

The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—1st Ep. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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One Dollar a Year.

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THE debt of the Roman Catholic Cathedral in New York is \$400,000.

BISHOP BOWTHER has received from the Royal Geographical Society of England a handsome and costly gold watch, in token of the valuable services he has rendered in the exploration of the Niger and other rivers in Africa.

A CORRESPONDENT from Meanwood, Leeds, to the *Free and Open Church Advocate*, says that in this church (population of parish 1,380) every seat is appropriated, except *sic hairs*. He might have an appropriated place himself but maintains his protest by occupying one of all that is left of them, all of six—chairs!

THE Bishop of Lincoln has received letters from the Greek Archbishop of Smyrna (the successor of St. Polycarp), and from the Armenian Archbishop in Smyrna by the hands of the Rev. James Dombrian, lately British chaplain in Smyrna, and now rector of Sothby Lincolnshire. In these letters the two Archbishops express sentiments of respect and affection for the Church of England, and ask for her sisterly sympathy and co-operation.

BISHOP LITTLEJOHN, of Long Island, has been invited by the Syndicate of the University of Cambridge, England, to deliver a series of sermons in the University pulpit, a position that has hitherto been filled only by the most distinguished clergymen and bishops of the English Church. It is a rare compliment, not only to Bishop Littlejohn, but to the whole American Church and is another of the signs of that *entente cordiale* which binds together the mother and daughter, and illustrates not only the unity of faith, but the stronger unity of love.

THE Bengal Government has issued a return of the number of persons killed by wild beasts before and since the Arms Act of 1878 was passed. It appears that for three years before 1878 the deaths from this cause averaged 1,000 annually; in 1878 they were 1,774, and last year 1,264. The number of beasts destroyed in the three previous years averaged 3,924. This increased in 1878 to 4,690, and last year to 5,543. It should however, be mentioned, that the number of cattle killed by wild beasts, is steadily increasing.

ON Tuesday week the Archbishop of York consecrated the Church of St. Nicholas, Beverley, which has been built as a memorial to the deceased members of the Wolvorton family. The building is to serve a parish which, since the Commonwealth, has been united to St. Mary's, its own sanctuary having been demolished by the Roundheads. It will accommodate about 360 adult worshippers and it has been erected in the Early Decorated style, from the designs of Mr. Brodrick. The nucleus of the fund was £6,000 left by the late Lord Wolvorton as a memorial of his four sons; but it has been supplemented by a gift of £2000 from the Dowager Lady Wolvorton, and other handsome donations.

THE lace veil which the city of Brussels has had made for a bridal present for the Princess Stephanie has been on exhibition at the Hotel de Ville in the Belgian capital. It is 128in. by 118 in., and is probably the largest piece of work of its kind which has ever been made. It has employed 125 workwomen for three months, and has cost 25,000fr. In the middle of the veil are the arms of Austria-Hungary, flanked on the right and left by the arms of the city of Brussels. The border will represent the arms of the nine provinces of Belgium, those of Austria, and of the Belgian kingdom, all connected together by a wreath of flowers. A narrower border runs all round. The intervening spaces are filled up with flowers and plants.

WHILE the Rev. Mr. Fadden, parish priest of Derrybeg, in the county of Donegal, was saying mass on Sunday in his church, which is built over a rivulet, there came a flood, which entered the building, rising to a height of ten feet, and drowning it is supposed, fifteen persons. The priest himself escaped with difficulty by climbing a window.

WHAT the Church has to dread to day, and has ever had to dread—is not Ritualism, nor Rationalism. These beguile the few. It is Mammonism! Mammonism, which blinds the minds of them that believe not, and dazzles the minds of them that believe, and thus the light of the glorious Gospel, and the glory of heralding its tidings, is hidden from the souls of our people.—*Bishop Wilmer of Alabama.*

IT is reported that one half the congregation of Trinity church, Boston, were formerly Unitarians. That has been the drift of things in that city ever since the days of Dr. Croswell. Unitarianism was a cold negation, appealing only to the intellect, and not reaching the heart; and in the Church they found what, while it answered the demands of reason, no less satisfied man's emotional nature. Their own system, they used to say, was like an iceberg.

PREPARATIONS are in progress in India for the census to be taken next February, which will be the first attempt at synchronous enumeration of the population of the whole of British India and the Caudatory States. It is decided to record the names, conditions, sex, age, religion, mother tongue, birthplace, occupation, education, and infirmities, such as blindness, deafness, dumbness, insanity, and leprosy. Indians will also be required to give their castes.

IN the days of the feudal wars, when a bishop, who was also a noble, was taken prisoner, the pope demanded his release on the ground that he was a bishop of the church. The captor sent the arms of the fighting bishop to the pope, and said, "See, is this thy son's coat of arms?" and inquired what was to become of the bishop when the great enemy of souls got possession of the rebellious noble, as he assumedly would.

