

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.

THE *Boston (Baptist) Watchman* speaks of the open communion movement in that denomination as "a ridiculous farce played out."

THE Rev. Dr. Cortlandt Whitehead, of Bethlehem, Pa., has been elected Bishop of Pittsburgh, Pa., in succession to the late Bishop Kerfoot.

THE recent census taken in British India shows a population of 250,000,000, or five times that of the United States. It is a marvel that an alien power, more than a thousand miles distant, can govern such a vast population.

REV. WALTER JORDON, lately a Moravian clergyman, has been recommended by the Standing Committee for ordination to the diaconate. He will, we understand, become assistant at the Church of the Atonement, Philadelphia.

THE *Standard* says the Government have decided to accept the sum of £250,000 from the Government of Natal as the contribution of the colony towards the expenses of the Zulu war, this amount covering all charges and liabilities for which the colony can be held to be responsible.

A CHRISTENING anecdote was elicited a few weeks ago at Ilford, before the South Essex revising barrister. A voter was inserted on the register as Michael Sir Shepherd. The revising barrister asked if these were the correct names. "Yes; when the man was christened, the clergyman said—'Name this child'; the sponsor answered—'Michael, sir,' and Michael Sir it was." Perhaps this is not the only instance of a Christian name being given by accident.

THE Rev. F. J. Wood, M. A., Vicar of St. Michael's, Headingly, England, received a communication from the Prime Minister, offering him the Deanery of Carlisle. Mr. Wood took a week to consider the proposal, and then replied that he had been accustomed to hard parish work all his public life, and preferred to continue in such work. Mr. Gladstone, in acknowledging this letter, commended Mr. Wood upon his self-denying and devoted spirit. The value of the Deanery of Carlisle is £7,200 per annum, upwards of \$6,000 a year more than the living of Headingly.

THE Rev. George R. Warner has been called to the charge of St. Peter's Parish, Monroe, Connecticut, and has entered upon his duties. Mr. Warner was formerly a Congregational Minister, and for a few years has been Principal of a Public School in West-Stratford, Connecticut. He has been notably successful as an educator; and to the regret of that community, he gives up his position, with its handsome salary that he may devote himself to the work of the Ministry of the Church. It was while he was Principal of the Public School, that he first became acquainted with, and attracted to the Church. A careful study of the Church's claims determined his choice.

THE silent influence of the Church in our large towns is seldom recognised as it should be. Day after day the work goes on in a quiet unobtrusive manner; so quiet, so unobtrusive, that few are aware how extensive and influential it is. It is only now and then, through some exceptional circumstance, that we are enabled to have a glimpse of what this work really is. Yet, if fully investigated, it would be found to reduce very considerably the area in which Dissent is at work; and to show that the real hard parochial work of visiting the sick and baptizing the children is done by the parochial Clergy. Take, for instance, a return lately issued by the Archdeacon of Westminster. The population of the parish of St. John the Evangelist, of which the Archdeacon is Rector, was 38,470 in 1871. The number of births registered by the civil registrar of the parish in 1876 amounted to 1,258. These embraced the children of all religious denominations, but in that year the Clergy of the parish baptized no less than 966, or a number within 292 of the births. In 1878 the number of births was 1,205, and the number of baptisms by the Clergy 978, leaving a balance of 227 for all other denominations. In 1880 the number of births was 1,146, and the number of baptisms in the Churches 977—leaving only 176 for Roman Catholics, Protestant Dissent, and those who attach themselves to no special denomination. We think this a very remarkable result. It shows how much great work the Church is doing amongst our large populations, and it shows also what kind of religious Census we should have had if political Dissent, by its recently acquired influence, had not prevented an honest Census being taken of the religion of the English people.—*National Church.*

THE veteran man of letters, Mr. S. C. Hall, has written in his eighty-first year, and dedicated, with her Majesty's direct sanction, to the grandchildren of the Queen, a collection of aphorisms versified under the title of "Rhymes in Council." He administers in this form, both to old and young, a great deal of good advice, to which in many cases the versification gives point and emphasis.

A SHORT time since a list of Cambridge Senior Wranglers, the sons of Non-conformist parents, was published in certain of the dissenting journals. It was subsequently hinted that several of the distinguished mathematicians had not remained steadfast to the teachings of their youth. We now hear that one of the Senior Wranglers so mentioned, who formerly belonged to the Unitarian persuasion, has left that body, and taken orders in the Church of England.—*The National Church.*

AN interesting but melancholy discovery was made at the foot of Mount Blanc. A block of ice, separated from the mass of the mountain by the thaw, rolled down into the valley. Upon closer inspection it was found to contain enclosed the remains of the American John Blackford, who, some years since, attempted an ascent, and has never since been heard of. He evidently met with his death on that occasion, and has since lain in his cold crystalline coffin, which has preserved his body and clothing admirably. When found, his features were unchanged, as if he might have breathed his last only half an hour before.

