

lofty and divided into cubicles, securing that privacy usually difficult of attainment in boarding schools. The college works in harmony with the well-known Bishop Strachan School, Toronto.

## Diocese of Huron.

### LONDON.

The Sunday School Association of the Middlesex Deanery met in the Memorial Church school house Tuesday night. The President Rev. Canon Smith, occupied the chair, and the proceedings were opened by Rev. Canon Richardson, pastor of the church. A paper was read by Rev. Canon Hill, of St. Thomas on the importance of Sunday school work and the duties of the teacher, which was followed by discussion, in which Messrs. Crawford, Rev. Canon Davis, Armitage, Rev. Canon Hill, Gurside, and Misses Gower and Geoson took part. It was an able paper and was well received. After the singing of a hymn, a paper was read by Prof. Harrison, of this city, on the presentation of the lessons to the classes. It also was an excellent paper, and was universally admired. Votes of thanks were tendered to Rev. Canon Hill and Prof. Harrison for their kindness in presenting papers. The next meeting will be held in St. George's Church, London West, the last Tuesday in July, and the same committee on arrangements, with Mr. Armitage as Chairman, was continued. The meeting then adjourned to the adjoining room, where refreshments were served and a season of social intercourse followed.

Rev. W. Stout, Church of England minister, of Thamesford, was examining a bridge there on Saturday when he unfortunately fell and broke his leg. A student from Huron College will take the rev. gentleman's duties during his confinement to the house.

The old St. James' Episcopal Sunday School building was occupied regularly for the last time yesterday afternoon. This week the work of tearing down the structure, to give place to a more commodious and beautiful building will be commenced. On Wednesday evening a farewell service will be held in the old building when Rev. Canon Davis, the rector will preach. The building to be torn down was first used as a Church, but for some years only as a lecture and Sunday school room. It is about twenty years old.

### STRATHROY.

The Rev. Mr. Newton has been laid up with congestion of the lungs for some weeks. On Sunday last his services were taken by Rev. Mr. Hughes of Adelaide.

### ADELAIDE.

The Rev. W. Hughes has entered upon his duties in this parish and has made a most favourable impression.

### WARDSVILLE.

The congregation of St. James' Church, with friends from Newbury, also other denominations, assembled in the basement of the Wardsville church Wednesday evening to bid farewell to their departing pastor, Rev. Mr. Lowe, and to welcome the coming one, Rev. W. Johnston, late of Forest. A very pleasant, social time was spent, though much regret was expressed at the absence of Mr. Lowe, who, through illness, was unable to be present. A hearty welcome was extended to Rev. Mr. Johnston, who made a reply that won the hearts of all present.

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### GLENCOE.

Rev. Mr. Lowe, of Glencoe, is to be congratulated upon the success which has attended the establishment of Church of England services

here. The Orange Hall, which has been nicely fitted up to serve as a church has been crowded at each service. A meeting of those interested in the Church of England will be held on Wednesday evening to establish a Vestry and organize as a regular church establishment.

## Correspondence.

### DISTINCTIVE TEACHING.

To the Editor of the CHURCH GUARDIAN:

