

The Church Guardian,

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IN THE INTERESTS OF THE
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THE HOME MISSION FUNDS OF NOVA SCOTIA AND FREDERICTON.

THE Society for the Propagation of the Gospel in Foreign Parts has felt compelled, owing to the increasing demands from new and more dependent Missionary fields, to reduce very considerably the Grants hitherto made to our Canadian Maritime Dioceses. The Grant to Nova Scotia has been cut down to the extent of £600 stg., or \$3,000, and Fredericton has suffered the loss of £400 stg., or \$2,000. Although the Society has given ample warning of its intention to reduce largely its Grants to these two Dioceses, still the blow will be none the less felt as a very serious diminution of income. There is but one way by which each of the Dioceses can hope to escape the disastrous consequences which must otherwise follow the withdrawal of so large a sum of money—the people themselves must give more largely than they have hitherto done to the maintenance of the Church's ministrations.

Besides the loss of this \$3,000, the Board of Home Missions of Nova Scotia is \$3,000 in debt. The income last year was nearly \$2,000, less than the expenditure, and several Missions are vacant. In Fredericton there is also a deficit not yet fully met, although largely reduced the past year. It will therefore become necessary, in order to carry on the present work of the Mission Boards of these Dioceses, that the receipts from the people for the coming year be largely in excess of any previous year. This means, of course, that every contributor will have to increase very considerably his or her contribution, or that the number of contributors in each Parish or Mission be largely increased.

When we consider the material wealth and present prosperity of this country, and the needs of other lands, we ought to feel quite ready to assume the responsibility of supporting our own Missions. It ought not to be overlooked in this connection that the largest part of the S. P. G.'s funds are obtained in small sums from persons very much less able to give than the majority of our own people. They give liberally by practising self-denials; we give but meanly and live in the gratification of almost every desire. Throughout the two Dioceses, with some notable exceptions, the contributions of those of the laity who give are shamefully small; while very many give nothing at all for work outside their own Parish limits. The clergy, we know, as a rule, contribute liberally themselves, and so they must in order to induce their people to do so. As the "parson" gives so, it will be found, do the people give. The principal cause of our present condition, however, is the small percentage of the professing Church people who subscribe at all. There are about 10,000 Church families in the Diocese of Fredericton, and about 12,000 in Nova Scotia, while the contributors in each do not number quite 3,000, showing that over two-thirds of the families in the one case, and three-fourths of the families in the other, do nothing to sustain the ministrations of the Church. This state of things ought not to be allowed to continue; and the clergy ought to see that every available person is *importuned* to contribute something towards the support of their Diocesan Missionary Society.

It remains to be seen whether the work of the Church in Nova Scotia and New Brunswick is to keep pace with the increasing demands of our growing country, or whether Churchmen will be content to stand idly by and see place after place slipping

out of our hands into the hands of others, or altogether deprived of all religious privileges. The Boards of Missions can only make Grants so far as they have been provided by the people with the means for doing so.

KING'S COLLEGE ENCENIA.

THE Annual Commemoration of King's College, Windsor, which took place on Wednesday and Thursday of last week was of more than ordinary interest, and proved a great success, notwithstanding that the weather on the first day was most disagreeable, a heavy rain falling nearly the whole time. On Wednesday, the Alumni meetings took place. A public gathering was to have been held, but the storm and bad roads prevented an attendance of the people of the surrounding country, as well as many who otherwise would have come from Halifax. However, a very respectable gathering of the Alumni from Halifax and Windsor attended the private meetings of the Alumni Association, and about twenty new members joined from among the students and other wellwishers, and the enthusiasm displayed by all present in everything which concerns the future advancement of the College proved that there was not only no diminution of affection, but a very decided increase in the feeling of Churchmen to rally round and raise to a still higher standard their time-honored and distinguished College. Many important resolutions were adopted, all being intended to make the College more popular as well as increasingly effective.

It was felt that no results could follow a Conference as suggested by a petition from a number of the Alumni of the five or six existing Colleges, especially as Mount Allison and Acadia Colleges, had refused to entertain the proposition, and a resolution to that effect was carried. A general feeling prevailed that the College should be made independent of State aid, even if that aid could be obtained, and it was decided to raise an endowment of not less than \$40,000 for that object, for the support of the existing chairs, and, if possible, for an additional chair or chairs. His Lordship at once promised one thousand dollars, the Hon. I. E. Baker, of Yarmouth, five hundred dollars, and a committee was appointed to make arrangements for an active canvass of the Provinces, in order to raise at once the full amount contemplated. The payments to be made, if so desired, by instalments. The following gentlemen were elected *Governors* in the places of the Rev. Canon Dart, D. C. L.; the late Rev. G. S. Jarvis, D. D.; and the late Rev. H. P. Almon, D. C. L.; the Rev. Canon Brigstocke, A.M., Oxon, St. John, N. B.; Hon. C. J. Townshend, B. C. L., M. E. C., Amherst; and J. A. Shaw, Esq., Windsor.

