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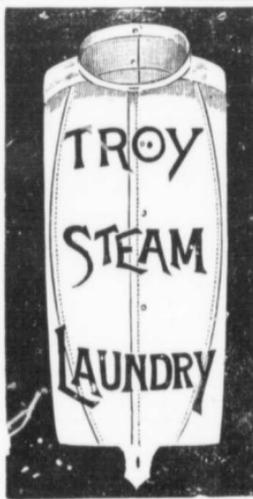
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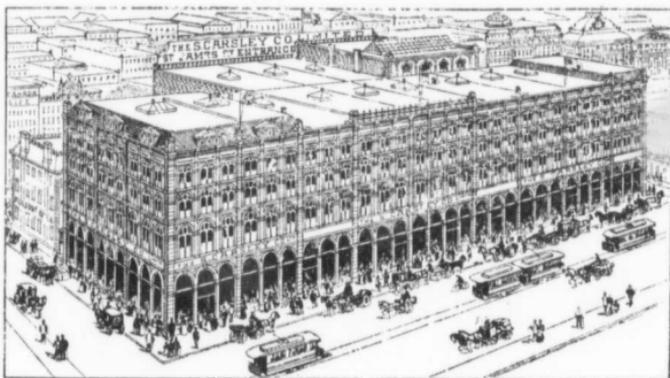
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THE
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 MAGAZINE.

VOL. 7.

MONTREAL, APRIL, 1899.

No. 6.

ANGLICAN ANARCHY.

It is no exaggeration to say that the eyes of the religious world are to-day fixed upon the internal conflicts of the Anglican Church in the mother country. But very different are the feelings which that humiliating spectacle arouses,—exultation in her enemies—sorrow in her sons. To the one is suggested the reflection that 'a house divided against itself cannot stand,' combined with the prayer expressed or unexpressed, 'Down with it, down with it even to the ground.' To the other there is ever present the thought that the Church of England is the house of God—the Church of the living God—against which the gates of hell itself cannot prevail, and the earnest prayer rises that we may be joined together in unity of spirit by the doctrine of the Apostles, that we may be made an holy temple acceptable unto God.

The position of the Church of England is unique. She claims to be a pure branch of the one Holy Catholic and Apostolic Church, derived in historical continuity from the Church founded by God the Holy Spirit, eighteen centuries ago, in that upper chamber at Jerusalem. But she is also the Church established by law in England—she is the national Church of the country. These two facts mark the peculiarity of her position. It is quite possible for Churches which represent aggregates of individuals to add to, or subtract from creeds, to narrow or to enlarge conditions of membership according to the votes of the majority. For the Catholic and National Church of England, such a course would be impossible. She cannot indeed be wider than the Catholic Church, but she cannot be narrower than a National Church ought to be. As long as she is the established Church of the country

she ought not to exclude any from her membership whom Christ Himself would have admitted. Within the Church of England, then, there ought to be, and there is far more liberty of opinion than is to be found in any other Church or sect in Christendom. A similar wide margin of liberty is allowed to her clergy, but for this very reason it is all the more necessary that the limits of toleration should be clearly marked and loyally observed. There are many different parties to be found within her ranks, but so long as each party can, at all events with some appearance of plausibility, claim support from her authorized Articles and Formularies, so long can they be allowed to hold office and appointment within her. It is upon this ground that extreme High Churchmen, liberal Broad Churchmen, and ultra Low Churchmen are retained in her ministry. They at all events profess, and who will deny their claim, to be loyal law-abiding members of the Church.

This was the standpoint of the Oxford movement of 65 years ago. The Tractarians appealed throughout to the Prayer Book and Formularies and endeavoured to show that these were not contrary to the doctrines which they taught. Whether they succeeded in this attempt is open to question, but that was the ground which they took. The earlier Tracts lamented "the insubordination permitted in all ranks of the Church." They did not think it fair "to suffer our Bishops to stand the brunt of the battle without doing our part to support them, —they reprinted Bishop Cosin's refutation of Transubstantiation, and his condemnation of the council of Trent.

Even in the later Tracts, though the writers have grown bolder in their utterances, the position is still unchanged. The appeal is to the authorized Formularies of the Church of England, and the attempt is made to reconcile their teachings with doctrines generally associated with Rome. They do not accept but argue against the Tridentine decrees. They quote from the writings of English post-Reformation divines to establish their points. And even when they in reality agree with the decrees of Trent, they do not openly say so, but assuming a position of seemingly hostile criticism, manage to urge doctrines which they are apparently condemning. Even Newman in the famous Tract 90, and in his defence of it, never appeals to the Council of Trent,

although his position is dangerously near it. "The xxxix. Articles," he argued, "could not be directed against the decrees of the Council of Trent, because they were written before the Session took place. Some articles are undoubtedly antagonistic to things taught in the Church of Rome, but are directed against a popular exaggeration and not against the letter of the Romish decrees." In answer to the "Four Tutors," Newman and his friends indignantly asserted that Tract 90 *did* "contain condemnation of the doctrines as they are taught authoritatively in the Church of Rome."

But how completely has the situation been changed. The modern Ritualist has no objection to Rome, and honestly says so, with perhaps a reservation upon some one doctrine. There are, of course, great differences in standing and belief. There are loyal High Churchmen obedient to the Bishops, who keep themselves within the letter of the Church's law. There are Ritualists who consider themselves loyal, who submit themselves to the "godly," but resist the "ungodly" judgments of their Ordinary, and by judicious interpretation keep the letter of the Church's law outside their own acts. But there is a third class who add yet another element. There are extreme Ritualists who in act and word protest against Articles and Formularies and Laws of the Church of England—who, if they can, interpret them favourably, and if not, have no scruple in throwing them over altogether, appealing against her to the Church of earlier and mediaeval days, and even daring to cite the very Church of Rome herself. These facts are well known in England, but appear incredible to those who have not been brought into close proximity with Ritualists of this type, for happily in this country they do not seem to exist.

During the last 20 years then, the whole nature of the Ritualistic controversy has changed. Even in England itself the extent to which purely Romish ceremonies are practised has been hardly realized. It is not too much to say that the points discussed then were almost small in comparison with the questions of to-day. The "Eastward Position," "Lights," the "Mixed Chalice," "Wafer Bread," "Vestments" and "Incense," were those in dispute then. But the present controversy is about the deliberate adoption of Romish Festivals, Ritual and Doctrine,—Corpus Christi in honor of Transubstantiation,

All Souls in connection with Purgatory, the Assumption of the Blessed Virgin Mary to commemorate the fable of her ascension into Heaven, Prayers addressed to the Virgin and Saints, the use of the Roman Missal instead of, or in addition to, the office of Holy Communion, Reservation of the Sacrament and its adoration on the altar. These are the questions in dispute to-day. And the most extraordinary and startling fact is that every single clergyman who observes these services and practices has solemnly sworn:—

"I assent to the xxxix. Articles of Religion, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests and Deacons. I believe the Doctrine of the Church of England as therein set forth, to be agreeable to the Word of God; and in public prayer and Administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

In two ways is it possible to evade the evident letter of a promise, by interpreting, or rather by *misinterpreting* its plain language, and by rejecting it altogether. The early Tractarians adopted the first method, both are practiced by the Ritualists of to-day.

The first position is thus clearly stated by Pusey:

"There is nothing in our Articles which cannot be explained rightly, as not contradicting anything held *de fide* in the Roman Church."

By modern Ritualists the same position is taken:

"When we separate from the notion of substance everything gross and material, we may regard the term Transubstantiation as a convenient definition of the results of consecration which the Articles do not exclude."

—"The Doctrine of the Real Presence," by Rev. A. L. Lewington.

"I hold that the time has come when we must ourselves recognize the identity of our own teaching with that which is expressed in the Tridentine Canons by Transubstantiation."

—"The Doctrine of the Real Presence," by Rev. E. W. Urquhart.

"The Mass of the Church of England is identical with the Mass of the Church of Rome."

—"Parish Magazine," St. Margaret's, Leytonstone.

"The fact is then, I must conclude that the sooner we are rid of the xxxix. Articles the better. We can, and we must, and do put a Catholic interpretation on them as they are, but this is only *making the best of a bad matter*."

—Letter in "Church Review."

