

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, NOVEMBER 11, 1880.

One Dollar a Year.

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EDITORS.

Advertisers should note that our circulation is now

4,500

Weekly, being larger than that of any other paper, secular or religious, in the Maritime Provinces.

Without meaning to be boastful, and more as a matter of business than of pride, we have to draw our readers' attention to the very large circulation of THE CHURCH GUARDIAN.

We have no less than 4500 bona fide subscribers on our books, representing all classes of our people. We believe we are correct in claiming a circulation nearly double that of any other Church paper in Canada, and very much larger than that of any other religious paper in the Maritime Provinces.

Lest some may feel disposed to grow careless in their payments, we are forced to confess that even with this large number of names, at the low price of a dollar a year, we are very little more than able to pay expenses, and consequently, need all subscriptions promptly paid.

Being so widely and largely circulated, we offer peculiar advantages to advertisers; and we would be glad if our readers and well-wishers will make the extent of our circulation known to the business men of their several communities.

As we are striving to educate our people in everything which concerns the interests of the Church, we ask for the continued and increased support of Clergy and Laity.

The Rev. A. H. Mackonochie, vicar of St. Alban's, Holborn, on returning from America, finds that in his absence the fund for making good the loss he sustains by the sequestration of his benefice has so prospered that a guarantee of the sum £250 per annum for three years, concurring with the period of his sequestration, has been realised by his friends. The value of his benefice is £150 per annum; so that he owes £100 a year for three years to the good offices of Lord Penzance.—*Church Review.*

At the recent Anniversary of the "New York and Common Prayer Book Society," the Board of Managers reported that during the past year they distributed 36,378 books. Bishop Whipple, of Minnesota, said that in this day of unrest and doubt, when many men could not tell what they believed or disbelieved, there was need of the calm, unflinching voice of the old faith that through all ages had been held and believed by unnumbered thousands who had gone home. The Book of Common Prayer presented this old faith.

GOVERNOR COLQUITT of Georgia, has been charged with going about too much to Sunday schools, for the Governor of a State. He replies bravely, "Yes, I believe in Sunday schools. I believe in the religion which instituted them; I believe in the philanthropy which bids them God speed; I believe in the benevolence which teaches that it is better to train forty young men to be virtuous and religious than to train one for the gallows. Did any suppose that when I assumed the office of Governor, I should feel that I was in too proud, too high, too dignified a position to condescend to recognize my responsibility to God?"

THE Sultan of Morocco has sent a note to the powers, declaring that all religions shall be respected in Morocco.

THE vicarage of St. Peter's, London Docks, lately vacated by the death of the Rev. C. F. Lowder, has been accepted by the Rev. R. A. J. Suckling, of St. Edmund's Hall, Oxford, Rector of Barham, Suffolk.

PROFESSOR LEVI, in lecturing at King's College on "The Value of a Good Harvest to Trade and Manufactures," observed that every day of sunshine during the forty or fifty days subsequent to St. Swithun's was worth to the country about one million sterling.

ON Oct. 16th a colossal statue of Robert Burns was unveiled in Dundee by Mr. Henderson, M.P., in presence of some 30,000 persons. The statue, which is in bronze, was erected by Sir John Steell, Edinburgh, and represents the poet sitting on the stump of a tree.

JOSEPH SKIPSEY, a Northumberland miner, of the Rackworth Colliery, near Newcastle, has received an intimation from Mr. Gladstone's private secretary that, in consideration of his literary services, the Queen has awarded him an annual pension. Skipsey is the author of several lyrical pieces.

FRANCE has just invented a new occupation. A man goes about the streets of Paris bearing a small tray, a pack of cards, a set of dominoes, and a dice-box. With this stock-in-trade the man, who styles himself "L'Amuseur," goes to the houses of invalids or idle persons, and for a small fee plays games with them.

A GOVERNMENT return has just been published which shows that on March 1 1880, there were 29,000,000 of sheep in New South Wales. This is an increase of three millions on the previous year, and it is calculated that there are now over 70,000,000 sheep in all Australia. Horned cattle and horses have also increased in numbers.

THE coal beds on the Souris River, Manitoba, a southern affluent of the Assiniboine, have turned out rich, and will be developed during the coming winter a company with a capital of \$500,000 having been organized for that purpose. The Souris being only navigable in the spring time, it is proposed to float the coal down in flat-bottomed scows.

THE *Record* understands that the late Rev. G. M. Gordon, who was killed at Candahar, leaves for the benefit of the Church Missionary Society two houses and other property in India, to the value of upwards of £6,000, for local objects in the north of India. The two houses he leaves for the C. M. S. at Lahore; also gifts to the Lahore Divinity College and other institutions in the Punjab.

