

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, MARCH 17, 1881.

One Dollar a Year.

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EDITORS.

M. DOBROFFSKY, one of Russia's most celebrated novelists, is dead. He was buried with great honors.

THE telegraph line of the Great North-Western Telegraph Company has been completed between Winnipeg and Portage la Prairie.

THE crops in Cyprus are in splendid condition. If rain falls in March a better harvest is anticipated than has been known in Cyprus for the last thirty years.

BISHOP BROWN, of the Diocese of Fond du Lac, has just completed the first five years of his episcopate. During that period the number of communicants in the Diocese has doubled.

AN extensive cave has been discovered near the Levant Iron Mines, near Kingston, Ontario. Its passages will admit of one walking erect throughout them. It is to be carefully explored.

WITH the prospect of the speedy approach of the Canada Pacific Railway, landed property in Minnesota and other rising towns is rapidly increasing in value. In the principal street of Minnesota as much as two and a half dollars per foot frontage has been paid.

TWO pyramids have been opened in the neighbourhood of Sakkarah, to the north of Memphis, which were erected by two kings of the sixth dynasty, and are thus extremely ancient. Thousands of inscriptions cover the rooms and passages of the monuments, and thus make the discovery of the highest importance for the study of the Egyptian language and history.

A FEW Sundays ago a very interesting circumstance took place in Christ Church, St. Louis. The Bishop had been asked by the Rector to make a statement to the congregation concerning the missionary work in the Diocese, its progress and needs. After he returned to the vestry room a stranger came up to him modestly and stated that he was a stranger, a Boston man, and said, "Here is a little for your work. It was saved last night by not taking a Pullman car," and he slipped two silver dollars in the Bishop's hand.

KIRKDALE Church, one of the most ancient ecclesiastical structures in England, has been for some time undergoing partial restoration. The antiquity of this Church is proved by the sun dial with a Saxon inscription, showing that it was built in the days of Edward the King, in the days of Tostig the Earl—that is, between 1055 and 1065. A Runic inscription also seems to mention Olfhewald, King of Deira, A.D. 651 to 660. The Church is situated close the famous Kirkdale Cave, where, in 1821, were discovered the bones of hyenas, bears, tigers, wolves, elephants, rhinoceri, hippopotami, and other animals.

NEVER omit a service on account of the fewness of numbers present. The late Bishop Randall was announced to preach in an Eastern Church in behalf of his missionary work in Colorado. The evening came and proved dreadfully stormy. Only six persons appeared. For a moment the good Bishop hesitated. Finally he concluded that it was his duty to carry out his appointment; the question of congregation was none of his business. Accordingly the service went on, and he preached his sermon to the six people. In the collection which followed was one offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded. "I am the one," said the gentleman. "Who gave you the \$200 last night? But after getting home I did not feel quite satisfied with doing that. I propose to make up the sum to \$1000, and here is my check for the balance."—*Ex.*

THIRTY-NINE thousand immigrants settled in the Dominion of Canada in 1880.

THE percentage of Roman Catholics in Scotland is said to be 8½, while in England it is only 3 of the population. Presbyterianism would seem from this to be less of a bulwark against Romanism than Episcopacy.

THE loss of life by an earthquake on the island of Ischia is appalling. One hundred and two bodies were found at Casamacciola, and many others are under the ruins. In the village district of Tacco alone thirteen houses were destroyed and five persons killed.

IT is not every one that is aware of the fact that the Biers are of Huguenot extraction, and are the survivors of a band of French refugees who being driven from their native land by the revocation of the Edict of Nantes, sailed from Holland for South Africa some 200 years ago.

IN a letter from Adelaide it is stated that on Christmas Day, the thermometer stood at 110 degrees in the shade and 16 degrees in the sun. Twenty-four hours afterwards, it dropped to 30 degrees. On December 29, the thermometer stood at a still higher figure, and there was a fall of more than 60 degrees before the following night.

THE Lower House of Canterbury Convocation having agreed by a majority of three to one on an *actio us cleri* asking for toleration on the part of the Bishops for ritualistic divergences, the Bishops unanimously voted, after giving individual expression to the meaning to be attached to it, a resolution declaring their opinion "that litigation in matters of ritual is to be deprecated and deplored, and, if possible, to be avoided." They also declare that authority to settle differences in such matters is inherent in the Episcopal office; and while entertaining the hope "that the clergy, as in duty bound, will, in conjunction with the laity, support legitimate exercise of this authority, they are confident it will be exercised with an earnest endeavour to compose such differences, without litigation, and at the same time to maintain order, decency, purity of doctrine, and edification in divine worship."—*Guardian.*

WRITING to the *Living Church*, the Rev. J. B. Harrison, of Nashville, Tenn., says:

"Some three years ago, I was a Methodist 'circuit rider' in Overton Co., Tennessee. Removing to another part of the State, I was brought, by the grace of God and the words of a faithful priest, to see the sinfulness of schism, the necessity of union among Christians, and the fact that any union to be enduring must be on that foundation which Our Blessed Lord and His Apostles had already laid. I believed that Our Lord had established a Church; that it yet existed, and that I had found it.

