

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, OCTOBER 14, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
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EDITORS.

THE Axminster, England Board of Guardians have banished beer from the dietary table of their workhouses altogether; cocoa, coffee, and tea being substituted.

MUSCRUS PASHA, who has represented Turkey for so many years at the Court of St. James has just received from the Sultan the Grand Order of the Osmanic in diamonds.

Miss Beckwith has been successful in her attempt to swim for one hundred hours, during six days, at the Royal Aquarium, Westminster. The Princess of Wales, and other notables were present on the first day.

THE monument of John Milton, in Cripplegate church, which, since its erection in 1832, stood in an obscure corner, has, during the recent restoration of the edifice, been placed in a conspicuous position near the southwest door.

SIR P. EGERTON, M. P., speaking at the Wirral, England, Agricultural Show, congratulated his hearers upon the difference between last year's crops and this, which he said, represented a gain of from £20,000,000 to \$300,000,000.

A RIFLE MATCH came off at Tottenham on the 5th Sept. between teams advocating the prone and back positions respectively. Some of the best shots in the metropolis entered, firing seven rounds with the Martini-Henry at the usual Queen's first stage distances. The "back" were the winners, with an average per man of 82.9 compared with 60.58 for the prone.

On Thursday 16 Sept. the bells of the parish church of Boston, England, were rung at intervals in commemoration of the 250th anniversary of the foundation of the city of Boston, Massachusetts. The latter Boston received its name in honor of the Rev. John Cotton, one of the "Pilgrim Fathers," who was twenty years vicar of Boston, in Lincolnshire, England.

The longest bridge in the world has been completed. It has been constructed upon the Volga, near Syzran, in Russia, and will form part in the Orskurg Railway. In length it is more than 4176 feet, or nearly three times as long as the bridge across the Menia Straits. It is 126 feet above the level of the water. There are in the bridge thirteen spans, which are of such enormous size that an edifice like the Water Palace at St. Petersburg could be placed between any two of them.

Another lake village, assigned by experts to the age of bronze, has been discovered at Auvernier near Neuchatel. Several millstones, quite new, others half made, have been brought to light from which it is inferred that the place may have been the seat of a manufactory of these articles. Another conclusion drawn from this find is that Swiss pile buildings served as actual dwellings for the primeval inhabitants of the land, and were not, as has been supposed, used merely as store-houses.

His Grace the Archbishop of Canterbury in the course of his third quadrennial visitation of his diocese, urged that it was the duty of the clergy to endeavor to imbue the minds of the laity with a love of Apostolical Christianity. He thought the tendency of the age was towards a lax view of Christian doctrine, and the substitution of a new in place of the genuine Gospel. The Primate then referred to the Biblical view of the Resurrection, contrasting it with modern views, remarking that the Gospel with the supernatural elements eliminated ceased to be the Gospel. The existing prejudice against miracles, his Grace maintained, was unreasonable and he contended that the whole of Christianity is built on the supernatural.

An anonymous donation of £10,000 has just been given to Melbourne Cathedral.

SIR F. ROBERTS, the hero of Candahar, is the son of a clergyman of the Irish Church in Waterford. His brother, Samuel U. Roberts, is one of the Commissioners of the Board of Public Works in Ireland. Sir F. Roberts is a member of the order of Good Templars, and a staunch teetotaler. He has a Good Templar lodge attached to every regiment under his command. Sir Garnet Wolseley is also a total abstainer.

ALL honor to Helen Gladstone. Although daughter of the English Premier she earns her own living, having taken the position of private secretary to the vice principal of Newnham College, where she was lately a student. Her main object is to set an example to her sex, and to do her share towards putting a stop to the idea, which is so prevalent in England, that it is degrading for a lady to work for her living.

MR. STOFFORD BROOKE, a distinguished but eccentric preacher, and more a man of letters than a divine, having ceased to believe in the Divinity of our Lord and thinking, therefore, that to worship Him is idolatry, has resigned his office as a clergyman of the English Church. Much as this is to be regretted, there can be no doubt of the propriety of the step. There are open positions, and there are questionable and debatable ones, in the ministry of the English Church; but to be a clergyman and a Unitarian is not one of them, unless to be a clergyman and to disbelieve the existence of God is also one. On this point no mistake is possible as to the intention of the Church or the obligations of her clergy.—*English Guardian.*

MYSTERIOUS DISAPPEARANCE OF A RAILWAY TRAIN.