The officers of the Association were then elected as follows:—Thomas Trenaman, Esq., M.D., President; W. C. Silver, Esq., Vice-President; Hon. S. L. Shannon, D. C. L., Treasurer; C. H. Carman, Esq., Secretary. Executive Committee—Hon. S. L. Shannon, D. C. L., Rev. John Abbott, C. H. Carman, Esq., E. P. Archbold, Esq., Rev. Jno. D. H. Browne, W. D. Sutherland, Esq., and Chas. W. Payzant, Esq.

It is intended to publish at once a full financial statement of the affairs of the College, and biennially such a statement is to be laid before the Synod, and such other matters as will be of interest to that body. It was recognized by all present that for the future no member of the Church in the Maritime Provinces should be able to say that they were in ignorance of the affairs of the Institution.

While others could be named who have shown an unswerving attachment to their Alma Mater we may be allowed to mention the names of H. Pryor, D. C. L., Hon. Senator Almon, M. D., and the Hon. S. L. Shannon, D. C. L., as having, for very many years, proved their faithfulness by their active co-operation in all that concerns its welfare and usefulness.

The beautiful weather of Thursday compensated in a measure for the rain and discomfort of the previous day, and the charming scenery around the College was displayed to the best advantage, winning the highest compliments from the Admiral and the other distinguished guests.

At a quarter to 11 o'clock the procession formed in front of the College to proceed to the Parish Church for the usual service and sermon. The Doctors in their bright scarlet gowns, the Masters and Bachelors of Arts and Science in their gowns and hoods, with the undergraduates in cap and

gown, together with many leading gentlemen, made quite an imposing display as they wended their way along.

The sermon was preached by the Rev. John Ambrose, A. M., of Digby, and we are indebted to the Halifax *Herald* for a summary as follows:—

THE SERMON.

TEXT—1 JOHN V. 5.

After having explained his text and dwelt upon the direct meaning, he pointed out that the training of children and young men, to be complete, must be a training of body, soul and spirit. They must be trained to that fight against sin, the world and the devil. The omission of this has rendered Nihilism possible in Russia; Socialism in Germany and the United States. In this country the jealousies of sectarianism have banished religion from the schools and the grants from the Universities, though the original grants to King's College were given by Christian people in England on the promise of annual grants by the Legislature. As denominational jealousy has driven religion from the schools, so would it now strive to do with the Universities. All branches of learning have principles except, *forsooth*, religion. Institutions ruled by Parliament must be worldly. In the United States, though there are State Colleges, people think it necessary to have denominational Colleges, and education is to a great extent in the hands of the religious people. After quoting Baxter's opinion on the teaching of religion, he held that free thinking was the effect of undenominational education. Our school system gives our children a smattering of a great many subjects not necessary to the ordinary business of life, and without any reference to religion. The public is bound to guard against ignorance, but not to provide luxuries of education. The public is bound, too, to assist poor and capable men to reach the higher walks of literature. But this assistance is now left to private beneficence. We must give the religious education, and since the Legislature will not help us, we must help ourselves. The Roman Catholics are as a unit in this matter, and the Baptists and Methodists are also as one. It would be a disgrace if the Church of England should allow King's to go down or develop into a theological hall. The Baptists and Methodists are starting endowments; shall not the Church of England do the same? Seeing the sacrifices made by others, it would be a disgrace to us to teach only Divinity. It would not be good for Divinity students to be educated away from the lay students, and lay students would thereby lose a great deal of religious training they would otherwise have. An examining university had been started to satisfy the secular demand, but as this had failed, we would lose more than we would gain by yielding to the clamour. Denominational Colleges were too well established to go down. His text would show that they ought not to give up the right to sanctify the higher education. The call of the bell to prayer, the meeting in the Chapel for service, the moral rules of colleges of residence, in these days of free thinking, are to be preferred to the laxity of mere lodging houses. Religious education in schools implies the same in universities. Hence the bit by bit legislation of the secularist, which now threatens the universities. This is the difficulty which we must now meet; but faith will overcome all difficulties, and by it we shall overcome this temptation of the world, for "who is he that overcometh the world, but he that believeth?"

After the Service, a brilliant assemblage, embracing the Admiral, the Bishop, Superintendent of Education, Hon. Senator Almon, Rev. Dr. Hill, T. B. Aikins, D. C. L., H. Pryor, D. C. L., Hon. Judge Wilkins, D. C. L., etc., etc., assembled in Convocation Hall in the Library Building, to witness the conferring of degrees, etc. After an able Address from the President, the following degrees were conferred:—D.C.L. on Vice-Admiral Sir Leopold McClintock; D.D. on Rev. D. W. Fitzgerald, A. M., Trinity College, Dublin, Charlottetown, P. E. I.; A. M. on Rev. John Padfield, of Halifax, and O. M. Grindon, formerly of Halifax, but now of England; and B. A. on Messrs. W. B. King, A. Curry, Rev. Geo. Butler, A. E. Silver, Rufus Curry.

Speeches were made by the Admiral, the Bishop, Senator Almon, Dr. Allison, and others.

The Bishop's remarks, and the President's address, we shall refer to at length in next week's *GUARDIAN*.