This last quotation carries us a step further and prepares us for the deliberate rejection of the Articles which we find to-day. Here are some selections:

"We venture to say, heresy has been practically triumphant for 300 years together through the Prayer Book. It was designed to be so, and it has been so."

"We cannot and we will not tamely accept the illogical and incomplete system which the Reformers have left us in the Prayer Book as it is. It has been tried for 300 years and found wanting." —"Union Review."

"It is impossible to deny that they (the xxxix. Articles) contain statements, or implications that are verbally false, and others that are very difficult to reconcile with truth." —"Christian Remembrancer."

"Some (Articles) contain statements which are unintelligible; in the case of others, one is tempted to wish that the statements were unintelligible or nonsensical in order to escape the disagreeable impression of their being—well, truly Protestant; others contain contradictions, or qualifications which eviscerate or destroy what has gone before; there are statements of facts which are not wholly indisputable." —"Union Review."

It is upon this principle of rejection that almost universally in Ritualistic Churches in England at mid-day celebrations no member of the congregation is allowed to communicate with the priest. The Rubric is too clear to leave room for doubt—"There shall be no Communion excepting four or three at least, communicate with the priest." But here is the way in which a writer in the *Union Review* regards the Rubric.

"There can be no mistaking the meaning of that—the intention. It was to take away, to extirpate as far as might be the notion of the sacrifice. And this setting at naught by authority of the primary act of Catholic Worship from the days of the Apostles downwards, is to be mildly acquiesced in, or even bravely battled for. No, that is asking rather too much. How can Catholics be supposed to support this. Are they not obliged to protest against a rule which is not a dead letter, but still takes away the daily sacrifice from almost all our Churches."

There is no possibility of misunderstanding such plain language. The Rubric is clear. It is put there by authority, but Catholics must not acquiesce in it or support it. They are obliged to protest against it, in other words they feel bound to disregard it. What then did all these writers mean by:—

"I assent to the xxxix Articles of Religion and to the book of Common Prayer, I believe the Doctrine of the Church of England as therein set forth, to be agreeable to the word of God?"

But all things are possible. In the *Biography* of the Rev. W. G. Ward, who afterwards joined the Church of Rome, his son tells us that his father had long held that the "Roman Church was the one true Church. He had gradually come to believe that the English Church was not strictly a part of the Church at all." He also expounds the ethical principle which his father held and upon which he consistently

acted. "Make yourself clear that you are justified in deception, and then lie like a trooper!"

It is interesting to notice in the writings of Ritualists these two methods of evading the plain meaning of a promise, misinterpretation and rejection. There is evidently an honest feeling that the Church of England does not hold the doctrine, and at the same time an attempt "to make the best of a bad matter" by reading the doctrine into its language. Take as illustration two sentences that occur side by side in the "Doctrine of the Real Presence," by the Rev. E. W. Urquhart:

"If the unity of Christendom is ever to be restored, it can only be by the Church of England frankly accepting the full statement of Eucharistic truth as expressed in the authorized formularies of West and East alike."

And yet—

"We are bold and maintain that the Eucharistic teaching of the Church of England is essentially one with that of the whole of the rest of Catholic Christendom—East as well as West."

The modern Ritualist has outgrown the reluctance of his predecessors to express entire sympathy with Rome. It is the commonest thing in England to hear the frank avowal "There is no difference between my views and those of Rome," with perhaps a partial reservation. He will even go further, and, admitting that certain ceremonies and usages are forbidden by the Church of England, will appeal for authority to the wider Church, as represented by the Church of Rome. Here are some statements which will amply establish the truths of this assertion.

Twenty years ago the order for Corporate Reunion adopted this position in a pastoral issued by them. The pastoral protested against the disuse of Chrism in Confirmation, and of the apostolic practice of anointing the sick with oil and then proceeds to say:—

We solemnly take as the basis of this our order the Catholic Faith as defined by the Seven General Councils. . . . To all the sublime doctrines so laid down, we declare our unreserved adhesion, as well as to the principles of Church constitution and discipline, set forth and approved by the said Seven General Councils. Furthermore, until the whole Church shall speak on the subject, we accept all those dogmatic statements set forth in common by the Council of Trent, and the Synod of Bethlehem respectively, with regard to the doctrine of the Sacraments."

Nothing can be clearer than this statement, but here are a few specimens from the sayings and writings of modern Ritualists.

"There are only three kinds of Ritual possible in our Churches. The Ritual of self pleasing invented out of the Incumbent's own head; the old English Ritual, very elaborate and now lost, but which some are fruitlessly trying to bring back, and the modern Roman, very simple, regulated by the sacred congregation of Rites at Rome, and possessing present authority. It is the latter Ritual I am happy to say which is followed at St. Matthias."

—Rev. W. Stathers, Curate of St. Matthias', Earls Court.

The writer further explained that when he termed his general teaching as "Tridentine," he meant "the general teaching of the Western Church, the most satisfactory summary of which teaching, and at the same time an authoritative summary, is to be found, in the Catechism of the Council of Trent." The Rev. Ernest Square, Rector of Wheatacre, Suffolk, is reported as having said that "He did not know where they were to go for their Ritual if it was not to the Church of Rome, which seemed to be the living Church, and in whose Ritual he could see nothing harmful."

But this appeal to Rome in matters of Ritual and Doctrine would not, and could not be denied by modern Ritualists. The imitation of Romish festivals is a proof of it. The books used in public worship in Church, and circulated amongst their people—translations or adaptations of Romish books place the matter beyond all question. The Church of England does not give them what they desire, and they must go to Rome for it.

The Ceremonial Guide to Low Mass, by two clergymen of the Church of England is, in the preface, stated to be an adaptation of a Roman book. In it there are appeals for authority to the Sacred Congregation of Rites at Rome, the Constitution of Benedict XIV., and other Romish authorities. *The Ceremonial of the Altar*, compiled by a priest, is simply a translation of the Roman Missal, into which has been fitted the Communion office of the Prayer Book, the object stated being to "put the student in possession of the traditions in the method of saying Mass." *The Server's Guide at a Low Celebration of the Holy Eucharist* is a similar document. There is no note to say where the Roman Missal ends and where the English office begins.

One prayer is as follows :

"I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints and to you Father, that I have sinned exceedingly in thought word and

deed, through my fault, through my fault, through my most grievous fault. Therefore I beg blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles Peter and Paul, all the Saints, and you Father to pray to the Lord our God for me."

Aids to Reverently Celebrating the Holy Eucharist, a somewhat similar handbook, clearly announces that in it "a translation in full is given from the Roman Missal," and a footnote intimates that "a translation of the additional prayers and thanksgivings from the *Breviary* will be found in the day office.

Night Hours of the Church, in 3 vols., published by the Sisterhood of St. Margarets, East Grimstead, is stated by the editor to be translated from the "Roman Breviary." Services are provided, amongst others, for All Souls Day and Corpus Christi. Departed saints are invoked. Such prayers are found as "Holy Mary, Virgin Mother of God, intercede for us."

Other books might be mentioned, but these will suffice to show the appeal to, and deliberate imitation of, the Church of Rome, whose ceremonies, usages and doctrines are plainly forbidden by the Church of England, or not to be found in her authorized formularies. It seems almost necessary to add that all these are not Roman Catholic books but "Protestant," that is, Anglican and used by Ritualists. And to this might be added the boast of some Ritualists in England that they systematically use the Latin Missal Prayer in preference to the English consecration prayer of our Office.

Enough has been said to show the terrible state of confusion existing in England from the disloyalty and lawlessness of some of the advanced Ritualistic clergy. No tribunal can satisfy those who will be a law unto themselves. The secular and ecclesiastical courts they cannot away with. The judgments of the English Archbishops are welcomed when favorable, rejected when hostile to their views and practices. The Ritualistic press does not scruple to say that their decisions are not binding upon all, and are not final. The authority of the Diocesan himself is scouted, although each priest has in the most solemn moment of his life, promised to reverently obey him, to follow with a glad mind and will his godly admonitions, and submit himself to his godly judgments. In November last all the English bishops agreed to condemn and discountenance five points: (1) The

ceremonial use of lighted candles. (2) The ceremonial use of incense. (3) The reservation of the Sacrament. (4) The invocation of the Virgin Mary and of Saints and (5) The use at the stated services of the Church of any services other than those of the Prayer Book, save such as each bishop may approve. But to-day is there a single Diocese where some if not all of these are not practised.

