

The Church Guardian,

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IN THE INTERESTS OF THE
CHURCH OF ENGLAND.

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THE BISHOP OF ONTARIO ON THE PER- MANENT DIACONATE.

At the recent Synod of Ontario, we find that in his address, Bishop Lewis strongly advocated the Permanent Diaconate, in harmony with the Archbishop of Canterbury, who warmly recommended the proposed measure a short time ago. The Bishop of Ontario was loudly applauded when he spoke as follows:—

"You are aware that at the last session of the Provincial Synod the following canon was enacted: 'A Deacon need not surrender his worldly calling or business (said calling being approved by the Bishop) unless he be a candidate for the office of a priest, and he shall not be admitted to the priesthood, till he have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of the Diocese may impose.'

"I had the pleasure of ordaining the first deacon under this canon last Sunday, and I earnestly hope that as time goes on many religiously disposed laymen, whose secular pursuits are not inconsistent with the office of a deacon, may be disposed to devote part of their time and energy to giving assistance to priests of large parishes and missions, and so enable them to cover ground now unoccupied. It seems to me that the Synod ought to pass a canon regulating the designation and status of such deacons, declaring whether they shall be qualified to be members of the Synod or not, and providing that they shall not, by virtue of their ordination or license, have any claim on the funds of the Synod. It might be well to appoint a committee to report on this important matter during our present session."

Subsequently the Ven. Archdeacon Bedford Jones, Rev. E. P. Crawford, and Mr. G. A. Kirkpatrick, M. P., were appointed a committee to consider the best means of having the permanent diaconate properly recognized.

The CHURCH GUARDIAN is glad to find the sentiments so often expressed in its columns endorsed by such a high authority as his lordship. He has recently visited England and is familiar with the growing feeling there in favour of such a body of men, and he has shown his active interest in the matter by ordaining the first man under the new Canon. It is interesting to know that the candidate was a New Brunswicker. Mr. C. V. Foster Bliss, who was ordained the first Permanent Deacon in Canada, is a son of the late Rev. C. Bliss, formerly of Sussex and Albert Co. He is a clerk in the Customs Department, Ottawa, and has given considerable time to Church work as a Lay-reader, and as editor of the "Clerical Guide."

The latter part of the Bishop's remarks accords with what we have stated in our columns to be desirable, viz., the passing of Diocesan Canons, "regulating the designation and status of such Deacons," and we would add, giving them a distinctive dress when officiating. An objection has been raised that these men would not be instructed sufficiently in Theology, and would be apt to preach unsound doctrine. We reply to that by saying that the Report to the Provincial Synod provided for their instruction in the English Bible, the Prayer Book, Systematic Divinity Church History, and Ecclesiastical Polity. If the Examining Chaplains did their duty, and proper test books were appointed, we should not be surprised to find that some of these men passed better examinations than some of our Deacons, who have but very limited opportunities for acquiring a knowledge of Theology. Nearly their whole time is taken up with the Arts Course, and even the Baptists, who, a few years ago, scarcely believed in educating their preachers at all, are now planning at Acadia College a three years course in Theology, under the supervision of three

Professors, and as far as arrangement and subjects are concerned, it is an admirable one. And all we can do at King's College is to have one Professor who gives part of his time to the instruction of Divinity Students, while in connection with the N. B. University there is no provision at all for our candidates for Orders. The Permanent Deacons could be a well instructed and most useful body of men. Until we have them, and a band of Lay Preachers, we cannot hope to cope with the Bodies around us. We hope every Diocese will soon have some of these men at work.

THE NEW CATHEDRAL IN DENVER, COL.

This fine edifice is another mark of the growth of the West, and the wisdom of sending out missionary Bishops to the territory in advance almost of the population. The Bishop, it will be seen, is determined to make his Cathedral a living power in the city and diocese, and we quote his words at length, as showing to what uses an American Cathedral may be put. We are glad to note in this connexion, that in his recent Synod address, the Lord Bishop of Toronto brought the subject of Cathedral work very practically before the Diocese. The building is 140 feet long by 99 across the transepts, and will seat 1,100 persons. It must have been a happy day for Bishop Spalding when he could say in his Address: "As yet in America, in our Communion, there has not been erected a church that has been called, and is, in any real sense, a Cathedral, that is to be compared to this in size and magnificence, and in its fitness in all respects for Cathedral purposes."

