

# 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, DECEMBER 13, 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 Vicar of All Saint's, the leading "Ritualistic" church in Bristol, stated at luncheon recently that the offertories had averaged £4,000 a year for ten years.

DR. SCHLIEMANN has obtained from the Porte a new firman authorising him to make whatever excavations he likes in the ruins of Hissarlik within the next two years.

THE Princess Beatrice has made a donation of £400, part of the proceeds of her Birthday Book, to the Belgrave Hospital for Children, of which charity she is patroness.

THE BISHOPRIC OF JERUSALEM.—The income of the see is £1,200 per annum, one half of which is provided by the German Emperor and the other half by the Jerusalem Bishopric Fund.

TEHERAN has been lighted with gas. A platform was erected for the Shah in the principal square that he might witness the operation, cannons were fired, and the national hymn was played.

THE report that Solomon's Temple was about to be rebuilt by the Sultan, turns out to be founded on the fact that an intention exists of repairing or restoring the Great Mosque and the enclosure within which it stands—commonly called the "Temple area."

THE Archbishop of Canterbury on Nov. 23rd, completed an Episcopate of a quarter of a century, having been consecrated to the see of London at Whitehall Chapel on Sunday, the 23rd of November, 1856. His Grace was translated to the Primate's see in 1868.

IN devotedness to family affection the once Empress Eugenie has a common chord with Queen Victoria. The Comtesse de Pierrefonds, as she now desires to be called, is about to build a magnificent mausoleum at Farnborough for the remains of her husband, where also will be deposited the body of her son.

THE *Church Review* says, 'A good incentive to the Home Reunion movement is contained in the pleasant circumstances that, at the recent Harvest Service at St. Catherine's Church, Pontypridd, the preacher, the Rev. W. Thomas, vicar of St. Asaph; the hon. choir-master, Mr. T. Williams; and the hon. organist, Mr. Williams, solicitor; were formerly Nonconformists, all belonging to the same denomination.'

FOR some time complaints have been made of the insubordinate conduct of a number of the senior students at the Baptist Ministers' College, Pontypridd, and more especially as to the manner in which the junior students were treated by them. A large meeting of the council was held on Friday, and after a long consideration of the whole of the facts, the conduct of nineteen was deemed so bad that a unanimous resolution was passed to expel them.

MR. CREYKE, M. P., received from the United States a suspicious-looking cone-shaped metal case, which he sent up to Woolwich for examination. It was placed on a lathe to ease the screw, which, it was presumed, would act as a fuse and discharge the contents. After an interval, the officer who had undertaken the experiment returned to the room and found that the case contained—guano! Mr. Creyke is a farmer and some pushing American merchant desired to do business with him.

A DEBATE has been arranged between the Rev. Dr. McCann and Mr. Bradlaugh, on "Secularism," to take place during the month of December, in the Hall of Science, the headquarters of the Secularists of London. Dr. McCann will affirm that Secularism is atheistic, necessitarian, unphilosophical, immoral, inherently contradictory, anti-social, anti-secular. We are informed that Dr. McCann previously met Mr. Bradlaugh in a six nights' debate in Huddersfield.

THE *Church Review* says:—It is not often civic magnates show a real grasp of Church history, but Mr. Alderman Ellis, the new Lord Mayor, in proposing the toast of "The Bishop and Clergy of the Diocese," observed that the See of London had existed since the earliest introduction of Christianity into England. He held, therefore, that the City of London was directly indebted to the Church for its earlier civilization. Ancient as are the prerogatives of the Great City, those of the Church can claim even a more remote foundation. We hope the new Lord Mayor will go on as he has begun in Church matters.

To the manuscript library in the British Museum have just been added the Answer of Gardiner, Bishop of Winchester, to the articles of the Royal Commissioners, January, 1551; Papers relating to the English Catholics, and an Italian version (fifteenth century) of Boethius *De Consolatione*. The late Mr. W. Burges, A. R. A., has left to the national collection, amongst other things, a Latin Bible of the thirteenth century, a Psalter of the same period with initials and grotesques, and several illuminated service-books.

THERE is but one red diamond in the world, according to Mr. Edwin Streeter, who should know. It weighs about 3grs., and is valued at £800. It is at present owned by a London connoisseur. The finest green diamond in the world—no other stone approaching it in depth of colour—is in the hands of a West-end merchant. It weighs about 4grs., and is worth £1,000. Of blue diamonds the finest known is in the Hope collection: its value is no less than £30,000. There are only four or five decidedly blue diamonds known to exist.

A DISSENTING LAW-SUIT.—On October 13, at the Westminster County Court, before Mr. Serjeant Petersdorff, the long-standing case of Kettle v. Powell was again brought forward. A dispute has arisen among the members of the Unitarian Chapel at Colyton as to the custody of their Sacramental plate, of which defendant at present has possession. Plaintiff is the treasurer of the chapel. The case is not yet decided. Thus Dissenters are again compelled to refer their religious affairs to the judgment of the law, and to submit to State control. They find themselves just as much "fettered" as Churchmen.

