

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. 1.—No. 49.

THURSDAY, MARCH 18, 1880.

One Dollar a Year.

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EDITORS.

THE Prince Imperial Memorial Fund has reached a sum of nearly £4,000.

THE Venerable Arthur P. Puroy-Cust, Archdeacon of Buckingham, has been appointed Dean of York.

THE New South Wales Government has bought for the Sydney Museum five of the French paintings sent to the recent Exhibition. The artists are M. M. Dubufe, Landelle, Lasrel, and Defaux.

A MEMORIAL containing more than 5,000 signatures has been presented to Dean Stanley by Mr. H. G. Fordham, protesting against the erection of a monument in Westminster Abbey to the memory of Prince Louis Napoleon.

A WRITER in the *Port Chester Journal* says:—"We regret the tendency among Congregationalists to ape the forms of the Episcopal Church. In the last century the Congregational Church held the first rank, while now it stands fourth or fifth among the different denominations."

GREAT PROGRESS.—In 25 years the number of Episcopal churches and chapels in New York city has nearly doubled, and there is scarcely one which does not make the S. School as much a part of its work as preaching. The number of scholars is more than 24,000.

THE Royal Humane Society's silver medalion has been given to Mr. Henry Ward Cunningham, a missionary student of St. Boniface College, Warminster, for saving the life of a fellow student who fell through the ice while skating on Sheerwater, a large lake in Longleat Park.

It will interest the friends of phonetic spelling to know that several German publications, including the *Kolnische Zeitung*, have begun to drop one s in the termination *miss*, the *h* in such words, as *Theil*, *Rath*, *Noth*, *Muth*, and their compounds, the *h* in the terminal *thum*, one *u* *Waare*, and so on.

It may be accepted as a "Sign of the Times" that the *Record*, after devoting an article of more than a column in length to the consideration of the statistics from 'Mackeson's Guide,' arrives at the conclusion that although Ritualism, so-called, is declining, the normal practices of the High Church party, such as the use of the surplice in pulpit and choir, choral service, and the Eastward position of the celebrant, are decidedly on the increase.

THE *Daily News* has reports that, notwithstanding the severe cold, Persia is actively assembling troops; and a rumor that a Persian army will march to Herat, forming a corps of observation along the Caspian Sea. Persia wishes to occupy Herat independent of the influence of England. The *Novae Frumia* suggests that Herat should be ceded to Persia, and regarded as a neutral zone, separating India from the Russian dominions in Central Asia.

THE late Peter C. Van Schaick who died Feb. 24th, at Throggs, Mich., Westchester Co., N. Y., left \$75,000 among the following church objects: Foreign Missions, Domestic Missions, Missions to colored people, each \$10,000, and \$5,000 each to the following: St. Luke's Home for Indigent Christian Teachers, Home for Old Men, St. Paul's Church, Kenderhook, N. Y.; Infirm and Aged Clergy Fund of the Diocese of New York; Missionary Fund for Seaman; Missionary Association of the Counties of Westchester, Rockland and Putnam; New York City Missionary Society; Midnight Mission; Society for Promoting Christianity among the Jews. Such an example of wise and discriminatory bequests for Church purposes is worthy of notice in these days of selfish and unwise wills.

THE Ven. T. P. Perowne, B. D., of Corpus Christi College, has been appointed Hulsean Lecturer for the current year.

THE Albigenses and Waldenses came into existence in the 12th century. They held Baptist sentiments; and had the Episcopal regimen, Bishops, Priests and Deacons. If both Baptists and Methodists would now follow their early traditions, reunion would not appear so hopeless.

A SMALL crater has appeared near Paterno, on the west side of Etna, and the other craters are again issuing a saltish oily fluid, which has formed a small lake and is injuring the neighbouring fields. Numerous slight shocks of earthquake have been felt to the north-north-east and south-south-west of Etna; jets of steam have issued from the new craters, and steam, mixed with ashes, from the central one.