IF Jesus, in His human form, was "much displeased" at the narrow and intolerant spirit which kept the children back from receiving His blessing we cannot doubt that He feels a divine displeasure against those who refuse the privileges of the covenant of the little ones whom He has redeemed. It behooves us to be more earnest and diligent in impressing on our people the Bible doctrine of Baptism, to be thorough in our instructions on the catechism and Prayer Book, and to hold fast the doctrine on this point, from which the non-liturgical bodies have so sadly fallen away.

FATHER CURCI, the Jesuit, who some years ago published moral lectures on the 'Four Gospels' which were condemned and he subjected to ecclesiastical censure, especially for the preface, has now brought out a new version of the New Testament. In the preface to it he gives the following testimony to the ignorance that prevails among the Romanists in regard to that volume: "For the New Testament is the book of all others the least studied and least read among us, so much so that the bulk of the laity, even of those who believe they have been instructed and profess religion, are not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the breviary and missal." That would be regarded as strong testimony had it been given by a Protestant. Without doubt Father Curci has had ample opportunities to know whereof he speaks.

THE Bishop of Liverpool has appointed eight clergymen of his Diocese to be Honorary Canons. Seven Canons have been transferred from the old Diocese of Chester making fifteen and two will be appointed every year until the total of twenty four is reached.

A CORRESPONDENT of the *Daily Express*, writing from Sligo, says that the harvest prospects are remarkably good in that county and that even the potatoes, notwithstanding the blight, may be expected to yield a fair average supply.

SO rigid are the marriage laws in France, that if the rules are neglected, the registrar neglects to state in the marriage certificate that the consent of the parents has been obtained, he is liable to a fine of 300fr and six months' imprisonment, and when the prescribed notices are not carried out, to a fine of 300fr. and one month's imprisonment.

THE village of Los Placitas about thirty miles from Santa Fe, New Mexico, is reported to be founded on a ledge of rock carrying from 3,000 to 26,000 worth of gold per ton. The value of the rock was detected by prospector Jose Martin, who has "located" the streets of the town. Governor Lew Wallace describes the ledge as eighty four paces in width, and nine thousand feet have been located along the vein. The whole village is built on the ledge, and rock worth \$3 a pound has been thrown about as worthless.

BISHOP WHIPPLE, speaking of a visit to the White Earth Indians says: "It is a singular fact that at this visit I have not met one 'blanket' Indian on the White Earth Reservation. When I first met these Indians there was not a dozen in the tribe who wore the civilized dress. Then these men had painted faces, wore feathers in their hair, and were as wild looking savages as any in the nation. Worse still, they wore the marks of the physical degradation which comes from strong drink. Fire water makes white men drunkards—it changes Indians to devils. The change in their women is also marked but you see traces of the past. It is not their fault. Most of their sorrow is a cap of shame given by our white race."

[From 'Living Church']

Bishop Fallows, "Reformed Episcopal," has invited ministers belonging to various denominations, to present their views to his congregation. The Rev. Dr. Peabody, of Harvard College, has preached a sermon on Unitarianism. A writer in the *Observer* says:

"We shall be surprised if Bishop Fallows does not find a heavy work on his hands after the close of these lectures, in the extirpation of the tares which he has invited the enemy to sow in his field. We believe in Christian catholicity in its proper sphere. But will his new departure contribute to the reputation and influence of the Reformed Episcopal Church? It certainly argues a stretch of liberality that would startle Presbyterians if it were copied by any of our prominent pulpits."

Foreign Missions.

INDIA.

SKETCHES OF THE PUNJAB MISSION. By the Author of "Moravian Life in the Black Forest." &c.

IV.—NEW STATIONS: PESHAWAR, KANGRA, MULTAN.

AMRITSAR the sacred city of the Sikhs, the religious metropolis of the Punjab, the emporium of commerce for North India, had been chosen as the great starting point, and centre of Missionary work in the Punjab, and we shall have by and by more to say about it; but for the present we must

leave the work to progress there, while we turn to other scenes and places.

On the 19th of December, 1879, a public meeting was held at Peshawar in favour of the immediate commencement of missionary labour in that town. The meeting was presided over by Major afterwards Sir Herbert Edwards, who had so greatly distinguished himself in the Punjab war, and Captain James, the Deputy-Commissioner of Peshawar, moved the first resolution, which was cordially adopted, 3,000 being at once subscribed.

Peshawar is an important city of about 61,000 inhabitants, next to Kabul the most important in Afghanistan. It stands at the mouth of the celebrated Khyber Pass, and is constantly visited by numbers of Afghans from beyond the mountains, and by people of all the neighbouring nations, especially in the cold weather, when caravans and strangers daily arrive.

The result of this meeting was memorial to the Church Missionary Society, signed by the chairman on behalf of "a number of residents and friends at Peshawar." On receiving the memorial the committee decided upon occupying Peshawar as one of their stations, and as a pioneer they sent forth to the frontier the Rev. Robert Clark, to cooperate with Mr. Pfander, who had hitherto been labouring in Agra; and their hands were strengthened by the assistance of an earnest worker and liberal friend, Colonel Martin, who at his juncture retired from the public service, to give himself up more entirely to the Lord's work.