A united Jewish colony is about to be formed in the district of Gilead and Moab, the Sultan of Turkey having granted one million and half of acres of land for this purpose, in consideration of a large amount of money to be advanced by Jewish capitalists. The new colony is to be subject to a Prince of Jewish race and religion, though tributary to the Porte. It has been also affirmed that within the last few years a wealthy Jew has lent some "six millions of pounds" to the Turkish Government, on the security of the land of Palestine, so that if it be true that the Porte is insolvent, there is reason to conclude that the whole of "The Promised Land" may, ere long, again be recognized as the rightful property of the Jews. Such a movement would essentially affect Christian Missions amongst them, and its consequences upon the world would be indescribably influential.—*Illustrated Missionary News.*

CAPTAIN ADAMS, of the Dundee whale Arctic, who has just returned to England from the Davis Straits fishing, states that he went down Peel Sound to within a few miles of where the *Erabus* and *Terror* were lost. Beachy Island was visited, and there Captain Adams saw the monument erected to Sir John Franklin and five of his crew. He found the house erected in the vicinity in a wretched condition, and the provisions left by former explorers not at all servicable. He shot a bear within a few yards of the graves, and the skin of the bear he intends to present to one of the relatives of Sir John Franklin. When within fifteen miles of Fury and Hecla Straits the captain got on board a very intelligent Esquimaux. The native stated that when he was a young man in his father's hut three men came over the land toward Repulse Bay, and that one of them was a great captain. When he died the other two were in sore distress, and cried very much, stating that he was the Aniguk, or great captain. The other two lived some little time in his father's hut, and he showed Captain Adams the spot, on a chart, where they were buried. The Esquimaux added that seventeen persons started from two vessels which had been lost far to the westward, but only three were able to survive the journey to his father's hut. Captain Adams considers that the vessels referred to were those of the Franklin expedition, and that the great captain mentioned was none other than Lieutenant Crozier. It would seem that the members of the Franklin expedition, were attempting to reach Hudson Bay Territory. Judging from the present age of the native, Captain Adams is of opinion that his allusions to having seen the men when he was a young man must refer to a period some thirty-five years ago. It was Captain Adams' intention to bring home the native, but circumstances occurred which prevented this resolution being carried out; but he is in a position to furnish information of a very detailed nature, and calculated, he thinks, to throw considerable light on the movements and ultimate fate of the members of the Franklin expedition. Captain Adams also brings home a few papers found in the vicinity of Fury and Hecla Straits, and these have been forwarded to the Admiralty.

REV. F. W. WOOD, formerly a Roman Catholic priest, is to be appointed to the ministry of our Church, at the annual Council, by the Bishop of Nebraska.

THE last portion of the ancient prison associated with the burning of Cranmer, Ridley and Latimer, known as the "Bocardo," or "Bishops' Hole," situated at the back of the hostelry, the Ship Hotel, in the city of Oxford, is about to be demolished to make way for the extension of furniture warehouses.

THE *New York Churchman*, in announcing the sudden death of a distinguished layman, the Hon. E. R. Mudge, of Boston, says he has been engaged for the last two years in erecting a church for St. Stephen's parish, Lynn, in memory of his children. The *Churchman* adds—"This building, which is almost ready for consecration, is said to have cost nearly a quarter of a million dollars, and is, with one or two exceptions, the finest religious edifice in New England."

DR. SELAH MERRILL, of the American Palestine Exploration Society, has discovered, at the northern end of the Dead Sea, and underlying the mud huts of the Arabs, three burned cities, one below the other. The uppermost dated back to the Roman period; under that appeared ruins of a Hebrew character; and last of all, at a depth of 30 to 40 feet, relics were unearthed of a still earlier epoch and more primitive architecture. It is thought that this may possibly be the remains of Sodom or Gomorrah.

THE dangers connected with revivals got up by the "new measures" and "human machinery" are by no means imaginary, and have been experienced to the full in America. The late Dr. Bushnell, in his *Life*, says:—"The only difficulty I have ever encountered in my ministry that cost me a deep and real trial of feeling related to the matter of revivalist preachers, and what may be called the machinery system of revivals. Things had come to such a pitch in the Church by the tenacity of the revival system that the permanent was sacrificed to the casual, the ordinary swallowed up and lost in the extraordinary, and Christian piety itself reduced to a kind of campaigning or stage-effect exercise. The spirit of the pastor was broken and his powers crippled by a lack of expectation; for it was becoming a fixed impression that effect is to be looked for only under instrumentalities that are extraordinary. The pastor was coming to be scarcely more than a church clock for beating time and marking the year, while the effective ministry of the Word was to be dispensed by a class of professed revivalists." There is a district in one of the United States which has been swept over several times by these occasional excitements, until its religious condition has become so hopeless that it is known as the Burnt District. It is well that we on this side of the water should take warning in time, and keep by the means and methods which we know to be Scriptural, and which have stood the test of experience.—*Irish Ecclesiastical Gazette.*

FOREIGN MISSIONS.

CHINA—II.

