

to begin on a small scale the important work. The object is to afford for boys, and it is earnestly hoped at an early date for girls also, a higher education than the public schools provide, on a thoroughly religious basis. How important this work is in the life of every diocese all Churchmen know. Funds are at once needed for the erection of suitable buildings and the commencement of the work. May God put it into the hearts of those who read this appeal to assist in any way in their power in the doing of this great work.

CALGARY.—At a large meeting of the congregation of the Church of the Redeemer, Calgary, held on May 29th, the Bishop-designate in the chair, it was decided that the congregation should be self-supporting, and a committee was appointed to obtain guaranties for a stipend of \$1,500, to be paid to a clergyman to be selected by the Bishop, whose whole time will be devoted to duties of Rector of the parish. The position is in every way a desirable one, and under a good man of sound and moderate views should speedily be of great value and importance. The present incumbent, by his own desire, will on the arrival of his successor, confine himself to the duties of Missionary work at Fish Creek, High River and other settlements in the vicinity of Calgary, to which with the exception of Fish Creek he has hitherto been unable to devote much attention. The action of the Church people at Calgary will cause their congregation to be the first self-supporting one in the whole of the immense Diocese of Saskatchewan.

The two congregations at Prince Albert are guaranteeing \$1,020 per annum towards the support of a clergyman. This sum together with the grant of \$480 from C. & C.C.S. promised by the Bishop for two years, makes up a reasonable income for a clergyman, who it may be hoped will so labor, as that the work may be self-sustaining at the end of two years.

The Bishop-designate's address until further notice is Winnipeg, Manitoba.

CONTEMPORARY CHURCH OPINION.

► *The Church* (Philadelphia) says:—

It is well to let others praise us and not our own mouth; and, provided the facts warrant it, praise, like mercy, is twice blessed. The *Interior* (Presbyterian), of Chicago, is sometimes provoked into saying sharp things about us, but the following paragraphs from a recent issue are in another vein altogether, and have so much intrinsic value, as ecclesiastical statistics that we gratefully quote them:—

"The progress of the Protestant Episcopal Church in this country during the last fifty years must be a pleasant study to its friends, and one provocative of sincere thanksgiving. Suspecting that they have not studied and do not understand that progress, we propose to spend a few moments in illustration for the information of any readers who may labor under the impression that this sister Church is making but little progress and gaining but little strength in this country. From the tables now before us we gather the following facts regarding the number of communicants in that denomination from 1835 to 1883, the statistics presented to the General Convention of last year not being accessible, if published. Within the period named (the last fifty years) the number of dioceses in the Protestant Episcopal Church has increased from 18 to 48, and the number of its clergy from 522 to 3,572. What most interests us, and will probably prove most interesting to our readers, is the fact that the number of communicants in that Church increased from 36,416 in 1835, to 372,484 in 1883—the figures showing an increase of a little more than 922 per cent.

If we suppose that these figures are not after

all very large, and that ours are larger, let us look at the following: In 1871 the reunited Presbyterian Church (northern) reported an aggregate membership of 455,378; in 1883 one of 600,695. The rate of increase for the period embraced in those figures was, say, thirty-two per cent. In the year of 1871 the Protestant Episcopal Church reported 236,929, communicants; in 1883 it was able to report 372,484—again within the same period of a little more than fifty-seven per cent—twenty-six per cent more than ours. The fact that the Protestant Episcopal Church covers our entire country, while ours covers but part of it, can, of course, have no influence upon the percentage of increase of either. But let us go a step further than this comparison. In 1871 the total contributions of our Presbyterian churches for church work were reported as amounting to \$9,097,706; in 1883 those contributions amounted to \$9,661,493—an increase of six and two tenths per cent. In 1871 the total offerings of the Protestant Episcopal Church for missions were reported at \$16,384,712; in 1883 at \$23,217,765—an increase of forty-two per cent. It has given us pain and not pleasure to present these comparisons, but if they shall stimulate our people to first aid their own work, as our Episcopal brethren do, and to imitate them in an increased liberality and in zealous efforts in the work of home missions, our labor, unpleasant as it has been, will not have been in vain.

The foregoing remarks show how fallacious is the net growth drawn for what might be called gross returns. As being made in the States of certain returns of the aggregate membership of the various denominations; and in comparison with which the members of the P.E. Church of the U.S., seem small; but if the returns were analysed as above the result would probably appear very different. May God speed the *Old Church* in this new land.

