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Diocese of Fredericton.

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REVEREND THEODORE E. DOWLING,
May 2, 1881. Carleton, St. John.

KING'S COLLEGE, WINDSOR.

The Appeal which we print below ought certainly to commend itself to all who desire the welfare of this venerable institution of learning. Especially should it influence those who believe that Religion cannot, with safety to society, be divorced from what is ordinarily known as secular education. Our present School System received the hearty support of many who never contemplated the utter severance of that union by the withdrawal of all Government aid from the Denominational Colleges; and who, had they anticipated so ill-judged an action, would have been amongst the strongest and ablest opponents of the measure. We know that some outside the Church think otherwise, and even now "Church and State," like the once famous cry, "No Popery," is flung at Churchmen, who, according to a certain standard, are in this way seeking to impose upon the country an unpopular and oppressive system. Fortunately, the more general diffusion of knowledge, and the improved civilization of these days, have made it no longer possible to fasten an imputation upon the Church of England, or to excite the prejudices of those who may otherwise differ from her, by a charge which cannot for a moment be sustained. The testimony of history will bear us out in the assertion that Churchmen have been among the most liberal-minded and public-spirited when dealing with public questions affecting the interests of these Provinces. In the neighbouring Republic, where the Free Common School System has been without the blessings attendant upon a recognition of the Government and over-ruling Providence of God, a change of sentiment is distinctly asserting itself; and if not a public recognition, at least much private sympathy has been aroused and is growing rapidly in favour of the Denominational Colleges. And how can it be otherwise? Christians are viewing with alarm the fruits of a system which educates the youth of a country into the belief that God is not needed six days in the week—that Business is one thing and Religion quite another—and that Sunday alone, and the Services of the Sanctuary on that one day, satisfy every demand of decency and necessity. The Christian men and women of that land have become more and more deeply impressed with the truth that such a system must in due time exercise so great an influence upon the rising generation that Religion and Church-going will be looked upon simply as a Sunday diversion, if, indeed, the result be not to turn hearts and heads away from God altogether. The aim of the Church is—and it is, or should be, that of every denomination and of every Christian—to inseparably connect Christianity with the every-day life of the boy and girl in the School, the youth in the College, and the man in his work-

shop, his office, or his study. And because of the absence of Religious instruction in our Schools we have a state of things becoming common which, at one time, could not have been possible, and which ought not now to be tolerated. We hear regrets expressed at the low condition of business and political morality; at the lack of strict integrity in man's dealings with his fellow man; at the difficulty to find honesty and reliability among the rising youth;—and yet, notwithstanding these too well-known facts, our political leaders are blindly rushing us on to what, we fear, will prove a most dangerous forgetfulness and ignoring of God's laws. We trust and pray that the time is coming when a return will be made to the good old ways now looked upon by so many as old-fashioned; meanwhile, let us not give up the only means by which we have been enabled to counteract, in some measure, the evil tendencies of our present educational system.

But now, dropping general terms, let us say a few words to those more immediately concerned. The Appeal is made to the Church people of Nova Scotia and New Brunswick, and by them, we hope, this subject will be recognized as of vital importance. No matter what their action may have been or what their feelings now may be with regard to the Common Schools, here is our College (for it is *ours*) in great perplexity, and the question is, Will Churchmen come to the rescue and sustain it in its present efficiency, and that to an increased extent, or will they let it be lost to the Church and to the great work which is before it? If the other Colleges have whereof to glory, King's much more so. In her age, in the number and distinguished career of her graduates, and in faithfulness to her chartered duties, King's College stands pre-eminently superior to them all. The catalogue of our distinguished fellow-countrymen whom our sovereign and country have delighted to honour embraces in almost every instance the names of those who first within the venerable halls of "Old King's" received that training which afterwards developed those manly and noble qualities that won for them and for their birth-place glory and renown. It has been no sickly sentimentalism or effeminate softness, but a robust and practical education which their Alma Mater conferred upon them, and the degrees of King's College have been conspicuous for having been associated with men ever loyal and true to their Country and to their Religion. Shall, then, this Institution, upon which so much of the Church's money has been expended, and from which such good results have flowed, ask for support to the extent of \$1500 per annum that it may be enabled to continue its good work, and ask in vain? Surely not. Churchmen of both Dioceses ought to feel proud in being able, and in having the opportunity, to render some assistance to so worthy an object; and in doing so they will not only be doing honour to themselves and to their Church, but also be advancing the cause of Education and Religion.

