

as smooth as glass, into a tumult of angry, hissing water, which had full play on the side of our frail craft, and threatened every moment to capsize us. But here again, by God's goodness, the brawny arms of our paddlers succeeded in bringing us safely under shelter of a rocky promontory called Otter Head, where we were reluctantly compelled to pitch our tent once more, and pass the third night under canvas. By morning the lake had recovered its good humor, and with one more portage we soon covered the ten miles that lay between us and our destination. The usual pistol-shot signal brought the whole settlement, young and old, red and white, to the brow of the hill, where shortly after a general exchange of 'booyhoos' took place—the chief centre of interest and attraction being, however, not the Bishop, as heretofore, but Mrs. Sullivan, more familiarly known among the Indians as 'Mishqualebenooqua.' Introductions over, we pitched our tent once more, on the edge of the bluff, commanding an uninterrupted view of McIntyre's Bay, which stretched eight or ten miles out to a horizon formed of countless islands lying at its mouth and serving as a natural barrier to the high winds and heavy seas that would otherwise sweep in from the north-western extremity of the lake. Mr. and Mrs. Renison strongly pressed us to be their guests during our stay, but knowing the scanty dimensions of the Mission House, we decided to 'canvas it' all through, and soon had everything snug and comfortable. Our first visit, after the Mission House, was of course to the house of the poor wounded boy. Strange to say, he was not only still living, but actually recovering: eyes bright, pulse steady, skin cool, appetite good—symptoms which improved still more when a species of trepanning process had been applied by the insertion of a piece of silver, not in the crown of his head, but in the palm of his hand.

(To be continued.)

MANITOWANING.—On behalf of the congregation of St. Paul's, Manitowaning, the Rev. J. S. Cole offers very hearty thanks to E. Goad, Esq., formerly member of St. George's, Montreal, for a very handsome carpet for the chancel and steps, kindly purchased and brought from below by Mr. Francis, and which, it will be readily conceived, adds greatly to the appearance of the interior of the edifice; and begs to acknowledge with his warmest thanks two cases containing valuable articles for distribution in his Mission and Sunday-school and a large number of most acceptable presents for himself and family, through Mr. Owen Jones, of Ottawa; also for two similar cases, similarly furnished and destined, received through Mrs. Cave Brown from Mrs. S. A. Gordon and the members of the Twenty-Minute Working Society of Tunbridge Wells, England. It is a matter of surprise, as of much gratitude, the change that has taken place of late years, and seems ever increasing, in regard to kindness and help to Missions and Missionaries; nor can it be doubted that a blessing on donors and receivers accompanies these acts of generosity, and that thus the Church is daily strengthened by all this earnest, painstaking, thoughtful and generous effort.

PROVINCE OF RUPERT'S LAND,
INCLUDING THE DIOCESES OF RUPERT'S LAND,
SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER,
QU'APPELLE AND ATHABASCA.

DIOCESE OF QU'APPELLE.

The following resolution was unanimously adopted by the Synod of the Diocese of Qu'Appelle, at its meeting in June:—

"This Synod is of opinion that it is very desirable for the welfare of our Church that some title should be adopted as speedily as possible

more clearly indicating our geographical position than that by which our Church is at present known—the Church of England.

"This Synod does not desire by such alteration to lessen in the least the bonds that at present unite us with our own Mother Church, whose liturgy and discipline we prize as our precious inheritance; but we consider that some such alteration would bring the name of our Church more in accordance with the primitive usage of the Church, and more clearly define our position as belonging to the country.

"The Synod is further of opinion that if any change is made in the name of our Church, it is most desirable that the same name should be adopted throughout the Dominion.

"The Synod therefore desires very humbly to petition the Synod of this Province, and the Synod of the Province of Eastern Canada, and the Synod of the Diocese of British Columbia, to take the matter into their consideration, that if it is generally thought advisable that a change should be made, some means may be devised whereby united action may be taken in the matter."

ADELBERT,
Bishop of Qu'Appelle.

DIOCESE OF SASKATCHEWAN.

On Sunday, the 4th July, his Lordship the Bishop of Saskatchewan held a Confirmation at St. Andrew's Church, South Branch, when 36 candidates were confirmed.

In the afternoon the Bishop preached at St. John's school chapel, seven miles further down the river. There were large congregations at both services.