A STRANGE fate has befallen a goods or "freight" train on the Pacific Railway in the United States, which, had it overtaken a passenger train, would have added a new item to the already long list of terrible railway catastrophes. A whole railway train, engine, waggons, driver, guard, and all, has not only left the line, but has entirely disappeared from view in the course of a journey between Kansas and Denver. The Railway Company has spent £500 in searching for the runaway, but without finding the slightest traces of it. About 400 miles west of Kansas city, the line runs through a place called "Monotony," which was visited some time ago by a terrible storm and water-spout, by which over 600 feet of the railway was washed away. The adjacent prairie was 8 feet under water, and it is conjectured that the locomotive and waggons were carried away by the flood and buried under a landslip. Freight trains on the American lines are never very regular in their movements, and a delay of a day or two in the arrival of the train in question at its destination did not excite much surprise. When, however, it did not turn up, especially after the discovery of the injury to the line by the storm, apprehensions for its safety were excited and a search was made. The train had, however, totally disappeared, and no signs of its whereabouts could be discovered. The Canada Pacific Railway, now in course of construction, offers several advantages over the rival American line both in shortness of route and in the fact that the maximum height of the mountains to be traversed is nearly 5,000 feet less than the maximum on the United States Railway. If it can also offer a guarantee that its trains shall not be mysteriously swallowed up en route, its complete superiority will be established and its popularity ensured.—*Colonies and India.*

It is stated that among other amounts misappropriated by Messrs. Littledale's clerk, who absconded and was arrested in Ireland, was a sum of £6,000, which he had been intrusted with to bank on behalf of the Liverpool Bishopric Fund.

AN international postal Congress, under the presidency of the Minister of Posts and Telegraphs, M. Cocheury, opened in Paris on Oct. 9. The object of the Congress, which will last three weeks, will be to arrange a tariff for an international parcel's post.

Foreign Missions.

INDIA.

SKETCHES OF THE PUNJAB MISSION.

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

VII.—THE MISSION TO THE DERAJAT.

SOMEWHERE about the year 1820, an Afghan youth named Ali Khan, a chief-tain's son of the Derajat, went down to the North-West Provinces of India to sell horses at the Hurdwar fair. Here he was accosted by a missionary, who offered him a Bible in the Pushtu tongue, largely spoken in his own country, enjoining him strictly to take great care of it, for it was a precious book, and must be preserved from fire and flood, and some day he would surely find the value of it, when the English should reach his country.

"I," wrote Sir Herbert Edwards long afterwards, "was the first Englishman whom Mohammed Ali Khan saw from that time. It was in 1847 or 1848, and the man brought out the Bible to show me, carefully wrapped up in many folds of silk. 'See,' said he, 'I have preserved it from fire and water.' I asked if he had read it. He said, 'The village priest, who was a scholar, had looked into it, and said it was a good book, for it was all about father Moses and father Noah.' Strange to say, when the Peshawar Mission to the Afghans was founded in 1854, and he wanted to reprint the Serampore version of the Bible in Pushtu, the only copy that could be found in India was this one that had been treasured up in the Derajat for twenty or thirty years.

The Derajat is a long reach of frontier which lies between the right bank of the Indus and the eastern slope of the great Suliman range, which separates British India from Afghanistan. It extends from the Salt range which is the southern limit of the Peshawar division, to the north-eastern frontier of the province of Sindh, and is over 300 miles long, by 50 or 60 broad.

Some thirty years ago, every village in the valley of Bannoo, the upper part of the Derajat, was fortified with a high mud wall from the top of which it carried on war with its neighbours. The Sikhs never subjugated this tract of country, and when we first took possession bloodshed and crimes were so rife that it was said of it, 'If there be a hell on earth, it is this!' Its pacification was mainly due to General Nicholson, who was Deputy-Commissioner of it for four years. He turned it into one of the most orderly districts of the Punjab.

The name of Derajat means "the camps," and it arose from the conquest of the country by three chiefs, Lahamel Khan, Futteth Khan, and Ghazee Khan, who parcelled it out between them. They were evidently nomads, for their resting-places were called, as in scriptural language, the tents of Ishmael, Futteth, and Ghazee. Gradually the wanderers took root, houses replaced the tents, and towns grew up, the three principal of them being named after the invaders. Dera Futteth Khan has sunk into comparative insignificance; Dera Ghazee Khan, which is only thirty or forty miles from Multan, is a city of palms, a place of great natural beauty; Dera Ismail

Khan, a hundred miles further north, is an important commercial centre, although it cannot boast of beauty of situation, for it lies in the midst of an arid plain, a bare and desolate waste.

Both these latter towns face frontier passes, through which the inhabitants of the mountains issue forth by thousands at certain seasons of the year, bringing their wares and goods for sale in other parts of Hindustan. These are the Lohani and Pevindah merchants of Afghanistan. There are several tribes of them. Between them and the proud, fierce Wuzaroo of the border, ancient blood feuds reign, and from the moment the caravans enter the Wuzaroo defiles, each march has to be made in battle array, and desperate have been the struggles through which they have pushed their way, losing here a camel, there a bale of goods, a sturdy comrade, a fool-sore wife, or a stray child. Yet from generation to generation they go on undaunted, and ascertain as the wintry frosts set in, do the Lohani merchants, with their wily little camels, make their appearance on the plains of the Derajat. Here they are in British territory, the land of law and order, and most striking must the transition seem to them. Precautions cease; arms are laid aside, except when pasturing the camels under the skirts of the Afghan hills; the loads are opened out, and exposed for sale in the bazaars of the Derajat; and the whole company of the caravan enjoy a peaceful rest within the British border.