There is still a debt of \$10,000 on it, which, it is hoped, will soon be paid off. "But, even with the Cathedral paid for," the speaker went on to say, "it is only the beginning of our work. First of all, we are to have a true Cathedral worship. The Cathedral Service of this Church is something distinct and definite. It is independent of parties in the Church, with which we are not troubled here. It is common to all phases of Churchmanship. Its standard is the grandest that we know in Christendom. Visitors to St. Paul's or Westminster Abbey, of whatever denomination, though accustomed at home to the baldest and most meagre forms, have often told us how their hearts were lifted up, as on the wings of purest devotion, and how they felt themselves in the very vestibule of heaven itself, as they joined in the Services as there rendered. It may be long before we can attain to this high standard. We must have due regard to the old associations, habits, feelings, even honest prejudices of our people. We must make it our aim gradually to lift up their hearts and to mould their tastes, so that they will love that which is highest and best in the expression of the outpourings of the devout Christian heart in the presence of Almighty God, and which is most to His honor and glory. We shall allow nothing questionable, nothing that is in contradiction of the law and the best usage of the Church. We shall have no extremes either of defect or excess in ritual. Whether the Services be plain, or whether they be ornate and choral, there will be nothing contrary to the rubric. Let there be no distrust of our soundness in the Faith, and our loyalty to the provisions of the American Church, to mar the enjoyment of your worship."

The Bishop then proceeded to speak of the special work of which the Cathedral was to be the centre, and we commend his wise words to all who are connected with so-called Cathedrals in this Dominion. As a matter of fact, there is not really a Cathedral in our Ecclesiastical Province which has the privileges pertaining to such, and does the work which could be done by such an organization. The day is coming, we hope, when, as in Cornwall to-day, and as the Bishop of Toronto pointed out, the old lines of Cathedral organization so admirable in themselves, may be adapted to the Church life of to-day, and this important factor in Diocesan life and work may occupy once more its proper position.

"We aim to make this Church the centre of unity and the basis of Christian work for the city and for the jurisdiction. Your Bishop must have his true place and functions here, as your Chief Pastor. Your immediate pastor must be a Cathedral Dean, not in title only, but in fact. The canons resident will have their stalls, and their rota, and terms of service. They will have their Services, especially on Holy Days and week days, for which they alone will be responsible. Our schools, our missions, our charitable work—all grouped around the Cathedral—will gain from it strength and inspira-

tion. We trust there will grow up many congregations in the city, practically independent and self-sustaining, each strong in itself, for aggressive evangelizing labour. But from the connection of each pastor with the Cathedral as a canon, and his membership in the Cathedral Chapter, the Board of Trustees of the Schools and Missions, and as a Custodian of Church property, we hope to secure a real unity of aim and effort, and a spirit of harmony and co-operation that shall prevent the antagonisms which in many cities have so greatly hindered the growth and efficiency of the Church. Let there be honest, healthful emulation, but let there be no bitter and unchristian rivalry.

"We desire and ask your kind forbearance, your trustful confidence, your earnest prayers and co-operation, to the end that our efforts for such worthy objects may be successful.

"You see then, dear brethren, to some extent the greatness, the far-reaching importance of the work in which we are to-day enlisted. You are not to think you are accomplishing your full duty in relation to the Cathedral, when you have taken seats and pledged yourselves to a part of its support. You are not to think that your duty ends with your regular attendance upon the Services, and your contributions to the offertory. If worship be true, its end is not selfish. It is to promote God's glory. It is to hallow His Name. It is to cause, so far as in us lies, that His will may be done on earth as it is done in heaven. Pure religion, that is, pure and true religious service that is undefiled before God and the Father, is this: 'To visit the fatherless and widows in their affliction, and to keep yourselves unspotted from the world.'"

The Bishop then alluded to the need of consecrated work among the Laity, Deaconesses, some with and many without the title, all under the direction of the Clergy, giving a definite amount of time to systematic Christian work, men for Sunday School duty, as Lay Readers, men ready and desirous to do anything for Christ and His Church. The Bishop asked for, and no doubt he will get them, for appears to have organizing power in a marked degree. From the common sense expressed in the Bishop's Address, and his honest statement that nothing will be allowed that is questionable or contrary to the rubrics, whether the services be plain, or at times ornate and choral, we are persuaded that he will soon have a Cathedral Service worthy of the name, and one which will elevate the standard of Divine Worship in his jurisdiction.

THE VACANCY IN THE SEE OF ALGOMA.