At Holborn 220 Incumbents passed a resolution :—

“That the clergy owe it to the whole Catholic Church of Christ faithfully to refuse to obey any demands, even though they come in the name of authority, which conflict with the law, usages, customs and rites of the Church, whether Ecumenical or Provincial which have canonical authority.”

And when their words are interpreted in their literal meaning, and when the Bishop of Chester (no low churchman) declares that he would decline to institute to a living any priest who held such a doctrine of canonical obedience,—then the signators wax virtuously indignant and declare themselves loyal and obedient churchmen. Let us hope that they will eventually prove themselves so, but it is at least significant that the two practices which they say “cannot and must not be abandoned”—reservation and the ceremonial use of incense are two of the five points then known to have been unanimously condemned by all the English bishops. From other cases we learn what is at least possible. One beneficed clergyman being directed by his bishop no longer to reserve the Sacrament or to carry the consecrated elements outside the Church, replied with many polite expressions of regret and respect that he could not obey him as it involved a matter which he regarded as essential to the spiritual life of his parish.

Another incumbent stirred to wrath by the decision of all the bishops to discountenance the ceremonial use of incense, writes to the press calling upon priests who had hitherto only used incense occasionally, now to use it every Sunday by way of protest ; and adding “Bishops need to be sharply reminded that though they govern the Church by divine right as Christ’s Vicars, they must govern it according to her constitution and her canon laws, and not as “lords over God’s heritage.” The bishop of this Anglican anarchist is not Dr. Ryle, of Liverpool, but Dr. King, of Lincoln, so well known nine years ago in the famous “Lincoln Judgment” case.

Modern Ritualists of this type merit little sympathy and scan

courtesy, nor can we consider that language lately used with regard to them to have been too strong which said that "were they tried in a court of ordinary law on the question as to whether they had violated or maintained their oaths, there could hardly be a doubt that a very large number would stand convicted of the great crime of perjury."

The latest development confirms and even intensifies the truth of what we have been saying. The two Archbishops have expressed their willingness to serve as a court of appeal for the interpretation of ambiguous or doubtful Rubrics, according to the statement in the second part of the preface to the Prayer Book to that effect. But this will not satisfy the Ritualists. The President of the E.C.U. explains the position. They will wait for the judge's decision before they will acknowledge the authority of the court! "Of course no one can pledge himself to a decision before it is given." "There must be an appeal in the last resort to the Synod of the Province in which the case arises." But even the decision of the Synod would not be final. At the Anniversary Festival of the Brighton E.C.U. a paper on the Ornaments Rubric was read, and here are some extracts:

"That power was given to the Bishop to settle all ritual disputes appeared to be incredible."

"Supposing the Archbishop decided that in his opinion incense was unlawful, what were they going to do? If they were true to the Church they would disobey him." (Loud applause.)

"The Archbishop of Canterbury was not the spiritual authority in this matter at all. He was the Metropolitan, and the proper Court of Appeal was the Synod of the Provinces; and if they took it up and judicially interpreted it, there would be an end of it. He wanted to be perfectly honest and say that if the Provincial Synod forbid incense it would forbid that which was Catholic and Æcumenical. And they could not obey that, they would disobey. (Applause.)

Such language has the merit of outspoken honesty and there is no mistaking its meaning. Nor does it stand alone. The E. C. U. have issued a memorial which takes up the same position. We have no space to discuss it, but it should be read by all who desire to realize their standpoint. "The Times" commenting upon it says that it appears from it that the members of the E. C. U. are "unwilling to be bound either by secular or ecclesiastical tribunals, but that looking from their own point of view at the history of the church they intend to take their own line and to adhere to it, irrespective of either Judge

or Bishops." "The Daily News" is still more emphatic in its criticism, "The Ritualists" deny the Royal Supremacy. They assert their independence of the State. They flout the Reformation. They throw aside their vows of Canonical obedience. There is only one law which they recognize and that is the law which they mean to be unto themselves."

And this is nothing less than Anglican Anarchy.

H. M. M. HACKETT.

THE CENTENARY OF THE CHURCH MISSIONARY SOCIETY.

One hundred years ago! April 12 will mark the Centenary Day of the Church Missionary Society. Throughout the world, the voice of praise and thanksgiving will be raised to Almighty God for all the great things He has done through His servants. Truly the Society may be likened to a "bush burned with fire, and the bush was not consumed." What hath God wrought! It is the Lord's doing and it is marvellous in our eyes. We look back to the year 1799, what of the Church then:—"Dr. Johnson told Boswell that he had never met a religious clergyman, and as we look round the country in the closing years of the 18th century we see hunting clergy, drinking clergy, pluralist and non-resident clergy, empty churches and the people spending Sunday in brutal sports, parishes without a single Bible in them, and without a school worthy of the name." "Intell. ctually," says Dr. Overton, "the church's work was a triumph, morally and spiritually it was a failure"

How happily different are things to-day. Her clergy are among the most self-denying and devoted of men. Ever foremost in every Christian work, at home or abroad. In the slums of the great cities, working amongst the most degraded; in the quiet of the country village, a father to the flock—where:—

"Christ's love and His Apostles twelve

"He taught, but first he follows it himself."

pressing on to the Esquimaux of the Arctic circle, and to the Savage of Darkest Africa, carrying the message of the Gospel of Peace.

Let us read from the first and last pages of Mr. Stock's *Short History of the C.M.S.* We find that the day of small things must not be despised, for the Public Meeting held on April 12, 1799 to establish the Society was not an influential one, "Only sixteen Clergymen and nine laymen were present." "The Rev. Thomas Scott was appointed secretary." The first resolution passed at this notable meeting was—"That it is a duty highly incumbent upon every Christian to endeavor to propagate the knowledge of the Gospel among the Heathen." The second resolution affirmed the need of a new society, the third formed it. We praise God to-day for what He did by the hand of those 25 men. "There is no restraint to the Lord to save by many or by few."

The Society started without a President. One thing strangely enough was omitted, no name was given to the new Society! But six weeks later another meeting was held when the name was settled. "The Society for Missions to Africa and the East." Only gradually, in subsequent years did people begin to use the word "church" colloquially to distinguish the Society from others; and not until thirteen years had passed away was the full title formally adopted—"The Church Missionary Society for Africa and the East."

The C.M.S. was by no means the first to send out missionaries to the heathen. The S.P.C.K. was established in 1698, and the Society for Propagation of the Gospel in Foreign Parts in 1701. The C.M.S. however, started out on definite lines, and adopted definite principles, to which much of the success under God is owing. "They were men who were loyal members of the Church and honestly loved it. They thoroughly believed in Episcopacy although they got little but a cold shoulder from the bishops. They thoroughly believed in Liturgical Worship, and were in those days almost the only churchmen who threw any warmth into it. They believed that only men who had experienced the grace of God in their own hearts and lives were qualified to proclaim the messages of that grace to others, and looking round upon the Church as it actually was, they could not say that ordination of itself conferred that necessary qualification."

Here are the missionary principles of the Society.

- (1) "*Follow God's leading.*" This seems a trite remark: but in the practical

conduct of missionary enterprise nothing is more important. It is one thing to lay a large map on a table, and say, We will go here, and we will not go there. It is quite another thing to watch the indications of the Divine will, not moving till they are clear, but when they are clear, moving fearlessly. "This," said John Venn, "was the primitive policy, and the nearer we approach the ancient Church the better."

(2) "*Begin on a small scale.*" Nature, says Venn, follows this rule. Colonies creep from small beginnings. Christianity was thus first propagated.

(3) "*Put money in the second place, not the first.*" Let prayer, study, mutual converse, precede its collection.

(4) "Under God, all will depend on the type of men sent forth." Hence spiritual men for spiritual work.

(5) "Look for success only from the Spirit of God." This again seems only a matter of course; yet nothing is more often forgotten. The Church is only slowly learning that fundamental article of her creed, "I believe in the Holy Ghost."

