

cessive generations of learned clergymen. The clergy of the Anglican Church have consequently held the foremost place in this respect. Not only have those classic halls supplied the Church age after age with a highly educated ministry, they have also fostered a thirst for eminence in the walks of knowledge. Their Masterships and Fellowships have been at once the rewards of work, and the conservators of sound learning. Their ample provision, and the freedom thereby afforded from the cares of life, have enabled their tenants to devote themselves unhindered to the promotion of knowledge, and as the outcome of this arrangement have we not this noteworthy fact, that for a great and varied literature, both secular and theological, we are largely indebted to the Church? A shining literature, general, dogmatic, apologetic, has been constantly emanating from these sources. When the youth of the land is to be instructed; when the faith is assailed and must needs be defended; or where again the deep-hidden beauties of religion are to be unfolded, to the divines of the Church men look for the instructors, expounders, defenders. Nor do they look in vain. In the post-reformation period, in the struggle with infidelity at the close of the eighteenth century, in the present struggle with Rationalism, the works distinguishing each period, greatest in number, greatest in power, have proceeded from the Anglican doctors.

THE CHURCH AND CRITICAL THOUGHT.

The relations of the Church to the critical thought of this searching and unsparing generation must not be omitted. Her attitude towards the intellect of the age shows her intense desire to meet and minister to all the yearnings and cravings that may legitimately oppress her children. Do not her leading divines hear and calmly discuss every new difficulty? Are not the sermons of her great preachers largely occupied with such matters? Professor Tyndall declares that in an ever-ready even-tempered way they stand up to meet the blows dealt at their dogmas by the scientists. One fact conclusively proves the Church's readiness to meet the intellectual demands of the day. Her Bible is her dearest treasure. The voice of an unbending criticism was heard to clamour for its revision, and, in response, for eleven years she employed her best learning and labour in comparing and revising both text and translation, so that men might have from her the nearest possible approach to the very truth of God.

THE BISHOPS AND OTHER CLERGY.

The Universities and Training Colleges have furnished a noble clerical army, numbering in England alone some 23,000 men, officered and led, not only in name, but in fact, by Bishops and dignitaries of manifold rank, whose positions favour the growth and development of the highest intellectual and administrative qualities. This whole army is completed by the millions of the laity, ever increasing in numbers and intelligence.

A nineteenth century Bishop most truly earns the name of a working man. Think of any one Diocese you please and its affairs; the purely business matter to be dealt with by its Bishops, involving questions legal and financial; the funds to be handled; the trusts to be administered; the correspondence to be conducted; the interviews with all sorts of persons on all kinds of matters; the legislative duties demanding attendance at late hours in the House of Lords; the demands of the public on a Bishop to attend meetings and take part in movements, secular, sanitary, educational, social; to address every variety of assembly; to give ready and sound advice on all questions of the hour; and then think of his Episcopal functions proper—Ordinations, Confirmations, Consecration of Churches, opening of Churches, Conferences, Congresses, Visitations, with the endless sermons, papers, addresses, charges to be made on such occasions; all which efforts must grapple with the most difficult problems and the most subtle controversies, and that too in a manner worthy of the heads of the National Church; and last, but not least, estimate the travelling necessary to compass all this, and you will see that the one man who in any Diocese has the care of all the Churches must of necessity be a hard working man—a man of incessant and manifold occupations.

Among the Deans and Canons are to be found great thinkers and authors; and of the body of the clergy it has been again and again testified that they are men of blameless, self-denying, laborious lives, in return for all which the great majority of them receive stipends not equal to the earnings of a mechanic.

(To be continued.)

DIOCESE OF RUPERT'S LAND.

THE BISHOP'S ADDRESS (Continued.)

