

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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In Japan, in five and a-half years, 322,573 volumes of Scripture were printed at Yokohama.

Of the three thousand persons confirmed by the Bishop of Maine, not more than 700 remain in the diocese.

During the past twenty years 130 new Churches have been built in the Diocese of London, of which number more than 100 have been promoted by the Bishop of London's Fund.

Since 1835, in which the population of the United States has increased threefold, the Episcopal clergy have increased fivefold, communicants ninefold, contributions for all purposes eightfold, for missions thirtyfold.

Mr. W. C. Jones, of Warrington, has given to the C. M. S. £2200 to establish a Training Institution at Hang Chow, and a large sum for the like purpose at Fuh-chow. He had already committed to the same Society large trust-funds for supporting native missionaries in India.

Among the curious historical objects exhibited at the Venetian Geographical Congress this autumn, was the linen cap worn by Louis Manin, last Doge of Venice, on the last day of the republic. When he doffed it he gave it to his Chamberlain, with the words: "Take this, I shall require it no more."

In his work on worms, Mr. Darwin points out that Stonehenge has not been brought to its decadence by time alone. The earthworm has undermined it, stone by stone, and the very mould which lately propped up by Sir E. Antrobus has probably been put out of the perpendicular by the action.

A veteran watchmaker at Vouvy, Switzerland, claims to have invented a process by which watches will run for years without winding up. A sealed box, containing two watches, intrusted to the municipal authorities on January 19th, 1879, has just been opened, and the watches were found going.

The Zoological Gardens, at Moscow, is said to be in possession of a horse without hair. It was sent from Turkestan by Gen. Kaufmann. The color of the horse's skin is red, and his points are said to be admirable. He is, however, very sensitive to the cold, and has to be kept warm by thick woolen cloths.

At no period were the cathedrals and other great churches in England in such fine order as to-day. Forty years ago, a number of them were in a condition not many removes from ruinous. Since then millions have been expended on them. In some cases a canopy is permanently left unfilled, and the accruing income devoted to current repairs.

There is in Roumelia a valley known as the Kezanlik, entirely given up to rose culture. During the flowering season it is from the top of the hills on one side to the other a mass of flowers. So saturated is the air with the perfume that it clings to the hair and the clothes, and the scent remains for days on the latter. The essence sells wholesale in Paris at 1,500 and 2,000 francs the kilo, and is retailed at 5,000 francs and over.

The printers of Leipsic have just celebrated the four hundredth anniversary of the introduction of printing into that town. In 1487 Andreas Preisner, a professor of theology, set up the first printing-press in Leipsic. He made a present of it to a monastery, on condition that the monks would pray for his soul. Now Leipsic has 82 printing establishments, with 451 steam presses and 971 hand presses, employing over 12,000 people.

Bishop Kip of San Francisco recently joined in wedlock the Rev. Walter Ching Yung and Miss Ah Tim. Mr. Yung is an Episcopal minister educated in the Eastern States, and Miss Ah Tim is a cultivated young lady of Hong Kong. It was the first fashionable Chinese wedding in this country. The groom wore his Clerical robes, and the bride robes of Chinese, but, including a cloak-like dress of blue, lined with bright scarlet and trimmed with gold color.

St. Ann's Church (New York,) for deaf-mutes has five hundred and sixty-one communicants. Of the three hundred families connected with the parish, thirty, including three hundred individuals, are deaf-mutes. The parish, which has been founded twenty-nine years, grew out of a Bible class. At a recent Conference held in the church, three clergymen, all deaf-mutes, made addresses in the sign-language, which were interpreted by Dr. Galaudet.

The *Christian World* says:—"Two influential congregations of the Free Church in Glasgow—the College Church and Westburn Church—have taken steps to initiate a general discussion of the instrumental music question in the denomination. They have indicated through their Kirk Sessions their opinions that liberty ought now to be granted

in this matter, and notice has been given in the Presbytery of an overture to the General Assembly to that effect."

Among the first to formally approve and use the revised version of the New Testament were the Protestant clergymen of New Haven. A few days ago, in a meeting for discussing the subject, a majority announced a change of opinion, by voting that it was too faulty to be acceptable. The chief condemnation was of bad English, the Rev. Dr. John E. Todd declaring that he had counted 150 errors of grammar uncorrected in one of the epistles of the Corinthians alone.

In Great Britain, out of some 60,000 Jews some 3,000 are Christians. More than 150 have been admitted to the ministry of the English Church. At least three, themselves converts, have been consecrated bishops. Competent judges, such as the German theologian Dr. Barth, have affirmed that the number of converts from modern Judaism to Christianity in our days has been greater in proportion to the population than from heathenism. "How much more shall they be grafted in?"

