

# 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 1.

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THURSDAY, AUGUST 26, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
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MONCTON, NEW BRUNSWICK,

EDITORS.

The old Catholic Congress meets this year at Baden-Baden, on the 10th of September and continues in session two days.

The Independent says:

How happens it that the Illinois Congregationalists show a loss the last year of 573 members?

The Sultan of Zanzibar has sent an order to the mission press at Beyrout for a complete font of Arabic type, and for a native compositor to manage his Imperial press.

The Society for the Propagation of the Gospel in Foreign Parts has under its care in Madras, India, 80,000 converts to Christianity, and the Church Missionary Society 101,000.

On Sunday, July 18, Bishop Clarkson preached to the officers and soldiers at Fort Omaha. The accomplished Chaplain of this Fort, the Rev. G. A. England (Methodist), is soon to be admitted into the ministry of the Church.

The annual statement of the accounts of the Philadelphia mint for the year ended June 30, show that 135 tons of gold and 915 tons of silver were melted into ingots, nearly all of which was coined into standard money—making a total of 262 tons of gold and 1,818 tons of silver melted, refined, rolled, annealed and stamped.

The North American of Philadelphia prints a list of thirty-two grain vessels which sailed from the ports of New York, Boston, Baltimore, and Philadelphia, Portland and New Orleans, between July 1, 1879, and July 1, 1880, and which have never been heard from. Over 250 lives were lost on these ships and 1,400,000 bushels of grain.

A VETERAN English Geologist, Dr. Bigsby, has recently published the second volume of his studies among the fossils. He has now investigated and recorded over twenty-two thousand species of the plants and animals which flourished during the geologic ages. The conclusions, at which this eminent student has arrived, are diametrically opposed to the theories known as evolution and Darwinism.

THERE is much commotion in Rome because of the permission granted by the government to build an English church within the walls of the city. One of the cardinals protests in the strongest way, and several outspoken editorials have been published in the Roman Catholic papers. We cannot understand why the fact should call out so much bitter hostility. A good many Roman Catholic churches have been built in London and New York without exciting the ire of Protestants.

The amount expended during the year for religious purposes, by the several denominations in the U. S. Indian service, is shown by the following: Protestant Episcopal, \$48,693.10; Presbyterian Foreign Mission Board, \$11,610.37; Presbyterian Home Mission Board, \$16,866.27; Friends, \$5,000; Friends, Orthodox, \$6,450; Baptist, \$8,040; Baptist, Southern, \$1,000; Methodist, \$3,500; Congregational, \$12,558.60. It will thus be seen that the Church has given nearly one-half of the whole amount expended.

An unintentional corroboration of the laxity of the American marriage laws, as they relate to divorce, has recently come to light. Dr. Tanner, the forty days' faster, according to the *Scientific American*, has made the following statement regarding himself: "He told us that some years ago he was married, but he became disgusted with his wife, who, he says, stuffed herself with all kinds of food. He could not stand this, and when remonstrance did not avail, he obtained a divorce."

THEODORE MOMMSEN, the distinguished German professor and antiquarian, lost forty thousand rare volumes by the burning of his villa at Charlottenburg, a suburb of Berlin, recently. Professor Mommson was himself severely injured.

A YEAR ago, we recorded that a debt of \$30,000 on Seabury Hall, had been paid by the Churchmen of Minnesota, and that an endowment of \$20,000 had been contributed by the Misses Mason, of Newport, R. I. We have now to record the encouraging fact that another Professorship of \$25,000 has been endowed, and a Scholarship of \$5,000.

We find this item in the secular press: "Rev. P. B. Morgan has settled down to the practice of medicine." Mr. M. is the one who was first an Adventist, then a Churchman, and then seceded with a great flourish, but was not promoted. A goodly proportion of these "Reformed Episcopalians" have gone into business, their attempts to bolster up the schism having failed.

BISHOP NEELY found in Maine, thirteen years ago, regular services at fifteen points in the whole State. There were nineteen parishes, several only nominal, and no organized missions, all but one or two of which have regular services. The churches have increased to thirty-one, the one rectory to eleven, and the church property as a whole, three-fold. A diocesan school for girls has been established and maintained successfully. These things go to show that the "hard soil" of Maine is not utterly sterile for the Church, nor the Church herself dead or dying.

NEW YORK.—The Mission to the Italians, for the last seven years in charge of the Rev. C. Stauder seems to be meeting with remarkable success. In all that time it has had no permanent home, but its services have been held wherever a place could be found, and often far away from the Italian population, which lives for the most part in the lower part of the city. There are in the city full 20,000 Italians, and by far the largest portion of them, knowing what Romanism is at home, have no inclination to renew their acquaintance with it in the United States. On the other hand they are attracted to the Church, and recently Bishop Potter confirmed 48 of them in Grace chapel. Inquiries are making for a suitable locality in which to build a church, which it is to be hoped will succeed. No mission presents a more worthy claim to the liberality of Churchmen.

