

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
CHURCH OF ENGLAND.

IT IS NON-PARTIZAN! IT IS INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only ONE DOLLAR a year, in advance.
When not paid in advance, Fifty Cents extra.

The Cheapest Church Weekly in America.

Address, THE CHURCH GUARDIAN,
Lock Drawer 29, Halifax, N. S.

The Halifax Editor can be found between the hours of 9 a.m. and 1 p.m., and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs), directly over the Church of England Institute.

HOLY WEEK AND EASTER.

The Lenten shadows are deepening and the time of the offering of the Great Sacrifice is very near at hand. Thursday of Holy Week enforces the Master's Mandate, "Do this in remembrance of Me," and we think of Him with the twelve, celebrating and partaking of the Last Supper, that Feast of Thanksgiving, and the channel to us of Spiritual Food and Strength for our needy souls. Alas, how many who bear His name neglect, despise, His own appointed means of grace. How many deny Him, disbelieve His words, have no eager desire to heed His commands, and comfort themselves, or endeavour to comfort themselves, with the delusive hope that they are trying to get to Heaven. Trying to get to Heaven, and yet refusing to draw daily strength for their journey from the Source of all strength! Hungry and thirsty, their souls fainting in them, and yet partaking not of the food which their dying Lord has prepared for the strengthening and refreshing of those souls! How strange, how short-sighted, how suicidal, such a course of action, or rather such neglectful inaction really is, they will one day know too well. God grant that it may become apparent to them before it be too late to amend and do better. Blessed Feast for those who receive it with a humble and contrite heart, with a distrust of self, and with a real consciousness of personal sinfulness and personal need of Christ.

"Holy Week"—"Great Week!" Oh! what holy and great things were done at this time—what a stupendous act was performed for mankind! The Lord Himself—for none other could or would do what was needed—"bore our sins in His own Body on the tree." Willingly He died a shameful and cruel death to deliver mankind from the terrible effects of sin, being made a curse for us, that we in Him might be blessed with the favor of God and enjoy never-ending bliss. Let us read and ponder the events of Good Friday; let us reflect upon their reference to ourselves, and let the Mighty Sacrifice of the Son of God constrain us to sacrifice our sinful deeds and desires, nailing them to the tree, that we may die to sin, the sin which caused Him to die so terrible a death, and henceforth hate all sin because of what He did and suffered.

Christ's sacrifice tells us of His love, not only for our race, but, better still, for each individual son of Adam born anew into Him. "He loved me and gave Himself for me." Ah! how overwhelming when fully grasped by us and accepted in the heart. *Me*—a vile sinner—*me* who have so neglected His precepts and so wilfully done what was evil in His sight all the days of my life—can it be that he died for *me*? Yes, blessed truth, it was something more than to redeem the world from the curse of the law, it was something more than to atone for Adam's sin and the guilt which the race inherited from Adam, it was also for the individual sins of every man and woman who should hereafter be born into the world. Let us think of this, and let it operate upon our hearts, causing us to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The gloom and despondency which weighed

down the spirits of the Apostles and the faithful women who stood at the Cross on Good Friday, and which made the time to the first day of the week drag wearily its appointed length along, have given place to holy joy, joy which at first was mingled with agonizing doubt and uncertainty till Mary's marvellous news, "I have seen the Lord," is confirmed by the two disciples who had gone to Emmaus, "The Lord is Risen," and yet further by the announcement that He had appeared to Peter. And so their doubts and misgivings give place to unrestrained thanksgiving and praise, as from lip to lip the words are passed through the little company of the disciples, "The Lord is Risen, indeed, and has appeared unto Simon." Can we picture the feelings of those first Christians as the truth is forced upon them that the Dear One whom they have more than loved had really given up the ghost upon the Cross, that man's power, the world's hatred, had been able to carry to completion their fiendish purpose, and slay the innocent and holy victim of their wrath? If we can to some extent at least realize this, for it can only be very imperfectly realized by us, with what overwhelming joy, we feel, must they have heard the announcement of His Resurrection. Call it, as some please to call it, "the enthusiasm of humanity," or the warmest devotion of men's hearts for one infinitely superior to themselves, one whose transcendent nobleness of character had won their hearts' affections, and their lives' devotion; or view it, as the Christian alone can, as the adoration of weak humanity for infinite goodness, perfect purity, and matchless love, how the news must have thrilled every heart, causing it to throb out its joy for the return to life of their Friend and Master, He who to them had been indeed altogether lovely.