The *Methodist* says in a recent number:—"In regard to the multiplication of churches or sects religious liberty has carried us to an extreme. It is time there should be a reaction in favour of unity. The reaction, we believe, is setting in. The time is not far distant, for example, when the existence of three or four Methodist chapels in one small village will be regarded as a disgrace. Church poverty and Church rivalry will teach us wisdom in course of time. *The oneness for which Jesus Christ intercedes includes surely more than we have got.*"

Professor Campbell, of the Presbyterian College, Montreal, believes that he has found the key to the Hittite inscriptions, and has sent the result of his investigations to the Society of Biblical Archaeology. The most striking and important feature of this work is the identity established by Professor Campbell, as he believes, between the Aztecs and the Hittites. He concludes a statement of his discovery in *The Montreal Witness* as follows:—"It is interesting to know that we have on this continent the remains of a people who played a great part in ancient history. It is also gratifying to learn that by the establishment of the Hittite origin of the Aztecs, evolutionism in philology and ethnology will receive its deathblow."

Signor C. Desimoni of Genoa has just published a monograph upon John Cabot (father of Sebastian Cabot), the discoverer of Labrador and Cape Breton Island prior to Columbus. He examines carefully all the authorities relating to the subject, and prints for the first time in one collection all the known official documents, notices in accounts, passages in contemporary chronicles, or correspondence in any way bearing upon John Cabot and his discoveries. Some of these, drawn from Spanish and English sources, are new. The author adduces the conclusions of Mr. Henry Harris, an American in Paris, who is at work upon a new publication on Columbus, to support his own theory that the continent of America was discovered by Cabot in 1497, at least a year before Columbus found terra firma.

In an address lately delivered by the Romish Bishop of Salford, Dr. Vaughan, in the Manchester Athenæum, speaking of the British empire, he expressed himself thus:—"I have viewed this question as an Englishman because I love my country, and because I believe that our empire is not only the greatest that has ever been, but that it is, at least at present, the most reasonable and most beneficent to the human race upon the face of the globe." Now this bishop is well known to be intensely Romish in his feelings and aspirations, and yet he practically admits that none of the Papal Powers of the world can compare for worth and beneficence with this Protestant empire of ours! Is not this a manifest proof of the superiority of Protestant principles? And yet some of the Romanists in Ireland profess to consider it a crying grievance that that country is associated with England in the government of so vast a number of the human family throughout the world.

The *Athenæum* says: The foreign translation committee of the Society for Promoting Christian Knowledge was put on a new basis in July last, and is now busily at work in the enlarged sphere which was then assigned to it. The previous labours of this committee were confined to the production of foreign versions of the Bible and Prayer-book. The committee is now empowered to publish any works which it may think conducive to the spread of Christian knowledge. The following works are now either going through the press or have been lately issued: In Yao, spoken on the east coast of Africa, portions of the Prayer-book; in Boondei, East Africa, a grammar and a vocabulary contain-

ing English-Boondei and Boondei-English; in Laganda, Uganda mission, Central Africa, a grammar; in Susu, West Africa, New Testament; in Yoruba, West Africa, Catechism; in Turkish, a new version of the Book of Common Prayer—this version has been prepared by Dr. Koelle and a learned Ulema, Ahmed Tewfik Effendi, who is now in this country; it will be remembered that the latter was condemned to death by the Ottoman authorities for the part he took in this work, and that he was saved by the intervention of the British Government; in Persian, portions of the Prayer-book; in Russian, portions of the Prayer-book; in Ojibway, North America, Book of Common Prayer; in Cree syllables, North America, Book of Common Prayer; in Florida, spoken in Solomon Islands, Pacific, portions of the Book of Common Prayer; in Isabel, Solomon Islands, portions of the Book of Common Prayer and the Gospels; in Maori, New Zealand, Outlines of Scripture History; in Hindi, North-West India, Catechism, Prayer, &c. In addition to the foregoing which will be printed in London, the committee have several important works in hand in India and elsewhere.

THE CHRISTIAN EVIDENCES.

Sir Isaac Newton says:—"I find more sure marks of the authenticity of the Bible than in any profane history whatever."

Dr. Johnson declares:—"We have more evidence that Jesus Christ died on Calvary in the manner stated in the gospels than we have that Julius Cæsar died in the Capitol."

Napoleon I. says:—"Alexander, Cæsar, Charlemagne, and myself have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus, alone, founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men, and I am a man; none else is like Him. Jesus Christ was more than man. . . . This it is which proves to me quite convincingly the divinity of Jesus Christ."

Professor Greenleaf published in 1847 "Examination of the Testimony of the Four Evangelists by the Rules of Evidence administered in Courts of Justice; with an Account of the Trial of Jesus," and he tells us the following respecting a great judge in the United States:—"He (Judge Story) had studied the evidences of Christianity with professional closeness and care, and had given to them the testimony of his full assent; and he has often been heard to declare that, in his judgment, the great facts of the gospel history were attested by a mass of evidence which in any court of law now would be perfectly satisfactory and conclusive."—(Discourse on Judge Story.)

WHY THE WORKING CLASSES ARE NOT RELIGIOUS.