THE German papers publish the following figures concerning the newspapers and periodicals in existence.—In Germany there are 3,778; in Austria, 1,200; in England, 2,509; in France, 2,000; in Italy, 1,226; in Russia, 500. Altogether there are in Europe 13,600 newspapers and periodicals; in Asia there are 388; in Africa, 50; in America, 6,129; and in Australia, 100. The number for the whole world is 23,290.

THE Rev. Thomas K. Allen, for many years a preacher of the Advent Christian Church, has conformed to the Church and applied to be admitted as a candidate for Holy Orders. Mr. Allen has had charge of an Advent congregation in Winona, Minnesota for several years. He is reported to be an earnest and successful worker in the denomination from which he came; it is hoped he may prove a valuable acquisition to the Church. Rev. L. F. Cole who came to us from the same source, three years ago, is proving one of our best missionary clergy.—*Living Church.*

A COMMITTEE report presented to the Municipal Council of Antwerp contains the following particulars about the works of Rubens.—Altogether, Rubens produced 2719 works of art, among which 228 were sketches and 484 drawings. Of all these works, 829 have never been copied, 690 are only known by copy, and 294 seem lost. To possess as complete as possible a collection of the master's works, the city of Antwerp will have to obtain copies of 536 pictures and to collect 921 engravings. The cost of a complete Rubens collection, such as was recommended by the Artist Congress in 1877, would amount to 30,000f. It was ultimately decided by the Municipal Council that a sum of 1500f. should be set aside annually for photographs and reprints of Rubens's missing works. The Belgian Government has granted a like sum.

DR. LITTLEDALE'S view about the substitution of one Faith for another is this, "Nothing can really justify a change of religion except a reasonable belief, based on sufficient evidence, that we shall be certainly obeying God's will better than formerly, and that by knowing more truth about Him and His law than we did before"; and he would also urge the doubting to ask themselves, "Shall I have surer warrant than ever that I shall have access to those means of grace which God has ordained for the spiritual profit of His people?" Trying the Roman system by these tests, he comes to the conclusion that, far from gaining any real good by secession, the convert loses much that is primitive and helpful, that what he does gain is uncatholic and uncertain, and that it is far "better to cling to that great and unique English communion, whose future opens such magnificent promise, even as its roots are struck so deeply in the remote past of Christian history."

No greater proof of the change which has taken place in the public feeling in reference to church decoration has ever been furnished than in the case of the parish church of St. George-in-the-East, memorable in the early days of the High Church movement for its anti-surplizic riots. Two incumbents have held the benefice since that time, and Mr. Harry Jones, who succeeded Mr. Lockhart Ross, has, it appears, not only reconciled the parishioners to a choral service and to the use of the surplice in the pulpit, but has secured very liberal offerings towards the ornamentation of the apsidal chancel. The frescoes designed for the panels will, when completed, form a striking and handsome work, and if the Vicar is able to accomplish his design of erecting a new organ worthy of the building and the congregation, he will have every reason to congratulate himself on the "silent revolution" which he will have accomplished.

Foreign Missions.

INDIA.

THE BISHOP OF CALCUTTA.—II.

THE second Bishop of Calcutta was Reginald Heber, the poet. His childhood and youth are best described in his own sweet, simple, well-known words:

"By cool Sileon's shady rill,
How fair the My grows!"

Like some rare beautiful flower, his gifted poetic nature expanded under a loving mother's care surrounded by the culture and refinement of an English country clergyman's house.—his father being rector of Malpas, near Chester. There, in 1783, Reginald was born. He soon gave indications of a bright imagination, a powerful memory, and great love of poetry. A long quiet walk with Spencer's "Fairy Queen" in hand was often preferred to a noisy game. His mother's watchful eye also discerned, even in his school-boy days, many proofs of the "influence sweet" by which he was being "UPWARDS drawn to God."