The Rev. Samuel Nichols, who was believed to be the oldest living Presbyterian of the Protestant Episcopal Church in the United States of America, recently died at his house at Greenfield Hill, Conn. He was born Nov. 14th, 1787. He was graduated at Yale in 1811. With one exception he was the oldest living graduate of that college. When a young man he was associated with the Rev. Virgil Barbour in charge of a school at Fairfield, Herkimer County, N. Y., under the patronage of Trinity Church. More lately he was made Rector of St. Matthew's Church, Bedford, Westchester County, N. Y. Mr. Nichols was buried on the 22nd July, Bishop Quintard, Rectors Messrs. Bache, Bolton, Montgomery, Adams, Maxcy, Vibbert, Horton Wells and Richardson and Judge Fullerton were present. In the addresses it was said that Mr. Nichols was born contemporaneously with the nation's existence and with the consecration of Bishops White and Provoost. He was the 387th clergyman ordained in this country. In 1857 there were 2,787, now there are about 4,000. There were then seven Bishops, now there are 121 of whom 75 are living. Then there were seven Dioceses, now there are 48, besides 13 Missionary Jurisdictions. Among his classmates were Wooster, Talmage, Avon and Woodbridge.

At Maritzburg, Natal, a sale of the Empress Eugénie's equipage was held after she left, and fancy prices realized. A vehicle called the Empress' carriage was sold for £101.

It is stated that in forty-nine Church registers out of fifty throughout England there will not be found a single instance of a double Christian name previous to the year 1700.

At Paris twenty yards of the Boulevard St. Michel have fallen into the catacombs below. There had been symptoms of the ground giving way, and a heavy rain penetrating into a sewer under repair precipitated the occurrence.

The Philadelphia Public Buildings, when completed, will be surmounted by a statue of William Penn, 36 feet high. The crown of his hat will be 535 feet above the pavement, higher than any other tower yet constructed, that of Cologne Cathedral being but 525 feet.

On Thursday a shock of earthquake was felt at Smyrna. Four or five houses were thrown down, and many others were much damaged. Two inhabitants were killed, and five or six injured. At Burnabat the shock caused eleven houses and several cafes to fall in.

The Church Missionary Society has 192 stations, 408 Missionaries (218 of whom were European Clergymen, and the rest native and country born Clergymen), besides European lay agents, European female teachers and native teachers; and 28,510 communicants.

The Viking's ship lately discovered at Sandford has been taken to Christiania, and placed under cover in the University Garden, near the old boat found at Tunoe some years ago. The damaged part is to be restored, and the colours, which rapidly faded in the sunlight, freshened up.

Thirty-seven natives in New Zealand have been admitted to the ministry of our Church. It seems but a brief space since the famous breakfast was given to Bishop Selwyn, the apostle of New Zealand: famous by reason of the witticism of the Rev. Sydney Smith, the Canon of St. Paul's. By way of cheer to the departing bishop, he told him that the chief who welcomed him would apologize for the frugality of his meal, and ask him to partake of some cold baked missionary. New Zealand, heathen then, is Christian now.

## GRATIFYING LIFE IN THE MOTHER CHURCH.

At a recent meeting in aid of "The Additional Home Bishops' Endowment Fund," Mr. Herford Hope, M. P., in the course of some remarks, felt justified in making the following gratifying prediction: "Seeing the wealth and population and prosperity of the country. I think we may look forward to having forty Bishops in 1883 as against twenty-six Bishops in 1873."

When it is remembered that it requires a capital sum of about \$400,000 to endow a Bishopric before a new see can be formed, or \$5,600,000 in all for the four teen additional sees, who can doubt, not only the remarkable vitality now being displayed in the Church at Home, but also the remarkable liberality of her children.

To this immense amount of money—all subscribed, or to be subscribed, by members of the Church—must be added many thousands, ay, many hundreds of thousands of dollars, which have been, and are to be raised for new Cathedrals and other buildings and Church work, in connection with the new sees, making altogether an amount of money of gigantic proportions.

## Foreign Missions.

### INDIA.

#### SKETCHES OF THE PUNJAB MISSION.

By the Author of "Morian Life in the Black Forest," &c.

#### I.—TAKING POSSESSION.

When in October, 1836, Bishop Daniel Wilson was sailing down the River Sutlej, on his return from Simla to Calcutta, he rose up on the deck of the boat, and looking towards the territory of the Punjab, the great plain of the "five rivers," then scarcely known, exclaimed aloud and solemnly, with outstretched right arm, "I take possession of this land in the name of my Lord and Master Jesus Christ!"

His companions were struck, if not almost startled, for it seemed little likely at the time that we should have any inheritance there to put our feet on.

Two years later, in November, 1838, at Ferozapore, on the banks of the same River Sutlej, was enacted a scene of magnificence which has seldom been surpassed, on the occasion of the interview between Lord Auckland, the Governor-General of India, and Runjeet Singh, the Maharajah of the Punjab.

