

THE Bishop of Lahore met with an accident on his recent journey from Bannu to Dera Ismail Khan. The tonga in which he was travelling went down an incline and turned over, and the horse was killed. The Bishop was thrown out and escaped, happily uninjured, except by a cut on one hand.

THE Rev. C. F. Dandridge has been appointed Lecturer on Pastoral Theology in St. Aidans' College, Birkenhead, and Rev. S. S. Stitt, Resident Tutor. Both, says the *English Churchman*, are members of the E. C. U., yet St. Aidans has been reputed "a very Low Church institution." It is announced that Canon Body, the well known Missioner, is to hold a *Retreat* at the College.

THE Bishop of Gloucester and Bristol declines to forego the use of the mitre, pastoral staff, and cope recently presented to him. In reply to the evangelical protest recently sent to him, his lordship declared that he accepted for himself and his successors in the See of Bristol certain ecclesiastical ornaments; and for him to undertake not to use them, and not to hand them down, would be disrespectful to the donors, and a course it was impossible for him to adopt.

BISHOP Wordsworth, of St. Andrew's, liberal Churchman as in many respects he is, will not allow Episcopacy to be lightly spoken of. The Duke of Argyll, at a Church Defence meeting in Edinburgh, said—"I don't think we have much need to be ashamed of our doctrine (as Presbyterians) when Dr. Lightfoot, the most learned of English bishops, has proved that the Episcopate was a mere historical development from Presbytery—an early development, it is true, from Presbytery—though not necessarily a Divine institution."

This was too much for the Bishop, who replied to the Duke in the *Scotsman*. He cites Bishop Lightfoot's exact words, which may well be put on record, since they are very commonly misquoted. The late Bishop of Durham did believe in the Divine origin of Episcopacy, though he would probably have gone no farther than Hooker on its necessity to the being of a Church. Here is the passage:—"The threefold ministry can be traced to Apostolic direction, and short of an express statement we can possess no better assurance of a Divine appointment, or at least of a Divine sanction."

"FORWARD" METHODIST STATISTICS.—One of the sure signs of a Forward Methodist is that he boasts of belonging to the largest Protestant Church in Christendom. To reach this result he lumps all the Methodist Churches together, though there are at least half a dozen separate denominations, and then he multiplies the number of adherents. When you come to deal with nearly six and a-half millions of members by four or five, as suits his fancy, in order to get at the number of adherents, it works out in this way, that if each member represents four adherents besides himself, you have a total of over 30 millions, or if he represents three besides himself, you have a total of over 25 millions; but if each member only represents two besides himself, you get a total of only 18 millions. "Whitaker's Almanack" has very quietly but effectually pricked his bladder of swollen estimates. Bishop Fowler stated at the Washington Council that the number of communicants of all Protestant Churches in the United States was about 21 and three quarter millions. If each member represents four adherents besides himself, there are considerably over 100 millions of adherents to the Protestant Churches in the States, which is a rather undue proportion, considering that the total population is only 62 millions!—*Echo*.

BISHOP'S COLLEGE, LENNOXVILLE.

February 24th was appointed for the purpose of the opening of the Divinity House and new School Building at Lennoxville, in connection with the college. The proceedings opened with service at 11 o'clock at St. George's Church, which had been kindly loaned by the Rector, the Rev. Professor Scarth. This service included the Litany and Holy Communion. At it Messrs. D. W. Sutherland and A. H. Moore were admitted as lay readers for the Diocese, and as such, members of the College Brotherhood of Readers. The sermon was preached by the Lord Bishop of Quebec, from the text "And the lot fell upon Matthias." It was a masterly exposition of the Church's position as regards religious education as well as regards the organic union of the present government of the Church with that of Apostolic times. What was temporary and what was permanent in the Apostolate was distinguished. The varied work carried on at Lennoxville, in college Divinity house and in school, was concisely summarized. The ideal of the Pastoral office for which the training in the Divinity house was an apprenticeship, was ably and faithfully put forth. The need of such an organization as the brotherhood of readers was insisted on in a country where it was rare to get the opportunity of training under a Rector as assistant curate. The work of the readers under the supervision of the Warden supplied the want of special parochial training to a great extent. The need of special devotedness was urged and the life and example of Bishop Mountain, Dr. Jasper Nicolls, Dr. Lobley were reverently commemorated and held up for imitation.

The Ven. Archdeacon Roc, Rev. Dr. Adams, and Prof. Scarth, took part in the service and in the administration of Holy Communion. Immediately after the service in St. George's Church a short special office of prayer was held in the Divinity House itself; the form of the service being prepared by the Rev. Dr. Allnatt, Divinity Professor.