When he entered Brasenose College (Oxford) at seventeen, his innocent gaiety and inexhaustible fund of anecdote soon attracted a large circle of friends and companions, but he never allowed the claims of society to interfere with diligent study. He arranged a course of mathematical readings with a friend, to begin at six in the morning. "so as to secure," he says, "the two best hours in the day." He took the University prize for Latin verse in his first year at College, and in the third year, at the age of twenty, he wrote his celebrated prize poem, "Palmatine." The success of this poem was wonderful. When he recited it before the assembled University, thunders of applause shook the place. It was afterwards made the basis of an Oratorio, and still holds a high place in English poetry. A contemporary has described the poet's "pale but animated face," flushing gradually with excitement, "the faltering voice," awed by the solemnity of the subject, the fuller, more sonorous tones which fell on the hushed audience as the young author proceeded. We quote one beautiful stanza in reference to Solomon's Temple:—

"No hammer fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung,
Majestic silence."

When the last lines of the poem were finished, while all his friends were thronging about him to praise and congratulate, he quietly slipped away, and his anxious mother, following him to his room, found him on his knees in thankful prayer.

When his splendid University career closed, he was ordained, and at twenty-six we find him a country priest, just settled with his young bride (the granddaughter of the Bishop of St. Asaph), in the rectory of Hodnet, Shropshire. Here fourteen quiet years were spent in parochial and literary labors. He contributed to the *Quarterly Magazine*, *Reviews*, and

upon many of the leading books of the day. He kept up a correspondence with his literary friends, and delivered a set of Bampton lectures in 1815. But his duties as a clergyman always claimed his first attention. To his parishioners he was ever a kind and sympathizing friend. When a dreadful epidemic (putrid sore throat) was raging in the village, he visited the infected cottages, carrying food and medicine, and praying beside the dying. At length, after visiting a crowded workhouse, he was attacked by the disease, but, though brought very low, was mercifully restored.

After nine years of married life a little daughter was born in Hodnet Rectory. She lived but six weeks. The poet-father could never speak of her without tears, and in her memory he wrote those beautiful lines which have since been chanted on so many sad and solemn occasions:

"Thou art gone to the grave,
But we will not deplore thee."

(*Memoirs of Bishop Heber, by his widow*) During all these years since his ordination, Heber had been much interested in missionary work, and had often expressed a wish that it had been his lot to take part in it. When in 1819, the S. P. C. K. determined to extend their operations to India, a certain day was appointed by the King, in which collections for Indian Missions were to be made in every church. Asked by the Dean of St. Asaph to write a hymn for a service on this memorable day, Heber composed that glorious missionary lyric, "From Greenland's icy mountains," which has sometimes been called "The Missionary Hymn." And yet when at Bishop Middleton's death the vacant see was offered, Heber twice refused the mitre. He could not, however, feel satisfied with his decision, and after prayerfully reconsidering the subject, he determined to accept the post.

He bid farewell to many sorrowing hearts at Hodnet, was consecrated at Lambeth, left England and reached Calcutta at the close of 1823. He was in his 40th year. Who then imagined that in little more than two years his work on earth would be finished? But how much he accomplished in that short time!

At Calcutta the Bishop found business waiting him, its extent and importance almost alarmed him. Bishop's College which was mentioned in the last number of the *Church Guardian*, first claimed his attention. He made such arrangements for it, as he deemed at that time most judicious. His next consideration was the lamentable want of Chaplains in Ceylon, Archdeacon Twistleton having written him from the island on the subject. The Bishop sent for a native catechist from Ceylon, Christian David, a pupil of Schwartz. He was examined and ordained, the first native in India who was admitted to the sacred ministry of the Church.

