

Portrait of the new Principal - REV. H. M. M. HACKETT, M.A., B.D.

THE MONTREAL . . .



DIOCESAN THEOLOGICAL COLLEGE MAGAZINE . .

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REV. FRED. H. GRAHAM, B.A.	- - - - -	Editor-in-chief.
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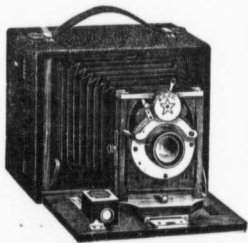
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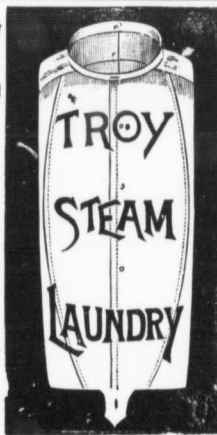
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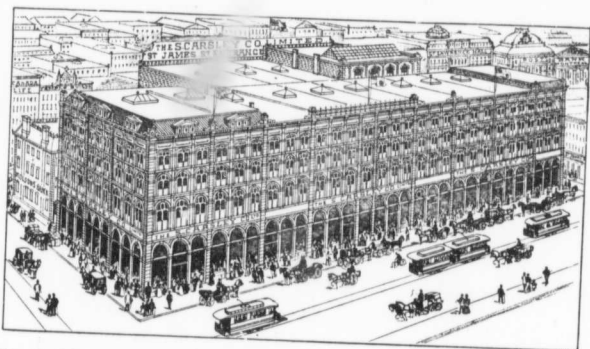
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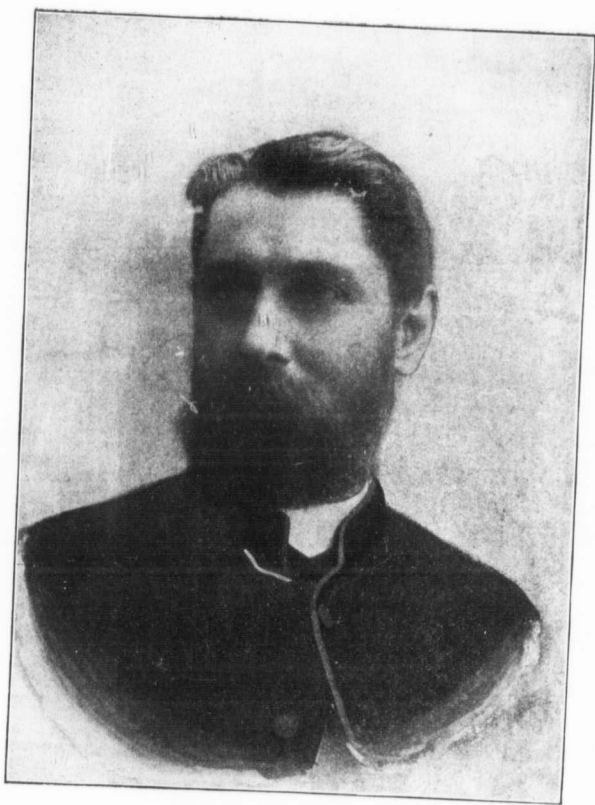
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THE
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VOL. 7.

MONTREAL, NOVEMBER, 1898.

No. 1.

Editorial

With this number the Diocesan College Magazine commences its seventh year of publication. And this number marks an epoch in the history of the Magazine. For no longer is the Magazine, as heretofore, under the sole control of the Literary Society of the College, but an equal share in its editing and management has been offered to and accepted by the Montreal Diocesan College Association. This means that the Alumni of the College will add their strength and influence to that of the students in making the Magazine, in the truest sense of the word, a success. And no one can fail to see of what immense advantage this new arrangement will be. The responsibility will fall upon many shoulders lightly, instead of heavily upon a few. The work being apportioned to a greater number will occupy less of the time of each and be therefore better done. And instead of there being only one centre where the influence of the Magazine may radiate, and where its progress may be fostered; both within and without the Diocese there will be lesser centres, which having particular regard to their own immediate neighborhood will be able to do the work more thoroughly and with greater effect.

We would have no one suppose that we are satisfied with the state to which we have so far attained. We realize, none more so, in how many ways the Magazine falls short of that which it might be, and which it is our hope and purpose eventually to make it. But for

obvious reasons our motto must be "*Festina Lente*," and our borders can only be enlarged gradually, "here a little, and there a little." That we *are* making progress the present number testifies, and we shall be glad of any feasible suggestions that will enhance the utility of our Magazine or increase its subscription list.

The age is one of specialists, and of no department of work and thought is this more true than of the world of Theology. We have endeavoured, and not without success, to enlist the co-operation of some such specialists in the editing of the Magazine: men who, while coming behind in no gift, are specially eminent in one; who have given much time and thought to one particular branch of Christian thought and activity. We have thus established, under the supervision of men specially qualified, departments of Sunday School and Educational work, of Missions and of Reviews.

Further, in order to give the Magazine a more general diocesan interest, we have decided, with as little infringement as possible upon the space at our disposal, to publish each month, in double column and in smaller type, items of church news from all over the Diocese; and with this end in view have appointed representatives of the Magazine in each of the Rural Deaneries.

As it is undesirable to print each month a list of all those actively connected with the Magazine, we shall content ourselves by giving the whole list in full in this present issue. And we earnestly solicit the earnest co-operation of all the students and of every alumnus in pushing forward the cause of the Diocesan College Magazine.

STAFF OF THE MONTREAL DIOCESAN COLLEGE MAGAZINE.

EDITORIAL.

HOMILETICAL DEPARTMENT.....	The Rev. F. H. Graham, B.A. Editor-in-Chief.
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THE CHRISTIAN ECCLESIA.

(A SKETCH OF THE ARGUMENT OF HORT'S "THE
 CHRISTIAN ECCLESIA.")

BY THE REV. F. J. STEEN, M.A., PROFESSOR OF APOLOGETICS AND ECCLESIASTICAL HISTORY IN THE DIOCESAN COLLEGE, MONTREAL.

One can hardly attempt to discuss such a book as "The Christian Ecclesia" without some reference to the illustrious writer. The number of Dr. Hort's published works is very small. Few men of his gifts and learning have written or published less. But this, in itself, gives a peculiar weight to his utterance. He was one who shrank from disclosing his mind through an underestimation of his powers and a feeling of the inadequacy of all human speech. A recent writer says: "Hort suffered permanently from the inability to give exact or adequate expression to his mind. He feared that he might err, for to his scrupulous intellect the possibilities of error were infinite." While other illustrious churchmen were writing volumes,

he was plunged in thought, and the more they wrote the less he felt disposed to speak. The truth is Hort was one of the greatest and most remarkable of English churchmen in the 19th century. Professor Sanday's tribute to his memory is expressed in these words written shortly after his death: "Our greatest theologian of the century"; and Principal Fairbairn has no hesitation in saying that he was "a man of rarer and in some respects of higher qualities than either of his compeers, Lightfoot and Westcott," and that his nature was larger and more complex.