On the recommendation of the Mission Board it has been thought necessary to join again in one mission the parishes of St. Anne's Poplar Point, and St. Margaret's, High Bluff. I had hoped that these parishes would have been centres from which the missionaries could have taken, in adjacent settlements. But there are very few church families in these settlements, the support given to the missionaries has been but little and has not been increasing, but the reverse, and many of the old church families are leaving for the west. Under these circumstances the pressing needs of the new settlements compel us, in justice, to unite the two parishes. I trust the society will give the grant thus released, to a missionary, who will partly work a district towards Lake Manitoba and partly assist the rural-decanal chapter of that part of the diocese, visiting the settlements unprovided with regular services. There is a clergyman in view as missionary. This will free St. John's Cathedral and College mission of the charge of Woodlands, which as being about 35 miles distant has been rather a heavy charge. The Rev. Mr. Pritchard, with the aid of students of St. John's College, has services at all the possible centres on the east side of the Red river—one of them, Clearsprings, is about 40 miles distant. The cathedral mission has also at present charge of St. Paul's and Headingly parishes, and services are taken fortnightly at the penitentiary and neighborhood. Mr. Greene has received the charge of the missions in the Stonewall and Victoria district. The missionaries at Emerson and Morris are not able to do much beyond holding services in those towns and attending to their congregations, without injury to those congregations. There should be missionaries to visit the settlements along both sides of the Red river. There is great need for a missionary for Rock Lake district. This would form a district between Pembina Crossing and Turtle Mountain. It would have from 20 to 30 townships about one-third settled. Nearly a third of the population are said to belong to the church. There would be centres at Clearwater and Badger's Creek. A missionary will be needed for the east of the province, with centre at Rat Portage. A missionary will also be needed at the Boyne. Two acres have been obtained for the church, and the people will raise next year \$300.

As Nelsonville grows the missionary will find it difficult to visit regularly the Boyne. Then a missionary would be of the greatest service to take charge of the settlements in the west, as they are forming next year. Probably there will be more than one hundred new townships more or less settled. It has been proposed to place a missionary at Quebec to receive the coming emigrants. I have no doubt that, if there was only one such missionary, the place of all places for him would be the new districts of the west. There will be railways to them from Winnipeg. In the case of any large body of emigrants arriving together, he could meet them at Winnipeg or whatever place should be the end of their journey. Before closing this review of our position, I have to notice the great change that is about to take place in the position of the old missions of the C. M. S. in this province. The society has been for some time anxious to retire from those missions. A scheme at the request of the society, was prepared by their finance committee here and forwarded to the society. As we did not hear from the society before the meeting of the executive committee, we were obliged to avoid loss of time to place the scheme before the members of Synod as proposed. The C. M. S. has accepted the scheme as far as affects the resolutions to be brought before the Synod, but it requires all their lands to be placed in one trust with the Bishop of Rupert's Land. The missions will receive from the proceeds up to £100 per annum, but the surplus above that will go to the benefit of the other Indian missions. The exact terms of the trust are, however, not settled, as we have proposed a slight modification of what the society proposed. I think occasion should be taken by the Synod to express with no ordinary emphasis our sense of the infinite obligation which not only the church of this land, but the land itself, lies under to the Church Missionary Society. Personally I desire to bear affectionate testimony to the kindness, the consideration and the regard for the episcopal office that have marked the dealings of the society with myself. The successive honorary secretaries Prebendary Vein, Prebendary Henry Wright, and now the Rev. Fred. Wigram have been among our chief friends and helpers. I do not doubt the Synod will cordially accept the propositions to be laid before it, and I think, that, if the country advances, as it now promises, the lands, to be placed in my trust, will probably rise in a few years to a value that, if not allowing of any surplus, such as is being provided for, will at any rate free the Church of any serious liability.

We have had to lament since our last meeting the death by a very sudden illness of one of the incumbents of these missions and one of the senior clergy of the Diocese, the Rev. Henry George. He was prevented from being with us last year by the detention of the train. His work had all his heart. He was much esteemed by his brethren and friends. I felt his loss greatly for he was always singularly anxious to give his support to whatever I proposed for the good of the Diocese. The Portage has made astonishing progress during the past

year. The filling up of the vacancy calls for my most anxious thought and care. Providentially a missionary, the Rev. T. H. Canham, on his way to a post of rare self-denial among the Esquimaux of the Arctic Circle at the mouth of the Mackenzie, arrived in the Province a week or two before the death of Mr. George. We knew of no way of his getting on to his mission except at an expense and an exposure and risk for an inexperienced traveller that we did not think it right to face and it had been settled that he should spend the winter in the Province in the Society's work. Mr. Canham has taken charge temporarily of the Portage. But for this we should have been in great difficulties.