His Lordship addressed both congregations relative to the transfer of the Rev. E. Matheson to the new and important town of Lethbridge, and the appointment of Mr. John Massie, Theological Student of Emmanuel College, to be resident Lay Missionary. Mr. Massie will come up for examination for Deacon's Orders on attaining the Canonical age next year.

Mrs. McLean accompanied the Bishop. They were the guests of Bernard Brewster, Esq., J.P.

BISHOP'S COLLEGE, LENNOXVILLE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I have been requested to send you the subjoined paper submitted to the Corporation of Bishop's College at its last meeting in support of the proposal for appointing an additional Professor in the Faculty of Divinity. The paper, it is supposed, will be of interest to the friends of Bishop's College, as it may be said to embody the reasons which, after long anxious deliberation, prevailed with the Corporation to assign the Professorship to the Faculty of Divinity. Your readers, however, will notice the condition attached to the appointment, that one-third of the new Professor's time is to be given to work in the Faculty of Arts. The new chair will thus belong almost equally to both Faculties.

HENRY ROE.

Bishop's College, 20th July, 1886.

Reasons in support of the proposal to found an additional Professorship in the Faculty of Divinity, and to assign the chair to Pastoral Theology:—

After some more general considerations, the paper proceeds as follows:—

6. There is another consideration which has been strangely overlooked in the discussion of this matter, namely, this—that Divinity students stand in quite a different position here, in relation to their preparation for their future

life-work, to that in which students in Arts stand to their life-work. The students in Divinity complete their education for their life-work here; this is not the case with students in Arts. Those of them who go into other professions pass out of the University into special technical schools—of Law, Medicine, Military Science, Engineering, Agriculture, &c.,—where they undergo a special training answering to that of our Divinity course proper. For that special training, there is no profession which needs such diversified instruction as the Clerical. Very little knowledge of the subject is needed to convince one of this.

First, glance at all the branches of Divinity in which a man must be soundly instructed if he is to be a well equipped clergyman. I find in the Bishop's College Law School, though as yet in its infancy, six professors of six separate branches, and three lecturers; in the Medical School, twelve professors and three lecturers. These are all necessary, no doubt. No one man could take all the medical subjects, or even several of them, because the advance of Medical Science requires a man, in order to gain eminence in any branch, to be a specialist. But this holds at least as good in the Science of Theology. The day has long gone by when a man can be really learned in many, much less in all, of its branches. The various departments are now taken up by specialists; and from these eminent men, scattered over the face of the Christian world, learned and thoughtful treatises, helpful and suggestive in the highest degree, are being continually poured forth upon the Church. To give any sufficient account of this matter would go far beyond the necessary limits of this paper; let me only try very briefly to indicate its main divisions.

For graduation in Divinity we have just made a new statute, in which we divide the study of Divinity under five heads; and we are prepared to give our highest degree in Divinity to one who shows competent knowledge in any one of the five branches. They are Old Testament, New Testament, Patristics and Ecclesiastical History, Liturgics and Dogmatic Theology, and Apologetics. Now, it is little to say that no one but a specialist could be really learned in any one of these departments. The fact is that no first-class Divine would pretend to have mastered, or to be able to master, the entire range of any one of them; each one is far too large a subject for that. One would smile, for example, at any single person in our day undertaking to write a critical and exegetical commentary upon the whole of the Old Testament or of the New. How few Hebrew scholars, really learned, are there! How few at all deeply acquainted with Rabbinical learning! Not half-a-dozen of the latter probably in all the world. Besides, no man is competent to deal at first hand with Hebrew learning unless he is intimately acquainted with the kindred Semitic languages, and especially with Arabic.

Then, for the New Testament, there are but four scholars in all England, [many would only acknowledge three], who are authorities upon New Testament Textual Criticism. With the Exegesis of the New Testament, no one man, giving his whole time to it, could more than keep up. In this department, the two Divines most learned and able in England are Bishop Lightfoot and Canon Westcott. The result of the life-work of the former in this department is a Commentary on four of St. Paul's minor Epistles; of the latter, a Commentary on St. John's Gospel and Epistles. But these are books that will live for ever.

Then, we have put Liturgics and Dogmatic Theology together, following the lead of Toronto; why it would not be easy to say. Learned Liturgists have always been few. Liturgiology is a most abstruse and difficult subject, requiring immense reading; besides that, it carries its votary into the inner sanctuary, and demands for its practical use a union