

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. 48.

THURSDAY, MARCH 10, 1881.

One Dollar a Year.

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EDITORS.

Out of the 358 colleges in the United States 153 admit women, most of them western institutions.

The plan to bore a tunnel under the British Channel has been revived, and once more the engineers are laboring with the great problem—how to get ventilation.

Outside of Baltimore there is not one self-sustaining Baptist Church in all the State of Maryland. This statement is made by a correspondent of the *Examiner and Chronicle*.

The World's Exposition at New York, in 1883, seems now to be an assumed fact. Gen. Grant has become president of the commission, and some \$400,000 has already been subscribed.

At a stated Meeting of the Standing Committee of the Diocese of Pennsylvania, held February 8, 1881, Rev. Walter Jordan, of the Moravian Church, was recommended for admission as a Candidate for Holy Orders.

The total traffic of the Suez Canal during 1880 amounted to 2,926 ships of 4,319,548 tons, producing a revenue of 39,750,000*l.*, thus enormously surpassing the traffic of any year since the opening of the canal ten years ago.

JEFFERSON DAVIS, the President of the late Southern Confederacy, is soon to revive the memories of the war by the publication of an elaborate history which he has spent fifteen years in preparing. It is intended as a justification of secession.

Could there be a more striking illustration of the success of missions in the South seas than the fact that the people who were cannibals a generation ago have, in their turn, become missionaries to other cannibals, and have laid down their lives in the cause of Christianity?

The *Standard* hears from Lisbon that slave trading is now carried on to a considerable extent in the Portuguese Indian possessions of the Timor and adjoining islands. The natives of the Island of Macassar are the principal dealers in this heinous traffic. The missionaries have been rendering valuable services in lessening it.

BISHOP ELLIOT used to illustrate the value of our ways of a quiet godliness and godly quietness by an appeal to certain facts in his own city. When he went to Savannah he had but 150 communicants. A certain other Christian body had 600. At the end of ten years the 150 had steadily increased to 600, and the 600 of the other Church referred to had steadily stood still.—*Ex.*

The Articles Liturgy and Homilies of the Church should be thoroughly studied by every one who professes to be a Churchman. It is not to our praise that these standards are not more thoroughly studied. Let us not be content with finding the Morning and Evening Lessons and the Gospel for the day, but let each one read the Prayer Book entire—commencing at the PREFACE, which study until you know it by heart.—*Ex.*

The Standing Committee of the Diocese of Michigan, on February 5th, recommended Professor Moses Coit Tyler as a Candidate for Orders. The admission of Professor Moses Coit Tyler, of the University of Michigan, as a Candidate for Orders in this Diocese, is of very good omen. It is well that men of character, tried and established, and who have won a place, and a high one, in society and literature, should, in their ripe manhood assume the work and responsibility of the Ministry. Prof. Tyler has gained much distinction in his Professorship, and by his contributions to periodicals, his "History of American Literature" and his "Essays."—*N. Y. Guardian.*

ALMSGIVING.—A part of religion is the support of religion. But—The support of the clergy is the support of religion. *

The support of the clergy is a part of religion.—*Ex.*

Four fresco paintings were lately discovered in a house in Pompeii. They represent the "Rescue of Andromeda by Perseus," the "Entry of the Wooden Horse into Troy," "A Sacred Grove," and "A Bevy of Nymphs."

THE bishop of the diocese of Texas visited St. David's Church, Austin, on Sunday, February 6th and administered confirmation. The rector, the Rev. Thomas B. Lee, received into the communion of the Church a convert from the Roman Catholic faith, and in the evening a Methodist minister was confirmed. On the day following the bishop confirmed two candidates who had come from the Baptists.

At a recent Congregationalist service in Oswestry, England, it was pointed out by the preacher that Nonconformists are altering all their old nomenclature. "The cause" is now "the Church;" "the means" has become "the services;" those who "sat under a stated minister" are now "the worshippers at such and such a church;" the pastor and deacons no longer refer to the "devout females and handmaids"—they are all "the ladies of the congregation;" the long prayers have given place to two or three shorter ones with chants and anthems interspersed. The old puritanical objections to "steeple houses" have disappeared in favour of "gimcrack gothic spires." These things were mentioned by the speaker as healthy indications of a departure from the bigotry of their ancestors.

BISHOP McLAREN, of Wisconsin, lectured last week in Calvary Chapel, New York, on "Dogma and Doubt." The Christian body of dogmatic truth, he declared, is the voice of God, which shows a positive certitude of truth and is the one antidote to prevalent scepticism. Having defined Dogma, the Bishop showed that the Church accepted it because it came with the authority of Christ, who taught not as the scribes a book religion, but a personal religion revealed by God. While Doctrine and Miracle and Sacrament and Institution are assailed, the personal character of Christ remains unharmed. The Bishop, tracing the dogmatic theory of the Church, came at last to the point that Christ at His Ascension gave her the authority of interpretation by the Holy Spirit which He left with her. This idea he will elaborate in a subsequent lecture.—*Ex.*

THE *Star* and *Herald* of Feb. 1st, says, regarding the arrival of the first of De Lesseps's engineers to commence work on the Panama Canal, that on Jan. 29th, the French steamer Lafayette arrived at Colon with MM. Armand Reclus, G. Blanchet, and about forty others who are to be employed upon the Panama Canal. For the present, the canal headquarters will be in Panama, although Colon will be the main point for the distribution of supplies for the work. The expedition is divided into sections. M. Reclus is the General Agent, with full powers from the canal company. M. G. Blanchet is Director of the Canal Work.

