

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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ONE retail bookseller in the City of London sold fifteen thousand copies of the Revised New Testament on the first day of its issue.

AN agent of M. de Lesseps is negotiating with the Greek Government with a view to the cutting of a canal through the Isthmus of Corinth.

THE mummies from the ancient pyramids are ground into powder and exported to Europe, where they are used as fertilizers. To what base uses may we come at last!

THE church on Norfolk Island has no recognized head, but the people have decided to request Bishop Selwyn to add "Norfolk Island" to the title of "Bishop of Melanesia."

THE *Essex Standard* states that Mr. Exell, who is attached to the Colchester Wesleyan Circuit, a well-known writer on sacred subjects, is about to secede from the Connexion and join the Church.

BISHOP HUNTINGTON has under instruction three ministers of various religious bodies, who have applied for Holy Orders in the Church, namely, Charles H. Quidley, Unitarian, of Vineland; Dr. Hartzle, Universalist, of Buffalo; and Mr. Lauret, of Cayuga County.

THE corner-stone of Selwyn College, Cambridge, was laid on June 1st, in the presence of an immense gathering of Bishops and Laity of the Church. The building is to be a memorial of the late George Augustus Selwyn, Bishop of Lichfield, better known as the Apostle of New Zealand.

THE Christian Knowledge Society promised a sum of 1,000*l.* towards a central fund for the support of the clergy in Queensland, on condition that the Bishop of North Queensland raised 400*l.* During his stay in England the Bishop has completed his collection of the entire amount.

A large memorial protesting against the toleration in the Church of England of any doctrines or practices which favour the restoration of the Romish Mass has been forwarded to the Archbishop of Canterbury. The memorial was signed by 24,000 Churchmen, including a great number of members of both Houses of Parliament. In reply, the Primate says the subject is receiving his most serious consideration.

THE bishop of the diocese visited St. James', at Lake George, New York, on Ascension Day, and confirmed six persons, presented by the Rector, the Rev. C. H. Lancaster. Five of the candidates were members of the Presbyterian communion, and included the wife, son, and daughter of the Rev. Mr. Huntington, formerly a Presbyterian minister at this place, and now a candidate for Holy Orders.—*N. Y. Churchman.*

IN the Lower House of Convocation, England, the following resolution was passed:—"That our respectful thanks be tendered to the Lord Bishop of Gloucester and his learned colleagues for the labours during the period of ten years and a half which they have bestowed on the endeavour to make the Scriptures of the New Testament of our Lord and Saviour Jesus Christ more clear to the humblest of those who speak the English tongue."

"A BANKER looking out on Trinity Churchyard from a lofty building opposite, said to me yesterday: 'Johnny, the most religious argument left is that churchyard in the heart of New-York, only three hundred feet from the Stock Exchange.' 'How do you account for that, Midas?'"

"Because it is so rare to see church or clergyman now-a-days not willing to realize on as valuable a piece of real estate as that, which probably is worth five millions of dollars leaving the church edifice out. But they allow it to play a more than religious part in the desert nakedness of business, giving green trees, birds, the graves of our fellow-men, the monuments of men more useful than rich, and the bells of heaven to the most sordid region of our country. Yes, Johnny it is really a mission house like that in the Five Points."

HERE the quarter of the clock, scarcely above our heads, struck music out of the open stonework, 'ta-ru-la-bim!' The sparrows flew from the red sculptures of the tower, the spire, like the spine of a great fish, trembled with melody up all its cartilages, and the sycamore trees in the deep graveyard below lisped as out of prayer-books at a service a congregation repeat and turn the leaves. 'The Lord is in his holy temple,' they seem to say. 'Let all of Wall Street hear Him!'—*New York Paper.*

TWENTY centuries ago Great Britain was as low as Africa is to-day. In the same state were our ancestors before Christianity came to us, and gave us power to become the sons of God. Let Africa be redeemed.

THE people of Banholt, a village in the province of Limburg, have withdrawn from the Roman Communion, and transferred their allegiance to the Old Catholic Archdiocese of Utrecht. Mr. Soitek, a Bohemian priest, has now charge of the parish. He has published in the *Defence*, the organ of the Old Catholics of Bohemia, two articles in explanation of his position.

A Baptist preacher states that while the Presbyterians in the United States have twice as many members as the Episcopalians, three times as many infants are baptized by the latter as by the former. For the last six years the number of infants baptized by the Presbyterians has at no time reached 20,000, while the Episcopalians have baptized from 30,000 to 32,000 annually. The figures are gratifying, both in themselves and from their source.

JESU was the king of Israel who was famous for fast driving, so much so that it had become a subject of proverbial speech, and it was said, as descriptive of a man, that his driving was like the driving of Jehu, the son of Nimshi. There has been recently found in the British Museum a coin on which is engraved a picture of Jehu in his carriage. The name consists of three Hebrew letters, which are like the characters on the Moabite Stone. A numismatist says it is the only coin that has on it a winged chariot. The period of the coin is about 400 years before Christ.