England already reigned supreme over the vast Indian territory extending from the Ganges to the Sutlej, and from the roots of the Himalaya to Cape Comorin, but beyond the Sutlej lay the Punjab; an independent kingdom of bold, brave men—the Sikhs. Their ruler was about to receive on his own territory the representative of England, and with much pomp and circumstance he did it.

This memorable interview was the termination of the great Runjeet Singh's career. Breaking loose from the abstinence enjoined by his medical attendants, he indulged too freely in the fiery wine, stronger than brandy, distilled from the grapes of Cabul, and a severe fit of apoplexy was the result. On his death followed the strange series of tragical events which ended in our possession of the Punjab just ten years later.

But Runjeet Singh clung with tenacity to life. Pandits, fakirs, and devotees were paid to make prayers for him. The Sikh shrine at Amritsar shared with that of Juggernaut in the spoil. Revenues were assigned to temples; elephants

horses with jewelled saddles, cows with gilded horns, golden chairs and golden bedsteads, pearls and gems, and even the jewels recently presented to him by the representative of the British nation, were sent to propitiate the various deities. Had not his ministers and courtiers interposed, he would have sacrificed the Koh-i-noor itself for the chance of purchasing a few additional moments of existence. By the violation of every right of hospitality, he had wrested this jewel from Shah Sujah, when a guest at the court of Lahore, while a fugitive with his family from Cabul. The Shah, his wives, family, and servants, were deprived of food for two days in order to induce its surrender; and after a temporary suspension, during which persuasion was vainly tried, these severities were again resumed until the Shah, fearing that his life would be the sacrifice if he continued to refuse, surrendered the precious stone. Now the fast-sinking monarch would have sent it willingly as a gift to Juggernaut. Finding all prospect of recovery hopeless he endeavored to purchase peace and happiness hereafter, and a Brahmin was paid \$200,000 on his undertaking to cut a splinter of one of the Rajah's bones after his death, that he might be secured a permanent place in Heaven.

On the funeral pile of sandal-wood

four queens and five Cashmerian slave girls were burnt alive with their dead lord and master, and thus ended the reign of Runjeet Singh.

Anarchy and confusion ensued. History gives no counterpart to the rapid succession of fearful murders, the terrible condition of disorder that marked the next six years. Runjeet had left his people no constitution, no laws either written or oral. He had governed as a despot. Crime was punished by fines, which augmented his revenue; disputes among the sirdars were fomented that there might be no combination against himself. The one thing that he had carefully organized and disciplined was the army, but on his death all subordination ceased, and in 1845 the Rani and her advisers decided to let loose the fierce soldiery on the plains of British India, in order to give scope to its impetuous license. Thus came about the Sikh war, and the annexation of the Punjab.

Just seven years had passed since the Field of Cloth of Gold at Ferozapore, where the Sikh and British troops had taken part in the exchange of ceremonial between the representatives of their respective nations. On the 18th December, 1845, they met again at Moodkee, in the neighbourhood of Ferozapore, not in peace, but in deadly warfare, the Sikhs intent on unjust aggression, the troops of England prepared to shield from desolation the fruitful plains of British India. The Sikh army is said to have consisted at this crisis of 110,000 men, formidable foes, fierce, brave, and well-trained. The long series of conflicts, in which the Sikh soldiers had met the British force with a courage and discipline unequalled in the history of Oriental nations, ended with the battle of Guojerat, Jan. 21, 1849. The Sikh army surrendered, and the Punjab became a portion of the British Empire in India.

A new and important opportunity was presented for the extension of Christian Missions. It is true that the American missionaries had already entered in, but English soldiers had conquered the Punjab, and the American missionaries themselves were amongst the foremost to invite the English missionaries to come with healing influences and words of peace to bind up the recently inflicted wounds, sow the seed of the everlasting Gospel, and win the population to the service of Christ.

A statement was put into circulation throughout India, soliciting subscriptions, with a view to the establishment of a Christian Mission in the Punjab, under the auspices of the C. M. S. The Army gave £1,000 as a commencement. The money flowed in, but where were the men?

The Rev. Robert Clark was the first to offer. He was the pioneer of the Punjab Mission. The Rev. Thomas H. Fitzpatrick quickly followed. Working laboriously as a young curate in a large parish in the town of Birmingham, he happened to be one evening enjoying some relaxation from his duties in a congenial society at a friend's house. Some one mentioned that the Army had given £1,000 to commence a Mission in the Punjab, but that men were needed. "Fitzpatrick," said a venerable old man, laying his hand on the curate's shoulder, "you are wanted there!" The words went home, and he responded at once, saying, "Here am I; send me."

Early in 1852 a meeting was held at Lahore, presided over by Archdeacon Pratt, when a local Church Missionary Association was formed, having as its president Sir Henry Lawrence; and steps were taken for the expenditure of the money which had been raised on the spot, amounting to £3,000, on such objects as were necessary to the prompt and due prosecution of the work. Amritsar, the holy city of the Sikhs, about thirty miles from Lahore, was selected as the missionary centre and first place of occupation, and here the foundation stone of the first church was laid in 1852.

(To be Continued)