It is understood that the preliminary work of the various sections and commissions is to be begun at once and pushed with energy, although the organization of the company itself will not be fully completed for several months yet. A year or more must necessarily elapse before the employment of machinery will be necessary or possible, and in the meantime the number of laborers which will be needed will be comparatively small, and can be fully supplied on the Isthmus.—*Ex.*

A CONTRACT has just been agreed upon between the authorities of Florida and capitalists of Philadelphia and the Pacific coast, to drain Lake Okechobee, in South Florida. If the scheme is carried out 12,000,000 acres of the best sugar land in the world will be reclaimed.

RECENTLY there was placed in Holy Trinity Church, New Westminster, British Columbia, a handsome brass altar cross, the gift of Dean Stanley, Westminster Abbey, to the Bishop of New Westminster. The cross, which stands about three feet high, is very handsome. It is mounted on a pedestal of oak, made of a portion of a rafter of Henry V's chapel in Westminster Abbey, making a friendly link, as it were, between the Abbey of Westminster in the old country, and the cathedral church of New Westminster in this Pacific Province. The cross is handsomely set with the names of the congregations in England over which the Bishop and the Archdeacon presided before coming here,—thus imparting additional interest to this beautiful piece of ecclesiastical furniture. Round the pedestal is the following inscription:—"Presented to the first Bishop of New Westminster by Arthur Penrhyn Stanley, Dean of Westminster, being a portion of a rafter of Westminster Abbey of the date of King Henry V."

BEECHER AND CALVINISM.

IN a recent Sermon, Beecher became very much excited over the notion of God conveyed by the Calvinistic Faith. He advanced to the edge of his Pulpit and cried:

"I tell you emphatically and undeniably, that the Calvinistic Creed is hideous in its idea of Almighty God. In it God is made repulsive, despicable and dastardly in the extreme. No one of its thousands of Ministers believe a word of their orthodox theological training, which teaches that God is a merciless being, who brings millions of men into the earth only to send them to everlasting hell if they do not live up to the letter of their Creed. If the Ministers of the Calvinistic Creed profess belief in their work, they profess to lie. If any Minister does believe in the doctrines, he is some stiff old lightning-rod man, who spends his life in his Pulpit, and doesn't know his congregation, nor do his congregation know him."

THE BREADTH OF THE CHURCH.

A Catholic Church of the ages, the spiritual home of men of varying, yet, altogether, progressive minds through the ages, must be broad enough to comprehend all who hold the simple unities of the faith, in the bonds of peace and in the righteousness of life. And, while the Church has not the most powerful conservative influences, yet, "at the same time, it admits without difficulty, schools of doctrine which, in any other system, must be followed by the endless process of Division." "The Calvinist and the Arminian, the Baptist and the Pedobaptist, those who hold high views and those who hold low views of the Sacraments, may all find a home in the Church; while, at the same time, the Church, unshaken by these various and conflicting systems, holds forth in her Liturgy and Creeds the fundamental truths of Christianity, and proclaiming the remission of sins by faith in Jesus Christ, passes on unchanged through the generations of the world."—*Bishop Seymour.*

ENGLISHMEN IN IOWA.

Within the last few years, there has been established, in the northwestern part of Iowa, near the town of LeMars, an English Colony. The colony was originated by two nephews of Dean Close, of Carlisle, graduates of Cambridge, who came to this country to spy out the land; and after travelling through Canada, Virginia and Missouri, at last settled in this beauti-

ful and fertile country of North-western Iowa. The colony now numbers three hundred persons, most of them young men of high social standing, and fine education. Among these may be mentioned Lord Hobart, two sons of the Bishop of Lichfield, a son of Admiral Cornby, a son of Sir John Lubbock a son of Lady Bont, etc. A number of young men have been sent over as pupils in the School of Farming and Stock raising. They serve their apprenticeship in feeding pigs, tending sheep, herding cattle, pitching hay, or carrying grain to market. After the term of pupillage is over the young man buys land on his own account, and he becomes either a farmer or a stock-raiser. Two thousand dollars have been raised by this colony, for building a church. An English clergyman came over, and officiated for some time; and another has been called. We trust that this colony will be the means of a great growth of the Church in this section of the Diocese.—*Living Church.*

Foreign Missions.

INDIA.

THE BLIND SCHOOLMASTER OF PALAMCOTTA.—IV.