If we have passed the forty days of Lent as our Holy Mother the Church has bidden us, in the contemplation of Christ's life and of all that He came on earth to be and do, in the examination of our own hearts and lives, in prayer and in the practice of self-denial and self-mortification; if we have sought to overcome the sins which are so hateful to Him, and which He came to redeem and save us from; if we have been with the disciples and the women at the foot of the cross, and mourned and lamented with true and bitter grief as we viewed the Lord of Life dying a cruel death for us and for our sins, then will our hearts partake of the joy of the disciples on that first Easter Day.

We pray that our readers, one and all, may feel this joy, that every heart may adore the Risen Lord on Easter Day, and rejoice that He has enabled them to die unto sin, and to resolve to live a new life unto righteousness.

WHAT ARE CHURCHMEN DOING?

Let Churchmen read the following practical action of the Presbyterians in raising a fund of \$100,000 to be loaned, without interest, to needy stations in the North-West. Are we doing our duty in this matter? As far as we know, no action of this nature has been even contemplated; and in the matter of aid to missions in that country, while Quebec and Ontario have done something, we have yet to learn that the Maritime Church parishes have moved in the matter of sending aid—or, if they have, the sums sent have been trifling. By the action of the Provincial Synod we are pledged to aid this work, and the clergy should bring it before their congregations. We submit the following extract.

THE NORTH-WEST PRESBYTERIANS.

HAMILTON BUSINESS MEN MOVING IN THE CHURCH EXTENSION SCHEME.

A meeting of representatives of the several Presbyterian churches of Hamilton took place in the lecture room of St. Paul's Church last Tuesday afternoon to hear an address by Rev. James Robertson with regard to the great need of church edifices in the North-West, and the establishment of a building fund as well as to take action as to the share the Presbyterians of this city should have in raising funds for the object.

Rev. Mr. Robertson gave a clear and concise statement of the needs of the country, and explained the provisions and management of the fund now being raised under the direction of the home mission committee. The total amount sought to be raised is \$100,000, which is to be loaned to needy stations and congregations as circumstances may require, with the provision that it shall be returned to the fund within a given number of years. The portion of the fund not loaned to congregations at any given time will be invested so as to bear interest, which may be used in making grants to churches in particularly destitute localities, but no part of

the capital of 100,000 shall be used otherwise than as above. The Presbytery of Winnipeg have already contributed \$29,000 toward the fund, and will contribute, in all, one-third of the whole amount to be raised, the remaining two-thirds to be contributed by Quebec and Ontario. Individuals in different parts of the country had subscribed sums ranging from \$100 to \$1,000. A few gentlemen in Toronto had contributed \$3,400, and fully \$15,000 was expected from that city. After an appeal on behalf of the cause, Mr. Robertson answered several questions put to him by leading members of the Presbyterian Church present, after which the following resolution was passed:—

Moved by Mr. M. Leggat, seconded by Mr. James Stewart, and unanimously resolved, that having heard the statement of the Rev. Mr. Robertson regarding the wants of the Presbyterian Church in the North-West, this meeting heartily endorses the scheme proposed for the formation and management of a church building fund of \$100,000 for the North-West, and pledges itself to assist Mr. Robertson in raising funds in Hamilton toward the establishment of this fund.

AN EXAMPLE TO OUR WEALTHY LAYMEN.

Trinity College, Hartford, Connecticut, has received a legacy of \$100,000 from Mr. Sheffield. These generous gifts to Colleges are very common in the United States, and the Church in Connecticut may be congratulated on receiving this noble bequest. Are there no Alumni or friends of King's College who can come to her aid with a generous sum which will assist in placing her in the position in which she ought to be? When will Canadian Churchmen begin to imitate such generosity, and show the love for our Institutions of learning that are so marked among our American brethren? The English papers are full of the benevolence and Christian zeal of the Churchmen of our mother land. Is it not time for *our* wealthy laity to come to the front?

Now an opportunity is afforded Churchmen who possess the means to emulate these generous givers elsewhere. King's College must stand or fall as regards its Arts and Science Departments, according as the Church people respond or refuse to respond to the present appeal. We must confess to a feeling of surprise that any man having the ability can bring himself to refuse a subscription to such an object. No possible excuse really worthy of the name can be offered, for, looked at from any standpoint, the refusal to contribute means the downfall of King's as a University, and then what? Denominational Colleges so far as the Methodists, Baptists and Presbyterians are concerned, will continue to exist. Are the Presbyterians, Baptists or Methodists to be looked to to educate our future race of Churchmen? Surely no man with a spark of independence will agree that this shall be so. And yet it must surely be unless the Endowment is now completed.

The wealthy Churchmen of Halifax ought to blush at the thought of such a possibility, and at once arouse themselves to their duty: What is wanted are a few large subscriptions from the leading Churchmen of the city, and the whole Endowment will be raised in a short time. The people of the country will not respond, the Church-people of St. John and other parts of New Brunswick cannot be asked, until Halifax Churchmen do their duty. Who will come forward and contribute \$5,000 to this worthy object? There are several men and women in Halifax who can afford to give this amount, and they ought to give it and give it at once. Who will be the first to do so?