OWING to the lamented death of the Bishop of Algoma, according to the Canon on missionary Dioceses, it now becomes the duty of the Metropolitan, within six months, to summon the Provincial Synod for the election of another missionary Bishop. The election takes place by the joint action of the Upper and Lower House in the following manner. "The House of Bishops shall present to the Lower House one or more names for election by ballot, and if some of these names shall be accepted by the Lower House, further names shall be presented by the Upper House, until it shall signify that it has no other name to present. All names presented to the Lower House shall be before it for election, until an election shall have been made. A majority of votes, clerical and lay, shall be necessary to an election."

It will be seen, therefore, that the clergy and lay delegates elect on the nomination of the House of Bishops. The present state of the Diocese is, financially, most unsatisfactory. The bishopric is not endowed, and Bishop Fauquier depended for his salary, and for the stipends of his clergy, on promises made by the Dioceses, which, in many cases, were not fully kept. He was constantly in a state of anxiety about the means wherewith to carry on his work. The Diocese is a purely missionary one, and the Bishop was obliged to spend much of his time in the older Dioceses collecting funds for his work. The mistake, in the first place, was the creation of a Diocese without endowing the bishopric. However, it was done; and Algoma was set off before the Maritime Dioceses entered the Provincial Synod. They had no part in the proceedings, but they have always loyally assisted the Diocese. In spite of this discouraging financial condition, the late Bishop accomplished a great deal of work. In 1880 he reported to the Provincial Synod 13 clergy, compared with 7 in 1873, and 34 churches as compared with 9 when the Diocese

was originally formed. There are also 22 lay readers.

Much as the Bishop accomplished, the good work would have been more successful had he been relieved from the constant worry and anxiety about the means for his Diocese. It can hardly be expected that any vigorous, able and energetic priest will now accept Algoma, if instead of spending his time among his people he is expected continually to come East to collect money, and is dependent himself for his salary on the Diocesan method of obtaining funds which has hitherto been adopted. Before another man is set apart to be the pioneer Missionary in Algoma, steps ought to be taken to set the Diocese, and especially the Bishopric, on a sounder financial basis. The new Bishop could then devote his whole time to his work, and not have his health, strength and very life undermined by the pressure of financial burdens, which no Bishop should be expected to bear. It is the height of folly to commission a man to feed those "few sheep in the meadows" and expect him at the same time to collect his own salary, and procure funds for his missionaries and for the financial operations in his new and scattered Diocese. It is humiliating to think of. And if he "serves tables" successfully how much *time—aye, how much heart—* will he have for the spiritual work, which is the most important of all?

THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS.

No. 1.

The Right Reverend Charles Inglis, D. D., first Bishop of Nova Scotia and first Colonial Bishop of the Church of England.

Dr. Inglis was the third son of the late Archibald Inglis of Glen and Kiltarr in Ireland, where he was born in the year 1734. It is worthy of remark that his father, grandfather, and great-grandfather were ministers of the Established Church. As his father had a large family and small means, he (the son) left Ireland for America when quite young, and, on his arrival there, took charge of the Free School at Lancaster in Pennsylvania, where he remained three years. Having honourably acquitted himself in this employment, and become favorably known to the Episcopal Clergy in the neighbourhood, he was encouraged to devote himself to the ministry. Accordingly, he went to England, and was admitted to Holy Orders by the Bishop of London. The Society for the Propagation of the Gospel in Foreign Parts immediately appointed him as their missionary at Dover, in the Province of Delaware, on a salary of £50. Such was the humble beginning of a career marked by many changes of fortune, and distinguished by valuable services to the Church. After a long and dangerous passage, Mr. Inglis reached Dover, the place of his destination, and commenced his labour in July, 1759. Few places presented a more arduous field of duty. His missionary field embraced the whole County of Kent, thirty-three miles in length, and ten in breadth, with a population of seven thousand, one-third of whom belonged to the Church of England. There were three Churches, but the one at Dover was in a most ruined condition. He soon, however, with exemplary energy restored it, and built a fourth Church on the borders of Maryland.

In 1763 Mr. Inglis informed the Society at home that under God's blessing he had greatly advanced the cause of religion, but intimated at the same time that his health was much impaired owing to the dampness of the low marshy land and the exceeding fatigue consequent upon attending stations fourteen, seventeen and eighteen miles from his residence.

In August, 1764, he was offered the position of Assistant to the Rector of Trinity Church, New York, and Catechist to the negroes. So anxious, however, were the people of Dover to retain Mr. Inglis that at first he declined this appointment; but in the following year he was induced to accept it and entered upon the discharge of its duties in December 1765.