Ever distinctly Evangelical, it has been a striking object lesson to men, keeping to the forefront the necessity of promoting the extension of the Saviour's Kingdom. It is a fixed point in the faith of every Missionary, that the more any Church or Congregation interests itself in the Heathen the more will it be blessed and prospered at home. As the Archbishop of Canterbury has often pointed out,—the Church that ceases to be a Missionary, ceases to be a living Church, and in the words of the Bishop of Durham—"Mission work is the test of a standing or falling Church."

Let us turn to the closing pages of the *History* and notice some result of work done along the lines laid down above, under the guidance and blessing of God. We cannot see the whole result. "The best and most complete fruits of the work are the Christians, already removed by death from the Church militant to the Church triumphant. No statistical table counts these, and hence the principal imperfection of all statistics. The last C.M.S. tables reckon 240,000 native Christian adherents, almost a quarter of a million, connected with the Society; 64,000 or more than one-fourth, being of the inner circle of communicants."

"But these figures necessarily leave out those who deserve best to be counted. 'Gather the wheat into My barn'—that is the word that indicates the final triumph of Missions, whether in the case of an individual soul, or of the whole redeemed Church. The total European Missionaries with the wives number over a thousand. There are 340

Native clergy and 5,000 Native Lay agents. The C. M. S. Missionaries and Native clergy have baptized, in the last three or four years some 7,000 adult converts per annum, or *about twenty every day*, in every case after careful instruction, and with an honest belief in the sincerity of the convert ; and this without counting the baptism of the children of Christian parents, in which the Society rejoices, assured that such baptisms are what Christ intended and that the denial of them is unscriptural."

Although praise and thanksgiving must properly express the language of our hearts at the present time, we must however be moved to deep humiliation when we view the immensity of the harvest fields yet untouched, and the fewness of the labourers. " And here we are face to face with the appalling fact that one-half the population of the globe has never heard of Christ. It is quite beside the question to say as some say, that they are fairly well off as they are. Suppose this were true—which it is not—it would in no way affect our responsibility. If it be true that the Son of God came into the world to save men from sin, every man ought to know, has a right to know, such momentous tidings. And who is to tell him? It is for those who do know to tell those who do not ; herein is the entire philosophy of Missions."

Consequently this Centenary must be regarded not as marking the arrival at a goal aimed at, but as affording a starting point for fresh *advance* on a scale hitherto unknown. There remaineth very much land to be possessed. The call comes from our Commander, " Speak unto them, that they go forward." Thus with *Thanksgiving, Humiliation and Advance* may the coming Centenary be celebrated. Our readers will doubtless have an opportunity of joining in some service of a missionary character in their parishes on the 12th or the Sunday following. It has been proposed that the time of praise throughout the world should coincide with twelve (noon) in London. This makes the hour to be at five minutes past seven in the morning for Montreal Diocese, not too early, we hope, *for every one of our readers* to sing the Doxology and to pray the following Centenary Prayer:—

O Merciful Father, of whose only gift it cometh that Thy people do unto Thee true and laudable service ; we praise Thee for all that Thou hast done through Thy servants of the Church Missionary Society in the Hundred Years now past.

We bless Thy Name for holy lives spent in proclaiming Thy Gospel in many lands; for self-denying gifts and labours, and prevailing prayer; for countless souls brought out of heathen darkness into the light of Thy Truth. Endue us, we beseech Thee, with Thy Holy Spirit, that we and all Thy Church may henceforth give ourselves more fully to the spread of Thy Gospel, until all the ends of the earth shall know Thee, the only true God, and Jesus Christ whom Thou hast sent. Hear us, O Father, for the sake of the same, Thy Son, our Lord. Amen.

S. H. M.

MISSION MOTIVES.

WITH REFERENCE TO THE EFFECT OF THE THEOLOGICAL OPINIONS AND ECCLESIASTICAL VIEWS THEREON.

The subject of this paper falls under two heads.

1. The effect of theological opinions on motives which prompt to missionary zeal and success.
2. The effect of ecclesiastical views on the same.

By theological opinions I understand opinions on the dogmas of the Christian Church such as the doctrine of the Trinity, original sin, justification, the sacraments, etc., as set forth in the confessions and articles of the different denominations.

By ecclesiastical views I understand the views we take of the church or the way we define the church especially with regard to church organization or government.

I propose in this paper, first to consider each theological opinion or ecclesiastical view, endeavoring to conclude on purely theoretical grounds in what way it might be expected to influence missionary motives, and then to seek to discover by an appeal to history how far our conclusions are borne out by facts in the histories of the various denominations.

But before proceeding let us notice the following important fact:

There are two things necessary to insure success in missionary work. One we may call the inward spirit of missionary work. The other the outward form. These two correspond to the divisions of

our subject ; the inward spirit of missions consisting in right theological opinions and the consequent missionary activity, the outward form of missions consisting in the proper church organization consequent upon right ecclesiastical views.

It is further evident that that doctrine of theology which is most essential to make a missionary church is the necessity of conversion, since belief of this truth will naturally result in effort to convert souls to God whether at home or abroad.

In so far as any religious denomination is lacking either in the missionary spirit or the missionary outward organization, in so far will its missionary work be hampered and that body which possesses both of these requisites will be the most successful missionary worker.

To return to the headings under which our subject is divided let us consider briefly the effect which the acceptance or denial of some of the chief theological opinions or dogmas of the church might be expected to have on missionary motives.

Take first the dogma of the Trinity. If we deny the divinity of Christ how will that affect our missionary motives? The greatest motive for missionary work is Christ's command, but if we deny his divinity his command loses its authority. And further those who deny the divinity of Jesus have no gospel either for themselves or for the heathen. If Jesus Christ be a mere man how could his death on the cross have made an atonement for the sins of the whole world?

And consequently Unitarians reject the doctrine of the atonement and make salvation depend on following the example of Jesus, viz., living a moral life. But may not a Mohammedan or Buddhist or Confucian also be saved by living a moral life, without any acquaintance with Jesus Christ? Why then should Unitarians be missionaries since they are necessarily altogether without the missionary spirit which as we have seen consists in a zeal to bring men to be justified through faith in Jesus Christ and especially in His death as an atonement for sin.

Then take the doctrine of original sin, or the natural depravity of the human race. If we believe that man is by nature fallen and lost to God so that he cannot of himself find out or know God or attain unto salvation ; if I say we believe this, we will surely believe in

foreign missions, we will surely see the need of making our fellow-men acquainted with that revelation by means of which alone they can be restored to communion with their Maker, and attain unto holiness and heaven. But if on the other hand we do not believe that man is a fallen creature, if we reject the doctrine of original sin and hold that the light of nature alone is sufficient without any revelation, not realizing the need of a restoration from a state of sin to a state of grace, all missionary zeal in us will be paralyzed by this false doctrine which we hold.

And again supposing we are sound on the doctrine of original sin, our view of the nature of *justification* must affect our missionary spirit. If we believe in justification by faith alone we must feel the power of St. Paul's argument, "How shall they believe on Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And we shall be eager to send them preachers that they may hear and believe.

If on the other hand we believe, like the Jews, in justification by works alone we shall not be over anxious to declare a law the knowledge of which will only increase the condemnation of the hearers, they failing to keep it; or if we believe in justification through conformity to a certain form of worship and obedience to a certain authority, we shall like the Roman Catholics be zealous to spread that cult and that authority but shall neglect the preaching of faith. And once more if we have a high conception of the sacraments, not as containing any efficacy in the mere outward performance, but when received in faith as means of grace ordained by Christ Himself, if we so conceive of them this will furnish us with an additional motive to bring Christ's religion within the reach of others that they with us may be partakers of this benefit.

But now let us pass on to the second part of our subject i. e. the effect of ecclesiastical views on mission motives.

When we come to consider church organization and its effect on mission motives our task is more difficult. While on the one hand it would appear that the more perfect the union existing in an institution, the more it was able to act as a unit, the more fitted it would be

to extend itself, the more capable it would be of systematic effort ; still on the other hand it might be said that too much centralization tended to tyranny, and that the man who was sent out as a mere servant at the command of the governing power in the ecclesiastical institution which he was sent out to represent, would not make the best missionary ; that the man who went out of his own free choice under the promptings of the Holy Spirit would be the most enthusiastic missionary and would accomplish the truest missionary work.

The priest sent out by the Roman Church to extend her civil and religious tyranny may be ever so faithful a servant but he is not a missionary of the gospel, as is the man who goes out from whatever organization, being called by God to the work of preaching justification through faith in Christ.