A public meeting was held in the Bishop William's Hall at 3 o'clock, when the formal opening of the school took place, the Principal, Rev. Dr. Adams, presiding. Letters of regret were read from a number of prominent civilians and churchmen, amongst others Sir William Dawson, Hon. G. W. Ross, of Ontario; the Bishop of Sherbrooke, the Dean of Quebec, Judges Tait, Hall and Brooks. The large was filled and there were present the Lord Bishop of Quebec, the Chancellor (Dr. Heneker,) the Hon. Mr. Joly, Dr. F. W. Campbell (Dean of the Faculty of Medicine) Hon. G. Robertson, Canon Thornloe, Canon Foster, Mr. Parmelee (Sec. of the Protestant Board of Education) and many others. The Chancellor read an address to the Bishop in which, after referring to the work done in the erection of the building and expressing thanks to those who had contributed, made special mention of Robert Hamilton, Esq., of Quebec, and Col. King of Sherbrooke, he formally handed over to the Bishop as president of the Incorporation, the new building.

The Bishop then delivered an address in regard to the object of education, in which after expressing gratification at the restoration so far of the buildings which had been destroyed by fire, and expressing the hope that the chapel would soon rise again from its ashes in distinctiveness of structure and in moral significance, the dominant feature of the place, his Lordship said: "And here, before I bring these observations to an end, I should like to say something about the studies of the school. The first object we have in the establishment and maintenance of a school here is to lay the foundations of a liberal education. And if that is to be done the studies must be restricted and they must be thorough. They cannot be thorough unless they are restricted. I know that this is not the cry of the day. All the world wants to improve education, and most people seem to think that the way to improve education is to multiply the subjects taught

until there is no time to teach anything. And there comes now and again in reaction from all this a cry for the reduction of the curriculum. A boy's time, they say, is taken up with learning this and that which is of no use to him in after life. But here again some additional subject is always put forward by the same people as imperatively necessary, till in the end there are as many things to be taught as there are people with crotchets in their heads. What lies at the bottom of it all being, in fact, a craze for making the school a substitute for apprenticeship. But it cannot be done. *Fil faber fabricando*. It is in business that business must be learned. The plain rudiments of an English education must of course be taught, and taught well. After that the best subjects for instruction are such as will sharpen the wits. And I know nothing so suitable for this as the classics and mathematics. In unravelling a complicated sentence of a language so different in structure from his own, a boy's mind acquires flexibility and resource, and an insight into the intricacies of speed—a grasp of the import of expression, the art, in fact, of listening—the value of which will be apparent when we bear in mind that the accurate apprehension, and correct interpretation of men's language is half the business of life. And in the study of mathematics one must reason, as well as remember. There is room, no doubt, in the teaching of classics for cram. But I do not regard this as an unmitigated evil. Some reading in this much decried accomplishment is useful enough. Ability to acquire information rapidly, arrange it methodically, remember it distinctly, and apply it promptly is never thrown away. A man wants it all his life. But all cram makes Jack a dull boy. Now the learning of the classics cannot be all cram. The best part of it is not cram at all. Put a boy down with nothing but a pen and ink and a blank sheet of paper, and require him to turn a piece of English into Latin: the result will show—not the extent to which he has been crammed—but whether or no, and in what degree, his mind has been so exercised as to master the language. And so with mathematics, one who attempts to cram them will come to grief; but one who can accurately demonstrate the propositions of the first four books of Euclid can follow with precision a chain of reasoning. If he can solve problems and deductions he can construct reasonings for himself. And (which is the great thing in learning to reason—a thing impossible in matter about which there can be two opinions) when he is wrong he can be made that he is wrong. And if can follow the reasonings of the fifth and sixth books, why he will tread with surer steps in those more difficult and thorny paths of argument relating to the affairs of life in which men blunder so commonly and so complacently, and always think that they are right. A boy, I say, who has been taught in that way has made better preparation for success in life than one who has wasted his opportunities in the premature acquisition of a wrong way of bookkeeping, and a crude priggishness about the ways of business which when he comes to air it among men of business, will be derided and despised; whilst he has lost his chance of getting that knack of learning which enables the rightly educated man, in whatever position he is thrown, to master the matters it is necessary for him to know.

The Hon. H. G. Joly, Dr. Campbell, W. B. Ives, M.P., and Mr. Parmelee followed with short speeches, after which the Rev. Dr. Adams gave a brief historical sketch of the Divinity House and its aims and its hopes. He expressed gratitude to the many subscribers towards the total of \$15,000 which had been raised and of which over \$13,000 had been spent. The three chief donors had been Robert Hamilton, Esq., of a sum of no less than \$3,500, the Hon. E. J. Price \$3,000 and the S.P.C.K. \$1,450, and a sufficient sum of money had been promised to enable the committee to complete the rooms presently vacant on the highest floor of the building. As provision was now made for the candidates