But our correspondent "X. V.," in last week's paper, has made plain that King's College in the past has not altogether won the confidence and sympathy of Churchmen. This is partly true; and as our correspondent represents a large class of those who are anxious to be well-wishers and supporters of the College, we shall make this the occasion for presenting their views, for which we bespeak the serious attention of those interested in the government of the Institution. Says our correspondent: "King's College is a close corporation on old conservative lines, and the Church takes but little interest in it;" and again: "Every Diocesan Agency should be reported to the Synod." We reprint these extracts in order to say how sensible we are from personal observation that the first is far from doing the College justice; while upon the last we would lay the entire blame of all the misconception entertained concerning the Institution. So far from King's College being an old conservative Institution, in the sense that it is not modern in its working and in its aims and aspirations, or in its efficiency, it has more than kept pace in these particulars with the other Collegiate Institutions of the Lower Provinces. It has in recent years increased the number of its Professors; modernized its Curriculum; enlarged the scope of its teaching; added new apparatus, at large expense, for scientific studies; improved the College building; built a new and expensive stone Library and Chapel; and filled its chairs with men in the prime and vigour of manhood, who have won distinction in their undergraduate and post-graduate Courses. We venture to say that, in its appointments and in the ability and activity of its President and Pro-

fessors, it will compare most favourably with any similar Institution of its size on this Continent.

And now, having said all this, which we know to be true, we wish to place upon record our agreement with "X. V.'s" views, that the College and its work should be regularly reported to the Synod, so that it may receive that attention at the hands of the Church's Representatives which its great importance entitles it. Why it has not been so brought before the Church we cannot understand; and because it has not, it is little known or thought of, and its value little appreciated by the Church-people of the Province. Nay, more than this. Its affairs not being properly understood, all kinds of notions are entertained regarding its Endowments and Income, the general opinion being that it is immensely rich, and that much of its Income is being diverted into other channels. Of course there is not the shadow of truth in all this, but so long as no authorized statement is made public respecting it, we cannot wonder if such idle rumours come to be considered as representing the true state of affairs. This is to be regretted the more because we know that the men who fill its chairs are anxious to "place it in sympathy with Church work and with the Clergy;" and that they entertain and fully appreciate the views contained in our correspondent's concluding words: "Before anything else, the rising generation is *Canadian*; there is a National thought and spirit that is distinctly not English, though not un-English;" and they would wish to foster and direct so patriotic a temper and disposition.

To all who are interested in the Preservation and Efficiency of King's College, Windsor:

The scheme proposed by the Government, for the benefit of the existing Colleges, and adopted by the House of Assembly, having been defeated by a majority of one in the Council, these Institutions are left entirely to their own resources from the 31st of January last; and King's College has thus been deprived of so large a portion of its income, that the Governors will be compelled to dismiss, at the least, one of the present efficient staff of Professors, unless immediate contributions are forthcoming to meet the expenses of the current year. The College was never in a better state than it is at present, and a reduction of our staff would be most detrimental, but owing to our system of nominations, which should secure the support of all friends of a complete system of free education, the increase in the number of students does not increase our funds since a very small fraction pay tuition fees. The Governors have deferred giving notice of dismissal to any Professor, in the hope that, before the next monthly meeting, a response may be made to this appeal, sufficient to warrant the continuance of their present obligations for another year. Considering the history of the College, now nearly 100 years old, and the illustrious names adorning its records, they are confident that more than enough men are to be found in the Maritime Provinces, sufficiently interested in its welfare, to ensure a contribution of the amount required (say \$1500) for this purpose.

If we are enabled to meet our engagements for the year, I trust before the next Session of the Legislature there will be a sufficient manifestation of public feeling to convince even the Legislative Council that the members of the Assembly truly represented their constituents, and that the College Grants must be renewed, so that our difficulties will be removed. When the scheme of 1876 was proposed by the late Government, I refused to recognize it as a final settlement of the question of Grants to Colleges, and I have no less faith now than I had at that time in the religious sentiments of the people of this Province, whom I believe, notwithstanding our manifold divisions, to be generally agreed in the recognition of religion as an essential element of education, and in their readiness to secure for the whole population (by the distribution amongst the several denominations of the paltry sum of \$8400 out of an educational grant of \$200,000) advantages such as could not be provided in a Provincial University, except at a much greater cost to the Province, while each of the denominations (in the aggregate representing the whole people) would still have to provide for the education of its own ministers.