Fenton John Anthony Hort was born in Dublin, April 23rd, 1828, and was educated at Trinity College, Cambridge, where he was known as the man of four triposes—Mathematical, Classical, Natural Science and Moral Science. This alone would mark the average man as hopelessly superficial, but with Hort it met the real needs of his complex and comprehensive mind. He graduated First Class in Classics in 1850, and took a First Class in the Moral Science and the Natural Science triposes in 1851. He was a Fellow of Trinity College from 1852 to 1857. In 1857 he withdrew from the university world by accepting the College living of St. Ippolyts, Herts, where he buried himself for fifteen years. This withdrawal to the seclusion of a country parish was probably, in the case of a nature like Hort's, a very wise step, though promotion came more slowly than it otherwise would have come. It made him master of his own time, allowed him freedom of thought, and an opportunity of satisfying in some measure his voracious appetite for knowledge, and gave his massive mind the needed time for permanently adjusting itself in relation to the many historical, critical and scientific problems of his age.

The earliest religious sympathies of the man are expressed in his own confession "I could almost have worshipped Newman." But such an attitude was not long possible. Principal Fairbairn has pointed out that "of all rare combinations that of the scholar and the thinker is the rarest," and Hort was the highest type of both. He was too much the pure scholar and critic to be held captive long by the spell of Newman's genius. Tractarianism rested upon nothing

better than an undisturbed tradition, and was hopelessly at variance with the result of historical criticism, and scientific enquiry. Nor was he likely to sink into acquiescence in any rigid theological system. He was too profound a thinker and too restless an enquirer. In the words of Fairbairn, "the mental attitude which is thought to be typical of the apologetic divine—which looks upon every new discovery or theory in science as a masked danger to faith and deals with it as such—was utterly alien to him." "He was always on the lookout for fresh truth, for new ways of interpreting men and things."

As might perhaps be surmised, his intellectual quickening came from Coleridge and Maurice. It is their attitude that as a thinker on religious subjects he most suggests, and if he is to be classed at all it must be as belonging to their school. But he had his own problems and his own field of labour. To his work in conjunction with Dr. Westcott—the preparation of a revised text of the N. T. in the original Greek—it is almost needless to refer. It is perhaps premature to say to whom the burden of that work fell, and whose was the master mind controlling it, but the magnitude of the work, and their mastery of the Greek manuscripts, of the N. T. and of the principle of scientific textual criticism can hardly be overestimated, and it will be evident to all that if any mind was ever qualified to grapple with such problems as those of the Church and the Ministry that depend ultimately upon a true construction of the original Greek, and a clear insight into the life of the Apostolic Church, it was that of Hort, the man of unbiassed mind, the master of the text of the Greek Testament, the trained and disciplined scholar, the enlightened enquirer, the courageous but cautious and exact thinker. We are told that "in quite an exceptional degree Hort's intellectual problems were those of the early Church," above all the relation of Christianity, this gift of God, to the whole complex life of man. "But while the thought that lived in him was ancient, the man it lived in was modern, looking upon the problem of the universe through eyes that science had trained and that philosophy had opened, yet with a mind which faith had illuminated."

The book known as the "Christian Ecclesia" is really a course of lectures delivered by Dr. Hort at Cambridge, as Lady Margaret professor in Divinity during the Michaelmas terms of 1888 and 1889 on the "early history and the early conceptions of the Christian Ecclesia." The original scheme included an investigation into the evidence of the early Christian centuries, but this was never carried out, and the investigation is limited to the evidence of the N. T., which the lectures practically exhaust. The book is in no sense a treatise either in doctrinal theology or N. T. history. Neither is it controversial or apologetic. It is the work of an enquirer, not an advocate. Brushing aside all the polemical literature of the present day and its theological views as to the original Scriptures, and from the standpoint of the knowledge and the critical skill of the latter half of the 19th century he endeavours to review without bias of any kind. He is a simple learner, a humble seeker after truth.

The word *Ecclesia* is chosen instead of Church or Congregation, the only other possible equivalents, because of its freedom from associations derived from institutions and doctrines of later times.

Dr. Hort's first proposition is that the Ecclesia of the N. T. takes its name and primary idea from the Ecclesia of the O. T. What then is the precise meaning of the term Ecclesia as used in the O. T.? It was used by the LXX translators as the Greek equivalent of one of two Hebrew words denoting the gathering together of the people of Israel: *'edah* and *qahal*. Of these the former *'edah* is properly applied to Israel, the society itself, formed by the children of Israel or their representative heads, whether assembled or not assembled, and it is rendered in the LXX by *συναγωγή*. The other *qahal* is properly their actual meeting together. It is derived from an obsolete root meaning to call or summon, and there is a special fitness in the choice of *ἐκκλησία* as its regular Greek equivalent in the LXX, inasmuch as the word *ἐκκλησία*, derived from *ἐκκαλέω*, has by derivation precisely the same signification. It is to be remembered that there is no foundation for the widely spread notion that *ἐκκλησία* means a people or a number of individuals called out of the world or mankind. The original calling out was simply the calling of the citizens of a Greek town out of their houses by the

herald's trumpet to summon them to the assembly, and Numbers X shows that the summons to the Jewish *qahal* or assembly was made in the same way.

The word *Ecclesia*, then, as we find it in the Gospels has already a history of its own, and has been associated with the whole history of Israel. As used by our Lord and his Apostles its antecedents are of two kinds—its past religious use in the everyday life of Greek-speaking Jews, and its current use.

The actual word *ἐκκλησία* is in the Gospels confined to two passages of St. Matthew. In the less important passage (Matt. XVIII, 17) our Lord is dealing with the present, and instructs the disciples how to deal with an offending brother. The *ἐκκλησία* is simply the Jewish local community to which the injured person and the offender both belonged. In the famous passage Matt. XVI, 18, "Thou art Peter, and upon this rock will I build my Church, etc.," we are on quite different ground. There is no question of a narrowly local *Ecclesia*. To the minds of the disciples the reference would be unquestionably to the congregation of God, the *qahal*. It was as if he said "on this rock will I build my Israel." The *Ecclesia* of ancient Israel was the *Ecclesia* of God. What Christ was about to build was in one sense old, in another new. It had a true continuity with the *Ecclesia* of the Old Covenant. The building of it would be a rebuilding. Christ's work would be a completion of it. But it was also a new *Ecclesia*, as being founded on a new principle or covenant the *Ecclesia of the Messiah actually manifested*. The one great mistake to be avoided is to refer this use of *Ecclesia* to the *Ecclesia* known to us in Christian history. Christ here speaks of the future in terms of the past, and marks it as an outgrowth of the past. Neither of the words *'edhah* and *qahal* has in the O. T. an exclusive sense. They are not found in any of the important passages which describe or imply the distinctive position of Israel as a peculiar people. And *ἐκκλησία* as used here by Christ is equally unexclusive. It has its primary sense of a congregation or assembly of men.