There never was a religious body in which the profession of religious life was more entirely confined to the upper classes than in the Jewish Church. They indeed might be tempted to glory in their wisdom, their power, and their riches as a qualification for knowing the Lord, but in the Catholic Church all this was changed. The Catholic Church offers its privileges of religion not only to all nations, but to all classes in every nation. Wisdom, power, and riches, were no longer the conditions of religious knowledge. At first, indeed, the Catholic Church advanced, mainly amongst the poor classes. In the church of Corinth, we are told that "not many wise men after the flesh, not many mighty, not many noble, were called." In the Early Church it was not difficult to keep up this equality when all were pretty nearly in the same position. There were, indeed, a few better off than others; there were some who possessed the advantage of everything in the way of rank and position, but the greater number were of the humbler class. But as the Church grew the worldly equality could not be maintained. It was not part of God's counsel that these worldly distinctions should disappear in the world, but that they should alongside the church until the end. But in the Church of God itself, the new birth of water and spirit, the participation of all in the body and blood of Christ must annihilate all worldly distinction whatever. But when we do not believe in this great fact, when we do not believe in our regeneration as the foundation of personal religion, then religion is checked or destroyed, and emphatically then do natural and worldly distinctions overrun the Church; and the loss of this belief was the deeper cause of the Church in England losing, as it did, its hold on the working classes. We see now in some of our churches those horrid seats in the middle aisles which we call "free seats," in a

mockery of exceptional freedom, which mark the degradation of the poorer classes who use them; thus keeping up worldly distinction where none should exist. No wonder, then, that the working classes were not religious. The regeneration of all Christians establishes a spiritual equality throughout the Kingdom of Heaven.—*Rev. Berdmore Compton.*

MORALITY INSUFFICIENT.

Men are not, and certainly it is true in general that they never have been, raised from vice to virtue, from sin to holiness, from moral sickness to moral health, by morality alone. No matter how pure it may be, no preaching of morality has ever sunk deep into society, or shown itself able to have any wise control over the conduct of men.—It has never shown itself able to mould society internally and from the centre. You cannot make a man virtuous simply by teaching him virtue. You cannot be certain that a child will practice the Ten Commandments simply because he has learned them by heart. The teaching is of course, well; is not only important, but indispensable.

How can men be led to do their duty unless they are first led to know it? How shall they believe in Him of whom they have not heard? But, notwithstanding this, all the knowledge which men obtain of the divine commands and their duty never have been sufficient to lead them to a true obedience. No theory of human nature is deep and thorough which does not recognize the actual foundation for this fact; and no observation is wide or penetrating which has not seen its frequent exhibitions.—*Prof. F. H. Seelye.*

THE CHURCH OF ENGLAND.

The *National Church* has the following:—"We suppose there is no public body in existence whose defects are more diligently pointed out, and constantly dwelt upon, than the Church of England. We have candid friends within, who are telling to the world the shortcomings and weakness of the Church whose members they are. We have vigilant foes without, who diligently seize on every opportunity afforded them of depreciating the Church system, or diminishing her influence with the people and who never fail to proclaim the smallest Church abuse, or the thoughtless mistake of an eccentric Parson, trumpet-tongued to the remotest corner of the land.

"All the work of the Church of England, therefore, is done in the fierce light of the public gaze. There is no fear of any of her shortcomings remaining unknown. Fault-finding is an easy task, and with many a pleasant one, but fault-finding with a Church and above all our Established Church, has for many an attractive and peculiar zest. Hence we find that the staple literature of many a newspaper is Church fault-finding. If any one will be at the pains to take his favorite religious paper and erase from it everything that savors directly or indirectly of complaint against the Church, he will be astonished to find how large a portion of the religious press is taken up with this perpetual fault-finding.

"Not that it is without its wholesome side when used in moderation, but when found in excess, as it undoubtedly is in almost every journal that concerns itself in Church affairs, it is apt to generate a carping, dissatisfied, prejudicial spirit, which produces evil and disastrous results upon those who deliver themselves up to its influence. Hence it has come to pass that whilst Englishmen generally are weary of dilating upon them, but few ever think upon the Church's excellences, know but little of the vast spiritual work she is carrying on all over the land, and therefore are but lukewarm in supporting her, and raise but a feeble voice in her defence when she is attacked.

"And yet the Church of England is a Church to be proud of, and to be thankful for. No one of unprejudiced mind can regard her as a whole without acknowledging that she is a mighty engine for good in our midst. No one can be present at any of her great annual gatherings, such as the recent Church Congress at Newcastle, and not come away with a feeling that beneath all outward differences, beneath the shibboleth of party, religious or political, there lies a real and substantial unity. When an occasion shall arise which shall make this manifest to the world, the power of the Church of England, whether as a spiritual body, or as the National Church, will be known to all. And signs are not wanting that such a day may be approaching. Never before was so much toleration accorded to diverse opinions. Never before were the 'burning questions' of the day in ecclesiastical matters discussed in such a calm and brotherly spirit.