I plead for immediate action on the part of every one who is willing to assist in averting the impending danger, for if the work of the College is interrupted, and its character impaired by the reduction of the Professorial staff, it will not be easy to restore it to its present condition even if sufficient funds should be hereafter provided. The names of contributors will be thankfully received in Halifax by B. G. Gray, Treasurer; C. Carman, Secretary, by myself, and by all the Clergy of this Diocese, who are especially requested to support this Appeal, and to send to Halifax, accounts of contributions received by them.

H. NOVA SCOTIA.

THE LAYING ON OF HANDS.

No. V.

In support of the Church's position with respect to this Apostolic Rite we have shown that beside the testimony of the Early Fathers of the Church to its Divine Institution, and its Spiritual value, we have the clear and explicit language of the Continental Reformers, Luther, Calvin, Beza and others, that it is a Scriptural Rite not to be despised, but to be had in honour by all Christians. Testimony which should silence opposition that for fifteen hundred years this doctrine of the Laying On of Hands as one of the "principles of the doctrine of Christ," taught and practiced by the Apostles, was taught and practiced by the whole Christian Church throughout the world. Since the Reformation some societies of Christians have neglected it, but it is taught and practiced in nine-tenths of the Christian world at the present time. Beside the names which we have already mentioned as supporting the practice and testifying to its Apostolic origin, such as the founder of Presbyterianism—John Calvin, Martin Luther, the founder of the Lutheran denomination, and others, we have a great mass of evidence to the same effect from the leaders of the various Dissenting Bodies in England and America, which we shall now present, that our readers may see to what extent the modern Christian Societies, so far as this Rite is concerned, have departed from the teaching and practice of their founders and leaders. The Confession of Faith adopted by the Baptist Association, which met in Philadelphia September 25, A. D. 1742, makes the following declaration: "We believe that laying on of hands, (with prayer) upon baptized believers as such, is an ordinance of Christ, and ought to be submitted unto, by all such persons that are permitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for the further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof, to confirm, strengthen and comfort them in Christ Jesus."

A Committee of the General Assembly of the Presbyterian Church in 1813 thus speaks of this ordinance in a report made to that body: "It appears that in the Primitive Church a rite called Confirmation was administered by the imposition of the hand of the minister, or Bishop, or elder, together with prayer, on baptized children, at a certain age. Both Calvin in his Institutes and Owen in his Commentary on the Hebrews acknowledged that this practice existed at a very early period in the Church." And again; "This rite of Confirmation thus administered to baptized children, when arrived at competent years, and previously instructed and prepared for it, with the express view of their admission to the Lord's Supper, shows clearly that the Primitive Church in her purest days exercised the authority of a mother over her baptized children." Dr. Benjamin Colman, a Congregational minister of much learning and distinction in Boston, who died about the middle of the last century, in one of his published sermons, used these words: "The confession of the name of Christ is, after all, very lame, and will be so till the discipline which Christ ordained be restored, and the rite of Confirmation be recovered to its full use and solemnity." In the Confession of Faith of the "Seventh-Day Baptists," adopted at a General Conference in 1833, the following is the Fifteenth Section: "Concerning imposition of hands, we believe it was the practice of the Apostles and the Primitive Church to lay hands upon the newly-baptized believers, and it should be perpetuated in the Church. We therefore practice it." The Six-Principle Baptists, which was once a large and important body, take their name and distinguishing principles from Hebrews vi. 1, 2, and adhere most tenaciously to Confirmation with the other five principles there laid down by the Apostle. They refused to hold fellowship with Churches which did not practice the Laying On of Hands, which they declared a Christian ordinance of great value. Confirmation was also recognized as an "ordinance of Christ" by the English and Welsh Baptists, and practiced in many of their Churches for more than one hundred years after their first formation. According to Crosby's History of the English Baptists, it was only after many years of constant and bitter struggle that those who opposed its practice succeeded in their efforts in having it done away. In the declaration put forth by the Arminian Baptists in 1660, they say: "It is the duty of all such who are believers baptized to draw nigh unto God