

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.

Vol. 2.—No. 25.

THURSDAY, SEPTEMBER 30, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWIN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

THE court-martial on Sergeant Marshman, of the Royal Marines, who was charged with falsifying the targets at Wimbledon during the recent rifle meeting, has concluded and a verdict of not guilty rendered.

A PARIS telegram says the project for the formation of the Panama Canal makes rapid progress. The first issue of shares will soon take place, and will be of the amount of 300 million francs. American capitalists are largely interested in the undertaking. M. De Lesseps is very sanguine as to its success.

A NEW sensation has been invented—a balloon race in the neighbourhood of London. On a recent evening eight started, one of them belonging to the Government, the object being which could sail the furthest in an hour and a half. The ulterior object is to adapt ballooning to the purpose of Arctic exploration.

COLONEL LANE, of Westminster, British Columbia, has invented a method of preserving salmon whole, in tins. The tin, or case, is described as "fish-shaped," and stamped out by machinery. The fish can be turned out whole, in excellent condition. A large demand for salmon preserved in this way is confidently anticipated.

ON Thursday week twenty-seven young women, who had been paupers in the South Dublin Union Workhouse, left that establishment, accompanied by a matron, for Canada, via Londonderry. Previous to leaving they were brought before the Guardians, and the Chairman addressed to them in a few words on their entrance into a new sphere of life.

A Papyrus manuscript recently discovered in the cave of a hermit near Jerusalem, and said to be the work of St. Peter, has been submitted to a committee sent out by the Biblical Society of London, who have come to the conclusion that the papyrus is in reality the work of the great Apostle. They have offered 500,000 francs to the heirs of the hermit for the document, but the offer was refused.

THE soundings taken by the French Scientific Commission show that the bed of the Bay of Biscay has depressions and elevations resembling those of the neighboring Spanish coast. The fauna is very rich, including most of the species found in the Atlantic, with a number of the fine echinoderms formerly supposed to be extinct, and a multitude of worms and crustacea. It is now proved that the fauna of the Atlantic depths extends along the European coast.

It cannot be too widely known that the new editor of *Punch* is not only a Roman Catholic, but a pervert from the English Church. It has been noticed for some time that, while *Punch* never does more toward Romanists than poke mild fun at them (as might fairly be done by one of themselves), he never loses a chance of being venomous and spiteful toward the Church of England. This feature of the paper will probably be continued in an aggravated form.

ACCORDING to the calculations of New York papers, Dr. Tanner made by his forty days' fast, upwards of \$135,000. This is at the rate of \$3,500 a day. This is stated to have been made up from the following sources:—The doctor's own bets, \$5,000; through a betting agency, \$12,223; sale of photographs, \$1,500; payments for admission to the house, \$78,915; from various manufacturers, for the Doctor's signature to their commodities, \$11,102; gift from the University, \$33,000; present from the State of Ohio, \$5,000; and from the firm of Liebig & Co., \$20,000.

A Roman Catholic priest, in a letter upon immigration and its evils, estimates that there should be in the United States 12,000,000 Romanists, whereas there are but 7,000,000, and the discrepancy he charges to the public school system and mixed marriages. The latter are denounced as a curse, and he says by reason of them the most bitter foes of Romanism are those who bear Irish and Romanist names. In the matter of the mixed marriages it would seem that the gain is all to the Protestant side.

WE have overlooked making mention of the fact that the Rev. Enos Nuttall, B. D., has been elected by the members of Synod, which assembled at Kingston on July 15th, Bishop of Jamaica; in place of Bishop Tozer resigned. Mr. Nuttall was ordained in February, 1866. Last year the Archbishop of Canterbury conferred on him the degree B. D. He was a Wesleyan minister before taking orders in the Church. Mr. Nuttall will probably go to England for consecration.

PRIOR to A.D. 1700 double Christian names in England were the very rare exception. In the earlier times surnames were almost entirely unknown. There was the one Christian name, and, added to it by way of description, was the place of residence or the profession or calling that was followed. Hence the origin of so many Smiths. Trades were numerous; there were blacksmiths, silversmiths, gunsmiths, etc., etc., and so John Smith came easily into vogue, that is, John the Smith.

THE Continental agents of the Bible Societies report a brisk demand for Bibles and parts of Scripture. Some 13,000 portions in various languages have been sent to Brussels for the exhibition there, where a plan will be adopted similar to that which was successfully carried out at Paris. Fifteen hundred volumes have been sent to Rotterdam in answer to a call for Dutch Testaments for the Sunday-school children. A "Bible Coach" is traveling in France distributing copies.

"A CORRESPONDENT of the *Independent* says: 'May not, indeed, an almost total surrender of infant baptism on scriptural grounds be not only a possible, but even an imminent event.' The writer was a member of the Reformed Episcopal Church. More than this, he was a Minister of that Church. It has been said that the Reformed Episcopal Church is rapidly disintegrating. Its clergy have suffered sore disappointment in their labors. Its laity are vexed and dissatisfied over their distresses and failures. The wise rats are preparing to leave the sinking ship. Some will return to the mother, so scornfully forsaken, others will join some of the sects, and others, mayhap, will make another effort to start a new church and establish a new theology."

