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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REV. JOHN D. H. BROWNE, REV. EDWYN S. W. PENTREATH, { LOCK DRAWER 29, HALIFAX, NOVA SCOTIA, MONCTON, NEW BRUNSWICK, } EDITORS.

THE Kansas *Churchman* says that the Rev. Isaac M. Frey, a Congregational minister, who has been preaching at Sterling, in that State, and more recently at Edgwick City, has resigned his charge, and removed to Topeka, to enter upon a candidacy for admission to Holy Orders.

ONE tenth of the students of the Lincoln Theological College, England, since 1874, have come from the ranks of nonconformity. This is only another proof of the many additional names which the public do not see. Could we only get the names of all who come to us, numerous as are the accessions we are constantly announcing, the number would be greatly enlarged.

TWO young Englishmen, Mr. C. F. H. Wigot and Mr. H. E. C. Beaver, who went out to the Cape in July last, were to start last month on an ambitious expedition; they proposed to spend four years in making a complete astronomical and general survey of the countries lying between the Zambezi and the Albert and Victoria Nyanzas. They were to take with them merely two waggons and the necessary drivers and loaders.

THE twenty-fifth anniversary of the consecration of Bishop Clark, of Rhode Island, was commemorated in Grace Church, Providence, which was filled. The Te Deum was sung. A congratulatory address to the Bishop, on behalf of the diocese, was presented by the Rev. Dr. Hawks, to which the Bishop made a feel-

CINCINNATI.—Bishop Jaggar, all the city rectors, male and female representatives of all the city parishes, are associated and organized as an executive committee for the prosecution of city missions. The plan embraces four points. 1. To economize parish forces and develop the essential unity of the Church, by *combined effort*. 2. To establish one or more *permanent missions in needy districts*, etc. 3. To do a work of church extension by taking advantage of every opportunity for the planting of *new parishes* where they may, in suburban and other places, be needed. 4. To build gradually such *charitable institutions*, incidental to the general missionary work, as may be really necessary.

THE spire of St. Mary Abbots, Kensington, having been completed, the ceremony of laying the top-stone was recently performed by the vicar, the Hon. and Rev. Edward Carr Glyn. The church, which is one of the late Sir Gilbert Scott's, was begun ten years ago. Its total length is 179ft.; the breadth at the transept, 209ft.; the height of the nave, 73ft. From the ground to the top of the vane is 278ft., the tower being 112ft., the spire 152ft., and the vane 14ft. Of the eight old bells three have been recast and two new ones have been added by Messrs. Warner and Sons, of Jewin-crescent, and it is hoped the peal will be ready to ring a farewell peal to 1879. Including the expenditure on the bells (600*l.*), the outlay on the tower and spire will be 21,000*l.*, and it is estimated that the whole building will, when completed, have cost about 50,000*l.*

memories of those whose bodies have been, generation after generation, laid to rest therein, until they shall be again united to their spirits at the day of resurrection.

EDWARD A. RANE, late a Congregational Minister, applied to the Standing Committee of Mass., Dec. 2nd, to be recommended as a Candidate for Holy Orders.

AT Chemainus, British Columbia, a new church has been built for the use of three Indian tribes with a population of 500. The Indians themselves hauled the lumber a distance of twelve miles!

THE Bishop of Winchester recently laid the foundation-stone of the Isle of Wight Proprietary College at Ryde. He spoke at length of the efforts made for the spread of education throughout the country as superior to anything of the kind in any other nation in the world.

CHRISTMAS.

Once again the angel's message echoes through the world: "UNTO YOU IS BORN THIS DAY A SAVIOUR." Are our ears dull of hearing that we cannot hear those words of awful joy and heavenly comfort? are our eyes blinded that we cannot see the Light from Heaven that shone round about the amazed and adoring shepherds? Are the angels' voices lost amidst the noises of our common life, this life of every day, with its work

Foreign Missions.

INDIA.

No. 1.—HINDUISM.

Two hundred and forty millions of human beings people the great peninsula of India. How little do we know of these masses of our fellow-subjects on the other side of the globe. We read of the towering peaks of the Himalayas, of the beautiful valleys of Kashmeer, of the "feathery palms," and the "coral strand" of the jungle, and the rice fields, of the glowing skies and gorgeous flowers of this wonderful land, and we form some faint idea of the outer frame-work of the picture; but how little do we understand of the inner life that beats and throbs through the various dark-skinned races of India. They have their visionary hopes and superstitious fears. Their hearts glow with burning love, and deadly hatred. They are subject to dull apathy and dark despair. Many of them have, also, earnest strivings after what is higher,—intense longings after what is holier. Such strivings and such longings the religion of CHRIST alone can meet and fully satisfy.

We should be better able to appreciate the work of Christian Missions in India if we knew more of the people, their origin and their worship. We will therefore under the guidance of Professor Monier Williams go back to their early history. We find they are

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day. The land was saturated with blood. In this manner the whole sacrificial system was overdone. People became wearied and disgusted with sacrifices, sacrificers and sacrificing priests.

We now come to the third and greatest epoch in Hinduism, the fifth century before Christ, when Malachi was closing the prophecy of the Old Testament. At this time, Takiya Minnie afterwards known as Buddha or the Enlightened, began to preach a purer faith. In a future number, we shall speak of his singular life and of the Buddhist religion which he founded. We would merely mention here his influence upon Brahmanism. He, and various Brahman sages, stimulated by his example, taught the impossibility of vicarious suffering, every man should suffer for his own sins in his own person, either in this or future lives, the identity of the human soul with the divine, the absurdity of caste. These new ideas were derived from the third Veda, which was compiled about this time.

Buddha and his doctrines spread through India, Brahmah, Ceylon, Java, and China. In India however, the new religion maker quite supplanted the old. For centuries they held between them a divided sway. At length came the inevitable conflict. From the 5th to the 10th century of our era

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