We have only now room to say that from the tone and action of the Alumni, and from the speeches and known views of the Bishop and Governors, the Governing Body have no intention to consolidate King's College with any other Institution.

Afterwards, a number of the Alumni with the Admiral and other guests, were entertained at luncheon by the Governors of the College.

There is every reason to hope that the Church people of the Province and the numerous graduates of "Old King's" will respond promptly and liberally to the appeal for the new Endowment.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

X.

The Seventh Commandment begins our subject to-day. Literally it forbids a breach of the marriage vow. Look carefully at Ephesians v. 22 to the end. You will see that the Apostle has been en-

forcing various relative duties, and in this passage he is speaking of these of husband and wife, and he illustrates and enforces those duties by the analogy of Christ and the Church. See verses 24, 25; and notice verse 31—*For this cause shall a man leave, &c. For what cause?* The Old Testament (Gen. ii. 23, 24) give its reason—because Eve was formed from Adam; the New Testament here gives a much higher one—because the Church is formed from Christ. This is the lofty view which Christianity takes of Holy Matrimony; it is consecrated to be a mystery. By an earthly union, as by an outward and visible sign, is represented the heavenly union, and grace is given to these who desire that their earthly life should be true to the heavenly ideal. Hence when a Christian man and woman have openly and publicly declared their intention of being man and wife, the Church blesses them, and prays that they may have grace to fulfil their duties. Guard against a light, frivolous way of thinking and speaking on this subject, which is so often made a matter for idle, foolish jesting. No one who has entered into the Scriptural idea of this subject would contract a marriage when there could not be union in religion and in religious duties. "Mixed marriages" are, therefore, most unscriptural. Connected with this truth, (i. e.; that marriage represents the union between Christ and His Church) are two necessary consequences. Divorce, that is such a separation as would leave the parties free to marry again, cannot be allowed to Christians. Further, a man is to consider his wife's relations as his own, and so a woman. As a man should not marry his own mother, sister or daughter, so he should not marry his wife's mother, sister or daughter. It is quite clear that these last are one in principle. If a man can marry his wife's mother, then he might marry his wife's sister or daughter; but it is absurd to say he may marry the one and not the other from any Christian reasons.

The Catechism explains this Commandment "to keep my body in temperance, soberness and chastity." Marriage being so honourable, and sins against chastity being in dishonour of it, Christians are specially warned against them. There is also another string united to chastity that Christians have, viz., that their bodies are temples of the Holy Ghost. Read carefully 1 Cor. vi. 15 to end.

Purity must be not only of deed, but of thought and word. See Ephes. v. 3, 4. Two kinds of unclean speaking must be guarded against; they are probably alluded to here—actually gross and filthy speech, and, what is more common, but equally sinful, speaking with double meaning, using, it may be, no coarse words, but intending to suggest evil thoughts. Guard the thoughts. It is a sin to take pleasure in the thought of doing wrong. When an evil thought is suggested to the mind, turn the thoughts to something else. The first help is prayer, ejaculations to God; then let the mind be directed by conversation, reading, occupation. Idleness is one of the greatest dangers. God marks His displeasure against sins of this class by temporal punishments; by them body and mind are even in this world destroyed. Guard, then, against unclean thoughts, unclean words, or words used with double meaning, fornication, self-abuse, immodest actions of any kind. But the Catechism speaks of temperance and soberness as well as of chastity. Temperance is a general term; do not confine its meaning nor your duty to temperance in drinking only; but there is no doubt that drunkenness is the commonest temptation to intemperance that you will meet. *Temperance* is an absolutely necessary Christian duty, about that you have no choice. *Total Abstinence* is not commanded; but it is so much safer, so much more prudent, frees you from so many temptations and difficulties, that I would recommend it to you as strongly as I possibly can. Its advantages are so many, and what it requires to be given up is so little, that I cannot imagine any one who can adopt it hesitating a moment about so doing. And about temperance, bear in mind that a man or woman may be intemperate without ever getting drunk. Remember what was said when we were speaking about renouncing the sinful lusts of the flesh. To drink for the mere pleasure of drinking is wrong. That stupid, sensual way that too many have of "taking a drink," "treating," "having a glass," when there is no conceivable necessity for so doing, is sinful, and one of the commonest causes at last of habitual drunkenness. Experience shows us that there are, at least, two ways in which habits of drunkenness are found. First there comes the danger in youth, when a young man forms dissipated habits, and goes right down, or, at the best, loses all chance of ever being good for much in this world; but this danger is an evident one; this rock is above water. There is another hidden one on which many a life is shipwrecked. How common it is to see one who has safely passed the dangers of early life, who has been sober when young, but years go on, and he has come to middle life. He has been confident. In youth he was careful and feared; but in later years he did not think this necessary. He had always been in the habit of "taking something," and gradually unnoticed by himself, "takings" became more frequent. Health is becoming, perhaps, weaker, worries are increasing, and there are so many fatal facilities for him to drink. It is not necessary to go on with the story. It is too well known a one. Men whose youth gave promise of better things, but who when they come to the prime of life, when they ought to be most useful and at their best, are rendering themselves more and more unfit for their life's work, and preparing for them-