ON Ascension Day, the Archbishop of Canterbury, assisted by the Bishops of Gloucester and Bristol, St. Asaph, Toronto, Ontario, Victoria, Bishop McDougall and Bishop Piers Claughton, consecrated the Ven. George Frederick Hose, Archdeacon of Singapore, for the see of Singapore, Labuan, and Sarawak. The ceremony took place in the private chapel of Lambeth Palace, in the presence of about two hundred persons. No similar function had taken place in the chapel since Lady-day, 1870, when his Grace consecrated Archdeacon Parry to be his Suffragan with the title of Bishop of Dover; but it was very frequently used for such purposes in former times. Indeed, no fewer than three hundred Bishops have been consecrated there since the Reformation.—*London Guardian.*

A HUNDRED YEARS' GROWTH.

SINCE 1870, the area of the civilised world has increased enormously. The increase in population has kept pace with it. The United States, Canada and Australia, not to mention smaller Colonies, have almost arisen into being since 1871, such has been their wonderful increase. The United Kingdom and Colonies have in eighty years risen from 17 millions to 43 millions. The United States of America from 5 millions to 50 millions, and the European Continent from 170 millions to 275 millions, showing an increase of 300 per cent. in the British and United States, and of 63 per cent. in the European Continent. The old countries of the world, during the last sixty years, have sent to the United States and Australia 16 millions of emigrants, one half of whom were English-speaking. This, with the amazing relative increase of population in the United States and the British nation and Colonies compared with foreign-speaking nations, has had a remarkable result. The English language is now the language of one-half the civilised world. In 1800 it was only a fourth part. The world is practically doubled in the century by discovered lands and by increase of population, and concurrently has the English tongue spread; and English books, thoughts, institutions, and liberties, both civil and religious, have been extended. The same as to material progress, which, as we have good reason to believe, is the necessary basis of moral and religious progress. The mediums of exchange, gold and silver, have wonderfully increased. Since 1848 (the year of the discovery of gold in California and Australia) 120 millions sterling have been actually added to these mediums of commerce, and since the same date the amount of coin issued by the mints of the world has been three times as much as all the world possessed before. The effect of this on material comforts through trade has been immense, and this notwithstanding the well-recognised depreciation of one-fifth in the purchasing power of gold and one-third in that of silver.—*Canadian Spectator.*

THE clergy-list of the Church of England contains upward of 25,000 names. Those in pastoral service number only 17,970. Of these 11,186 are incumbent resident, 1,509 incumbents non-resident, 387 curates in charge, and 4,888 assistant curates.

OUR CHURCH'S best hope of convincing those around us, is in her own people believing the truth themselves, and of course acting on it, (for, where there is real belief, action will correspond.) But the fact is that a good part of our people do not believe. They think they do, but deceive themselves. A father and mother think they believe what the Church Catechism teaches of baptism, and yet delay for months or years to have their own children baptized. Now the truth is that they do not believe. They understand perhaps what the Catechism teaches, they comprehend the ideas, and do not see what can be said against them, but it has never yet entered their hearts that these things are so. They do not really believe that God adopts us in baptism. Or perhaps parents, influenced by one motive or another, have their children baptized, and when they become old enough to learn send them to Sunday School; but never speak to them themselves of what great things God did for them in baptism. These parents do not really believe that God did any such things for them. Does a mother really believe that her child obtained in baptism a birthright to Christ's everlasting kingdom, and yet never speak to him of it? no indeed. Does a father really believe that his son in baptism is an heir of everlasting glory, and yet expose him to teaching that baptism is nothing but a dedication to God, and thus prepare the way for his following the example of Esau who despised his birthright and sold it for one mess of pottage? surely not. When Church people come to believe what they profess, and to act it out, then many others will become obedient to the faith. The only way of making others real believers is by being real believers ourselves. "God be merciful unto us, and bless us and show us the light of His countenance, and be merciful unto us; that Thy way may be known upon earth, Thy saving health among all nations."—*E. J. Murdock.*

FOREIGN MISSIONS.

A FORBIDDEN LAND.

This singular but not inappropriate name has been given to the kingdom of Corea by Ernest Oppert, who visited it some years ago, and made three daring but unsuccessful attempts to induce the Corean Government to open their country to foreigners and to enter into commercial intercourse with the rest of the world. Mr. Oppert's book contains, besides much else that is very interesting, an account of the steadfastness of native Christians in times of severe persecution. We give a few extracts from his pages, although the subject is foreign to our purpose, these papers being generally devoted to Missions of our own Church, whereas the Corean Christians have heard the Gospel from none but Roman Catholic Missionaries.