But though the Gospels refer directly to the Christian *ἐκκλησία* but once, in other forms they tell us much that bears upon it. Wherever we read of disciples and discipleship we are dealing with the preparation for the *Ecclesia*. Much had to be done toward the making of

the elements of the Ecclesia before its name could be with advantage pronounced. Yet there is one large department of Christ's teaching that must be excluded here. Since Augustine's time the Kingdom of Heaven or Kingdom of God has been identified with the Christian Ecclesia. This Hort considers unwarranted. The Ecclesia is not the Kingdom of God, but its visible representative, or the primary instrument of its sway. We are not justified in identifying the one with the other.

The rock upon which the Ecclesia is built is Peter himself, but Peter as the spokesman and interpreter of the other disciples. There is no *authority* given to him, least of all an authority which can be transmitted. It was a matter of individual qualifications and personal or individual work.

This brings us to Hort's next topic—*The Apostles in relation to the Ecclesia*. It is pointed out that the use of the term "apostles" as applied to the Twelve is rare in the Gospels. Unless we include an occasional use of some part of the verb ἀποστέλλω, it is confined to two incidents (which are in reality but one) related by the Synoptics only—the calling of the Twelve and the special mission, on which they were sent almost immediately after, to preach and to cast out devils. St. Matthew and St. Mark use the term once, and St. Luke twice. Both before and after this incident all three evangelists use simply the term "the Twelve." Hort concludes that in its original sense the term "apostle" was not intended to describe the habitual relation of the Twelve to our Lord during the days of His ministry, but strictly speaking only that mission among the villages of which the beginning and the end are recorded, just as in the Acts, Paul and Barnabas are called Apostles (*i.e.* of the Church of Antioch) with reference to that special mission which we call St. Paul's first missionary journey, and to that only. At the same time the limited apostleship was a prelude to, and a preparation for, the apostleship of later days, spoken of in the Acts. Such sayings as that about sitting on twelve thrones, judging the twelve tribes of Israel, are indications of a distinctive function reserved for the Twelve over and above that of chiefest disciples. But this use of the name points

to corresponding facts. Discipleship, not Apostleship, was the primary active function of the Twelve till the Ascension, and it remained always their fundamental function.

Coming now to the consideration of the Last Supper, the importance of the special discipleship of the Twelve in relation to the future Ecclesia soon comes to light. In the upper room they are completely "with Him" and completely separated from all others. The words of the Institution were addressed to the Twelve, and no others are spoken of as the recipients of the command. Of whom then were the Twelve the representatives? If of an Apostolic Order within the Ecclesia, then the Holy Communion was intended only for members of that order, and the rest of the Ecclesia had no part in it. But if, as the Apostolic age believed it was meant for the Ecclesia at large, then the Twelve sat that evening as representatives of the Ecclesia at large—they were disciples more than apostles.

The inward characteristics of the Christian Ecclesia, according to Christ's intention, are expounded in the Supper-Room discourse. That little band of twelve (soon to become eleven) was destined to become an Ecclesia like the ideal Israel, and at present they represented it. The feet-washing in act, and the new commandment in words, lay down the primary law for mutual action among its members. The similitude of the vine and its branches lay down the common relation to their divine Head. The promise of the other Paraclete and the exposition of His working are a new revelation of life and light for the Ecclesia. The last prayer for unity expressly recognizes the growth of the future Ecclesia from that little band (John XVII, 29). The purpose of the Ecclesia is to draw the rest of mankind to its own faith and love. "As Thou didst send me into the world, I also sent them into the world." *The whole Ecclesia alike* shares in that transmitted Mission.

The bearing of this is seen in Hort's discussion of our Lord's appearance among his disciples after the Resurrection on the evening of the first day of the week, when He said "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted, etc. "It has been much disputed whether others were present with the Eleven.

Dr. Westcott has shown that not improbably others were present. Dr. Hort regards the mere fact of a doubt in such a matter as very significant, and to him the use of the word *disciples* is fully explained when we recognize how large a part discipleship played in the function of the Twelve. If it were only to the eleven that Christ spoke, it was to the Eleven in the same capacity as in the Supper Room, viz : as representing the whole Ecclesia of the future. It is to the Ecclesia itself that Christ's words are ultimately addressed.

On entering the Acts of the Apostles we come at once the term "apostles." It continues all through the book. Two points especially require notice. The original mission of the Twelve was strictly confined to Judaea. Whatever tokens or express declaration of the destination of the Gospel for all nations may be recorded by the evangelists, in no case is any reference made to the Agency of the Apostles in extending the sphere of the message of salvation. But an extension of the range of the apostolic mission takes place between the Resurrection and the Ascension. "Ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the utmost part of the earth." Another characteristic of the new apostolic mission in connection with its universality is its work of *bearing witness*. This comes out, with especial clearness in St. Peter's address respecting the choice of a successor to Judas. The one essential condition is that the man be a witness of the Resurrection. Nor does the passage stand alone. This mark of apostleship is founded on direct personal discipleship, and is evidently incommunicable.

Apart from this unique function of being witnesses of the resurrection it is difficult to find in the N. T. any clear definition of the apostolic office from the records of the time between the resurrection and the ascension. But clearly the work that lay before the Twelve when Christ's ministry on earth was ended was not in its essence different from before. They had still to make known the Kingdom of God by word and by deeds, and this is the sole conception of their work put before us in the Acts. But there were two great changes. First, He Himself would no longer be visibly in their midst, so that the responsibility of guidance descended upon them, a permanent and

continuous responsibility. Secondly, He Himself in His death and resurrection was now become a primary subject of their teaching and action.

The word "ecclesia" occurs for the first time in the Acts in chapter V, after the story of Ananias and Sapphira. Before that St. Luke says simply "they that believed" or "the brethren." It is the Ecclesia of a single city, Jerusalem. Nor was it separate from the great Jewish Ecclesia but rather the most living portion of it, laying claims by attendance in the Temple to be a society of loyal sons of Israel. But persecution arises and the brethren are scattered, and this scattering forms material for new local Ecclesiae in Judaea, Galilee and Samaria. The Ecclesia is no longer that of a single city but yet it is *one*, an Ecclesia of Jewish or semi-Jewish people, modern representatives of the ancient Ecclesia which had its home in the whole land of Israel. With the rise, however, of a Christian community in Antioch the local limits of the ancient Ecclesia were overstepped. This Christian community in Antioch had come into existence in the most unpremeditated way. No apostle had led or founded a mission. No apostle had taught there. But there the Christian congregation was. And further St. Paul speaks of Paul and Barnabas being "hospitably received in the Ecclesia," thereby recognizing the disciples at Antioch as forming an Ecclesia. Yet Hort is careful to point out that it was a community of men who were in some sense or other *Jewish* (the reading "Ἑλληνας" in Acts XI, 20 being wrong.) Here the distinctive work of St. Paul begins. At his conversion he had received baptism and the laying on of hands, not from an apostle or even an evangelist, but a simple disciple of Damascus, Ananias. Now at the command of the Holy Ghost in the words "separate me Barnabas and Saul unto the work unto which I have called them," Paul and Barnabas are sent on a missionary journey. And it is the members of the Ecclesia itself who are bidden to set Barnabas and Saul apart, and it is they who dismiss them with fasting, prayer and the laying on of hands. It is with reference to this mission, and under no other circumstances, that St. Luke applies the name Apostles to Paul and Barnabas. Of this journey one incident is worthy of note. In Acts XIV, 23, Paul and Barnabas on their

return visit to Lystra, Iconium and Antioch of Pisidia choose Elders in each Ecclesia, thus recognizing these infant communities without organization, as Ecclesiae. Henceforth too the Ecclesia at large was to contain members who had never in any sense belonged to the Jewish Ecclesia.