A CATHEDRAL at Cologne, Germany, was begun by Hildebold the metropolitan, early in the ninth century, and was finished in A. D. 873. Ruined by the Normans, it was rebuilt and again destroyed by fire. The foundation-stone of the present cathedral was laid in August 14th, A. D. 1248, by Conrad of Hochstaden. The top-stone was laid August 14th of the present year, so that the cathedral has been 632 years in building. It is in the form of a cross, with a length of 480 feet and a breadth of 282 feet. We are told by the Roman Catholics that the relics of the three kings of Cologne, that is, of the three wise men who visited our blessed Lord in Bethlehem, are still in the cathedral, a legend which may fittingly be classed with that of the true cross, which is to be found in so many places that there must be enough of it to build a ship. It requires great capacity of faith to convert fables like these into truth.

A SCENE IN THE HOUSE IN NEW ZEALAND.

A CURIOUS, and to the chief actor a most undignified, scene occurred in the House lately. The native Minister had introduced a Bill to enable the Government to continue in custody for a further period the Maori prisoners from the West Coast, it being considered advisable not to allow them to return to their homes until the settlement of the district is completed. Sir G. Grey rose to condemn the measure, but fancying erroneously from the attitude of the Premier that he was not paying attention to his speech, he refused to proceed. The Premier took no notice, and Sir George continued standing in silence. As the Speaker had ruled that the knight was in possession of the House, no one else could carry on the debate. At last, when this absurd state of things had lasted for 45 minutes, the Speaker asked leave to retire for half an hour, by which time Sir George had regained his temper, and resumed his remarks.

THE DEATH OF THE REV. G. M. M. GORDON AT CANDAHAR.

In noticing the late Rev. George Maxwell M. Gordon, who was killed in the recent sortie from Candahar, the *Record* says that he wrote several very interesting missionary letters, and especially two from Candahar, which appeared in that paper only a few weeks ago. It adds:—"We have not heard from him since the disaster which befel the brigade of General Burrows, but his reference to the disaffection of the Wali's Candahar troops and the Ghazis, as well as to their fanatical hatred to the English, prepared us for the mutinous spirit they evinced as soon as they approached Ayub Khan's army." He was the younger of the two sons of the late eminent Christian Protestant Captain Gordon, R. N. (some time M. P. for Dundalk), by Barbara, sister of the late Hon. Mrs. Leslie Melville, mother of Mrs. Henry Wright, widow of the Rev. Prebendary Wright, of Hampstead. The occasion of his determining to offer himself to the Church Missionary Society was a visit which he made to the Holy Land, and in 1866 he became a missionary at Madras till 1871, under Bishop Gell. He then came home for a short time to recruit his health, but soon returned to the north of India, when the present Bishop French was principal of the C. M. S. School at Lahore. During the Persian famine Mr. Gordon was very energetically and usefully employed. Last year he accompanied the army in its advance towards Candahar.

Foreign Missions.

INDIA.

SKETCHES OF THE PUNJAB MISSION.

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

VI.—AMRITSAR.—THE NATIVE TOWN.—A VISIT TO THE LADY LAWRENCE SCHOOL.

AND now will you accompany us on an early drive to the Native town of Amritsar? We do not live within its walls, but about a mile away. The buggy awaits us; we are going with Mrs. Keene to visit the Lady Lawrence School in the city.

"Bisi" feels that a light hand holds the reins, and frisks us along the Batala Road at full speed. The syc girds himself up and runs before till we are fairly on our way, when he takes an early opportunity of jumping up behind, till we reach the city gates; then down he comes, and, gesticulating and shouting, makes way for us through the crowded, narrow ways of the bazaar. As we drive on, we see a

great many things of which we should like to stop and ask the names and uses. Merchants sit cross-legged on their heels amid their wares, their fruits and native sweetmeats, their cowries and their cloth, their baskets of parched corn, piles of hot chupatties, and earthen bowls of "cows," or coagulated milk. A little way on we see a knot of people collected in a listening attitude, and soon we can discern a voice reading. It is that of Edward the catechist. He is reading from the Punjabi Testament. To attract the passers-by he has chosen the text, "Ho, every one that thirsteth, come, buy wine and milk, without money and without price." One of the missionaries is with him. He is about to preach to those who have assembled.

A bye-way leads us from the crowded bazaar thoroughfares, with their dense and motley assemblage of vendors and buyers, smokers, loungers, chatters, and bargainers, to the quiet quarter in which the girls' school lies. It is a day-school for heathen girls, founded as a memorial to the late Lady Henry Lawrence, who in her lifetime took a deep interest in the question of Native female education.

There were few children present on the day in question. The woman employed to go round and collect the scholars every morning had brought word to Susan, the catechist's wife, who acted the part of mistress, that one was stopping at home "to wash her head," and that the rest of the absentees were gone to a "mela," or Native fair.