MISS SARAH SMILEY, the Quakeress, who it will be remembered preached for the Rev. Dr. Caylor, of Brooklyn, some time ago was received in the Protestant Episcopal Church at a Confirmation in the neighborhood of Philadelphia one day last week. Perhaps the Bishop and Standing Committee will now be able to find some one to take charge of Potter House for Deaconesses.—*New York Guardian.*

A SOMEWHAT remarkable effort has been made of late years amongst the Jews in the city of Manchester. They have been invited by the Very Reverend the Dean of Manchester to attend on a certain Sunday evening at the service of the Cathedral, when a sermon has been preached to them upon the importance of their receiving Jesus Christ as their own Saviour. The Dean himself preached on one occasion, and since then other preachers have been found willing to do this.

THE PERSONNEL OF THE GENERAL CONVENTION.

SPEAKING of the House of Bishops and the House of Deputies, the *New York correspondent of the Living Church* refers to the able men among the laity in the latter body, in the following terms:—

"No Senate of the general government has ever called together such an assembly of distinguished men. The mention of a few, by no means all, of the prominent names, will give your readers an idea of the character of the Body. The Hon. Robert C. Winthrop, son of the great Governor of Mass., represents the old Commonwealth. He was once Speaker of the House of Representatives, and is one of the ablest men that has ever filled that chair. Hon. Geo. F. Edmunds, U. S. Senator from Vermont, is known as a leader and foremost man among the Republicans, and received a large vote as a candidate for the Presidency, at the Chicago convention. The massive head of Hamilton Fish, late Secretary of State and Governor of New York, may be distinguished from every point of view, in the gallery. He seldom speaks, but when he does he carries conviction, not by a display of eloquence, but by the serious, sober and thoughtful manner of his utterance and argument. The Hon. Geo. F. Comstock, formerly a Judge of the Court of Appeals, and now one of the most distinguished lawyers of the United States comes from Central New York. Erastus Corning, of Albany, is a railway king, of marked ability. Connecticut sends Gen. Benjamin Stark, ex-senator. Dr. Orlando Meads is another of Albany's great laymen. The Hon. J. W. Stevenson, formerly Governor of Kentucky and U. S. Senator, presided at the late Democratic Convention that nominated Hancock. Montgomery Blair, of Maryland, was a member of Johnson's Cabinet; Columbus Delano, of Ohio, was in Lincoln's Cabinet. Massachusetts shines with another star of the first charitable and educational works in the Church, in the person of Dr. Geo. C. Shattuck, Church of the Advent, Boston. What does not the Church and Commonwealth of Michigan owe to H. P. Baldwin, late Governor and now U. S. Senator? The Hon. Hill Burgwin, of Pittsburg, is one of the strongest men on the floor. And there is still another from the old Bay State, whose talent and wealth are nobly devoted to the Church—Hon. Enoch R. Mudge. Hon. Henry E. Pierrepont, of Long Island; Bradford Prince, U. S. Judge in New Mexico; General Devereux, of Ohio; and a host of others, not less known to fame, and honored for their devotion to the cause of Christ and His Church, participate in the deliberations and debates of this Convention. We miss some of the great and good men that have been conspicuous in other days; but of these I cannot now write. Chief Justice Waite could not accept an appointment this year, I understand on account of pressing public duties."

"Sun of life and gladness
Which shines for them in vain, while sin and sadness
Enshrouds them now like mist."

Before however, we leave Northern India we would mention two prominent missionaries whose lives will interest our readers; one is the present Bishop of Lahore, the other the Rev. George Maxwell Gordon, who was killed in a sortie from Candahar Aug. 16th. Possessed of ample fortunes and of brilliant literary attainments these two friends one an M. A., and the other a Fellow of University College, Oxford, have given their wealth, their talents, their lives to Mission work in India.

We will speak first of Dr. French, the Bishop of Lahore. This diocese was founded as a memorial to the late Bishop of Calcutta, Dr. Milman, who died, it may be remembered, near Peshawar A. D. 1867. His illness having been brought on by fatigue and exposure during his long journey from Calcutta. The diocese includes the Punjab and the Sind and contains the large cities of Delhi, Amritsar, Lahore, Peshawar, Multan and Kurachee. At all these cities the Church Missionary Society have stations.

The first Bishop appointed to this latest founded Indian See was Dr. T. V. French, an experienced missionary of the *Church Missionary Society*. He was educated at Rugby under Dr. Fitt (the present Arch. of Canterbury) He took his degree at Oxford and sailed in 1850 for India—for the purpose of establishing a high-class educational institution at Agra. St. John's College was founded and has proved a most important agency in bringing Christianity before Hindus of the higher classes.