Of the famous conference at Jerusalem a word must suffice, though Hort enters very fully into the discussion of it. The following points are clear:—1. That hitherto the Ecclesia of Antioch had acted independently. 2. That the embassy to Jerusalem was through the forbearance of the brethren at Antioch, and that Paul as one of their number was determined that no Jerusalem authority should lead him to abandon the principle at stake. 3. That the meeting in Jerusalem was a friendly conference and not a formal council of duly constituted authorities. 4. That nothing indicates that James presided over the conference. 5. That James pronounced no judgment, but simply said "I for my part judge" or "this is my vote." 6. That on the two points at issue, circumcision and the bindingness of the Jewish law, Paul and Barnabas had the conference entirely with them. 7. That the letter sent back to Antioch came from "the Apostles and the Elders and all the Ecclesia," and was addressed to the Ecclesia at large. 8. That the letter contained certain resolutions rather than commands. It respected the independence of the Ecclesia of Antioch but implicitly claimed a certain authority, that of the greater Mother Ecclesia. It was no more than a moral authority, but that did not make it the less real. As to the government of the Church in Antioch we hear nothing. It is likely that the general body of disciples at Antioch must have taken at least a large share in the acts of the Christian community.—(*To be continued*)

TENTH ANNUAL CONFERENCE OF THE MONTREAL
DIOCESAN THEOLOGICAL COLLEGE
ASSOCIATION.

Like a flying visit to one's home, the Alumni Conference has sped away into the annals of the past; and the brothers of the same family, gathered for a few short hours together in glad reunion

under the parental roof, have separated, to go back each to his several sphere of usefulness in the world without.

If the *alma mater*, with solicitous concern for the progress and growth of every one of her carefully nourished sons, could follow each one, and search the workings of his mind, she would find them all thankfully (if sometimes pensively) recalling in the photograph and the phonograph of memory the stirring scenes and words of that short, privileged period of mental and spiritual communion.

Sweetest and most solemn among such scenes were the two opportunities of Holy Communion at the Lord's Table in the Sanctuary of the College; and with these must be closely connected the solemn and uplifting words spoken during the quiet hour-and-a-half appointed for Prayer and Meditation on the first day. The simple but captivating truth concerning the relation of the Holy Spirit to the Christ-life and to the nature of all who partake of that life is one that can surely never be forgotten! And probably none was present in the Chapel that day, who did not mentally ejaculate, like St. Peter of old, "Lord, it is good for us to be here."

The papers read at the other meetings were all of a thoughtful and earnest tone.

The subject of the Clergyman in study, pulpit and parish, with the many various ideals held up for consideration, impressed one naturally with the diversity of view of the many minds of those present, combined with the closest possible unity of object—that of being ambassadors for Christ. Another most practical subject—the Bible in the Sunday School—treated in an able and carefully prepared paper, threw out many useful and practical hints; as did also the discussion which followed.

Nothing could have more delighted the spiritually intellectual than the three-fold consideration of the doctrine of the Incarnation as received by the Church in different ages.

And the paper and discussion on Conditional Immortality proved so engrossing that it was found almost impossible to bring it to a stop at the summons of the lunch bell. At this discussion the presence of some of our more experienced city clergy proved most welcome and profitable.

The final meeting was occupied with the subject of Total Abstinence—a question of first importance at the present time ; which was most carefully considered in the light of Holy Scripture, and its bearing upon the needs of our own day ; and with the much neglected subject of Prophetic Interpretation under the dual heading of Christ's Second Advent in relation to the Millenium, and in relation to Signs of the Times.

Altogether, every gathering during the session was full of profit. And the only thing to be regretted was the absence of some members of our collegiate family, most of whom, no doubt, were busily at work in their distant fields.

The presence of our revered Bishop at nearly every meeting, and his helpful and encouraging words, were among other highly valued privileges of this propitious reunion ; and we feel strengthened and re-invigorated for the work of the winter that is before us, while we look forward with the most confident pleasure to our next year's gathering, if it be the good will of our Father to spare us till then.

In the meanwhile,

“ Though sundered far, by faith we meet
Around one common Mercy-seat.”

B. S. T. M.

WITH THE VANGUARD OF CHRIST'S ARMY.

Our readers will doubtless remember that last year we were occupied with a general survey of the missionary world, and in describing some of the needs of the different countries.

This year we shall be concerned with “news from the front.” The progress of the American Army in the time of the late war with Spain was eagerly watched, and all items of news regarding the welfare of the soldiers, the country in which the campaign was held, the condition and situation of the enemy, were read with avidity. Shall not the progress of Christ's army, warring against the forces of evil, against spiritual wickedness in high places, be followed with still greater earnestness and enthusiasm ?

The people of the United States, although tarrying behind in towns and villages, shared in the victories of their army ; the British

people, too, felt the triumph of their troops in Egypt under General Kitchener to be a victory for the British Empire; so also in the "Triumphs of the Cross," "*as his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff, they shall share alike.*" (R.V.)

It would be impossible for us to relate even a part of the numberless victories by which the forces of Christ's army are continually overcoming those of the evil one. The Master and Captain of our salvation alone knows, and of Him is the reward. Some of the noblest victories are in the world's eyes the most insignificant, and the patient endurance of a sufferer upon a bed of languishing illness, holding up by her prayers the hands of those actively warring in the vanguard of the army, may in the Lord's eyes be accounted of higher worth than many of the notorious actions recorded in the public press.

Back from the front comes the cry, "Brethren, pray for us!" If these items of missionary news do but cause a more earnest spirit of prayer to ascend to the all-prevailing Captain from the hearts of our readers we shall be satisfied. Then still another cry is heard, voiced by many wearied in the thick of the fight, "Send us more men!" "Pray ye therefore the Lord of the Harvest, that He will send (thrust) forth laborers into His Harvest." "Go ye therefore."

The century fast hastens to its close. The signs of the times betoken the end of all things at hand. The warfare with evil becomes daily more acute, the combat is a hand-to-hand fight; all indeed must be in active service whether at home or abroad, for "he that is not with Me is against Me."

"Fierce may be the conflict,
"Strong may be the foe,
"But the King's own army
"None can overthrow."

From month to month, then, we shall endeavour to bring before our readers some of the latest intelligence from the front, especially news from our own graduates now in the foreign field.

The missionary interest is slowly but surely being aroused in Canada. The last Provincial Synod showed that a movement was on foot to establish a General Board of Missions in the Canadian

Church. The fourth Triennial Meeting of the Woman's Auxiliary has been greatly blessed of God, and the members are full of enthusiasm to extend Christ's Kingdom upon earth.