On the 17th of December, 1878, I was confirmed by the Bishop of Tennessee since that time, I have been studying for Orders; and, on the 16th Sunday after Trinity, I was ordained Deacon.

Since my conversion, I have ever had a strong desire to return to the field where I labored as a Methodist, in order to bear witness to the Truth, where I once preached error. Accordingly, immediately after my Ordination, I made a journey to Overton county, and although I could hold but few Services, I had the blessed privilege of baptizing 17 persons. One of them was the child of the only Church-family in the county.

Till about fifteen months ago, the Church was wholly unknown in this section. The leading denominations are Baptists (of all shades of belief), Methodists and Campbellites. The Church is new to the people, and many are giving its claims attention.

THE remarkable speech which General Roberts, having previously received the freedom of the City and a sword of honour in the Library of Guildhall, delivered at a military banquet at the Mansion House, to which our London correspondent last week alluded, has created intense excitement in other than army circles. It abounds in statements, resting on highly competent authority, as to the moral and physical conditions which must be observed if our soldiers are to be really efficient. There is something startling in the directness of the assertion made by General Roberts, that, if the system of short service is persevered in, it will be impossible for a British force ever again to perform such a march as that of the magnificent troops which he led from Cabul to Candahar.

REVIVALS.

As to *revivals*, I have endeavoured in *Apollon* to show just where the line should be drawn between the two texts which puzzled Lord Bacon, but which would have less puzzled him had he lived to see the workings of the sect-spirit:—

(1) "Forbid him not."—St. Mark ix. 39 and St. Luke, ix., 50.

Compared with: (2) "He that is not with me is against me." St. Luke, xi., 23, St. Matt. xii., 30 and 31.

(1) As to the first let us leave others to their Judge, and rejoice if "in any way Christ is preached." (1) But as to the second, let us observe that all permanent organization and complete work (that does not scatter) must be done in the Church's way, and under Christ's express commission, derived from His person, His breath, and His apostolic agencies.

And here, *a propos* of scattering, we find the following in the journals of the day:

"The Rev. C. S. Williams of the Seventh street (New York) Methodist Church believes Mr. Moody is a good man, and has a great desire to do right; but, he adds 'I know no man who has ever inflicted so terrible a blow on the churches. He led men out of the Churches. When men get the idea that any kind of religious hush-whacking is as good as organized worship, it is a bad day for religion.' Mr. Moody has a lot of followers, who let their hair grow long and their wits grow short. Out of the mouths of such men what could be expected but twaddle? With them worship becomes a good time, a recreation instead of organized labor."

Yet this worthy brother Williams fails, to see that American Methodism is just precisely this that he complains of: "it led men out of the churches." Wesley himself told them so, when he saw how things were going. It substituted "camp-meetings" and religious frolics for "organized worship." Let us teach them the better way, but 'speaking the truth in love.'—*Bp. A. C. Coxe.*

TRANSPORTATION OF THE COLOSSAL STATUE OF GAZA.

THE last number of the *Zeitschrift des Deutschen Palestina Verein* (Leipzig) contains a letter from Baron von Munchhausen, the German Imperial Consul at Jerusalem, saying that the recently discovered colossal marble statue at Gaza has been moved by order of the Turkish authorities to Jaffa, that it may be shipped to Constantinople, and there placed in the Imperial Museum. Its transportation thither has been somewhat delayed, as the captains of the Lloyds feared that it would prove too heavy for the machinery used in moving freight on board their steamers. It is to be conveyed on a Turkish war vessel. This colossal statue was discovered by Arab laborers, while digging stones from the earth, about a mile and a half distant from the city of Gaza. It is thirteen

feet high, and represents the figure of a man with long hair and beard. A part of the right arm is broken off, and from the left shoulder (concealing the left arm) hangs a garment. The lower part of the statue is nearly a quadratic block. Various are the conjectures and speculations with regard to the origin and idea of this remarkable piece of sculpture.

NEGLECT OF CHURCH ATTENDANCE.