At Agra Dr. French labored for eight years. Besides attending to his college duties, he preached frequently in the surrounding country and he studied so assiduously that he required fluency in seven languages, Urdu, Hindi, Punjabi, Pushtu, Persian, Arabic and Sanscrit. The natives call him the "man of the seven tongues."

Then came that dark hour of trial, the Mutiny, and while all the English were taking refuge in the fortress the Missionary steadily refused the shelter offered unless his native Christians were allowed to accompany him. This was at last granted, and nobly did the converts reward the confidence given them, by their fidelity to English Christians in this time of danger.

After a short visit to England to recruit his health Dr. French was appointed (1861) to a work of great difficulty and no little danger—the Mission to the Derajat described in the *CHURCH GUARDIAN* Oct. 14. Here he preached in the streets and bazaars, by the road and riverside, and throughout the country districts. In a few short months the trying climate broke down his health. He had to return to England leaving Mr. Bruce and others to carry on the work which he had so vigorously commenced and which has since been attended with much success.

In 1869 Dr. French once more sailed for India to establish the Lahore Divinity school. This institution has for its object the training of native clergymen. The domestic life of the students is the same as it would be in their own villages. European dress is not allowed and English is avoided rather than encouraged. The teaching includes Hebrew, Greek, complete Biblical instruction, history of the Church and lives of early missionaries. During the last 10 years several valuable men have been sent out to Labour among their brethren and many more are preparing for evangelistic work.

In 1874 Dr. French had again to return to England to recruit his health. He took a parish for a short time, but was preparing for the fourth time to go out to India when the Bishopric of Lahore was offered him. Soon after his arrival we find him presiding at the first Synod of the new diocese held in the beginning of last year in which many important topics of missionary work were discussed. We close this paper by giving some details of a journey undertaken by the Bishop last winter to visit the army on the frontier, from the September number of *Mission Life*.

He proceeded from Multan to Jacobabad and thence to Quetta, the intense severity of the weather, with its cutting blasts of icy almost paralyzing whirlwinds, the traces of which were visible in dead animals, and even men stretched by the roadside added to the extreme desolation of the Bolan region where only a solitary officer or two or three commissariat sergeants might be met with at rare intervals, prevented any services from being held. At Quetta, Services were held in a large Durbar tent, about fifty officers and men were seated on extemporised benches. There were ten communicants, and about twenty attended in the evening. Classes were held, and the artillery hospital was visited. Although snowed up at Abdullah Khan, with the cattle dying of cold in the sheds, regular Services were yet held in Persian or Pushtoo, as well as conversations with groups of wayfarers detained in the Sarai by the block of snow. Later the party crossed with great difficulty the Khojak Pass, the narrow defiles towards the summit being shut in with snow drifts of considerable depth, and camels, mules, and bullocks plunging and floundering to make their way through in most intricate confusion. The snow line extended about 200 hundred yards beyond the little fort of Chaman, where they arrived in the evening. The Bishop was quartered for the night with the Commissariat Baboo, whose dark and dingy hut was most welcome in so rough a journey. The Baboo received the Bishop once more on his return journey, and then not many weeks afterwards he was massacred with Major Waudhy and his escort on the same spot. Abdurrahman was reached from here by one day's march. There were seen the flag-decorated groves, or stone heaps, under which lie the Pathan dead of the little battle of Takht-i-pul. Near at hand there is a neatly-kept and walled graveyard of the wounded in the battle who died afterwards. Finally Candahar was reached, and the Bishop remained in the city for ten days. On the Sunday the Bishop preached on parade to a goodly number of troops of the 59th and 60th Regiments, and of two batteries of Artillery, and addressed about thirty convalescents in the hospital in the afternoon. He also preached in the evening in the garrison chapel. During the week there were addresses and prayer meetings for the officers and men in a room in the barracks of Colonel Hoggan's regiment.

On the third Sunday, in Lent the Bishop preached again at the parade Service. He was greatly encouraged by his reception. Upon the way home he met several English regiments on the march at different points. The 66th, so fearfully cut down since at Knak-i-Nahund was at Quetta, the 7th Fusiliers, near Sibbi. Wherever it was possible the Bishop held services with them. At Quetta he also consecrated a graveyard.

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Foreign Missions.

INDIA.

THE DIOCESE OF LAHORE.

As the Mission papers in the *CHURCH GUARDIAN* have been for the last ten months devoted to India, and principally to Northern India, it might be as well before we turn to the South to give a resumé of the subjects which have successively claimed our attention. We began by describing the three "false systems" which in India oppose Christianity, Hinduism, Brahminism and Mahometanism; then followed Early Christian Missions—Missions of the Roman Church—the Danish Missions—the translation of the Bible by Baptist Missionaries—the Diocese of Calcutta with the memories of the seven prelates who have filled that See—the missions among the Kols or low Aborigines of India—the