Those who had come read to us, and showed their writing, and very fair it was. The three youngest children were bright, merry little creatures of eight or nine years old; a fourth was a great girl of fourteen or fifteen, whom we much wondered to see there, as the girls are generally taken away to be married long before that age. One of twelve years old, whom Mrs. Keene inquired for, was, we were told, just about to enter the wedded state, for which reason her mother, the woman who collected the children, was desirous of having a month's leave, in order that she might go from house to house to beg or borrow food and clothes for the occasion.

The children looked picturesque in their extraordinary little coloured Punjabi trousers, which are made very full at the top, and narrow gradually towards the ankle, where they are almost tight, although, being cut very long they are curiously puckered up above the instep. The remainder of the female costume consists of a little loose vest or jacket which is sometimes dispensed with altogether, and the "chaddah," a white or colored cloth of muslin or other material, which covers the head and a considerable portion of the person. It is brought under the chin, and thrown over the left shoulder, so as to form very graceful drapery, if of a proper size. The children had their ears full of ornaments, as many as twenty pendants hanging from the rim of each ear, causing it to fall forward in a very ugly manner; in their noses, too, they had gold and silver rings, and upon their arms, ankles, and necks.

Some women came in with their little naked infants perched astride on their shoulders or sides, curious to see and hear the Mem Sahibs. The bright-eyed little scholars darted gleefully hither and thither, looking very pretty and happy.

Year by year female education has gained ground in the Punjab; the scholars, formerly counted by units, have increased to hundreds, and that one little school has sent out branches all over the city. Normal classes have been added, from which well-trained teachers have gone forth, and in which Susan, now an able and experienced Bible-woman, gives a weekly Scripture-lesson to a group of eager and earnest listeners. In 1875 these schools numbered twenty-two. "They contain," wrote Miss Tucker, who had then just joined the Mission, "Hindus, Mohammedans, and Sikhs; those who would, without this teaching, probably know nothing of religion, but

the fallacies of Islamism, or the more revolting nummeries of idol-worship. The power of teaching the Bible in twenty-two Native schools seems to me a wonderful power for good."

In 1877, 750 scholars were under the influence of this teaching. There are now Mission girls' schools, not only in Amritsar, but in the out stations of Batala, Taran-Taran, Jandiala, and Fatehgarh. Let us give our readers a hasty peep into one of each of the different schools—a Mussulmani, a Hindu, and a Mehtani, or "Sweepers'" school, showing them as they now are, in the words of the present lady superintendent:—

In the first the girls are arranged in four classes, each sitting before a low bench, and moving their fingers over the books arranged on it. The first class are reading *Line upon Line*, and for secular reading they have the *Takmil-ul-Talm*, containing descriptions of animals and other useful teaching. The second and third classes read elementary books; and the babies, and some who look rather more than babies, are placed before the blackboard, while the monitor is teaching them the letter. All we want is to give them the power of reading any tolerably easy Urdu book without difficulty. The four simple rules of arithmetic and a general acquaintance with the maps of India and the Punjab is all we can expect from girls who are considered "finished" at eleven or twelve years of age, and whose school-life is interrupted with perpetual holidays. Still, in spite of the difficulties, something is learnt. The Ten Commandments, and a catechism in rhyme, besides several hymns and texts, are repeated. Two or three little songs with movements, such as "Do you know how doth the peasant?" "We all stand up together," are gone through with great merriment, and then we leave the school amidst a chorus of salaams.

We go on to the next. Here are Hindu and Sikh children, as we soon see by the very bright face the Rasida-worked chaddahs, and the Gurmukhi books lying before them. They can answer many questions on the miracles and teaching of Christ; and the elder girls, and many of the little ones too, can read fluently. They are always anxious to get something new, and A.L.O.E.'s charming little books are hailed with great delight. They willingly give their price for the coveted possession.

Now for a Mehtani school. This is open later in the day, as the girls have to be out in the morning at their work. Dirty as they are, nowhere do we see such eager, intelligent, happy faces as in this school. Running about all day in the fresh air makes them far more lively and energetic than the poor children who are more pent-up. Yes, and there is more than head-work going on here. The fact of their having no caste, and feeling themselves despised, makes these girls more ready to hear of One who embraces all within the arms of His love. Our Native pastor, the Rev. Mian Sadiq, kindly took the Scripture examination for us this year, and these sweeper girls outdid all the others in the readiness with which they gave their answers. We have three Christian teachers amongst our number, all converts from the schools. We still keep up the singing class. We shall greatly miss the help of Bibi Hannah, whose sweet, clear voice and knowledge of Native tunes, was a great help to us.

I have no space to speak of the village schools, though they are, if anything, more interesting than the city ones. Four years ago, one girls' school was opened in Batala, now there are seven, and thirty-three zenanas visited. There is a dense jungle of ignorance to be cleared away, but every saroke is doing something, and when ready to faint, we are cheered on by the thought that we are at least gathering out some of the stones, and in some degree helping to fulfil the command, "Prepare ye in this desert a highway for our God."