But the mass of their goods have hundreds of miles yet to go. The merchandise is rich and various: silk from the Oxus, lamb-skins from Bokhara, furs from Russia, gold from the Ural Mountains, fragrant spices, dyes, cloths, and metals. After a few days' rest, the onward march towards Hindustan, by Multan and Bhawalpora, begins. One or two Lohanis, deputed by their comrades, take charge of a long string of camels, laden heavily with their costly freight, and conduct them the whole length of British India, with a staff in their hands instead of weapons, and a dog at their heels in place of armed retainers. The main body, men, women, and children, remain throughout the winter encamped on the plains of the Derajat, pasturing their breeding camels, and awaiting the return of their friends with Manchester goods and indigo for Central Asia. Thus for several months of each year these mountaineers are brought within reach of Christian influence and Gospel teaching, leaving again to carry the experience and knowledge gained to the distant strongholds of Islamism—Cabul, Candahar, Bokhara, and Khiva.

The settled tribes of the Derajat are hardly less interesting than their Lohani visitors, and "common gratitude demands that we should do all we can for them, for in two great struggles they have come to our assistance, and fought nobly on our side—viz, in the Sikh War of 1848-9, and in the Sepoy Mutiny of 1857." On the former occasion Mohammed Ali Khan, the faithful depository of the Pushtu Bible already mentioned, brought 400 followers to join our standard. Sir Henry Lawrence and his assistants had shown great kindness to the Derajat people, and they did not forget it, but manfully repaid it in our hour of need.

These and other incidents of the past gave to the Derajat border and its wild clans an unusual interest in the minds of many high in power in India. In 1861 Colonel Keynell Taylor, who had lived for many years among them as Commissioner, "on more than friendly terms," offered £1,000 to establish a Mission in the district. His idea of being the people's true friend was to help them to hear of the true God, and he felt that he "should not look back happily on his long association with them, if this one effort were left unmade." Sir Robert Montgomery, the then Lieutenant-Governor of the Punjab, who, like his predecessor, Sir John Lawrence, regarded

Christian missionaries as friends both of the people and the civil government, warmly seconded the proposal.

The Derajat Mission was commenced in Dera Ismail Khan in April, 1863. Its founder were the Rev. T. V. French, now Bishop of Lahore, and the Rev. Robert Bruce one of the early workers at Amritsar, and since a zealous pioneer in Persia. Mr. French's health soon broke down under the influences of the trying climate, and in a few short months he had to leave, but not until he had preached in the streets and bazaars of the town Dera Ismail Khan, by the road and riverside, and throughout the country districts. Mr. Bruce and others continued the opening up of the Derajat Mission, but Mr. Bruce was offener than not alone, so great were the ravages made by sickness in the little staff of missionaries. From 1863 the Rev. D. Brodie was almost in sole charge for several years.

A very interesting and important addition has been made to the work, in the establishment of a medical mission in the frontier town of Tank. It had its origin in the spontaneous liberality of a single individual, who offered to build a hospital, with houses for the doctor, and necessary offices, and give a monthly sum of fifty rupees yearly to meet the current expenses, with a further sum of fifty rupees yearly to keep the buildings in repair, if the Derajat Mission would supply and pay the salary of a Native doctor. For the charge of the dispensary the services were available of Mr. John Williams, the son of a Native Christian. He had been a doctor in Government employ, but had given this up in order to devote himself to mission work. He accepted the post at Tank and during the first month about 300 patients received medicine and advice. The success of his treatment was most satisfactory, and he reported a daily increase in the number of those applying for relief. Two years later Mr. Brodie wrote:—

"From early morning till midday, or later if necessary, the Native doctor is unceasingly employed prescribing for and, with the aid of helpers, dispensing medicines to all comers. After his first or midday meal he has constant succession of visitors till late at night. So established has this custom become, that it is commonly said there two entheries or courts in Tank one that of the Nawab, and the other the doctor's. In the summer, under the shade of an enormous pipal tree, and in the cold weather round a fire in the compound, as many as ten to thirty persons congregate at a time, to whom he has constant opportunities of preaching the Gospel, and that in such a way, free from the excitement and ill-feeling so often consequent on bazaar preaching, as to obtain for it patient hearing. Of course amongst these the indoor patients always form a part, and they are composed chiefly of Provincials and hill-men, who come from great distance.

In 1874 Mr. Brodie was compelled to return home, leaving a young colleague, the Rev. W. Thwaites, at Dera, and a still younger missionary, the Rev. T. J. Leo Mayer, at Bannoo. The latter, referring to the discouragement felt at home on account of the difficulties connected with the Mission, wrote: "You seem to be well-nigh in despair at the little fruit in North India, but we ourselves feel much encouraged, considering how vast a gulf lies between us and the religion of the false prophet." He added, "Bruce's work lives here; his seed is springing up; it is not an ear, nor a full corn, hardly even a blade, but it is up. May God water it abundantly!" And Mr. Brodie related in England that during a tour of five or six hundred miles in the Derajat he had found scarcely a village in which there was complete ignorance of Christianity. There were Bibles and tracts in almost every one. Here surely is something for our hopes to rest on; for the promise is, "My Word shall not return unto Me void."