I had the pleasure in the autumn of opening a very neat church at Westbourne. The appointment of Mr. Alfred Cowley to St. James' has made St. Clements' vacant. The Ven. Archdeacon Cowley with his usual kindness and self-devotion at once stepped in to supply the services. I regretted very much the labor and exposure that this would entail at his distance from the parish—but I knew of no other way. However a clergyman arrived in the diocese a few weeks ago, the Rev. Augustus Sullivan, with satisfactory papers, who had come here under medical advice. He has been temporarily placed at St. Clements. Definite appointments to the Portage and St. Clements cannot be made till the arrangements with the C. M. S. are completed.

St. John's College has been progressing very satisfactorily, but we are laboring in many ways in our present buildings under disadvantages. This will be more apparent when the fine buildings that have been erected for the other colleges are occupied. We have also to act without delay to prevent the large grant of £1,000 from the Society for Promoting Christian Knowledge to lapse. Accordingly we have begun an effort to raise the means for a wing of a new college. We have obtained the promise of nearly \$20,000 from friends in Winnipeg and the immediate neighbourhood. I think for such a wing as we now require we should have \$10,000 (£8,000). We therefore still need \$15,000. But the new buildings will, at the present cost of living in this country, cause a considerable addition to our expenses. We also need greatly at least two tutors—whom I propose to call Fellows—to take charge of the general instruction in arts, more especially in mathematics and natural science. The theological professors at present supply the want, but the sooner we can get further help it will be a great advantage—and the day is hastening on when it will be an absolute necessity.

But while we must thus endeavour to do what we can for ourselves, I trust we may get additional help from outside. It was with regret the secretary of the Society for the Propagation of the Gospel informed me this year that they could not give us any additional grant. But the society had in most dioceses to reduce its grants. The Colonial and Continental Church Society, as I already said, actually reduced its grant, under the pressure on its funds, by £25. The society gives us little more help with our abounding needs than in the days when we were isolated and without emigration. Its honorary secretary is one of my oldest and most loved friends, and now one of my commissaries. I am sure he will do what he can. The Society for Promoting Christian Knowledge does not help in supplying clergymen, but within its sphere it has helped us most generously. Its large block grant of £2,000 for the building of churches will be perfectly invaluable to us. But it is to the action of the Church of Canada that we turn our longing eyes. Will it rise to the occasion? I have just read in an address of a Presbyterian minister the following reference to the action of the Presbyterian Church of Canada: "This year the estimates were made for about 50 missionaries and \$16,000. It would be easy to employ twice that number of men, and use double the amount of money if we had it." We received from the Church of Canada \$259, and we are employing one missionary and looking out for another. Yet there are Churchmen in Canada who seem to doubt the wisdom and right of doing even this. It is too sad to attempt to comment on the matter.

Correspondence.

COLLEGIATE SCHOOL, WINDSOR.

(To the Editors of the Church Guardian.)

SIRS,—I want to say, if you will kindly permit me, a good word or two for the Collegiate School of Windsor. As a Churchman, I am, of course, interested in this institution; but, having a son there, and bearing in mind the happiness this has afforded me, I feel doubly interested in advancing, to the best of my ability, feeble as it may be, the claims which this school has upon everyone calling himself a Churchman in this Diocese.

We are trying now to endow our College, which we certainly ought to accomplish; but I need not speak of my beloved Alma Mater, as its reputation is too well known, and I trust none of us will be backward in practicing some self-denial for the sake of giving liberally to dear old King's College. But let me ask, What is the use of endowing a College if we do not fill it with students? and where are they to come from, except, as experience has taught us, chiefly from the Collegiate School? It therefore becomes us, in endeavouring to establish the one on a secure basis, to look well to the other and see that it is, at the same time, amply provided for, and if no endowment can be raised for it—while in