The Annual Meeting of the C. C. M. A. was held recently in Toronto, and according to the report over \$12,000 were contributed to Foreign Missions in connection with C.M.S. work by the Canadian Church. The personal responsibility of every member of Christ in the extension of the Kingdom was strongly emphasized at the meeting. There will be a golden opportunity for the people of Montreal to hear the C.M.S. deputation to Canada of Miss Golloch and Miss Bird during the days Nov. 19-24.

The advent of the new year is being eagerly expected by many friends of Foreign Missions as being the year in which the Church Missionary Society celebrate their centenary. To commemorate this the Japanese workers in connection with this Society in Hokkaido have unanimously resolved to give for five years one hundredth part of their salaries towards the carrying on of evangelistic work at one of the Society's stations in Palestine.

As members of the English Church we are all closely allied with this Society, which has done more than any other missionary organization to promote the Saviour's kingdom.

Just now there is a movement to advance and take possession of the open door in Egypt, and establish a Medical Mission in Khartoum. How gloriously will Gordon's death be avenged by this means! As the C.M.S. *Gleaner* says: "The Society has learned by long experience that to attempt to civilize first and evangelize afterwards is an inversion of the proper order. The Gospel is the true civilizer, and no more attractive method of presenting the Gospel and at the same time of ministering to the most urgent bodily needs can be found for an uncivilized race than a Medical Mission." Prayer is needed for those in authority, that the hearts of God's people may be aroused as never before to promote the Kingdom of Heaven upon earth.

The gifted authoress, Sarah Geraldina Stock, has laid down her pen for the higher service in Heaven. Her name has become a household one by her writings, which were always of a high spiritual character.

- "She stored her treasure in the skies ;
"She sent her heart to join it there.
"God's teaching made her pure and wise ;
"Her busy pen was steeped in prayer ;
"She hath gone in to see the King,
"Who gave us royal songs to sing."

Notably the beautiful hymn, "A cry as of pain," which some of our readers may remember having heard at a Gleaners' Union meeting in the Synod Hall.

Bishop Tucker of Uganda writes home his latest impressions of Uganda, amongst other things he says: "The reading of the Scriptures is as great a feature as ever in the life of the people. . . . The attendance at public worship is as large as ever. . . . We need patience and perseverance, untiring industry and unflinching courage to go forward. . . . Since I came out six months ago, I have walked more than 1,000 miles, and confirmed more than 1,000 candidates."

We are glad to hear of the recovery of Bishop Bompas from his late illness. Next month we hope to give news concerning the Rev. H. Naylor, labouring in the Klondike. It is interesting to hear that Klondike, originally called Fort Reliance, has been a visiting station of the Mission for over thirty years.

S. H. MALLINSON.

OUR SUNDAY SCHOOLS.

We have had no clearer evidence of the increasing importance of Sunday School work than the recent debate in the Provincial Synod on that subject. From Friday evening until Saturday afternoon this subject held the attention of the whole Synod.

The debate was most interesting and the speakers handled their subject with marked ability. Perhaps the most notable feature of the discussion was the spirit of fairness and moderation which was manifested throughout the debate. While defining his own position and defending his own views, each speaker recognized the right of others to hold quite different opinions. The discussion derives its chief value from this free and unreserved interchange of opinions by

members holding divergent views upon the important subject of Sunday School work.

It would be difficult to overestimate the significance of this discussion; for while the debate turned chiefly upon the subject of lesson schemes it was evident from the nature of the discussion that the members of Synod were deeply interested in the subject.

At the close of the discussion the Synod decided by a large majority to request the Provincial Synod Sunday School Committee to consider the Scripture passages of the International Lessons in preparing the Inter-Diocesan scheme for the future.

This is a most important step, and it deserves the prayerful consideration of all who are interested in our Sunday School work. We shall await with great interest the action of our Provincial Synod Committee upon this important request.

Several points concerning the International Lesson Scheme were brought out in the discussion, which proved of great interest to the members of Synod.

The distinction between *Lesson Schemes* and *Lesson Helps* was a new idea to many members. When it was made clear to Synod that the International Committee provided *Lesson Schemes only*, which consisted of passages and texts of Scripture for each Sunday in the year, and that the different Religious Bodies had Lesson Helps prepared, based on these Lesson Schemes, for the use of their respective Sunday Schools and that it was competent for the Church of England in Canada to have similar helps on this scheme along church lines for her own Schools, many members of Synod were inclined to favor an adapted scheme for our own schools.

Another point which appeared to make a favorable impression upon the members of Synod was the fact that the International Lesson Committee had in recent Schemes of Lessons provided for the observance of the great festivals of the Church Year; Christmas, Easter and Whitsuntide.

Let us hope that this discussion will awaken fresh interest in our Sunday School work throughout the Ecclesiastical Province and eventually lead to greater uniformity and efficiency in our work.

A WEEK OF EPISCOPAL WORK.

AN ACCOUNT OF THE BISHOP'S VISIT TO THE RURAL
DEANERY OF IBERVILLE.

On the 28th day of August the Lord Bishop of the Diocese began one of the most helpful and successful itinerancies he ever made in this Deanery.

His Apostolic work began in Clarenceville. Being Sunday there were no neighboring clergymen present to assist, but the absence of the clergy was more than made up for by the large congregation that turned out to hear the words of fatherly counsel and profound spiritual admonition.

The Rector was pleased to note that not a single family was unrepresented at this most interesting service. Five candidates were presented to the Bishop for the Holy and Apostolic rite of laying on of hands. At 3 p.m. in St. Thomas' Church, Noyan, the Bishop was again greeted by a very large congregation. At this service we had the Rector of Lacolle to assist. The service throughout was characterized by deep devotion and earnestness.

Monday, the 19th, unfortunately was a wet, dreary day, however the faithful of St. Saviour's Lacolle, were not prevented from turning out to join in prayer and praise to Almighty God, to hear the word of eternal life presented by the veteran soldier of Christ, who more than fifty years ago here preached the same gospel, in all probability with greater ardor, but with no more power and fervency. Once in the Church, rain and dreariness were forgotten in the warm, bright and hearty services so characteristic of this congregation. The Bishop was assisted by the Rev. Mr. Hall, of Rouses Point, the Rector and the Rural Dean. Seven candidates were presented for confirmation.

In the afternoon the Bishop was driven to Hemmingford, where he was welcomed by the Rev. J. I. Lackey and his kind wife, whose guest he was till the following day.

The forenoon of Tuesday the 30th was spent by the Bishop in writing letters and in quiet rest. Divine service was held in St. Luke's Church at 2.30 p.m. The Church was well filled with devout worshippers and the service was exceedingly bright and hearty. The

Incumbent presented a large class of candidates for confirmation, a number of whom were past the prime of life, heads of families. This open and public confession of Christ must have a great influence for good on the entire community. The Bishop manifested his pleasure and satisfaction by doing a unique thing, viz, shaking hands with the whole class.

After the service we drove to Edwardstown and were warmly greeted and welcomed by the Rev. E. G. Sutton and his daughter. Divine service was held in this mission on Wednesday morning at 10.30 a.m. One cannot visit this Mission and worship in the Church thereof, without feeling how deep and true was the missionary spirit in the hearts of our older clergy, and how much of the spirit of the Master they undoubtedly had. Here in a small church community, none of whom had much of this world's goods, the Rev. E. G. Sutton was instrumental in erecting a church that will prove to be a lasting monument to his missionary zeal and devotedness to Christ Jesus.