And it might further be said that those religious bodies which have no system of combined organization for purposes of church government, as for instance the Congregationalists, Society of Friends, Brethren, etc., nevertheless for the purpose of missionary work form missionary societies which act as their representatives, and thus they obviate the difficulty arising from want of centralization in their system of church government and some would even say that this is the most satisfactory way of carrying on missions.

In fact when we come to consider more carefully, what Christian body is there which does not carry on its missions through missionary societies ? None as far as I can find except the Presbyterians who carry on their missionary work through their synods.

The Church of Rome has since the reformation carried on her missionary work mainly through societies such as the religious order of the Jesuits and indeed these societies have often been at variance with the majority in the church. Geo. Smith in his "Short History of Xtn Missions," says, "Since the sixteenth century the Romish orders, notably the Jesuits, have been societies practically independent of their church, and fighting against it both in its divine principles of truth and charity and in its ecclesiastical courts."

Most of the missionary work of the Church of England is carried on through two great societies representing in the main the two parties.

in the Anglican Church, the Society for the Propagation of the Gospel, and the Church Missionary Society. These Societies have by no means always voiced the sentiments or received the support of the church at large.

The Church Missionary Society has always been largely supported by laymen. For fifteen years the crown bishops withheld their sanction. Till 1815 none but German Lutherans could be secured as missionaries. It is thus evident that the Church of England as a whole has not been true to her character as a missionary organization though for this end she is by her constitution so admirably fitted. May the time be not far distant when she shall no longer find it necessary to carry on her missions through special societies, but when the church as a whole shall devote its own organization to missionary purposes!

It would then, we have seen, be difficult if not impossible on purely theoretical grounds to decide how church organization would influence missionary work. Let us then turn to history. When was the church most truly missionary and when did she make the most rapid strides in the evangelization of the world? Undoubtedly in the first centuries of her history. How was her work then carried on? I will answer by quoting once again from Geo. Smith's "Short History of Xtn Missions," as follows: "By its institution, constitution, object and early history, *the church alone* is and always should be a directly aggressive missionary power." In this same paragraph, p. 191, he claims that the Presbyterian Church alone still possesses this missionary character, other bodies whether Anglican, Roman or Non-conformist managing their mission work through societies. In how far his claim is just I will not undertake to say, having not sufficiently studied the subject.

For the Church of England I think I am warranted in saying that both the study of her history and observation of her present character will lead us to the conclusion that she is in her essential nature a missionary church potentially at least, since we cannot at present say actually. History will tell us that she was in her origin the direct result of missionary effort, which cannot be said of non-conformists and it is reasonable to conclude that as a result of her origin she

bears stamped upon her the missionary character. She began as a missionary church at a time when all churches were missionary. Observation of her present character reveals to us her inherent adaptability to missionary work.

The unhappy condition of the church as a whole and the divided state of Christendom, have however compelled her as well as non-conformist bodies to carry on their mission work through missionary societies, but we pray that this may not be for long. In spite of all this the Church of England is the foremost of all in missionary work, the C. M. S. being the greatest missionary society in the world; but the church itself through its regular organization should be its own only missionary society.

Thus the Church of England differs from non-conformist bodies in being missionary in its origin. Their efforts in the first case were confined to those who were already nominally christians. The Church of England's mission was in the first case to heathen England and then to the heathen world. But further the Church of England differs from non-conformist bodies by being missionary in its character. It is not for one nation but for the world. It is a universal church not suited only to the needs of one particular people or class of people, at one particular time or under particular conditions of education, etc. But she is suited by her character to the needs of all people at all times. Her creeds, her ritual, her Christian year and her form of church government are the outgrowth of the ages of christian history that have preceded and these she is prepared to hand on to other nations, and tongues. Non-conformist bodies, on the contrary, emphasize some special article of the Christian faith which the Church of England has always taught. They have come into existence for the purpose of emphasizing some particular doctrine which was being neglected and they have, we deny not, rendered a service to that particular age and generation by emphasizing that truth. But to carry Christ's religion to those who have never heard it, what is needed is not a system which hotly advocates some lofty spiritual truth, which even an advanced Christian scarcely fully comprehends; but we want a church that is fitted to begin to teach the simplest truths of Christianity to those who have not the ideas and often not even the words

to express them and this the Church of England by her creeds and formularies and by the broad spirit of universality which throbs within her, by virtue of her glorious history, is enimently fitted to do.

If now we turn from the history of the Church of England to the history of non-conformist bodies we may learn another lesson. We find amongst Independents or Congregationalists both in England and America, an alarming tendency towards Unitarianism. Most of the descendents of the Quakers are Unitarians. About half of the Unitarian Churches in England have had their origin among the early English Presbyterians. This tendency is probably partly due to these bodies not having preserved the creeds of the church. But a tendency towards Unitarianism is evidently a tendency away from the missionary cause, for Unitarians have no reason for missionary work as they have no gospel to carry. They would have us believe that mere moral teaching has the power to save. The Chinese are saved from sin by the teaching of Confucius, and the Persians by the teaching of Zoroaster, and Christ saves not by His atonement but by His example.

This anti-missionary spirit involved in Unitarianism is then evidently a fruit of non-conformity.

Turning now for a few minutes to the history of the Roman Catholic Church we find that since the reformation she has been most aggressive and determined in her missionary work and yet unsuccessful.

The reason is, doubtless, that she does not carry on her missionary work on missionary principles. She has all the outward form in the shape of centralized church organization but lacks the inward spirit, viz., evangelical truth. She seeks to spread a cult, not to preach the gospel, for she does not acknowledge justification by faith alone, but only through subjection to the Roman Pontiff, Christ's only vicar on earth. Consequently Roman Catholics seek to win converts by every possible means. Intermarriages with the heathen, idolatrous displays and processions, the indiscriminate ministration of the sacraments, educational methods, and yet for the very reason that they thought to succeed, viz., that they bring themselves down to the level of the heathen whom they wish to win, they have failed, because they lack the spiritual power of evangelical Christianity.

Nonconformists generally in the old country as compared with the Church of England are liable to the defect which is bound to attend any small dissenting body, viz., that its energy is to such an extent consumed in asserting its own right to exist, and in opposing the church from which it came out, that its missionary work is bound to suffer. The system of nonconformists fails in not looking after individuals as the church does through her method of house to house visitation.

We have already seen that nonconformity involves a tendency to unitarianism which is directly anti-missionary, and further their missionary work must suffer to some extent from lack of proper church organization to carry it on. Nevertheless they appear to make up for these defects by zeal and personal consecration in missionary work, and the Baptist and Congregational missionary societies in America, and the Baptist and Congregational Missionary Society in England are among the most forward in missionary work, being only surpassed by the C.M.S.

Within the Church of England itself the Evangelical party, as represented by the C.M.S., have proved most successful in missionary work, possessing as they do both the inward spirit and the outward form necessary for missions, viz., evangelical doctrine spread by means of proper church organization.

And finally though it be unfortunate that the missions of the church should be worked through a society and not through the regular church organization, yet what has been said against the present method must be modified by the consideration that the Missionary Society after all merely transacts the business part of the church's work; it attends to the finances, etc., but the missionary is ordained and sent out by the church herself acting through her ministry to spread, through that church, the holy doctrine which she teaches, in other lands.

J. B. MEYER

Review Section.

WAS CHRIST BORN AT BETHLEHEM?

By way of answer to this question, Professor Ramsay devotes some two hundred and eighty pages of an attractive little book to the vindication of St. Luke's trustworthiness as a historian.

It is a timely addition to the literature of a subject which has attracted no little attention of late. And it will give, perhaps, no inconsiderable momentum to the conservative reaction in New Testament criticism of which we have been hearing recently.

Professor Ramsay, as the world knows, is one of the staunchest and ablest living defenders of St. Luke and his writings against the destructive criticism of the day. He holds to the old-fashioned belief that St. Luke was (apart from all theories of inspiration), a well-informed and accurate historian.

In taking this position, as the strength of a chain is to be measured by that of its weakest link, he is prepared to make good his claim by a study of what, he says, "is generally acknowledged to be the most doubtful passage in the New Testament, Luke ii, 1-4."

