

The Church Guardian,

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Church of England.

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OUR CHURCH UNIVERSITY OF THE MARITIME PROVINCES.

II.

WE will assume that Churchmen recognize the paramount necessity of coming to the aid of our Church University in its present need, and of giving it their hearty support. We will take for granted that they are determined not to be behind the other Christian bodies by which we are surrounded, and who, one and all, firmly maintain and constantly improve their institutions of learning. What is essential to the existence of our neighbours is equally so for us. We see that plainly, and accept the situation.

Next, are there any suggestions to be made whereby the efficiency of King's College can be increased, and the interest of Church people generally be enlisted? We think there are.

The first arises from the fact that our Theological College is also a University. Not a narrow, one-sided Hall, from which students are to be turned out, reflecting the views of one, or of two instructors. Not a place whose curriculum circulates only the thought of one country or of one century. But a University, supplied with each Faculty, whose graduates are to be men fully equipped in every sense of the word for the weighty concerns of life. The culture they imbibe must be broad and comprehensive. They must live in the hallowed past as well as in the consecrated present. The mistakes as well as the successes of the ages gone by, and the intellects that have moved the world, must be the warning and the impulse of the minds of to-day. All this is allowed. And if there is any dissatisfaction with the standard of attainment shewn by our graduates, it lies in the direction of the Institution as a training place for our future clergy rather than as a University which fits men for the ordinary duties of life. It is felt that there is another meaning contained in the idea of the University. That not only should the subjects prescribed for the Arts Degree be as wide as may be, but the mind of the living teachers should also be representative. This points undeniably to an extension of the professorial chairs. There should be, in addition to the Professor of Systematic Divinity, a Professor of Homiletics and Pastoral Theology, a Professor of Hebrew and Exegesis of the Old Testament, and a Professor of the Criticism and Exegesis of the New Testament. And if it be said that this is entirely beyond our power; that it would be impossible to endow all these chairs; it may be replied, that it is by no means

impossible, if only the wealthy sons of the Church would do their duty. And further, that pending the endowment of such professorships by those of our members who have been blessed by God with riches, for the use of which they will assuredly be called to strict account, there could most certainly be found men within the ranks of the clergy who would, in consideration of their travelling expenses, be glad to do such work for the Church of God. In fact we understand that arrangements are in progress whereby all recognized schools of thought will be represented on such a staff of teachers. In the meantime, let the first endowments raised by general subscription be applied to the additional chairs required by the Arts Faculties, and which appear to be necessary if the University is to be maintained on a level with similar Institutions elsewhere.

A narrow man may not always be a weak man but he is a man whose influence cannot in the nature of things be permanent. Our clergy are not as a rule narrow. But it is more often the study of human nature in actual experience which makes them broad, than the culture obtained in small Universities. The policy above sketched would increase the number of students, improve the standard of teaching, satisfy the not unjust scruples of those who could give but are afraid, and would raise the plane of culture proportionately higher. Till the Chairs can be endowed this is within our reach. Let us adopt it.

SASKATCHEWAN.

WE have the pleasure of announcing that our Associate Editor has arranged with the Rev. Canon Mackay, of Prince Albert, Diocese of Saskatchewan, to give our readers from time to time accounts of the interesting work going on among the heathen and Christian Indians and the white settlers of that large Diocese.

Canon Mackay was born in what is now the Diocese of Moosonee, in one of the most remote and inaccessible of the Hudson Bay Posts, and was educated at St. John's College. He is at present at Prince Albert, the seat of the Bishop of Saskatchewan, and in addition to other work, is Instructor in Cree in Emanuel College. He is master of the Cree and Chippewyan languages, has translated the "Pathway of Safety" and several other books into Cree, and, more than that, has himself printed the books in the Syllabic character, and bound them. There is no one in the North West more familiar with Indian work, as Saskatchewan contains a larger Indian population than any other Diocese. Inured to hardships, having travelled thousands of miles on snowshoes and by canoe, able to turn his hand to anything from printing and binding his own translations to making the axle of a Red River cart, we feel sure that the readers of the CHURCH GUARDIAN will appreciate his letters. It is very necessary that such information should be supplied as will point out to the Church in the East the necessity for sympathy and tangible aid. The Presbyterians and Methodists in Canada are taking upon themselves the burden of assisting to plant their missions in the North West. They receive little aid from England. They are coming nobly to the front in sending money and men. On the other hand, the Church of England has to draw largely upon the Mother Church for aid to her missions. Churchmen in Canada are extremely backward in helping mission work in the North West.

In that vast country there are thousands of heathen Indians to be converted, Christian Indians to be helped with the means of grace, and scattered

white settlers from England and Canada to be cared for. There are important centres to be nursed for a short time, which will soon become self-supporting, and there is the lonely settler to be followed up by the travelling missionary. The Church Missionary Society has taken the entire charge of the remote Dioceses of Moosonee and Athabasca, where, for many years, there will be no settlement of whites. But Rupert's Land and Saskatchewan, while doing all they can themselves, and largely helped from England, are utterly unable to overtake their work. As part of the one Dominion, and rapidly filling up with Canadians as well as English, they have a right to appeal for aid to the Church in the Province of Canada in their time of need. A hundred dollars given now will be worth five hundred given a few years hence. The Church in the older districts, remembering how freely it has received, ought, out of gratitude to God for mercies received, to be willing to freely give. When will we all recognize the deep meaning of our membership in the Body of Christ, and our duties to each other? When will our sympathies extend beyond Parochial or Diocesan bounds, and enable us to see in the Christian Indian or white settler of the North West a brother who has a claim upon us for sympathy and, if need be, for assistance in supplying those means of grace which ought to be dear to us as coming from our Blessed Lord? In times past a mistake has been made, we believe, in supplying information to the Church publications in England only. This awakened the sympathies of English Church people, and has been productive of good. But the Church press in Canada has never received this information. Our people are in complete ignorance of the character of the missionary work in Saskatchewan, Moosonee or Athabasca, yet it is a deeply interesting work, and if properly presented would arouse sympathy, and bring pecuniary aid. The CHURCH GUARDIAN is the first to attempt to gain this information, and we hope our efforts to do so will result in increased contributions to North West Missions.

EXPEDIENCY.

THERE is much good sense and wisdom in the remarks of the New York Standard which we give below. At the same time, while a clergyman should hesitate long and consider the whole question very prayerfully before committing an act which may estrange even a single member of the flock committed to his oversight and care, yet he should not hesitate to introduce, or to withdraw from use, or change a practice, when he knows that he is failing in teaching the Church's doctrines and ways, and that his people will be the better in every way for what he may do or not do in that direction.

"Make haste slowly" is a good motto almost always, but there are times and circumstances when the Scriptural injunction is of greater force, "Whatever your hand finds to do do it with all your might," and do it promptly and fully. We know our contemporary is as anxious as ourselves to see promulgated a good, strong, well-developed Churchmanship in our parishes, and that we are one in advocating that expediency shall never overthrow principles, or make a clergyman's work weak and ineffective when it ought to be brave and true and aggressive.

"There are many persons who have a decided objection to the idea of yielding any point in practice out of deference to the scruples of others. They