. A. Russell arrived at Ningpo. They found temporary lodgings in a large Taoist temple, near which stand now the Bishop's house, and the Mission Boarding School for Girls, with the house of Miss Laurence, the superintendent. And in this same neighbourhood are rising the buildings for a Mission College, to be superintended by Mr. Hoare. One of the priests of that temple still survives, white haired, and somewhat decrepit, but vividly remembering his former guest and now honoured neighbour, Bishop Russell; his regard for him being intensified by the fact of the Bishop having saved his life when the city was stormed by the T'ai-p'ing in 1861. The same green stagnant ditch bounds the walls of the monastery; the same great shrubs of the *olea fragrans* stand within its walls, and scatter on the September air the same perfume which astonished and enchanted the senses of our early missionaries in 1848. During the autumn of 1848, a house was secured in a crowded part of the city. This house, "the Kwun-gyiao-deo," or "Kwun-bridge-head house," still continues in the occupancy of the Mission. It lies on a busy thoroughfare, and within a stone's throw of the main street of the city. By day, and far into the night, the clink and ring of smiths' and tinkers' hammers close by, and the busy hum from the neighbouring tea-shops, are heard. The air is close and oppressive; but in a summer-house above the roof, the missionary, weary with study, or heated with argument or exhortation, could inhale the fresh breezes borne from the sea.

The erection of this summer-house brought the missionaries into early collision with one of the great superstitions of the Chinese. The neighbours, hearing of the proposed turret, and seeing the preparations for its erection, called on the missionaries, and informed them that the tall tower would not be allowed. The *spirit* of the neighbourhood (spirit and water, the Chinese phrase for local good or ill fortune) would be destroyed. The work must cease. The missionaries argued and remonstrated, but in vain; until Mr. Russell, with the ready wit of his countrymen [he is an Irishman], discomfited the foe, and turned their indignation into merriment, by proposing, as a compromise, that the mission should keep the *wind*, and the neighbours the *water*. The deputation withdrew, and the work was finished.

In the hall of this house, just three years after the opening of the mission, two Native converts were baptized.

"This admission of two amidst the vast population," wrote Mr. Cobbold, "may appear a small matter in the eyes of many; but we know Who has said that He does not despise the day of small things; and the little one may become a thousand."

In 1855 the Rev. W. A. Russell visited the great plain of San-poh, attended by the Chinese catechist Bao. This fine district, containing a population of nearly half a million of souls, lies off the usual track of travellers by the great water-ways, and had been seldom visited by any foreigners except missionaries. It is an alluvial plain, the sea still receding from its shores; the land thus laid bare being swiftly covered with crops of cotton. A village lying now well-nigh bosomed amongst the hills, and separate from the sea by eight miles of densely peopled and richly cultivated plain, still bears a name significant so its having been a harbour in ancient days. Noble peaks, from 1,000 to 2,000 feet high (Sea-view Cliff and Beetling Brow Hill being prominent), rise from the plain in a fine curve from east to west; eastward the ridge is lost in the sea, reappearing, at a distance of 25 miles, in the beautiful outlines of the Chusan Archipelago.

The people of this district are, to quote Mr. Russell's account, "bold, communicative, independent, and irascible; by no means awed by a foreigner, and ever forward to question or oppose."

The headstrong character of the San-poh people exposed the missionaries to considerable peril in the early days of the mission. The attempt to buy a piece of ground outside the south gate of Kwun-ha-we, one of the chief cities of the plain, was met by an uprising of the populace, and but for the prompt interference of H. B. M. Consul at Ningpo the purchase would have been prevented. One of the ring-leaders in that riot is now the leading Christian in these parts, and a lay member of the Native Church Committee for the Ningpo District.

The church was erected with the contributions of foreigners at the open ports of China, collected through the kind advocacy of Bishop Alford, who, in 1868, visited and confirmed at this station. The work in San-poh grew; and within a year from the first visit of the missionaries, Mr. Russell had the privilege of administering the Lord's Supper to eight converts.—*C. M. S. Gleason.*