The Eucharist service was here participated in by a very large portion of the congregation. A parish dinner was served on Mr. Sutton's lawn. The writer was reminded of a story told about the Dean of Montreal when returning from a similar function. A remark was made about the dinner, to which he replied, "Why, there were acres of pie." The Bishop after dinner consulted with the congregation with regard to the appointment of an Incumbent. The result of the conference was to leave the matter in abeyance pending the effort that is being made to re-arrange this part of the Deanery.

On Thursday the first of September, divine service was held in Christ Church, Havelock. This mission having been vacant some months there was no confirmation here, nor in Franklin Centre. The order of the service here was hymn, Anti-Communion, sermon and celebration of the Lord's Supper, here also a large proportion of a large congregation in faith and charity drew near to His most holy Table. After the service a business meeting was held, presided over by the Bishop, and the question once more debated as to the advisability of making a new Parish of Edwardstown and Havelock. It was finally resolved to leave the matter with the Bishop to deal with. The second service of the day was held in Christ Church, Franklin

Centre, at 7.30 p.m. The Bishop preached and the Lord's Supper was administered. Editor-in-Chief, have you ever been in Franklin Church? If so you will agree with your scribe, when I say a new Church is much needed here, and for the Church's sake you will join in the prayer, God grant that the day may not be far distant when a new Church will be consecrated to the Glory of God.

Another business meeting was held here and a most earnest debate took place on the question of the advisability of annexing Franklin Centre to Ormstown. It was finally resolved to appoint a deputation to interview the Rector of Ormstown in the matter. This interview took place on the following Saturday at Ormstown, the Bishop being present. Everything having been satisfactorily arranged the Bishop attached then and there Franklin Centre to the Rectory of Ormstown. Mr. Strong to take charge thereof the first Sunday in October. This brought to a most happy conclusion a question that not a few in the Deanery have worked for and prayed over, firmly believing that such an arrangement would be in the very best interest of the Church, besides saving annually to the Mission Fund \$275.

Divine service was held in St. Paul's Church, Hinchinbrooke, on Friday morning at 10.30 a.m. The Rev. W. P. R. Lewis B.A., took part in the service for the first time as Rector of the Parish. He was introduced to his people by the Bishop in words of solemn warning as well as in words of approbation and confidence, entreating the people to support him in every way, more especially by their prayers.

At 3 p.m. of the same day another service was held in St. John's Church, Huntingdon. Evening prayer was said, a good congregation taking part. The Bishop preached, and here as in Hinchinbrooke, bespoke for the Rector the support and unceasing prayers of the congregation. Immediately after the service a reception was held at the residence of Mr. E. N. Robinson, in order that Mr. and Mrs. Lewis might meet and become acquainted with the people. The Bishop was present and remained Mr. Robinson's guest till Saturday afternoon. Words fail to express how the Bishop enjoyed the cool and quiet of that lovely place. During the afternoon we drove down to Ormstown to the hospitable Rectory there. No one could imagine what a marvellous change had been effected in and about that Rectory in the four preceding months. Paper and paint and

varnish delighted the eye in every nook and corner of the interior of the house, carpenter's skill and paint on the exterior. A new woodshed and horse-barn had changed the whole appearance of things, transforming the whole aspect from evidences of neglect and decay to a thing of beauty and a joy forever. The people of Ormstown are to be congratulated and praised for the good work done, God grant that it may be only the beginning of good things done for Christ's sake and His Church.

Sunday, the 4th September, was a day not to be forgotten by the people of St. James's, Ormstown. First of all that most interesting class presented to the Bishop for confirmation can never forget that solemn time in their lives, when they publicly declared themselves to be soldiers of Christ, and participated for the first time in the mysteries of the Holy Communion. The Rector who presented them will not readily forget these, the first-fruits of his ministry; God grant that they may be a constant source of encouragement and satisfaction to him. The congregation will not forget this Sunday, never before was there a larger congregation, I venture to say never in the history of the Church were its officials so taxed to provide sitting room, and finally they had to give up in despair and allow a large number to stand throughout the service. The most encouraging feature and that which must have given deepest satisfaction to the Rector, was to see the great number reverently approach the Lord's Table.

Four o'clock found the Bishop quietly resting under the hospitable roof of Mr. Smith, Valleyfield, Church Warden of St. Marks, in whose parlour was witnessed a most interesting service, their infant child receiving at the hands of the Bishop the holy rite of baptism.

At 7.30 p.m. we were again called into the house of God to worship the Lord Jehovah. A large class was presented by the Incumbent for confirmation. Their number as well as their apparent earnestness testified to Mr. Beattie's faithfulness and zeal. Although the day was a very hard one owing to the number and length of the services, excessive heat and a long drive, the Bishop preached the most telling and powerful sermon the writer has yet listened to from his lips. The Holy Communion did indeed seem to be a most fitting close to a hard, but most helpful, and soul up-lifting week's work. Te. Deum Laudamus.

Ruri-Decanal Reports

MONTREAL.

On Thursday evening, the 27th ult., the members of St. George's Church tendered a farewell reception to the Rev. C. J. James and Mrs. James, on the eve of their departure for Hamilton, Ont., where Mr. James has been chosen Rector of St. Thomas' Church. About 500 guests were present, including a large number of the city clergy, who presented Mr. James with an illuminated address, expressing their great esteem for him, their sorrow at his departure, but also their congratulations on his new appointment. Mr. James fittingly replied to this, stating that he had never worked under a Bishop whom he had loved so much as Bishop Bond. After this, Mr. Crathern, on behalf of the congregation, read to Mr. James an address and presented him with a substantial cheque. In thanking the congregation for their kindness to himself and Mrs. James, Mr. James referred to his most pleasant work under his Rector, who, he said, had been more than a brother—even had been a father to him. The Sunday School teachers and St. George's Y.M.C.A., each presented Mr. James with books, as evidences of their high regard for him. At the conclusion of these presentations Mr. James made a strong appeal for the Library of the Y.M.C.A., and also for Maisonneuve Mission. At the conclusion all present had an opportunity of wishing Mr. and Mrs. James "God speed" in their journey and all success in their new home. Several fine musical numbers were rendered during the

course of the evening. Refreshments were served in the Church parlours.

Rev. Mr. James was born in Galway, Ireland, and was educated at Toronto University, and Wycliffe College. After filling several curacies under the Bishop of Toronto, he was appointed Rector of St. James' Church, St. John, N.B. He has been for 5 years connected with St. George's and has made his good influence felt among rich and poor alike, and it is with deep regret that his parishioners take leave of him, and wish him the best of God's blessings in his new sphere of labour.

After so many years of honorary work in connection with the little Church at Cote St. Paul, Dr. Davidson has resigned. He was the father of a mission there over twenty years ago, which has since developed nicely. Now a beautiful little church exists and a congregation of faithful people. Quite recently the congregation met together and presented Dr. Davidson with a handsome gold headed cane in appreciation of his services. The Lord Bishop has appointed the Rev. W. A. Fyles, B.A., of Quyon as successor to Dr. Davidson.