Let us glance at the passage as rendered in the Revised Version :

"Now it came to pass in those days, there went out a decree from Caesar Augustus that all the world should be enrolled. This was the first enrolment, made when Quirinius was governing Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the City of Nazareth, into Judæa, to the City of David, which is called Beth'lehem, because he was of the house and family of David, to enrol himself with Mary his wife."

With regard to this episode critics have claimed that St. Luke has blundered in one or both of two of his statements (1) as to the name of the governor, and (2) as to there having been a census at all at the time in question.

On the other hand, the defense of the passage has been timid and hesitating on the part of many. To take one recent example which we have happened to note, Mr. Turner in the new "Dictionary of the Bible" (T. & T. Clark), calmly concludes that St. Luke is in error in the name of Quirinius, though he thinks there is evidence of a census having been taken during the governorship of Saturninus, about 7 or

6 B.C. St. Luke, he considers, was misled into identifying this census with the great Roman census made when Quirinius was governor of Syria in A.D. 6, after Judaea had become a Roman province.

No such feeble compromise, however, will satisfy Professor Ramsay. Either the passage is true history or it is not. If it is not, then St. Luke has not merely made a pardonable blunder, but an error of the grossest kind, which must destroy his credit as an historical authority and cause his entire story to be relegated to the realm of mythology.

Time forbids us here to trace with any thoroughness the course of Professor Ramsay's argument. The first part of his book is devoted to a discussion of the importance of the problem, and the general character of St. Luke's history.

In the second part he grapples in earnest with the question at issue. He takes the two objections to St. Luke's account in turn. As to the first, he shows that it is based on a wrong idea of the census.

The decree of Augustus which Luke mentions is commonly interpreted as ordering that a single census should be held of the whole Roman world. This is not a correct interpretation of Luke's words. He uses the present tense (*ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην*), and he means that Augustus ordered enrolments to be regularly taken, according to the strict and proper usage of the present tense. What Augustus did was to lay down the principle of systematic "enrolment" in the Roman world, not to arrange for the taking of one single census.

Thus merely from a careful examination of the grammatical construction of the passage, it appears that St. Luke is speaking of a series of universal enrolments ordered by Augustus, of which this was the first. But what then? We seem to be staking the credit of St. Luke as a historian on a greater issue than before by making him responsible for mention of an elaborate and extended system of enrolment which has left no other sign of its existence in recorded history.

What then? Why simply this. That archaeology has at length come forward in this as in so many other cases to fill the gap which history has failed to occupy.

Recently, three different scholars announced about the same time, and independently of one another, the discovery that periodical enrolments were made in Egypt under the Roman Empire, and that the period was not of fifteen years, as in the later system of indictions, but of fourteen years. The same Greek term is used in the Egyptian documents and in St. Luke to indicate the census: they were called "Enrolments," *Apographai*.

These 'Enrolments' were different from the ordinary census, which included an enumeration and valuation of property. They seem to have been intended to give the information necessary for the levying of the Poll-tax, and good reasons are given for supposing that they were inaugurated in Egypt and also in Syria by Augustus.

The fact that there exists no evidence of such frequent taking of census in Syria, as we suppose, constitutes no disproof of our theory. The evidence has perished. Twenty years ago no one dreamed to what a degree of minuteness and perfection, the registration of inhabitants, property and values in Egypt was carried by the Romans. The evidence seemed to have perished. Now the graves and rubbish heaps of Egypt have begun to give up their evidence; and our knowledge of Roman provincial administration has entered on a new stage. But elsewhere we cannot hope for such discoveries as in Egypt, for other climates are too moist to allow paper to survive. But the analogy of Egyptian administration is a strong argument as regards Syria; and if Augustus instituted periodic enrolments in Egypt, the evidence of Luke, implying that he ordered a similar system in the whole empire, and that the system was carried into effect in Syria, has every probability in its favour and will be accepted by every candid historian.

There remains one other serious difficulty. It has to do with the administration of Quirinius, who it is claimed could not have been Governor of Syria at the time of the birth of our Lord, the limits of time during which that event took place being covered by the administrations of others.

Professor Ramsay meets this difficulty by admitting that Quirinius probably was not Governor at the time in question.

At the same time he claims that St. Luke knew what he was about when he mentioned him in the way he did. And this Professor Ramsay shows by simply quoting again from this Greek Testament. St. Luke "does not specify exactly what was the Roman office which Quirinius held at the time when this first enrolment was made," the word (*ἡγεμονεύοντος*) "might be applied to any Roman official holding a leading and authoritative position in the Province of Syria."

That Quirinius, though not at that time regularly Governor, did occupy such a high and authoritative position, Professor Ramsay gives several reasons for believing. He considers that there is sufficient evidence to make it appear most probable that Quirinius, for a short time, during the governorship of Varus, was entrusted with the

foreign relations of Syria and the command of its armies. His duties in this position "might be described by calling him *dux* in Latin, and the Greek equivalent is necessarily and correctly *ἡγεμόν*, as Luke has it."

There remains but one more question.

Why did Luke not name Varus, the ordinary governor, in place of dating by the extraordinary officer? If he had had regard to the susceptibilities of modern scholars, and the extreme dearth of knowledge about the period, which was to exist 1800 years after he wrote, he would certainly have named Varus. But he was writing for readers who could as easily find out about Quirinius as about Varus, and he had no regard for us of the nineteenth century. Quirinius ruled for a shorter time than Varus, and he controlled the foreign relations of the province, hence he furnished the best means of dating.

For the consideration of some "associated questions" and for a lucid treatment of the chronology of the life of our Lord, and various other matters of intense interest to the Biblical student, we must refer the reader to the book itself, which will shortly be placed on the shelves of the College library.

To the Editor of the M. D. T. C. Magazine.

DEAR SIR,

In your last number there was a letter from Principal Hackett referring to the new arrangements of missions served by students. St. Hyacinthe was one of those mentioned and a few words from one who knows the mission and state of the church there will perhaps not be out of place. The members of the Church of England in St. Hyacinthe heartily appreciate the new arrangement and feel greatly encouraged. The mission has had rather a chequered career, but we believe through God's grace new life and vigor will be infused into the hearts of the people by the visits of the Principal and Professors of the College. It seems strange to us younger people that a place the size of St. Hyacinthe, a city of over 11,000 inhabitants, should have been so long without a resident clergyman. And it speaks well for the members of the church there, that amidst all the errors of Roman Catholicism, amidst the discouragements that have been theirs in the past, a branch of our beloved Church in all her purity has been maintained, through much difficulty and trial.

The first Church was burnt down, but another was quickly built on the same foundation. The new Church also had a narrow escape from the same calamity. This time it was the work of incendiaries who had placed some "waste" between two outside doors and set fire to it. This, after the doors had been almost burnt through, was happily discovered in time and the building was saved. Since then the interior of the Church has been twice altered and renovated, the latter time in 1897, when a new organ was placed in the Church, the walls painted and the Church arranged in a more ecclesiastical manner than heretofore. As has been already noticed, for the last few years the congregation has been without a clergyman, services being held each Sunday by students from the Diocesan College. Previously there had been incumbents stationed there amongst whom might be mentioned, Revs. Forbes, Roy, Lariviere, Ball. Why there is no incumbent now we cannot tell, but if the writer would be allowed to express his opinion, and not his alone but the opinion of many of our clergy, he would say that there certainly should be one. Even were it only to bear witness to the purity and greatness of the Anglo-Catholic Church amidst Roman Catholicism, (of which St. Hyacinthe is a great stronghold), surely that were enough. But when there are souls there, souls as precious as souls anywhere, who are longing for the Spiritual Food of the Body and Blood of Christ, who look to their mother Church to comfort them in their lives and to be with them when they die, souls eager for the Gospel of Truth, then we say, a clergyman is necessary.

A student going out on Saturday evening and returning Monday morning cannot do the work as faithfully as he longs to do it and it is not just to expect it. Again it is not as if the congregation were small, for that would be another matter, but the number of communicants and church-goers also demands the administration of an incumbent.