Bishop Littlejohn gives us some very timely words on this subject. He says: "Some neglect their duty in respect to Church attendance because something is always wrong. In their opinion, certain things are not as they should be. The music does not suit them. Is the Choir a Quartette? congregational singing should be introduced in its place. Is there a Chorus? a Quartette should be introduced in its place. If the pews are rented, they should be free; and if they are free, they should be rented. The preacher is too warm or too cold; the sermons are too long or too short. And these are objections with which neither conscience nor religious principle has anything to do, yet they influence great numbers, even persons who profess to be and call themselves Christians, and ought to know better than to accord to them any weight. Legitimate attractions are admissible, yet, if Church attendance is a bounden duty, it is based on positive commandments of God, and must be considered independently of such minor questions.

"The man who forsakes the sanctuary forsakes his religion. And wherever you find persons refusing, from this pretext or that, to assemble in the courts of the Lord's house, you may reckon them among the enemies of Christ, for surely those who are not for Him are against Him."

Foreign Missions.

INDIA.

THE BLIND SCHOOLMASTER OF PALAMCOTTA.—II.

MR. CRUICKSHANKS continued for twenty-six years Head Master of the Anglo-Vernacular School at Palamcotta. Not long before his death he was asked how many souls his school had, under God, been the means of converting from Hinduism to Christianity. He replied that, making no account of some who enrolled their names among the converts but fell away again, nor of others who were halting, as it were, between two opinions, he could record the instances of thirty-three souls who had come out of heathenism and had joined the company of Christ's true and faithful followers.

Mr. Sattianadhan has told us how resolutely the Scriptural teaching was carried on, even with those most opposed to its truths. He and his companions begged Mr. Cruickshanks to give up reading the Bible, and threatened that they would all leave the school unless he consented. "You may all leave the school," he answered, "but give up the Bible I never will." They did not carry out their threat; and some were led by that Bible-reading to the knowledge of Christ.

In reading the account of Mr. Cruickshanks' intercourse with his pupils, we cease to remember the barrier which his blindness might have been expected to raise. He appears as the watchful, observant, and sympathizing teacher, whose perception of character his ready understanding of his scholars' state of mind, and his fine tact in dealing with them, would have been remarkable even in one whose eyes could have followed every shade of expression and change of countenance in those around him.

One of his pupils was nicknamed the Logician, because he was always foremost in arguments against Christianity.

We have one instance of the blind master's manner of dealing with this boy:—

"One day, when standing before me in his class, he replied to one of my remarks on the subject of religion by saying 'I wonder why Jesus Christ does not make Himself visible. If I could but see Him with my bodily eyes, I would certainly believe in Him; and therefore I should like to know why He does not show Himself.' When questions like these, however simple they may appear, are not promptly answered in the mind, they have the effect of leading the pupil to doubt the truth of the Christian religion."

school; in like manner the Lord Jesus Christ keeps, as it were, out of sight, partly that He may not be obliged to punish you whenever you think and act in opposition to His will. You see, therefore, how great a mercy it is that He is not personally among us, though in Spirit He is present everywhere, beholding the good and bad of our actions, and noting it all down in the book of His remembrance."

Six years after he left school this pupil, who belonged to a Hindu family of good position, yielded himself up to the service of Christ.

Mr. Cruickshanks early devoted his leisure to the study of music, and learnt to perform on the flute and the violin; and this pursuit, like those other gifts which he dedicated to the service of his Lord, not only brought cheer and blessing to himself, but added to his usefulness as a teacher. He thought singing in the school, and conducted the music of the Sunday services. He has sometimes been called the Blind Bard of Madras, for he wrote several poems, some of which were compiled in a little volume.

When he drew near to his seventieth year he resigned the heavy duties of the school at Palamcotta, but he continued to make use of his talents in the cause so dear to his heart. He settled for a while at Vepery, in Madras, and there he made friends with some young men by offering to help them for an hour or two every morning in their preparations for the University. They willingly agreed, and accepted his one condition, that part of the time should be given to the reading of the Bible. There were some, however, who wanted to shirk the distinctive truths of Christianity, which he endeavoured to bring home to them, and one of these requested that the Book of Proverbs might be the subject for their reading. Mr. Cruickshanks at once consented; but his young friends soon found that from the words of Solomon, as well as from the other sacred writers, their teacher could prove how the Scriptures testify of Jesus.

Once more, in 1875, the aged schoolmaster found a new sphere of usefulness. He was asked to superintend the opening of a new school at Poonamallee, near Madras, and he cheerfully undertook the task. This was the last scene of his labours. In the summer of 1876 he was attacked with illness, which lasted only a few days. The doctor who attended him apprehended no immediate danger. Only the day before he died, this friend said to his patient that he had never written an account of his life. Mr. Cruickshanks answered that he had often thought of doing so, and he had journals and papers available for the purpose; he thought, if it pleased God, he would begin the next day to put them together. But before the close of another day his sightless eyes were closed in death, and his spirit had passed away from the dark prison-house of the flesh, into the bright presence of the Sun of Righteousness."