Everybody seems to be agreeably surprised to see the wonderful way in which things are "working together for good" in "old" St. Stephen's Church. The members attending the services are constantly increasing, and the Sunday School is a living example of "go ye out into the highways and compel them to come in." It is simply the answer to faithful prayers and the untiring energy of the faithful Pastor.

The Rev. A. Elliott deserves the prayers and sympathy of all faithful people in his admirable missionary-like work.

Mr. Bertal Heeney preaches once a Sunday now in St. Stephen's.

Coteau Landing has a pretty little church, but the trouble has been for the last few years to find enough English speaking people to make a fair-sized congregation. This depressing state of things now seems altering for the better. Thanks chiefly to the influx of people connected with new C. A. R. elevator and freight sheds, congregations at St. Lawrence Church have just about doubled all through the summer and autumn. Coteau may yet in the near future hold up its head once more as an independent parish, and in time become a rectory.

We hear on good authority that the Rev. Frank Pratt, B.A., at present Incumbent of Brome, is likely to be called to Montreal Junction, lately made vacant by the resignation of Rev. George Johnson.

It is understood that the Junction now becomes self supporting. We hope the report is true and wish them every success.

Mr. Fyles and Mr. Pratt are both graduates of McGill and of the Diocesan College and are therefore, to us at least, most welcome additions to the clerical staff of this city.

The Rev. Prof. Steen is to take his departure for Egypt before this Magazine will reach its readers.

While we hope Mr. Steen will have a pleasant and profitable holiday we sincerely regret the cause of his absence from the College.

All those who have had the privilege of meeting Mr. Steen or of listening to his earnest, logical, practical sermons will sincerely pray that God may of His mercy see fit to restore his health and that he may return in the spring to that sphere of work in which there is so much promise of usefulness to the Church and distinction for himself.

We hear that the Rev. T. S. Eastman who so acceptably filled the pulpit at the Cathedral during the summer, will continue to do duty there during Prof. Steen's absence.

During the past few weeks, several of the city churches have held most successful Thanksgiving services. Among others St. Simons, Church of the Advent and St. James the Apostle. At the latter church Dr. Ker in the morning and Dean Carmichael in the evening preached eloquent and practical sermons to large congregations.

Would it not be well at our next annual Synod to agitate for a Diocesan Thanksgiving Day in order that there might be uniformity at least in the Diocese with regard to our Thanksgiving services.

It is anything but an inspiring thing to find these services string along on odd days from the first of September to the end of November.

BEDFORD.

Rev. A. C. Wilson, Rector of Philipsburg, is about to leave this Deanery and Diocese, having accepted the Rectorship of Malone, N.Y., recently vacated by another alumnus, Rev. W. P. R. Lewis, who returned to the Diocese.

Rev. H. E. Horsey, of Abbotsford, has been visiting his relations in Kingston, enjoying a much needed rest, after taking the 2nd exam. for B.D., at the Dioc. College at the beginning of the month. We presume he took in the Convocation which took place this week at Queen's, of which University he is an Arts alumnus.

The annual missionary meetings are appointed for, and are taking place, this month in this Deanery. Of the nine members who constitute the three deputations, six are old students of the M.D.T.C.

The rectory at Bedford has been renewed during the past summer, and a new furnace put in. Great taste has been displayed in the alterations, and the comfort of the house has been greatly enhanced.

Repairs are in progress on the rectory and outbuildings in Dunham. Harvest Thanksgiving service is to be held in All Saints' Church, here, on All Saints day. Parochial re-union in the basement of the Church after service.

BROME.

KNOWLTON'S HARVEST HOME.

This Parish is perhaps unique among Canadian parishes in its annual Thanksgiving celebrations. Busy as is this age, and absorbed in its enterprises as is the average Eastern Townships community, the good folks here are found in their hundreds about the Church all day long at Thanksgiving time.

On Tuesday the 11th inst., the usual day of Thanksgiving was commenced by a celebration of the Holy Communion. The Church had been tastefully decorated with fruits, flowers and

ripened foliage, wheat and grapes in the chancel, corn, vegetables, etc., in the nave. At 10.30 over 170 assembled in the Church for morning prayer and sermon, the singing being exceptionally good, under the organist Mrs. S. F. Belknap. The clergy present were Reverends N. P. Yates, M. A., of Bolton; F. A. Pratt, B. A., of Brome; T. B. Jeakins, of Waterloo, Canon Davidson, M. A., of Frelighsburg, the special preacher, and the rector. The sermon was well described by an afternoon lay speaker as "a right learned, eloquent, instructive and helpful one." In the cryptic hall of the church, 340 people partook of a dinner of such good things as only Townships people can provide. Judge Foster presided in his usual genial manner at the afternoon concert of hymns and sacred songs by the choir and Sunday school children. By request the Rector gave a statement of the state of the finances of the Church since his arrival now nearly 10 years ago. There was a not inconsiderable debt upon the congregation then, which was speedily paid. The Sunday offertories used then to produce some \$300 per year. Last year they totaled over \$700. The new Church had been finished and equipped, and represented over \$7000 of an outlay. At Easter, five years ago, the incoming warden had publicly made the statement that the indebtedness came to upwards of \$5000. Since then improvements had been made to the Church, a mission church had been built and paid for. \$460 had been spent in adding to, and heating the Rectory, and yet to day our debt stands at just \$2,500; and of this the wardens

are urgently anxious to clear off \$200 floating debt this autumn.

The chairman's opinion was that during the fifty years of his experience, the congregation had never appeared to be more prosperous, and the state of affairs never seemed more promising than they did to-day.

At 4.30 the whole company trooped up to Evensong service, in the church, after which tea was served to all. After a little singing the evening was given up to E. Ralston, Esq., whose splendid Gramophone gave unbounded delight to the audience. After "Abide with Me," the Rev. Canon Davidson pronounced the benediction, and the feast was over. No charge was made for dinner, tea or entertainment, but the Free Will Thankofferings amounted to about \$39.00.

The annual missionary meetings of the Rural Deanery were held during the month of October, and were we believe fairly successful. Meetings were held at Adamsville and East Farnham on the third of October. The speakers were Revs. W. Harris, of Stanbridge, T. B. Jeakins, of Waterloo, and R. D. Irwin, Incumbent of the Parish. At West Brome the following day, earnest addresses were delivered by the Revs. J. A. Elliott and T. B. Jeakins. At Bondville, on Wednesday, the 5th, a very enthusiastic meeting was held. The attendance was large, and interesting addresses were given by Revs. S. A. Mills and T. B. Jeakins. Meetings were also held in the other churches. The Deanery is deeply indebted to the Rev. T. B. Jeakins for the very interesting addresses which he kindly

consented to deliver on behalf of missionary work in this section of the vineyard.

While the Incumbent was absent on a holiday, the horse shed at West Brome was completely demolished by the wind, and the windows in the Church destroyed by the hail. It is expected that very soon the shed will be replaced by a more sightly and substantial building. The Church will also receive a fresh coat of paint.

