

these men in Scriptural knowledge and in the doctrines of the Church. They will be a great strength to us, working from their own homes among their own kinsfolk, acquaintance and neighbors."

BISHOP TEMPLE ON THE REMEDY FOR SOCIAL DISORDERS.—The Bishop of London, preaching on a recent Sunday night in St. Paul's Cathedral, for the first time since his translation, said that together with extraordinary progress in all appliances for material comfort we were confronted with a state of bodily misery, of want, of squalor, with unblessed and unholy conditions in which men work, and there was no answer to all our invitations because there was nothing moral or spiritual which corresponded with the increase of material resources. But by a slight change in the conditions of life, the separation of men from one another, and the difficulty of classes understanding one another, might be removed: the degraded called to the cultivated and refined, the ignorant to those possessed of knowledge, and it was impossible to be deaf to the ringing force and perpetual iteration of the cry which was uttered from the depths of society. The remedy must be sought, not in the profusest use of money, not in charity taken by itself, but by the moral elevation of the masses. They must be taught not to bear their privations sulkily, but by true self-denial to seek a higher purpose and a nobler life. This we could only teach them by striving after a higher moral standard in ourselves, by learning what was lacking in us, and by a more entire surrender of ourselves to the sanctifying influences of the holy life of our great Exemplar.

THE BEST SUNDAY-SCHOOL TEACHERS.—According to a note in the *Sunday School Chronicle*, "smart" Sunday-school teachers are not *desiderata*. There is no room for the smart, the striking, the popular, the exaggeration that arrests attention, in our Sunday classes. They are the spheres for steady, quiet, patient, wise, faithful work. There is no slavery on earth so grinding as that which the public teacher knows who has established a reputation for saying smart things. The thousands of us may cherish this most comforting assurance—the world's best work, of every class, has always been done by men and women who never said, or did, a smart thing.

AN UNFASHIONABLE MARRIAGE.—The marriage of Miss Mary Gladstone to the Rev. Harry Drew was a solemn, imposing, beautiful religious ceremonial, but it was grossly unfashionable! Or, rather, it was in the newest and best fashion, for its simplicity was very charming. "Society" was, of course, well represented, but society had to come with the crowd, uninvited; the dresses were beautiful, also, of course, but they were of the simplest book-muslin. The service was rendered as such a service ought to be rendered, viz., in the spirit of one of the holiest ordinances of the Christian religion; not as the subsidiary pretext for a public display of finery and worship of society's gods. No less was, indeed, to be expected. Miss Gladstone's work for Christ is not of yesterday, and Mr. Drew is held in deservedly high estimation wherever he is known. On the whole, we trust that this unfashionable marriage will be the precursor of many such in every class of society.

CATHOLIC VS. ROMAN.—Not many years since there was a great anti-papal gathering in Exeter Hall, London. Popular feeling ran high at some supposed threatening of the religious liberties of the country.

A famous speaker took the platform amid applause, and some heavy blows were rightly executed against the Upas tree of mediæval tyranny and corruption. The very first words of the great speaker were these:—

"I have spent the greater part of my life,

with all the powers I possess, in contending against and striving to put down the Catholic Faith."

In the blank silence that followed this remarkable declaration, a fine voice squeaked out from a distant corner some very familiar words:—

"Which faith, except every one do keep whole and undefiled, without doubt, he shall perish everlastingly."

It was an awkward position for an English Christian to be in; but the radical nobleman, though a most earnest and good man, richly deserved the mortification and confusion which for a few moments he suffered for thus willingly abusing his mother-tongue, falsifying history, flattering the enemy, and pandering to a senseless popular error.

VAGARIES OF SECTARIAN WORSHIP.—A correspondent of the *Church Record* says of the "worship" in connection with Joseph Cook's lectures in Boston:—

"The prayers made at these gatherings are remarkable specimens of poverty in worship. Think of the pastor of the leading Congregational church in Boston getting up, with a cane in one hand and his hat in the other, and, folding his arms, addressing the King of Kings as if he were complimenting a boy in the street for his good behavior. I heard two missionaries pray, one from Africa and another from India. I heard a Friend from Ohio pray, besides the pastor of Park street and the great Joseph Cook himself, and I could not help thinking how much grace and power they have missed by not being brought up in the Church. Any layman who has been spiritually nourished a few years by the Collects of the Prayer Book could make a better extempore prayer than is made at these Monday lectures."

