

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
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KING'S COLLEGE ENDOWMENT.

The following Appeal has been issued by the
Joint Committee appointed for the purpose by the
Governors and Alumni Association of King's Col-
lege. It is quite unnecessary, we should suppose,
to urge the importance of forming an Endowment
of \$40,000 for the College; that it is required, the
statement accompanying the Appeal sufficiently
shows. The object, too, is so worthy a one that it
must surely lead to very generous gifts being made
by those in any way interested in the higher educa-
tion of youth, and, more especially, by those who
desire to see the Clergy and Laity of the Church of
England maintain their position as among the best
educated of this country.

We can well see the serious consequences which
must result, not only affecting the Church herself
but the country at large, if education under the
Church's control be made to occupy only an in-
ferior position, exercising, consequently, but little or
no influence upon society. The wisely conserva-
tive character of the action of educated Church-
men in dealing with public affairs happily con-
tributed much to restrain unwise and hasty legisla-
tion in former times; while the religious training
which the Church has imparted to her sons has
given society in general, and the learned professions
in particular, many prominent members of well-
balanced minds and of well-formed moral character.

But if in the past she has ever sought to promote
the good of the State and of society by affording a
liberal education almost free of expense to all of
every Christian name who have desired it, must she
not feel that there is now an even more imperative
call for action when so much is being done to
drive Religion from Education, and to substitute
for the polite and modest Christian gentleman, the
bragging, narrow-minded, creedless sceptic, who,
while professing to be most liberal in his views,
scoffs at Christianity, denies the Divine character
and obligation of the Christian's Sabbath, and
would abrogate the Moral Law altogether, and
compel the Christian world at his bidding to give
up all it holds most dear.

Any real or supposed grievances in the manage-
ment of the affairs of the College have now, by the
willing action of the Governors, been made no
longer possible. A statement like the one now
being circulated gives every necessary information;
and the promise of an Annual Statement to the
Alumni Association and to the Diocesan Synod—
which, we presume, will be made fuller so as to in-
clude a description of the Investments—will afford
ample opportunities, if needs be, for public dis-
cussion and criticism.

TO ALL WHO ARE INTERESTED IN THE MAINTENANCE OF THE UNIVERSITY OF KING'S COLLEGE, WINDSOR.

"The withdrawal of the Provincial Grant of \$2400 has
deprived the College of an amount more than equivalent to
the salaries of two Professors, and the Grant proposed by
the Government, at the last Session of the Legislature,

would still be insufficient for the maintenance of the present
Staff, which however cannot be reduced without serious
injury to the students; and in fact an additional Professor-
ship is very much required. In any case, therefore, an
increased Endowment is essential to the prosperity, and
even the security of the College; and a Joint Committee, of
the Governors and the Incorporated Alumni, has been ap-
pointed, for the purpose of raising an Endowment of \$40,000,
which, considering the reduced rate of interest obtainable on
safe Investments, is the smallest amount that will probably
secure the requisite Income.

"Immediate action is necessary, as nothing has been re-
ceived from the Province since the end of January, and
money must be borrowed, for the current expenses of the
College, until sufficient funds are furnished to the Governors.
The Committee therefore earnestly appeal to the members of
the Church of England, throughout the Maritime Provinces,
by combined energetic action, to place the University on a
permanent foundation, so that it may be independent of
public grants and of change of circumstances.

"It is understood that the authorities of the Colleges at
Wolfville and Sackville have commenced raising funds, of
\$40,000 and \$50,000 respectively, and have received large
subscriptions; and the Committee appeal with confidence to
the friends of the Venerable University at Windsor, to prove
themselves mindful of its claims, and at the least as zealous
as others in supporting an Institution, which has, for a long
series of years, done good service to the community at large,
as well as more particularly to the members of the Church of
England, and which must either be supported henceforth by
an adequate endowment, or cease to occupy its present posi-
tion among the Universities of the Province.

"The recognition of religion, as an essential feature in the
education of youth, is a marked characteristic of King's
College; and subscribers to the Endowment may therefore
rest assured that the funds provided will always continue to
be used exclusively for the benefit of King's College and
University, in accordance with the principles of the original
foundation.