Sir,—The words of the Rev. T. E. Cunningham, that "So little Distinctive Church Teaching has been given in the past, that the people of the present generation in the country districts have no real love for nor knowledge of the Anglican Church," is so true that I think he must have lived amongst us, and I am constrained to ask the privilege of adding a few remarks on the same subject. The early incumbents of our rural parishes did not believe in distinctive Church teaching. They frequently deputed their ministerial functions to ministers of other Christian bodies. The same choir and the same bass viol executed the same music alternately in both "houses." Funerals and baptisms were on occasions promiscuously performed by the rector, or the minister, even so lately as in my time. One of them lies buried in the yard adjoining the Congregational church, and not in the consecrated soil of his own parish churchyard. This was the mistake rather of the past age than of the man. The people, of course, grew up to think just as a Cantonese native broker, who, when asked by an English chaplain why he would not come to his service, instead of the R. C. Portuguese—"Number one man, joss-house all a same, all make tea first chop." You are told in Montreal that the departure of the English speaking race sufficiently accounts for the unsatisfactory state of the English Church. Somewhat true, but rather this, the generation influenced by these men personally, honoring their integrity and superior education, and enjoying the prestige of their independent position, so conveniently assured by the S.P.G., has nearly passed away. The succeeding one, influenced by no traditions of distinctive doctrine or practice, thinks no great harm in preferring the fewer and less restraining services, the easier seats, and more emotional music found in the "other house" so close at hand, especially, as now, the rector requires a "stipend," as well as the minister. This much for the past, or its natural fruit. But there is another reason applying more to the present time, the outcome of these foundationless, unwarranted fears of Romanizing influences, mentioned by the same reverend gentleman, which is continuing the harm. I remember at school there was a club interested in a certain athletic sport. In the school journal, a youthful writer held forth that inasmuch as this sport had now become common with counter-jumpers, cads, and pot boys, it was no longer worthy of their school, and should be abolished. In the next number he was answered by another, who contended that as there was nothing wrong or unworthy in the sport itself inherently, it should not be discontinued, for the same reasoning would apply to their common use of air, food, and the public thoroughfares. So here, let us examine into some of these foolish pleas for the cry of High-Church, that "cave canem" cry which has been so industriously sown around amongst us in these parts. Beware of the clergy from such a diocese, or from such a school of instruction! They are not much better than Romish priests. Why? Do they inculcate mariology, Invocation of Saints or any other real Romish errors? Well no, but they, perhaps, go about with one of those long gowns with a hundred buttons! In other words, wear a cassock, which nineteen

out of twenty of the clergy in England and the United States do, without drawing upon them the slightest comment. If the Anglican, in common with the Roman clergy, do wear a 100 button cassock, every continental traveller can bear witness that the Protestant Lutheran, and the Swiss Calvinistic pastors satisfy themselves with cassocks of an even less limited number of buttons, as also the Scandinavian clergy, and as for crosses, the Lutherans would require spectacles to see the crucifixes that satisfy the Roman church. Theirs are enormous. Many of us remember when the Roman collar was thought so shocking. Now, the evangelical clergy acknowledge its neatness by wearing it, together with that terror of forty years ago, "the mark of the beast" waistcoat. I have seen a church filled by a man wearing a cassock and depleted by one not wearing one. The cassock had nothing to do with the results either way, but the ability of the man; but woe to the less able, had he worn one. I know a worthy rural dean who refused to enter a church until the cross had been removed. The same had a fine engraving of Albert Durer's crucifixion over his own writing table, and written in his own hand, "This hast thou done for me, what have I done for Thee." I have heard certain hymns denounced by a most scholarly preacher, such as "Abide with me; Jesu Son of Mary hear," as Romanizing! Was not Jesus the son of Mary? Is that a fact that any Christian should be silent upon? Rather, I think, should this fulfilment of the first prophecy of Christ, that he should be the seed of the woman that should bruise the serpent's head, be exalted into songs of glorious rejoicing.

No, this cry, this unworthy, house-divided against itself cry, should be dropped at once, even in the lower interests of those who raise it. For it is a fire that will burn. It will have fuel, and many a one anything but a high-churchman, has been already scorched by it, suffering in both peace and purse, for having, perhaps, tried to inculcate order, or improve the decency of God's Church or service. It is a cry that makes a salvo for the niggard's conscience, an excuse for the persecutor, and an incentive to the restless, as well as a self-furnished weapon for the outside enemy to demolish and carry off the weak brother. The rural church-goer has not much time for study, but he is not illogical, and in the absence of better instruction will be apt to form his own deductions, thus: "high and low are terms most used in degree. I hear them applied to a body called Church. As then high is a superior, but ill-spoken of degree, implying some supposed taint, let me keep clear of any chance whatever of being affected by it," and so the Church gradually dies away, or can be supported only for party purposes by continually increased grants from your Mission fund. By all means let us have more distinctive Church teaching. Would that more of the city clergy realized the need of it.

RURAL CHURCHMAN.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—I regret that through an error of my own the name of the Venerable the Archdeacon of Kingston was omitted from the list of those present at the late meeting of the Board of Management of the Domestic and Foreign Missionary Society in Hamilton. I regret it all the more because the Archdeacon is one of our most faithful and painstaking members.

Yours truly,

CHAS. H. MOCKBRIDGE,  
Secretary.

Toronto, April 29th, 1893.

Will our friends who are already subscribers speak "a good word" for THE GUARDIAN to others, and also send us the names of parties to whom Specimen copies of the paper may be sent?