THAT was a happy thought of the venerable Bishop of Lincoln the other week at the opening of the diocesan conference, when he reminded those present—and for that matter, the whole Church—that fifteen centuries had elapsed since the promulgation of the Niceno-Constantinopolitan Creed at the famous Council of Nicæa in 381. He suggested that in order to show their agreement thereto, and their unity with all Catholic Churches, every one should repeat this ancient symbol of the one faith, and immediately the conference—priests on one side and laymen on the other—stood, and said the Nicene Creed as we possess it in the Book of Common Prayer. The sound of so many men's voices joining in its recital will not readily be forgotten by those who were privileged to be present.—*Church Review*.

IN a leading article the *New York Churchman* of Aug. 27, 1881, says:—"What the 'Church of England Temperance Society' is doing may be gathered from the fact that at the time of its annual conference in London 167 of the clergy preached sermons on the subject of temperance on the same day. The collections amounted to \$70,000. It must be plain to any one that such a concentration of strength would be impossible were not this society a great success. The member of Parliament from Scarborough, who, by the way, is a dissenter, has declared that by means of no other work to which the Church of England has put its hand, has it done so much to postpone disestablishment as by its work on temperance. Through practical work of this sort, he says, it is becoming the Church of the people, as well as effecting a great reform. Any speculative objections against the society seem to have been conquered by results."

WELL would it be for the Romish Communion if they would compare their case with that of the Jewish Church. "The Temple of the Lord are we," said the Jews. "It was impossible that God should cast off His people. Yet He did so for their sins. Let Rome consider this. And yet the case is much stronger against Rome than against Jerusalem. It was then the sole representative of true religion. Rome is not so now. We have the Eastern Church as extensive as the Roman. Then the British Churches at home, and in America, and in our colonies. Why should Rome trust that she shall stand, notwithstanding her sins? What has become of the Churches of Africa and Asia Minor? Why is Rome more indefectible than they? What promises of infallibility has she more than they? If God spared not His Church when it was one, why should He now spare any one branch of the Christian Churches? Rome has changed, yet she tells us that she is unchangeable! She is infallible, though many of them were heretics, who were condemned as such by their infallible successors. Alas! she seems to have been given up to a strong delusion to believe a lie, and what shall be done in the end thereof?"

LET it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely better.—*Pascal*.

A LETTER appears in *The National Church* from "A Wesleyan Minister's Son," in which he says "that we can scarcely be aware of the extent to which migration from the Wesleyan body to the Church is going on." There seems to be a general movement amongst the younger Wesleyans towards "the Church of their fathers." Our correspondent asserts that there are scores and hundreds like-minded with himself, and that several of his old school-fellows have followed his example and are now earnest members of the Established Church. This movement is not confined to Wesleyanism. Of late the Church has received many converts from Unitarianism, some of whom are able scientific men. It is well that these facts should be noted. As time goes on, they are likely to produce important and far-reaching results.

IN the *Church Times*, Dr. Rigg and his friend, who persistently deny the 'Churchmanship of John Wesley,' have been challenged to meet the authors of *John Wesley in Company with High Churchmen* John Wesley and Modern Wesleyanism, and *John Wesley's Place in Church History*, and discuss in a public but friendly way the principles of the founder of Methodism. 'The object,' remarks our contemporary, 'of such a conference would not be controversial but calm investigation, with fair play on both sides. The superiority of such a mode of settling a disputed point over mere *ex-parte* statements in books and pamphlets is too obvious to need discussion.' We entirely concur; and we trust that Dr. Rigg will wipe his pen, which has already done much injustice to the memory of Wesley, and courageously take up the gauntlet thus thrown down. How he will fare on the platform with the overwhelming weight of evidence with which he has to contend remains to be seen. He can, however, scarcely afford to refuse to accept the challenge.

THE following extract from *The Resurrection of our Lord*, by Dr. William Milligan, Professor of Biblical Criticism in the University of Aberdeen, will be read with interest:—"What the Church ought to possess is a unity which the eye can see. If she is to be a witness to her risen Lord, she must do more than talk of unity, more than console herself with the hope that the world will not forget the invisible bond by which it is pledged (*sic*); that all her members are bound together into one. Visible unity, in one form or another, is an essential mark of her faithfulness. . . . The world will never be converted by a disunited Church. Even Bible circulation and missionary exertion upon the largest scale will be powerless to convert it, unless they are accompanied by the strength which unity alone can give. . . . Variety and the right to differ have many advocates. We have at present to think of unity and obligation to agree.' Upon this passage the Editor of the *Church Quarterly* pertinently asks, 'To whom would we look with greater hopefulness to initiate active measures for drawing us into closer connection with the great body to which Dr. Milligan belongs, than to one of the highest dignitaries of the Scotch Establishment who has the courage and heart to speak and write such words?'"