The Church Messenger (Charlotte, N. C.) says:

We need hardly, save for the analogy of the truth, speak of the important part which the ordained "means of grace" play in the formation of the Christian character.

Prayers—praises—baptisms—eucharists—worships—the read and spoken Word—fasts and feasts—saintly seasons, and the golden circle of appointed helps; these may seem to some, small matters, unworthy of observance; but so did the waters of the sacred river to Naaman. He cried, but, in a rage, "Are not Abana and Pharpar, rivers of my own country, vastly larger and better than that streamlet? Why may I not go and wash in them and be clean? He might have washed in his Abana and his beloved Pharpar till the day of his death, and not a scale of his leprosy would have fallen from his whited body. It is not the vastness of the means appointed, it is the fact of appointment that constitutes the value of the means.

The Standard of the Cross says in regard to Trinity Sunday:—

By the confession of a true faith we acknowledge the glory of the eternal Trinity. At Baptism our lives are dedicated to the trinal Name. In the Creed we confess our belief in the Three Persons. In common worship we acknowledge the glory of God under this Name, and say, "As it was in the beginning, is now, and ever shall be, world without end." It may sometimes seem that there is something forced, something theological or Ecclesiastical, about this oft-repeated *Gloria Patri*. It is less Scriptural, certainly, than the Apostles' Creed or the Baptismal formula; but it is the natural, the necessary response of life-long praise for the salvation offered us in this Name. Whatever we know of the glory of God, which is, and was, and is to come, we must ascribe to Him not as a King, not as Judge, not as Saviour, not as Creator, not as Lord of Hosts;

not in any relation that might suggest material glory; but as Father, Son and Holy Ghost.

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.]

To the Editor of the CHURCH GUARDIAN:—

SIR,—In your issue of 8th inst., I observe a letter signed "Englishman," in which some severe strictures are pronounced against granting Divinity Degrees to persons who, to use his language, are *non graduates*.

Although "Englishman" does not mention the name of any college, yet it is pretty clear that his remarks are directed against King's College, N.S., as that is the only Canadian College that enjoys the honor of conferring a hood similar to that worn at Oxford. It is a sufficient answer to the whole substance of "Englishman's" letter, that the College above referred to has the *chartered right* derived from England to confer that hood upon all her graduates, and to make from time to time such regulations as she may deem fit respecting the conditions upon which her degrees and hoods are conferred. To say that the College ought not to do so, is to beg the whole question, and to deny her the rights and privileges which her charter gives her.

But if King's College has granted Divinity Degrees to persons who have passed Divinity examinations, but do not hold Degrees in Arts, are such persons not graduates; A graduate is a person who has a degree conferred upon him. And a person who holds a Divinity Degree without a degree in Arts is as much a graduate as one who holds the latter, but not the former. Nor can "Englishman," or any one else say that those degrees are given to persons of inferior scholarship; or that the celebrated Oxford hood is in any way lowered by them in the public estimation. I have known, at least one Oxford M.A. who was sadly deficient in his Latin accent, and whose errors any Canadian schoolboy might correct. I have also known one Cambridge man well up in Divinity degrees and hoods who confessed that he had not heard at college of some subjects which were mooted in the Divinity Lecture room of King's and thoroughly gone into, when I attended it.

It is too late in the day to call in question the wise policy lately inaugurated at King's College of granting Divinity degrees to Divinity students who have regularly matriculated and subsequently passed all the examinations that the regulations of their University required. That they have not kept terms by attending lectures does not affect the matter. I am not ignorant that even the magic Arts degrees that are supposed to confer scholarships upon all who hold them, are often granted even at Oxford to persons who attend few or no lectures. The proof of the pudding is in the eating of it. The proof of scholarship vests in the examination. And so long as a man has the requisite knowledge, it matters not where he obtained it, whether in the private study or in the college hall.

Yours,

FAIR PLAY.

INTO FAME AT A BOUND.

SIR,—Such a shower of honours as "Caritas" has caused to fall upon me, by means of his letter of last week, must be as pleasing to yourself and a few others, as it is flattering to me. He would be guilty of base ingratitude, who having so much time and reading, as we represented in three full columns of your valuable journal, lavished upon him—to say nothing of the profuse and flattering compliments of a personal nature so freely interlarded—did he fail to make some feeble attempt, at acknowledgment and reply. I did predict something in a recent issue of the Guardian; but not the