The services are well attended and a good choir leads the congregation in hearty responding and singing. Willing workers, too, in any Church work are always to be relied on. Sunday School is held each Sunday morning and although only a few attend, it is still kept up, for we must not despise "the day of small things." Since the

new arrangement came into force we have had visits from Prof. Abbott-Smith who came on Jan. 15th, and Principal Hackett on Feb. 26th. A goodly number of communicants partook of the Holy Communion and we felt that rich blessings would accrue to all from their continual visits. Encouragement is needed in Christian work perhaps more than in any other sphere of life and the members of the Church of England in St. Hyacinthe have not in the past received this encouragement from the Church outside. Lately, however, a new life seems to have begun for them. They begin to feel in unity with other congregations of the Holy Catholic Church and to love their Church with a truer and deeper affection; not forgetting that above the love of any Church or branch of a Church, there must come the love of God. Thus encouraged and revived the Church's work will go on. For what has been done in the past we give all glory and honor to Him, "from whom all blessings flow," and for what will come in the unknown future we have His own gracious promise still, "I will never leave thee nor forsake thee."

C. E. J.

PRESENT WORK AT FORT HOPE.

A LETTER FROM ONE OF OUR GRADUATES, REV. RICHARD FARIES.

FORT HOPE MISSION,
Care Hudson's Bay Company,
Dinorwie, Ont., January 3rd, 1899.

To M. D. T. College Association,

DEAR MR. SECRETARY—After a lapse of a year I venture to once more give my friends at the M. D. T. C. some account of Mission work in connection with this station.

During the first part of the past year, duty did not often take me out on long tramps, but there were times when I had to walk 20 or 30 miles in order to visit the Indians in their camps. In the cold winter months, we are left pretty much to ourselves. Occasionally a party of Indians come in from their distant hunting lands to trade their furs with the H. B. Co. These parties never fail to call and pay their respects to the missionary, who must be ever ready to talk to them on any subject affecting their spiritual or temporal welfare

These quiet chats have enabled me to discover many things concerning the nature, character and superstitions of an Indian. In spite of the progress which Christianity has made within the last few years, it is sad to find that their superstitious religion still holds a place in the minds of these simple people. Very few of them actually practice the heathenish art of conjuring or chant, and make offerings to the spirits of man, beast and fowl and these do it only in secret, fearing the ridicule of the Christians, but one sees that superstition still lurks in their minds, and therefore, one has to be very careful and firm in teaching them.

ONE HUNDRED MILES ON SNOWSHOES.

It is customary for me to make one trip to Marten's Falls during the winter, just to keep in touch with the people. Last winter I started about the end of February, having with me a young Indian as guide. Snowshoe-walking comes as easy to me now, as wheeling does to you. About half way down to Marten's Falls, we came to a large Indian camp and here we spent our second night, giving the poor people the benefit of an evening and morning service. A young couple had just buried their child, and consequently the whole camp was "in mourning." I may explain here, that during the season of mourning, the men do not go out hunting, but sit round the fire with solemn faces, ever smoking their black pipes, while the women spend the time in tears and wails and pulling their hair from time to time. On this occasion, I spoke comforting words to the young couple, and explained to the whole camp, that a time of mourning should not be spent in idleness and untidiness and useless tears, but in doing our duty faithfully, in casting our cares and sorrows "at the feet of Jesus," where we shall find comfort and peace and strength to bear up under affliction. About noon on our fourth day I reached Marten's Falls, and as usual, was very kindly received by Mr. J. G. Christie, the Company's Trader. Here too, the Angel of Death had come and carried off one of our mail carriers just as he was on his way with our mail. I arrived in time to read the burial service at the grave. An Indian who attended him in his last moments bore testimony to the fact that he died as he had lived—a sincere and thorough Christian; a true disciple of Jesus.

There were very few Indians at the place, but everyone attended regularly the divine services and Bible talks. Owing to a scarcity of food the Indians found it difficult to exist at the settlement, and they were obliged to separate and seek food in different parts of the country. After their departure there was nothing to keep me at Marten's Falls, so I bade my kind host good-by and began the journey homeward. We made a record snowshoe trip on our return, covering the hundred miles in two and a half days.

OSNABURGH.

The next important event in the work of evangelization, was a few day's mission held at Osnaburgh, Lake St. Joseph. As soon as navigation opened up, I visited Osnaburgh by canoe, and found quite a large number of Indians at the settlement, having come in to trade with the H. B. Co. The few days spent at this place were busy days, full of the duties, worries and joys of an evangelist. Four services were held every day and the intervening moments were filled by interviews with the anxious and the careless; the strong and the weak; the enlightened and the ignorant, the Christian and the heathen. The mission was short, but there were signs of encouragement and discouragement alike and I trust that some were led in the right way and were able to lay hold on the Lord Jesus as their Saviour.

When I first came in contact with the Osnaburgh Indians, I was so disappointed in them that I condemned them as hypocrites, but a wider experience in human nature and a better acquaintance with the people has taught me that such hasty judgement was neither just nor charitable. The poor children of nature have been left too much to themselves, only seeing a missionary for a few days once a year, and sometimes not for two years. One cannot blame them for their ignorance and inconsistency under such circumstances. It is absolutely necessary to have a resident missionary at Osnaburgh in order to bring the Indians under constant religious influence. It is all very well to awaken a religious interest for a short time, but the enthusiasm soon dies away and they sink back into their evil and heathenish habits again. Constant contact with true religion and pure morality is what is required, and that can only be brought about by a missionary dwelling among them and proving to them by his life and teaching

that Christianity is a reality and a possibility. We, who are doing our best to Christianize the Indians, under such circumstances, trust and hope that the time will soon come when each settlement shall have its resident minister, and thus the people shall be helped to live better lives.

A GLIMPSE OF CIVILIZATION.

On leaving Osnaburgh I continued my journey up to the "Line" (i. e. C. P. R.) and landed at Dinorwie, Ont., the nearest railway station, which is about 300 miles from Fort Hope. Having a little business matter to attend to in Toronto, I sent my large birch-bark canoe back to Fort Hope loaded with the winter's supplies, and then boarded the first "east train" and ran down to the city of Toronto, stopping at one or two places on the way to look up some of my relatives.

BACK AGAIN TO FORT HOPE.

My return to Fort Hope had long been expected by the faithful Indians who had gathered together to meet me, and they were exceedingly glad to see me back again. As may be expected, there were very few moments of leisure for me after my return, for everyone expected to step in and consult the minister about something, either spiritual or temporal. Three services were held every day, and they were very well attended, especially the evening service, when those employed by the H. B. Co. were able to attend.

The work for the Master at Fort Hope has its discouragements as well as encouragements, and one of the discouragements is the fact that there are still two or three families of pagan Indians, who persistently resist all attempts to bring them within the fold of Christ's flock. Last summer, they stayed a short time in the settlement, and I used every legitimate means to persuade them into the loving arms of the Church but without avail. Nevertheless, they seemed more friendly towards me than usual, for they called to bid me good-bye before leaving, and I pray and hope they may yet be persuaded to accept Christianity.

One encouragement in the work was the Chief's public renouncement of conjuring, and the destroying of his drum, (which is used in chanting to the spirits). For three years back he has showed no direct opposition to Christianity, in fact he has used his influence and

power to promote the interest of the Gospel, but he himself held proudly aloof from taking any part in the Christian exercise. He was famous among his countrymen as a powerful conjuror, and was feared and respected by all. His public renouncement, therefore, of the black art will do much towards breaking the charm of conjuring. The fact that he is still a bigamist, debars him from the Christian's privileges, but he cannot be induced to give up wife No. 2. Let us pray that he may yet be led through the influence of the Spirit to conform to the Christian laws and customs.

ARCHDEACON VINCENT'S VISIT.

On the 9th July, early in the morning, we were very much surprised to see the Archdeacon put ashore at our landing place, but he received a hearty welcome from everyone. Immediately the banks were crowded with men, women and children, all anxious to catch the first glimpse of the "Keche-ayummeaha-okemah," i.e., "The great praying master" called so on account of his great stature and commanding appearance. It was some time before the Archdeacon was free from the crowd, for I believe he shook hands with everyone. I was glad to get him all to myself at last for there were many things which we had to talk over between us. The Archdeacon expressed his satisfaction with the progress of the work, and together we thanked the Lord for the great things He had done for us.

This past year has seen the dawn of another era in my life. I took a journey of five hundred miles to Moose Fort, and was admitted into the priesthood, Sunday, Sept. 4th, before a large congregation of whites, natives and Indians.