THE ANGLICAN CHURCH IN NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS.

No. III.

The Right Reverend John Inglis, D. D., Third Bishop of Nova Scotia.

Dr. John Inglis, third Bishop of Nova Scotia and son of the first, was born at New York on 9th December, 1777. Major-General Sir John Eardley-Wilmot Inglis, K.C.B., whose name is linked with the glorious defence of Lucknow in the East, was his son.

During the brief period that Dr. Stanser held the office of Bishop Dr. Inglis was Rector of St. Paul's Church, Halifax, and Ecclesiastical Commissary. Upon the resignation of Dr. Stanser in 1824 Dr. Inglis was appointed his successor, and consecrated in London in 1825, returning to Halifax in the autumn of that year. The new Bishop immediately divided his diocese into four Archdeaconries. The Rev. Dr. Willis was appointed Archdeacon of

Nova Scotia and Rector of St. Paul's, Halifax; the Rev. George Best, Archdeacon of New Brunswick; the Rev. A. G. Spencer, Archdeacon of Bermuda, and the Rev. George Coster, Archdeacon of Newfoundland.

Dr. Inglis visited the Bermudas in 1826 and was the first Bishop seen there; for, although these islands formed part of his father's extensive see, the extremely limited and difficult modes of travelling at that time prevented an earlier visitation.

In 1826 Bishop Inglis visited New Brunswick for the first time, in the course of which he ordained two deacons and one priest, consecrated nineteen churches, and confirmed at twenty-four different stations 1720 persons. Within his diocese during this year he confirmed 4367 persons, consecrated 44 churches, and travelled by land and by sea 5000 miles.

In 1832 he made a rapid visitation of the Eastern and Northern shores of New Brunswick, during which he travelled 800 miles and confirmed at seven different places. In one part of this journey, he and his party had to travel along a road almost impassable and to swim their horses over two large rivers.

In his visitation of New Brunswick in 1835, which occupied two months, he held thirty-one confirmations, at which about 800 persons were confirmed.

In 1840 he again passed through the principal Missions of New Brunswick.

Of St. John he speaks as "a city rapidly increasing with a population which already exceeds thirty thousand; a number greater than that of the inhabitants of New York, when my father first visited that city." "This comparative view" (adds the Bishop) "has been suggested by the circumstance of the settlement at St. John, N. B., having been chiefly formed by Loyalists from New York, many of whom were my father's parishioners in that fine city, and are the more dear to me on that account."

Bishop Inglis paid his last visit to New Brunswick in the autumn of 1843, when he held confirmations at twelve different places on the eastern coast, and consecrated several churches and burial grounds. During this and the two preceding years His Lordship held in all 102 confirmations and delivered 245 sermons or addresses. In this duty he travelled 6,436 miles.

It would be somewhat wearisome to recount all the journeys and labors of this truly Missionary Bishop. Suffice it to say that he performed work which compares very favorably with what has been done in later times with far greater facilities.

Bishop Inglis died in London, 27th October, 1850, in the 73rd year of his age, the 50th of his ministry, and the 26th of his episcopate. He was a faithful and laborious prelate, a convincing preacher, a refined scholar and a perfect gentleman.

In St. Paul's Church, Halifax, N. S., may be seen a monument to his memory (close to his father's tablet which he erected) with the following inscription:—

The Right Reverend JOHN INGLIS, D. D., by whom the above monument was erected, has followed his Pious Parent to the Grave, the Inheritor of his Virtues and of his Zeal, In the cause of his Divine Master, after a faithful service of many years as Rector of this Parish.

He was consecrated in the year of our Lord 1825, Bishop of the Diocese.

Endued with Talents of a high order, He zealously Devoted his whole Life To the diligent discharge of his Sacred Duties, as a Minister of the Gospel of Christ.

He died on the 27th of October, A. D. 1850. In the seventy-third year of his age, and in the twenty-sixth of his Episcopate.

In erecting this Monument to their lamented Pastor and Bishop, The members of the Church have the melancholy satisfaction of uniting it with that on which he himself so feelingly recorded The Virtues of his Father.

OUR NORTH-WEST.

We are glad to be in a position to assure our correspondent "E.C.P." that in a very few weeks our Associate Editor, the Rev. E. S. W. Pentreath, will enter upon his duties as incumbent of Christ Church, Winnipeg, when we shall, from time to time, have from his pen full and, we are quite certain, accurate accounts of the Church's work and the Church's needs in our Great North-West.