"In the most easterly part of the Asiatic Continent, separated from the Chinese Empire by the great Yalon River and by the 'White-headed Mountains,' a large peninsula, forming the present Kingdom of Corea, stretches far south to the shores of the Straits of Corea. After having been for several thousands of years the scene of sanguinary and murderous feuds between the various races and tribes who peopled the peninsula, Corea succeeded, after its final union under the sway of one ruler, in driving back the invaders behind its present frontiers, enforcing since, with an iron rule, that policy of exclusion which has effectually separated it from the outer world. The Coreans are taller and more powerful than the natives of China or Japan. The features of a very considerable portion of the inhabitants bear an expression so noble and so marked that they might pass for Europeans. The official religion of Corea (if, indeed, we may talk of religion there) is the worship of Buddha, but in point of utter disregard for their own religious ceremonies and customs, the Coreans rise hardly above the level of savages. This state of things is principally owing to, and a consequence of, the sad state of moral degradation of the priesthood. The dissolute behaviour and bad conduct of the bonzes (priests) has, indeed, at times, caused so much public annoyance, that the Government has had to interfere. All endeavours to induce them to improve their moral standing have, however, been in vain. At the close of the 18th century, several Coreans attached to the embassy at Peking had been converted to the Roman Catholic creed. By them Christianity was first introduced into the Corea, and had spread rather rapidly within a short space of time. The dreadful state of degradation of the Corean priesthood, and the total disrespect into which it had fallen, may be considered as one of the causes which facilitated the introduction of the new creed. Several attempts made at this time by Roman Catholic Missionaries to gain admission into Corea failed, and the new creed was at first propagated by native converts only. The number of Corean Christians towards the end of the century is said to have reached nearly ten thousand. The Government, although fully aware of what was going on, appears to have remained passive, on account, perhaps, of the favour with which the then reigning king is reported to have regarded their doings. After the death of the king, however, in the beginning of this century, a persecution of the Christians broke out, in which many of them lost their lives, but which did not stop the spreading of the new doctrine. For the first time two Roman Catholic Missionaries entered the country, secretly, in 1835, who were joined in 1837 by a third. They even settled in the capital, Saoul, and remained there quite unmolested until 1839. For reasons which have never been cleared up they were then suddenly arrested, and, after a short trial, decapitated, upon which a fresh persecution was undertaken against all converts, which was carried on with great severity. When the murder of these three Missionaries became known, French ships-of-war approached the coast several times, with the object to try and get satisfaction, but they could not communicate with the far-distant chief authorities, and soon retired without having been able to effect their purpose. "By no means deterred by the fate of the first, others soon followed their lead, using the precaution to enter the country under the covering protection of the mourning dress, which allowed them to go about, unquestioned and unmolested, wherever they liked; and in this manner twelve Missionaries had succeeded in getting over the frontier, and in erecting—secretly at first—stations in various places of the Province of Kienkei. The last king of the Ni dynasty was a very kind-hearted sovereign, and generally beloved on account of his benevolence. He did not throw any difficulties in their way, and, by the aid of some converts of high standing, they had actually obtained a footing at Court itself, as the queen, though not baptized, inclined strongly to the new creed, and assisted them, indirectly, as far as she could. "The death of the last direct descendant of the kings of the Ni dynasty (which took place in 1864), who had ruled the country mildly and who had been much liked, personally, soon proved to be a great disaster to the country. The direct line having become extinct, a boy of four years old, son of a distant and, up to that time, rather unknown relation of the royal family, was adopted by the queen dowager and designated as successor to the late sovereign. A council of regency was established to manage affairs until the king elect had become of age, and his father was appointed as one of its members. At first, the latter kept himself rather in the background; gradually, however, he commenced to show himself in his true character. Ambitious and unscrupulous, he willingly lent his ear to the insidious and selfish counsels of some unprincipled nobles, and instead of continuing to remain a temporary representative of his son, and a member restricted in power of the regency council, he soon endeavoured to get hold of the entire and unlimited power over the destiny of the kingdom. He succeeded but too well in his purpose, took the title of regent, and commenced to rule the country with a rod of iron, as it submitted only unwillingly and reluctantly to his sway. Suspicious and distrustful like all usurpers, hated to the utmost by the people, his exclusive care was directed to ward off any extraneous influence upon the latter which might strengthen the opposition to himself and weaken his own authority; and from this time forward a reign of despotism and of terror has been the order of the day, such as the Coreans, accustomed to the forms of an absolute Government, had never previously experienced. "The first outbreak of the Regent's ire was directed against the foreign Missionaries and the native converts. Bishop Berneux and eight of his companions were suddenly arrested and thrown into prison. Their death was resolved upon, and a few days later, in the Spring of 1866, the nine devoted men were decapitated. Three of the twelve Missionaries—Feron, Ridel, Calais—who were stationed at some distance from the capital, received timely warning, and, with the assistance of the natives, they managed to hide themselves." (To be continued.)