"The Alumni will place on the list of Life Members,
donors of \$200 and upwards to this Fund, and subscriptions
may be paid, if desired, by annual instalments extending
over not more than four years.

"The Committee have recommended the Governors and
the Alumni to obtain legislation allowing an increase in the
number of the Board of Governors, such increase to be
elected by the Diocesan Synod of Nova Scotia and Frederic-
ton, if the latter shall resolve to support the University.

"It is understood that, in future, a statement of the con-
dition and funds of the College will be submitted by the
Governors to each annual meeting of the Alumni and to the
Synod.

"A statement of funds accompanies this Appeal, which will
be enforced by agents visiting the several Parishes, on behalf
of the College, and the names of subscribers will be thank-
fully received by any member of the Committee, and contribu-
tions by Archdeacon Gilpin, who is appointed Treasurer
of the special funds, repaid, both for the current year, and
for the permanent Endowment.

"The Committee are: The Lord Bishop of Nova Scotia;
The Archdeacon; Rev. Canon Dart, D.C.L., President;
Rev. G. W. Hodgson, A.M.; W. C. Silver, Esq.; A. J.
Cowie, Esq., M.D.; Thos. Trenaman, Esq., M.D.; A. B.
Warburton, Esq., B.C.L.; W. D. Sutherland, Esq., B.A.

"Already promised: The Bishop, half paid down, the
remainder to be paid when \$10,000 shall have been paid,
\$1,000; D. Hodgson, Esq., P.E.L., in 4 instalments,
\$1,000; Loran E. Baker, Esq., M.L.C., Yarmouth, \$500;
W. C. Silver, Esq., in 4 instalments, \$250; Dr. Cowie, in
4 instalments, \$200; Rev. Canon Dart, in 2 instalments,
\$200.

STATEMENT OF RECEIPTS AND EXPENDITURE BY THE GOVERNORS OF KING'S COLLEGE.

Total at the disposal of the Board—

From Investments.....\$4,200
" Fees, say.....150
" the Alumni.....250

\$4,600

Estimated Annual Expenditure—

President and four Professors.....\$5,800
Librarian and Bursar.....200
Secretary of Governors.....120

\$6,120

Insurance.....270

Repairs.....600

Miscellaneous.....500

\$7,490

Receipts.....4,600

Annual deficiency.....\$2,890

"The deficiency, still existing on this low scale of expendi-
ture, will be diminished by \$1,000, annually contributed by
the Visitor for payment of the Professor of Divinity out of
funds held by him for the benefit of theological students.

"The funds thus held by the Visitor amount to about
\$2,850 annually, upon which the charges are:—

Divinity Professor, as above.....\$1,000
Chaplain.....100
Scholarships.....1,350

\$2,450

leaving only \$400 at the disposal of the Visitor.

"There are six additional scholarships provided by the S.
P. G., which are not likely to be continued.

"The deficiency to be made up, as estimated above, is
\$1,890 annually; but the sums contributed, in answer to the
Bishop's appeal to meet the claims for the current year, are
wholly insufficient, very few persons having as yet responded.
The following have been received:—The Bishop, \$25; Dr.
Cowie, \$20; J. C. Halliburton, \$20; Dr. Almon, \$20; H.
Fryor, Esq., D.C.L., \$20; Rev. The President, \$25; Rev.
G. W. Hodgson, \$25; Rev. E. Ansell, \$20; Chester, \$15;
Rawdon, \$12."

THE POSITION OF THE CHURCH.

CHURCHMEN are too apt to undervalue their
possessions and abuse their privileges. The posi-
tion of our Church, amid the jarring sects on the
one hand and the uncertain Creeds of Rome on
the other, is one which ought only to be viewed
with increasing thankfulness to Almighty God, that
amid all the doubts and uncertainties, the omis-
sions and commissions, of our surroundings, we
have had preserved to us the unchangeable Faith of
the first centuries—that Faith which was built upon
Jesus Christ, and handed down by Him to the
Apostles, and by them to their successors even to
our own time. In referring to this, the *Living Church*,
from which we gather so much that is of
value, has the following:—