As we are about to resume our papers upon China, we would begin by giving some interesting extracts from a work on "Modern Missions," written by Mrs. T. L. Hauser, who has herself laboured for seven years as a Missionary. She says:—

"In no Mission field have the hindrances to Missionary work seemed greater than China. From our standpoint some of the principal barriers to the introduction of Christianity among the Chinese are as follows:—The intense pride of the Chinese in their nation, antiquity and learning, which precludes all curiosity and inquiry concerning newer and less popular beliefs. The utter materialism of the Chinese which discerns no motive for goodness or self-sacrifice, except as it may result in temporal good. The language also presents serious difficulties. Among all the forty thousand words of their tongue, capable of expressing every shade of human passion and vice, there is no word clearly expressing the idea of God as a Supreme Divinity, nor suitable phraseology to describe one of the Graces of the Holy Spirit. Many portions of the best translations of the Bible are unintelligible to the Chinese readers, as new combinations of words have been necessarily introduced to express ideas entirely foreign to their minds. The Bible in China needs, more than in any other land, the oral interpreter to explain not only its teachings, but the ideas of God, heaven, eternal life, all the fundamental principles that underlie its rules of action.

"Viewed from the Chinaman's standpoint, the

obstacles to his acceptance of Christianity seem still greater. These difficulties are set forth in a tract written by a Chinese, and translated by Mr. Medhurst. He declared that it was monstrous in the barbarians to attempt to improve the inhabitants of the celestial empire when they were so miserably deficient themselves. Thus introducing among the Chinese a poisonous drug for their own benefit to the inquiry of others, they were deficient in benevolence; sending their fleets and armies to rob other nations of their possessions, they could make no pretensions to rectitude, allowing men and women to mix in society, and walk arm-in-arm through the street, they showed that they had not the least sense of propriety; and in rejecting the doctrine of the ancient kings they were far from displaying wisdom; indeed, truth was the only good quality to which they could lay the least claim. Deficient, therefore, in four out of the five cardinal virtues, how could they expect to renovate others? Then, while foreigners lavished money for their circulation of books, they made no scruple of trampling printed paper under foot, by which they showed their disrespect for the inventor of letters. Further, these would be exporters of the world, were themselves deficient in filial piety, forgetting their parents as soon as dead, putting them off with deal coffins only an inch thick, and never so much as once sacrificing to their manes, or burning the smallest trifle of gilt paper for their support in the future world. From all these, it appeared that foreigners were inferior to Chinese, and, therefore, most unfit to instruct them."

We may smile at some of these objections to foreign teachers, but they are not to be lightly set aside.

The Rev. Robert Morrison stands father of modern Missions to China. In 1807, he entered Canton as agent of the London Missionary Society. He lived in a quiet, unobtrusive manner, in a room in an American factory, adopted the Chinese customs, and sought only the acquaintance of Chinese. His first object was to translate the Scriptures, and to compile a dictionary. He never preached, except to a small congregation in his own house. He baptized his first convert in 1814. For 27 years he laboured in China, the greater part of his time alone. Though his work was quietly done without show or ostentation, his name and influence for the last 70 years have been a Missionary stimulus to the world 'round.

Morrison's labours were pursued amid the greatest difficulties and discouragements, but with the most sublime faith. In China he had but three assistants, and that only for the latter part of the 27 years of his work. After all his toil, and faith and prayer, he saw only three or four converts, no churches, no schools, nor congregations publicly assembled, but in his last letter, he says:—"I wait patiently. The Lord reigneth."

It was not until 1844, ten years after Morrison's death, that there was any promise of toleration for the "Religion of the Lord of Heaven," or of safety to its Missionaries. At that time, the French made a treaty with the Chinese, in which it was agreed Christians might live in five of the seaport towns. In 1860, the Chinese made treaties with the English, European and American Governments, by which Missionaries were permitted to travel and preach in the Interior. There are at present twenty-nine Missionary Societies represented in China. Thirteen of these are British, eleven are American, the rest are European. Of the 400 Missionaries labouring in China, 63 are women. There are 73 native ordained preachers, and 600 native agents. About 50,000 Chinese are under Christian instruction, of whom 13,000 are communicants. This does not include the Missions of the Roman Catholic Church.

As the Chinese see more of the lives and hear more of the preaching of the Missionaries; as they come to understand that they are not seeking wealth or political power, that they are entirely anti-opium as well as opposed to all forms of vice and superstition; as they see the upright, peaceful lives of the converts, they acknowledge the beneficial efforts and effects of Christianity. The number of converts is growing. Who can wonder, when testimony like the following comes:—

"A Chinese, of respectability and means, came into the preaching-room of the Mission, at Ningpo, and said that he had never heard the Gospel, but had seen it. 'I know a man,' he said, 'who used to be the terror of his neighbourhood. If you gave him a hard word, he would shout at you, and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker; but when the religion of Jesus took hold of him, he became wholly changed—gentle, not soon angry, moral, and his opium was left off. Truly, the doctrine is good.'"