justice there ought to be—to see at least that Churchmen have zeal enough to send their sons there to be educated, so that an efficient head-master, such as we have at present, can be induced to remain there permanently. Having resided in Windsor nearly two years, and made most careful inquiries, I am able to speak with certainty about the admirable manner in which the school is conducted by Mr. Willets, as well as the universal reputation of the excellent management in domestic affairs, and kind, motherly care provided by his wife, so that the boys, while being well educated, are furnished with all the comforts of a good home. I find my own son there making satisfactory progress in his studies, contented and happy, and writing home weekly cheerful, interesting letters—and all this combined has led me to ask, Why do Churchmen take so little interest in this institution? I think we ought to support it better; it certainly deserves it; we could not send our sons to a better school. I will only add that my grateful heart prompts me to say that during the short time my boy has been studying in Windsor I can see a marked improvement in his acquirements, character and manners. Hoping that this may induce others to send their sons to the Collegiate School of our Church.

Yours faithfully,
HENRY STURGE, *Missionary of Tusk.*
December 24th, 1881.

TURNING TO THE EAST.

(To the Editors of the Church Guardian.)

SIRS.—As there should be reasons for all the performances in the Services of our Church, will some of your correspondents kindly enlighten many who do not know, as to the reason why many turn their faces to the East during the recitation of the Creeds and the offering of certain Prayers?

Natural observation tells us that the clergyman would much better lead, and unite the voices of his congregation with his own, in repeating the Creed, by turning his face full upon them.

A leader in simultaneous reading or in vocal music would certainly be considered as performing his part inefficaciously, if he turned his back to the class or people whom he was leading.

We believe that our Heavenly Master is Omnipresent, and shall not our voices reach him equally as well, if but our heart is right, whether we face to the East or to the West?

MERCY AND JUDGMENT.

(To the Editors of the Church Guardian.)

SIRS.—In the last issue of your CHURCH GUARDIAN, I noticed a few remarks upon the principal features of Canon Farrar's new book called, "Mercy and Judgment." I must confess that I cannot understand how a man of such intellectual capacity and biblical knowledge can stand up in this enlightened age and advocate doctrines so directly opposed to the whole tenor of God's sacred word. Must a man first acquire a knowledge of Greek and Hebrew in order to understand the Word of God when it is given to us in plain English, if so, what is to become of the millions of the human race who can scarcely read it in their own native tongue? Canon Farrar believes that some souls may be ultimately lost, that through Christ's redemption the majority of mankind will be ultimately saved, yet since they die sinful for Heaven, and in a state of imperfect grace he believes that in some way or other before the final judgment, God's mercy may reach them. Now if God be God, let us believe and serve Him, or let us join and believe Canon Farrar, who has not a hair's breadth of truth to support him in saying that they who die in their sins will get to Heaven. He does not tell us what process of purging they must go through, whether it takes ten, fifteen or twenty years to obtain their freedom. Here he is on conjecture. I think so and say so, I don't believe it, and I'll give him God's word for it, Isaiah lvi., 24. "And they shall go forth and look upon the carcasses of the men who transgressed against me, for their worms shall not die, neither shall their fire be quenched, and they shall be an abomination and abhorring unto all flesh." How opposite the nature of these two Gods. See Ezekiel xviii., 4. "Behold all souls are mine, as the soul of the father so also the soul of the son is mine, the soul that sinneth, it shall die."

In olden times the old father contradicted God, and said "thou shalt not surely die," and the sons in their father's nature say the same in substance, a flat contradiction to God. Here we see the devil in humanity and pope's supremacy belonging to all classes opposed to Christ. As I stand a witness for God I call Jesus to witness for himself. See Matthew v., 22. "And shall say, thou fool shall be in danger of hell fire," verse 29. "It is better that one of thy members should perish and not thy whole body be cast into hell." Mark uses Jesus' own words. "If thy hand offend thee, cut it off, rather than go into hell into the fire that never shall be quenched." Luke xii., 5; Matt. xxv., 30; verse 33, verse 46. All this is faithful warning from the God of heaven, who commands earth, heaven and hell. Canon Farrar has entered into a contest against God the author of the above, which he denies. He has attempted to destroy the Word of God, and to overthrow the Government of Heaven. We are in the land of probation, where God gives us free will to choose or reject. "Choose ye this day whom ye will serve."

WILLIAM DAVENPORT.
Gibson, December 21st, 1881.