"The action of the Congregationalists in appointing a
committee to find or to formulate a faith, brings into very
striking contrast the position of our Church and that of the
denominations. As to what they are to believe, the whole
Roman Obsequence is dependent on the supposed infallible
utterances of the Pope. In this the Romanist has a short
and easy method of knowing what to believe, albeit a
method to which there are insuperable objections. It is a
modern theory, without the slightest authority of Scripture
or of Catholic consent. But the common Protestant meth-
ods of finding out what a man is to believe are quite as ob-
jectionable. No inconsiderable class think they must be-
lieve what seems to them to be true. The position of another
and possibly still larger class is that all necessary truth is to
be found somewhere in the Bible, and happy is the man
who is fortunate enough to discover it. But the trouble is
he can never be quite sure that he has discovered it.

"The position of our Church is radically different. It is
not that any man is to depend upon any mortal as infallible.
It is not that each one for himself is to think out some system
resting on the sandy foundation of conjecture; nor is it that
he is to search by himself through the books of the Bible to
discover the essential truth contained in it. It is, that the
Faith is God-given; that the Church received it; is to be-
lieve it, proclaim it, live it, and faithfully transmit it from
generation to generation. As to what that 'One Faith' is,
history abundantly witnesses. *Quod semper, quod ubique,
quod ab omnibus*, is for us the Catholic rule and test.
Nothing is more certain than that to the Apostles a faith
was 'committed'; it is equally certain that they looked to no
bishop or bishopric as the arbiter of truth, and that they did
not direct every man to hunt through the Scriptures in search
of a faith. St. John said: 'That which we have seen and
heard, declare we unto you.' St. Paul said: 'I delivered
unto you that which I also received;' and when in old age
he faced death and judgment, it was his comfort and glory
that he had 'Kept the Faith.' That it was for which and in
which he had lived and was about to die. It was not his,
nor St. Peter's, nor St. John's, but God's truth, 'the Faith'
which was once (and once for all) delivered unto the saints.
May this give to the Congregationalists a clue to the dis-
covery of the Faith."

AN ECCLESIASTICAL QUARREL.

"AN ecclesiastical quarrel has occurred in Glasgow, grow-
ing out of a long standing quarrel between the orthodox and
liberal wings of the Free Church (Revision.) The standards
of the Church, Confession of Faith and Westminster Cate-
chism, are the subjects of dispute. The liberals wish them
remodelled, so as to do away with the doctrine of infant
damnation, election, predestination, and verbal inspiration
of the Bible, while the orthodox factions hold that these doc-
trines should be preserved. At a Synod of ministers of the
Free Church, the discussion rose to such a pitch that the Rev.
Daniel McAskill seized the Rev. Laughlin McArthur by the
throat, and almost strangled him. The combatants were
separated with great difficulty."

"Only two courses are open to a member of an ecclesias-
tical body who finds difficulty in subscribing to every jot and
tittle of its standards, either to leave the body or to agitate
for the alteration of the standards. The first course would
cause a schism from which most good men shrink, and the
second is beset, it appears, with difficulties almost if not quite
as great. One doctrine among others contained in the stan-
dards of the Presbyterian churches is the everlasting damna-
tion of non-elect infants. We doubt if many living members
of any of these churches believe such an event possible as for
an infant who has never performed a responsible act to be
condemned to an eternal hell, and we presume that those
who accept this dogma do so with the mental conviction
that all who die in infancy must necessarily belong to the
elect. Even with this explanation, however, there are some
who stumble at expressions which seem to imply such a
possibility, and who desire to have such expressions removed
from the standards along with others on which all the theo-
logians of the Church, to say nothing of the membership, do
not see eye to eye, and which they can consequently only
accept with a reserve. The movement to liberalize the
standards seems to have awakened such a warm discussion,
especially among the Celtic element of the Church, as to
have resulted in a hand to hand encounter. We have no
particulars as to whether the assault, which has disgraced the
synod at Glasgow, emanated from one of the assailants of the
standards, or from one of the defenders of the faith, but
we fear it will in any case 'give occasion to the enemy to
blaspheme.' 'First pure, then peaceable,' is the apostolic
doctrine which looks to necessary conflict where purity is
endangered, but it should be remembered that in such con-
flict 'the weapons of our warfare are not carnal.'"