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

DIOCESAN THEOLOGICAL COLLEGE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—A correspondence has lately appeared in your paper respecting the application of the authorities of the Montreal Diocesan College to the Quebec Legislature for powers requisite to grant degrees in Divinity. This application has been criticised in some quarters, and it has been suggested that Divinity degrees should, in the case of graduate members of the Montreal College, be obtained through the Faculty of Divinity in an already existing Church University—Bishop's College, Lennoxville. There would be difficulties at present in the actual carrying out of a scheme for the granting of Divinity degrees by Bishop's College to those who have passed through the Montreal Diocesan College: for the present statutes require some period of residence at Lennoxville.

Those who understand the position of the Theological Colleges affiliated to McGill University in Montreal can quite see that there is no reason why graduates of the Diocesan College should—as regards Divinity degrees—be left in a position inferior to the other Theological Colleges. The Presbyterian and Congregational Colleges have, I believe, the power of examining for and conferring Divinity degrees. These degrees, however, when obtained, are not direct University degrees; they are at the best indirect University degrees; they are not recognized by McGill as Divinity degrees of McGill.

It is quite natural for the graduate students of the Montreal Diocesan College to aspire to Divinity degrees, and the question which appears to be raised is: Which is preferable?—For them to obtain these degrees from a Col-

lege which is not a University, though affiliated to a University; or to obtain them from a Church of England University? Other things being equal, one would be inclined to think the latter course would be preferable, even with the difficulties that are in the way according to present regulations, viz., of residence and of length of time required between B.A. and B.D. (ten years at present).

But would it not be better for the Church, and for all parties concerned, for the University of Bishop's College, as well as for the Montreal Diocesan College, if some new basis of agreement could be arrived at, whereby Divinity degrees for Church of England candidates could be conferred as the result of joint action by a Board of Examiners representing equally both Colleges, and approved by both of the Bishops of the Province.

No new powers for granting degrees would be required, as under this scheme the degrees would be Divinity degrees of Lennoxville. The Lennoxville regulations would have to be altered to meet this scheme by the recognition on the part of the University of residence in the Montreal Theological College as equivalent to residence in Bishop's College.

The subjects for examination, and the details of the examination as regards dates and periods or intervals between degrees, should also be left to the decision of the Joint Board.

According to this scheme both parties would give up something. The Lennoxville faculty would share its undoubted present rights with another body; the Montreal College would give up its wish to grant separate degrees, and would form an alliance on equal terms, rather than an affiliation with Lennoxville, for the purpose of granting Divinity degrees. The Church would be the gainer, and the character of the degrees would lose nothing.

It is thought by some, who have reason to know, that in any case the subject of its own Divinity degrees will be discussed by the Convocation of Bishop's College at an early date.

It is to be hoped that the Convocation of Bishop's College will meet shortly, in order not only to discuss changes in its regulations for obtaining Divinity degrees, but also to consider fairly the whole question of Divinity degrees in this Province, and especially whether some proposal of a comprehensive nature could not be carried which would give the Montreal Diocesan College all the opportunity it desires of obtaining Divinity degrees on terms satisfactory to its own authorities, and yet without adding to the existing number of separate degree-granting bodies.

It is to be hoped that any such scheme, duly considered and debated, will not fail for want of a candid and friendly examination of the whole question, and especially that the standing ground of one's own *dignity* should not be sought by any of the parties concerned.

JUVENIS.

Feb. 27, 1886.

"THE RECTOR OF CHRIST CHURCH CATHEDRAL AND OF THE PARISH OF MONTREAL."

To the Editor of THE CHURCH GUARDIAN:

SIR,—In your issue of March 3rd, two correspondents made enquiries with respect to the Title and Diocesan Duties of the Rector of Montreal as "Rector of Christ Church Cathedral." In endeavouring to meet these enquiries I shall refer to several documents. For brevity I shall omit references to the Rector's position and responsibilities as a Parish Priest, and shall confine myself to such extracts as bear directly or indirectly on his *Cathedral* and Diocesan office. The following facts throw considerable light upon the matters referred to. Royal Letters Patent, dated June 7th, 1820, constituted the Anglican Parish of Montreal, the Parish Church, and the office of Rector, on the same basis as similar institutions in Eng-