SHEFFORD.

Waterloo.

The Ven. Archd. Lindsay has not been so well of late. He has been unable to take his usual drives owing to the cold and rainy weather.

The Rev. J. B. Jeakins, the recently appointed Rector, has quietly become established and is energetically taking up the different branches of work connected with the church in his new sphere of labour.

Granby.

A Parochial Magazine has been started in connection with this parish. Rev. W. R. Longhurst and Mr. Patterson act as editors, and Mr. W. H. Robinson takes charge of the business department. Its financial success is guaranteed for the first year, and judging from the interesting character of the first numbers it promises to be a helpful institution as a means of inculcating good church teaching and chronicling items of parochial interest.

Harvest Thanksgiving services were held on Sunday, Oct. 2nd. The Rev.

R. Emmett preached at the evening service. On the following Tuesday a parish dinner and social evening was held in the Victoria Memorial Hall.

West-Shefford.

The annual Harvest service and Parish Dinner was held on Tuesday September 26th. The Rev. T. B. Jeakins, Rector of Waterloo, being special preacher.

Milton.

The Incumbent and parishioners are energetically working for a new parsonage. They have about half the necessary funds subscribed and hope to begin building next spring. The Rev. S. R. McEwan preached at the Thanksgiving service held on Sept. 23rd. The church was tastefully decorated with flowers and the fruits of the Harvest, and in spite of a wet day a good congregation assembled and the service was hearty throughout.

Warden.

A new Locked wire fence has been placed around the church property.

Roxton.

Harvest Home was held on Sept. 21st. Service was held in St. Philips, Church at 10.30 and afterwards dinner was served upon the adjacent lawn. Revs. W. B. Longhurst, T. B. Jeakins and R. Emmett were present besides the Incumbent. Rev. T. B. Jeakins preached briefly from the text James I, 17.

ST. ANDREWS.

At Grenville repairs are being made to the Rectory, and a new driving shed, 80 feet long, is in course of construction.

The next quarterly meeting of St. Andrew's Deanery will be held in Grenville on Tuesday, November 22nd.

The Rev. J. H. Denis has been appointed to the Parish of Milles Isle.

Mrs. Everett and Mrs. Holden, of the Montreal Woman's Auxiliary, visited Grenville on the 25th of October, and spoke at a public missionary meeting.

College News

The students always look forward to the middle of October of each year with great interest. The annual Conference of the M. D. T. C. Association generally takes place about then, and their interest in it is two-fold. The meeting of old friends, and the necessary discontinuation of lectures for the time

being. It makes our hearts beat with pride to behold those, who at one time were like ourselves, humbly sitting at the feet of the professors, now discourse on the different items of the programme, and think of them as graduates of our own beloved College.

Those who missed the Conference, missed a treat. The Papers were excellent, showed great thought and preparation and gave rise to warm and interesting discussion.

The students, taking advantage of the invitation "to attend and take part," greatly appreciated the kindness and were generally to be found sprinkled through the audience at each meeting.

The annual initiation for the "freshmen" took place last month. The change from the old system of hazing is much appreciated—especially by the freshmen. The dinner was a grand success, the speeches witty and interesting.

Rev. G. Abbott-Smith felt rather strange in being welcomed as a freshman, *i.e.*, in being welcomed into our midst as Professor of Old Testament History and Literature.

We are very much pleased in having a Trinity University man with us this session. Mr. H. Y. Stannage Boyle graduated in Honor Classics, taking his degree of B. A. this Spring in Trinity University, Toronto. Mr. Boyle has been doing lay-reader's work the past summer, in a parish in the vicinity of Kingston, Ont. from which place, he came to the Montreal Diocesan College to pursue the course in divinity.

"It seems to me," said a friend the other day "that in this Diocese whole

families enter the Church, in a Levitical order." It is indeed quite true in a

number of cases. This year, Mr. Ernest Rollit, son of Rev. Canon Rollit, and brother of Rev. Charles Rollit, of St. James the Apostle Church, is studying in the College.

We also have with us Mr. David Curran, brother to the Rev. John Curran of Durham, Kirkdale, Quebec Diocese.

We also give hearty welcome to Mr. Daniel Parker, who though new to the Diocesan College, is known to several of its students as a "second-year Arts" man. He is brother to the Mr. Parker who is such a valued worker at St. Luke's Church in this City.

We miss a familiar face, this year, in the person of Mr. Jas. A. Poston who has been sent out to take charge of the mission at Edwardstown, to which the Havelock part of Franklin parish has now been joined. Mr. Poston, who expects to be ordained next Advent, has a capacity for hard work, which all who know him can well appreciate. He has our heartiest good wishes for all blessing and true prosperity in his new sphere of labour.

It was indeed a sudden blow to us, leaving us for a while perfectly speechless, when Prof. Steen told us in slow and sad tones of his compulsory absence, on account of his health.

No one but the student here can realize what that means for us. Mr.

Steen has done the work of at least two men since the College first opened. He has spared neither time nor energy, too zealous in his labours, his health has suffered accordingly.

The doctors have ordered a complete rest for about six months, with change of climate.

Mr. Steen expects to set out for the far east the latter part of October. He will spend the winter in Egypt.

Before this number of the Magazine is published we hope to have with us our new principal, The Rev. Henry Monck Mason Hackett, M.A. B.D. Mr. Hackett is a graduate of Trinity College, Dublin, and is a noted scholar. During his term he carried off the following prizes: 1. Science Scholarship, gold medal; 2. Senior moderatorship in mathematics, silver medal; 3. Junior

moderatorship in experimental science; 4. First place in first class in final divinity; 5. First honors in mathematics; 6. Downes prizes; 7. Hebrew prizes. Later.

On Wednesday, Oct. 26th, at 10.45 a.m., we caught our first glimpse of him for whom we have been waiting for the last two years, as he alighted from the carriage at the front entrance of the college. To him, as well as to his wife and children, we now hasten to give our heartiest welcome.

Although he has not yet been able to commence lecturing, Mr. Hackett has already charmed us by his kindly gentility and unfailing courtesy. We issue as a frontispiece a picture specially prepared from a photo for this magazine, and can promise our readers something from his pen next month.

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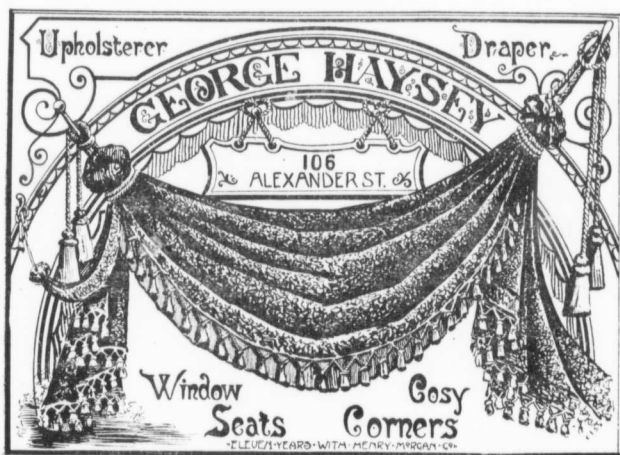
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