Six years later on the 1st of May 1860 when the Indian Mutiny had come and gone, Sir Edward Edwards stood on the platform at the anniversary meeting of the Church Missionary Society in Exeter Hall, and said: "The outpost of Peshawar is one of the most difficult and arduous posts in India. But safety reigns there throughout the whole time of the Mutiny. Why? because we honoured God from the very first in that place; because we established a Christian mission there. And I can tell you that Dr Pfander, one of the best and most able Christian missionaries who was ever sent forth, went down into the streets of Peshawar, where 60,000 heathen and Mohammedans met him face to face, and there he opened his Bible and preached to them the Gospel of Jesus Christ. He did not fear but that God would take care of His own. He did his duty; and I believe in my heart and bear testimony to it this day, that at Peshawar we derived our safety from the presence of the Christian Mission like an ark amongst us."

Our scene must now again shift, and while our pioneers are establishing the Mission at Peshawar, let us turn to the hill-district of Kangra. Here, too, early in 1844, a Mission had been commenced. The Rev. J. N. Merk was at work, assisted by a European schoolmaster and three native teachers. The Mission-house a bungalow purchased from an English civilian, stood on the point of a hill between the two towns of Kangra and Bhehna. At the latter place is a very ancient and famous Hindu temple, the resort of vast multitudes of pilgrims from various parts of the country twice in the year, and esteemed of such sanctity that Runjeet Singh, the last king of the Sikhs, when he was dying, directed, amongst his other acts of supposed merit, that the top should be covered with plates of gold, which was actually done.

Twenty miles off is another place of eminent Hindu sanctity, Jowala Mukhi, where a sacred flame of fire issues from the bituminous rock. There is a tradition that if a man cut off his tongue, and lay it on the idol's head in the temple here, he will not only go to heaven, but his tongue will grow again in four days time. Instances of people cutting out their tongues in consequence have frequently occurred. A large number of villages and towns

are thickly scattered about the rich and beautiful valley of Kangra, one of the most fertile spots in India and here it was that Mr Merk began to break up the fallow ground and to sow abroad in it the incorruptible seed of the Word of God, by daily preaching in Kangra itself, and by missionary excursions to other places in the district. The people proved to be a simple quiet race, very superstitious and credulous, but also to kindness and easily won by judicious and gentle treatment. The Missionary's influence was the more readily felt from the fact that the native priests were a most dissolute and immoral set, and not at all looked up to by the inhabitants of the country. Mr Merk did not have long to wait for a first fruit of his labours here. While on a preaching visit to the lowly Mukhimeln, or fair a respectable young Brahmin formerly a schoolmaster of the place, came to his tent one book. He had some knowledge of Christianity through intercourse with native Christians, especially the earnest-minded gentle-mannered Pastor Gjaknath of Jullunder. He now asked for further instruction in the Christian religion and he was ultimately baptized on October 16th, 1864.

The founding of yet another station, that of the Multan must be noticed. Its occupation was owing to the desire of the Rev.—Thomas Fitzpatrick to spread missionary labour and influence as widely as possible. He had already, with his colleagues, preached and itinerated in all directions in the densely populated country round Amritsar, but he felt that the Punjab was lying wide before him, and that every where was spiritual destitution. As soon as the arrival of a new missionary—the Rev. A. Strawbridge—at Amritsar set him free, he set out on a Missionary tour to Multan to ascertain its fitness for occupation. The European residents received him gladly; liberal aid was promised him; and hitherto transferred himself with the consent of the Parent Committee in the beginning of 1850. As at Amritsar, so at Multan he exercised a beneficial and happy influence on all with whom he came in contact.

The opportunities for usefulness at this time, in a directly missionary point of view were small, but they were not neglected. "Perhaps," observed Mr. Fitzpatrick, "there is not another missionary in India without a colleague or a native assistant, but this is my portion. I go to the city alone and preach for a short time every second day. I feel it is a great cross to stand up alone before a very degraded, polluted people, who gaily in their hearts every word that I say, or pity my folly."

Eventually the health of himself and of Mr. Fitzpatrick having severely suffered, he was compelled to return home. He had baptized two millions, "the first fruits of a difficult mission carried on in different times." Whilst in England he was not idle, but occupied his resting-time in editing the works of Dr. Pfander in Persian and Hindustani. In 1863, his wife, having died, he returned to the Punjab and his old missionary field, but only to become aware, through prostrating illness that his constitution was now utterly unequal to the exigencies of the Indian climate. He bade a final farewell to India in 1864; the following year he married a second time, but ten years of mission work in India had exhausted health and vigour, and a short illness terminated his earthly career in February, 1866.

He was not the first of the Punjab missionaries who had been called to a heavenly home. No less than five were already gone before him; all of whom had died in India; two at Peshawar, one at Multan, one at Amritsar, and another, belonging to the same station, at Delhi. These were years of trial in the Mission; but the Lord doeth what seemeth good in His sight. His ways are not as ours, and we know that what He does must be best.