BEFORE we leave the main land of India for the island of Ceylon, which "hangs like a gem on its southern point," we would record the life of one who though born in a lowly station and deprived in early youth of his eyesight yet was privileged to do noble work for the Master in the Indian Missionfield. We allude to William Cruickshanks generally known as the "Blind Schoolmaster of Palamcotta."

"The childhood of William Cruickshanks was a strange training for the work to which God had chosen him; the few outlines that we can trace of his early days suggest the picture of a homeless, friendless, lonely boyhood. He was born at Vellore, in Madras; his father was an Irishman; his mother, of Jewish birth, was a Roman Catholic by religion. His first years were spent in wandering about different parts of India with his parents, but he was still very young when his father came back to Ireland and left him behind at the Military Orphan Asylum at Madras. When William was about twelve years old he began to suffer from weak eyesight, and it was not long before this infirmity increased to total blindness. Years afterwards he used to describe the last sights on which his eyes had rested. He recalled how one night, just before he fell asleep, he watched the face of a beautiful boy in the room with him, and the bright moonlight that shone in at his window; he remarked even the shape and colour of a pretty vase that stood on a table by his side. When next he awoke all around him was darkness—then and ever afterwards.

Such a shadow falling on the bright gladness of childhood must excite the heart's deepest pity even when lightened by every device that the most watchful, the most tender love can suggest; but no such compensations were at hand for the sightless boy whose affliction shut out from him almost all the natural joys of his age. Deprived of the soothing influences of a parent's love, and unable to take part in the ordinary course of lessons, he was left without resource for heart or mind, and in the knowledge of Him whose sympathy can penetrate the darkest prison walls he seems to have been up to this time quite untaught. The only religious teaching he remembered receiving at home was his mother's attempt to make him repeat the Latin prayer of her Church. Perhaps no sadder picture of desolate friendless childhood could be drawn than that which Mr. Cruickshanks gave of himself as he used to lie about the playground of the Asylum listless and alone, hearing the sound of boisterous play in which he could take

no part, without a friend in the world on whom he could make any special claim for sympathy or companionship.

But the time came when the comfort of these holy truths which had not been given to him to learn at his mother's knee should be brought to the blind boy; his teacher and the manner of his teaching were equally strange. William was lying down one day in the playground, his head was resting on a book, when a schoolfellow named Miller, a lad with a gruff voice and foreign accent, came up to where he lay, and asked why he was lounging about, why didn't he go and play like the rest? William explained mournfully, and added that he did wish some one would be so kind as to read to him. His friend took the hint, and casting about for something to read, he noticed the book on which the lad's head was resting. As he took it up, but had no sooner opened it than he exclaimed, "Why man it's a Bible!" "Well," said William, "as it's the only book here just now you may as well read a little of it." Miller consented, though not with a very good grace, and taking up the words where he had happened to open the book, he began to read the story of David and Goliath. He went through the chapter without showing the smallest interest in its contents, but even through the hindrances of the spiritless manner, the gruff voice, and queer accent of the reader, the imagination of the blind boy seized hold on the beauty and power of the sacred words. The mighty arrogant foe, the terrified hosts of Israel, the youthful unarmed victor, all stood before him, and in his own words he repeated the story to his companion so graphically, that even Miller condescended to remark that he had no notion the Bible had so many fine stories, and perhaps there might be some more like it.

That day the boys entered into an agreement that Miller should read the Bible to Cruickshanks on condition of being told the stories out of it afterwards, and they adhered to this plan till they had read through the whole of the sacred volume. These Bible readings seemed to have been William Cruickshanks's first introduction to the truths of eternity which he was privileged in after years to bring home to many a young heart.

Mr. Cruickshanks appears to have received little of regular education at any time, but with the help of a memory strengthened by constant exercise, and an unwearied diligence in the use of all means of acquiring knowledge that lay within his reach he overcame the hindrances which bodily infirmity and outward circumstances placed across his path, and early in life he made teaching his vocation. In the incident just mentioned, the vivid imagination and the faculty of imparting knowledge real and fresh to his own mind in such a manner as to interest even an unwilling listener, we can discern the germs of his future power; and may be that the very difficulties in his search for knowledge, the very loneliness of his early years, intensified that rare sympathy with the needs and struggles of boyhood which ranked high among his qualifications for the teacher's office. In 1833 Mr. Cruickshanks married and thus the trial of blindness was softened to him by the constant sympathy and companionship of home life.

He started on his career as tutor in private families, but in 1838 he was appointed Head Master of the Native Education Society's school at Madras, which numbered 100 pupils. In 1841 he became Head Master of the Madras Military Orphan Asylum. It was in 1841 that his connection with the Church Missionary Society was formed. The missionaries at Palamcotta felt that there was urgent need for an English school for natives in that town; and for the responsible work of establishing this school, in which the personal Christian influence of the master over his scholars was of paramount importance, the services of Mr. Cruickshanks were gladly accepted.

(To be Continued.)