The Bishop's labors in Calcutta at this time were incessant. "Often after a few hours rest at night, he would rise at 4 o'clock to attend a meeting, or visit a school, and then pass the whole of the day in mental labour, without allowing himself the hour's mid-day sleep in which the most active generally indulge in that climate." (*Memoir.*)

In June, 1824, the Bishop started on a long visitation tour across the north of India. Leaving Calcutta he boated up the Ganges to Dacca, which he reached in July. There his beloved friend and chaplain, Mr. Stone, died of fever. From Dacca the Bishop went to Benares, passing through the wild tribes of the Puharees. He was much interested in the aborigines, to whom he shortly afterwards sent a missionary. At Chunar near Benares, "The Bishop preached this morning, then administered the Sacrament, both in English and Hindu. The service was nearly four hours long. At five we had service in Hindu, the church was thronged with native Christians, and the aisles crowded with hearers. This service was followed by English evening prayer. Thus his Lordship has devoted seven hours this day to

public worship. May his zeal influence many. (Mr. Bowley to the C. M. S.) Cawnpore and Lucknow were next visited. Christmas was spent at Morcutt. The chaplain there writes, "Our dear respected Bishop interested himself about every minute circumstance of this beloved vineyard, he accompanied me to my native congregation, and visited my native school." After spending a short time at Agra, Delhi and other less known places he reached Bombay at Easter 1825. In this arch-deaconry the Bishop held several confirmations and consecrated five churches all built since Bishop Middleton's visit in 1821. From Bombay he sailed to Ceylon. He writes: "I have passed a very interesting but very laborious month in Ceylon. I really think there are good hopes of an abundant harvest of Christianity here. I have been partly enabled to set things going. My chief desire is to raise the character of the native catechists, and by degrees to elevate them into a parochial clergy. The church missionaries in this island are fairly patterned of what missionaries ought to be zealous, discreet, orderly, and most active." (*Memoir*, page 276.)

The Bishop returned to Calcutta in December, after being absent 18 months. He remained at home for six weeks and then sailed for Madras. During his stay there, the orphan schools attracted much of his attention. They were taught on the "Monitor or Madras system" which Dr. Bell afterwards introduced into England. At Madras he confirmed 500 at one time, and then passed on to Vepery, where he was especially pleased with the new Gothic Church, the first one in India. At Easter, 1826, he reached Tanjore. His chaplain writes:—"The Bishop preached in the morning. There were 30 English and 57 native communicants, to each of the latter he repeated the words in Tamil. The deep interest of the service was increased by the presence of the Bishop and of so many missionaries, and by the associations of the place built by the venerable Schwartz, whose monument stood in the Church. In the evening the Bishop attended a Tamil service in the same Church, which was crowded with the native Christians of Tanjore. He pronounced the benediction in Tamil from the altar. His heart was full. As I assisted him to unrobe, he exclaimed, "Gladly would I exchange years of common life for one such day as this."

After a busy Easter week, he travelled on Saturday to Trichinopoly. On Sunday he preached with his usual animation. In the afternoon he confirmed 42 and addressed them impressively. Complaining of headache he was induced to give up attending the evening service, but at daybreak the next morning, April 3, he went to the Mission Church, where he confirmed 15 natives. On returning to his friend's house he rested in his chaplain's room, and after some conversation retired to his own. He then went into a cold bath, which he was in the habit of using. In half an hour his servant entered the room and found only his lifeless body.

"Happy he
"Who to his rest is borne in sure and certain hope,
"Before the hand of age hath chilled his faculties,
"Or sorrow reached him in his heart of hearts!
"Most happy if he leave in his good name
"A light for those who follow him,
"And in his works a living seed of good, prolific still!"

(—*Southern on Heber.*)

The last tribute to Bishop Heber's memory is from the pen of Mr. Bromhead. "It is scarcely possible to overrate the service which Heber did for India. The exceeding amiability and gentleness of his character, combined with his high literary attainments, gave him an universal and almost unbounded influence, and wherever he went all good men, of whatever creed, sect or colour, rallied round him as a friend. His greatest glory is that he was, as Archd. Currie says, so "entirely a missionary." (*Memoirs of the Bishops of Calcutta*, 1876.)