A CORRESPONDENCE has taken place between the vicar of Alfreton, Derbyshire, and the Bishop of Lichfield, in reference to a recent Roman Catholic funeral. The officiating priest having improved the occasion by delivering an address on the Roman doctrine of purgatory, the vicar wrote to inquire of the Bishop of the diocese whether such a course was in accordance with the spirit of the Burial Act of 1880; and *Bishop Madagan* has replied as follows:—"There is no doubt that the Roman priest, on the occasion you mention, did contravene the 7th section of the Burial Laws Amendment Act, and was guilty of misdemeanour; but I do not therefore advise that any legal proceedings should be taken against him. Such a step would only give exaggerated importance to a matter which is really of very little moment. Every similar transgression of the law, whether by Romanists or any other Dissenters, is ultimately more injurious to the offenders than to the Church. Your wisest course will be to remind your own people (with reference to what was stated—I hope ignorantly—by the Roman priest) that the Church of England does believe in an intermediate state as clearly as the Church of Rome, and far more in accordance with the Catholic faith; but that we do not make merchandise of our belief, nor work upon the fears of the ignorant by teaching them that the gift of God can be purchased with money."

## FOREIGN MISSIONS. CHINA.—VII.

GREAT VALLEY—(Continued.)

IN the afternoon, Mr. Sedwick and I climbed a hill about 1500 feet above Great Valley, and offered up special prayer for the village as we gazed down upon it with eager interest. We had evening prayers in one of the large ancestral halls of the Chow family, which was lent us for this purpose. About 150 persons assembled, some of whom had walked in from neighboring villages on purpose to hear the foreign preacher and the catechist. I spoke long from the evening lesson (St. Luke vi.) on the Sabbath, as suggesting creation and redemption completed, and tried to lift their thoughts to the Lord Jesus as the eternal Jehovah, the mighty Maker of their beautiful hills, and as the Son of man who had redeemed them with His precious blood. Some of the audience scowled at me, being, as I heard afterwards, relations of some of the candidates. The baptismal service was fixed for the following morning early, as we had to leave in good time so as to reach Hangchow by Sunday. I rose early with solemn and glad expectation. At 7 a.m. word was brought to me that a midnight meeting had been held by some of the literati and leading men of the place to concert measures for suppressing this foreign religion. Soon after, we heard that the enemies of the Gospel were still in conclave, and that one of the baptismal candidates (the young man whose father so resents his Sunday keeping) was summoned before them. The catechist and Luke Chow went out to reconnoitre, and after long absence they returned in some alarm, but without any very definite tidings. We were obliged, however, to begin the service at once; and all three were present except the young man named above. It seemed that his father had tempted him by a false message, and then had bolted the door and tied him up by a rope round his neck. "You have set father against son," was the charge murmured against us. I began the service, and had not read far when in ran the lad smiling, and took his place in the long row of candidates. His father, it seemed, yielding to the advice of his neighbours, had released him, after service was over, I found the father himself outside the hall, and was able to speak a word to him. "Father," said the young man, "I will obey you in everything else, but I can't forget Heaven."

AFTER-service, commending this little band of nineteen Christians to the Lord, we started for Hangchow, and, partly on foot, partly on bamboo raft and in boat, we managed to reach home at the time appointed. About ten days later, on the occasion of a great feast, the gentry of the place and neighbourhood met again to consult about this movement, and summoned Luke Chow before them. He declined to go down, and, though they sent three times, he calmly kept to his resolution. "If I have broken the laws," he said, "reason would that I should be arrested and punished; but I have not done so. If, however, you gentry wish to know what Christianity means, why not come to our upper room and hear?" To his surprise they actually went, about twenty of them, with a party of "baser fellows" waiting below to act as circumstances might demand. For two hours and more they plied our friend with abuse and argument, and questioning and threatening. He had had special prayer beforehand for the Holy Spirit's gracious help; and surely it was granted. He took them to the Bible, as the great ground and proof of the truth of the doctrine. He showed them the toleration clauses in the treaty of T'ien-tsin; and he assured them that, if they meant to arraign him before the magistrate, he would go on his feet willingly, and they need not use force. Finally they went out one by one, having nothing at all to say to him; and, as it was described to me, "the big ones upstairs being afraid to act, the little ones below dared not move."

LUKE Chow is now employed by me, assisted by money kindly sent by Mr. Elwin, as Christian schoolmaster in the village—six boys and young men having been expelled from the two free schools of which Great Valley boasts, because of their Christianity. He is to act also as evangelist in the villages round, and already we hear of the interest spreading to other places.

Five years pass away, the interest is still spreading, and this Mission has become one of the most promising in China. The Rev. A. Elwin is now the Missionary in charge, and in his last report he says that there are baptized Christians in 24 villages. "One member of the little band who were first baptized has just been called away" by death. He was Luke Chow's eldest brother, an old man full of faith and hope, whose last words were, "Jesus is calling me, I am going to Him."—*C. M. S. Intelligencer*.