The Montreal *Witness*, from which we have

clipped the above, is a Presbyterian paper, owned
and edited by rigid Presbyterians, and, no doubt,
speaks truly of its co-religionists when, referring to
the horrible doctrine of the "everlasting damnation
of non-elect infants," it doubts if many living
members of the Presbyterian Body honestly believe
it. And yet it is sad to think that the "standards"
spoken of are the authoritative utterances set forth
by the Body to be believed by all its members.

Great efforts are being made by many Presbyte-
rians to remove all such Calvinistic doctrines from
their "Confession," and from some of their ablest
men being in full sympathy with the movement,
and the boldness with which they speak their mind,
it is to be hoped, as it is to be devoutly wished,
that they will soon be successful. It is not, how-
ever, encouraging to learn of such unchristian ex-
hibitions of personal bitterness as the *Witness*
records, and we hope in the interests of religion the
changes may be made without a repetition of them.

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1820, '21, '23, '24 AND '28.

A. D. 1824.—(Continued.)

COMPILED FROM THE S. P. C. REPORTS.

Our last article concluded the account of Rev.
Charles Ingles' visit to Cape Breton. The reports
for 1824 are very full, and give details of the
Society's operations in North America. We give
this week some items of the visit of the Rev. James
C. Cochran to the "large and populous district that
lies within the circuit of Cornwallis, Chester and
Halifax." Some difficulties had occurred to pre-
vent Mr. Cochran from taking charge of the Mis-
sion of Rawdon, so he was placed at the disposal
of the Commissary, Rev. Robert Willis, and assign-
ed to this work. He reported to the Bishop, under
date of Jan. 12th, 1825. On the 3rd October,
1824, he preached at Falmouth; on the 10th at
Cornwallis, where he assisted Mr. Wright in ad-
ministering the Holy Communion to 25 Communi-
cants. The Rev. Mr. Aitken, of Lunenburg, had
been seriously unwell, and Mr. Cochran officiated
for him on the 17th, and on the 24th, he preached
twice at Chester, and having been admitted to
Priest's Orders by the Bishop of Quebec "gave the
Communion to forty persons." There were more
than sixty Communicants on the Rev. Mr. Shreve's
list at Chester, and Mr. Cochran was much pleased
with the state of the congregation. "The greatest
cordiality and attachment subsist between the Pas-
tor and the flock; and I may safely add, that the
interests of our Church are here in a flourishing
condition." The Church was not yet painted, nor
the steeple erected. Mr. Cochran returned to Hal-
ifax on the 30th, and preached in St. Paul's on the
following day, "being the second Sunday after the
completion of the repairs." A visit was then made
to Wellington, a settlement of disbanded soldiers,
between Hammond's Plains and Annapolis, twenty-
two miles north-west from Halifax. This settle-
ment had never been visited before by any Church
clergyman. The settlement contained one hundred
souls, all professing allegiance to the Church of
England. Most of the men "had served under his
Grace of Wellington in the Peninsular War." They
were anxious to erect a small building. The black
settlement in this neighbourhood, containing nearly
five hundred souls, was visited, and the school kept
by Mr. Campbell inspected. On the following Sun-
day, Mr. Cochran preached at St. Margaret's Bay,
and baptized three children. The Church was
covered in and partly clapboarded. At least nine
hundred souls were in this settlement. "Great ig-
norance prevails among them, and as might be ex-
pected from their deserted state, a great degree of
iniquity." Nevertheless, the Missionary found
everywhere "a pleasing anxiety for religious instruc-
tion." On Tuesday, Nov. 9, Mr. James Boutellier
conveyed him and his horse across the bay, ten miles
to Hubbard's Cove, where he understood "that
there were many souls in deplorable want of spiri-
tual attention." He was shocked to find this state
of gross darkness among them. Forty families
resided within a compass of four miles. They had
seldom been visited by any minister of the Church.
At Blandford, nine miles from Chester, there were
twenty-five, and at Tancook, about twenty-two
families. "At both places, the want of religious
ordinances is deplorably manifest in the immorality
which prevails, and on the profanation of the Lord's
Day." The inhabitants were principally of Ger-
man extraction. Mr. Walker, recently appointed
by the Society as a schoolmaster, was to read the