After my ordination there was no reason why I should prolong my stay at Moose, and as I was anxious to get back to Fort Hope before the cold weather began, I bade my friends and relatives goodbye on Sept. 7th, and took passage in the "Barge" to Albany.

FORT HOPE AT LAST.

On Oct. 9th we reached Fort Hope, and were not sorry to get to the end of our long journey. The people gave us a grand welcome and many willing hands helped us to get our deserted house in order. I found Rev. R. Renison, B.A., of Toronto University and Wycliffe, and two of his brothers, here, being on their way to James Bay, the

two elder brothers intending to take up work in Moosonee. It was late in the season to make the attempt of reaching the coast, but we hurried them on, getting my men to help them part of the way, and I dare say they had little difficulty in reaching Fort Albany.

CHURCH BUILDING.

As soon as I had settled down again, I gave my attention to the church building, which required a lot of work and lumber to finish the interior. The Archdeacon had been successful in securing the services of a very competent carpenter, and he was here waiting for me, in order to begin his work. The work has been going on steadily, and by April we hope to have a church that will be a gem in the wilderness, built in the true ecclesiastical style.

CONCLUSION.

No doubt you have heard of Northern Moosonee from Mr. Buckland and others, and you know well that the work in that vast district is suffering for want of more labourers. Poor Archdeacon Lofthouse's health gave way under the pressure of the work, and he is now compelled to rest in England. York Factory has been very much neglected lately, and no doubt the Indians are falling away into their old habits and customs. It is evident therefore, that someone must go to that northern point and "rescue the perishing", "care for the dying" and why should not I? It is true, that I have established myself very comfortably here, and my people are clamoring against my leaving such a comfortable place, but I recognize the fact that the work demands immediate attention at York Factory and that the Lord is saying, "who will go for us"? Why then may I not respond and say "Here am I; send me"?

The Rev. E. Richards is to take my place at Fort Hope, so that the people will not be neglected for another part of the diocese, but it does not seem so easy to get any one to go to York Factory.

May I ask you for your prayers and sympathy in this movement, that it may be for the increase of grace and knowledge in the love of the Lord Jesus Christ and the extension of His Kingdom.

STATISTICS.

The statistics for the year 1898 are as follows: Baptisms, 22; Marriages, 7; Deaths, 11; Voluntary unpaid Native Teachers, 7;

No. of Baptized Christians, about 1300 ; No. of Pagan Indians, about 50.

Finally, pray for the outpouring of the Holy Spirit, that more may be convinced of sin, and acknowledge Christ as their Saviour and Redeemer.

Believe me

I am yours in the service of Christ,

RICHARD FARIES.

Ruri-Decanal Reports

BEDFORD.

During the season of Lent (now fast drawing to a close) many opportunities have been afforded in this Deanery to the "disciples" to "come apart in the quiet of God's house and rest awhile." "The many have been called"; I fear that it has been in this matter as in so many others, only "the few" who have availed themselves of the invitation.

The old residents in this section of country have been jogging their memories to see whether they can recall a similar winter to this. The month of January being the most extraordinary I should imagine in the history of this land. The sudden rises and falls in the temperature furnished abundant occasions (nothing now-a-days is the *cause* of ailments but microbes) for the spread of *la grippe*. So far as we could learn, the various rectories in this deanery were not exempt from its unwelcome visit. The country parson has been at a decided disadvantage in making his rounds this winter, because with the multitudinous changes of weather also came the corresponding changes of roads and the inevitable change of vehicles. Sleighting to-day, wheeling to-morrow, and such sleighing and wheeling!

DUNHAM.

The parishioners of this place are still living in anticipation of the pleasure that is in store for them when a former popular Rector will lecture on an interesting subject.

PHILIPSBURG.

The people of St. Paul's Church have recently been the recipients of two most generous gifts from the Misses Whitwell, who have manifested their love for the church, and especially that branch of it of which their late father was for so many years rector, by making over to the rector and wardens of St. Paul's about twenty acres of land just on the border of the village to be an addition to the endowment of the parish, and by purchasing and making over to the same representatives of the church, the Wells Hall to be used for church work. This generous gift will serve as a continual memorial of the Whitwell family and ought certainly to have the effect of stimulating other members of the congregation to renewed efforts in church work. We cannot fail to appreciate the wisdom of making such donations during the lifetime of the donors, and could wish that friends of the church would more often act upon the same principle.

DUNHAM LADIES' COLLEGE.

This institution is *in* this deanery, but is not *of* it. It is a work of a Diocesan nature. It happens to be located in the parish of Dunham, in the Deanery of Bedford, in the Archdeaconry of Bedford. But it is not a local work of the Church, any more (or less) than if it were located in Montreal.

During the present year 34 resident pupils have been in attendance (one of whom has withdrawn.) A new pupil is

expected after the Easter vacation. So that the College will likely close with 34 resident pupils. The largest number since the re-opening.

There have been besides 21 day pupils, and one pupil who comes for music from Mr. Cornish. If God shall see fit to continue His mercies of Preservation ("which He vouchsafe to grant") this will have been its most successful year from the standpoint whence comes so much anxiety as a rule in most undertakings, and there will be an extremely comfortable surplus with which any needed improvements may be made.

"There is not a better equipped academy in the Province." Words to this effect fell from the lips of the Inspector of Superior Schools in this Province at his recent visit. We think this might well be said. The resident staff consists of two teachers who hold Academy diplomas, two who hold Model diplomas, and one with a first class Elementary dip. The musical department is in the hands of Mr. Cornish, of Montreal. Drawing and Painting is taught by Miss Cleland, also of Montreal. The Rector of Dunham gives definite Church teaching in the College for two hours every week, taking the Prayer Book, and Church History. For each of these subjects there is a silver medal offered at the final exams for the pupil who passes the best exams, that for the former subject being given by the Ven. Archdeacon Lindsay, and for the latter by Rural Dean Longhurst. It might be well to mention that French is taught in *French*, the teacher of this subject being able to speak it like the proverbial "native." Neither is the *body* of the pupil neglected. The Lady Principal is singularly well qualified to teach Physical Culture. The exhibition of the Calisthenic drill at the Inspector's visit was creditable in the extreme. It is a matter of no small moment to have year after year the Government Inspector of Superior Schools visit the College and submit it to a keen inspection. The conclusions

at which he arrives are those of one not biased in the favour of the College, and are a guarantee to the public of the educational value of the College as well as a gratification to Church-men to have the testimony of an outsider and an authority at that. "It has attained a higher stage of perfection than ever before" were the parting words of Dr. Harper.

But one thing remains, in such a large household, family cares must of necessity be very numerous and onerous. In the lady who has charge of all these matters the Church possesses a "handmaid" who is equal to all contingencies. She is a veritable "Mother in Israel."

SHEFFORD.

WATERLOO.

Daily services were held during Lent every Monday, Wednesday and Friday at 8.00 p.m., and every Tuesday and Thursday at 4.15 p.m. The meetings have been well attended throughout and the interest has in no way abated.

The Rector in order to encourage the men to attend set apart Friday Evening for "men and boys only" and his effort has been rewarded.

The Ven. Archd. Lindsay is enjoying much better health at present than he has at any time since his illness.

WEST SHEFFORD.

The Rev. S. A. Mills has accepted the Rectorship of Lacolle, and removed thither some weeks ago. Mr. Mills was for upwards of seven years incumbent of this parish and throughout proved himself to be a faithful steward of Holy Mysteries.

The Rev. R. Emmett incumbent of Milton has been appointed to succeed him and expects to take up his residence in the parish soon after Easter. Since the removal of Rev. Mr. Mills the congregation has been without services.

It is a problem what to do with Milton. The Executive Committee feel it a heavy burden on the Mission Fund. It is mooted that an effort will be made

to unite Adamsville and Milton and place them under the charge of one clergyman and thus save a large amount yearly to the Mission Fund.

NORTH SHEFFORD.

Special Lenten Services are being held in this parish every Wednesday, Thursday and Friday at 7.30 p.m. The Incumbent had rather a unique double wedding recently in which the name of each of the contracting parties was Mosgrove.

CLARENDON.

At a meeting of the Executive Committee of the Diocesan Synod recently held, we learn that a grant of \$500 was placed at the disposal of the Bishop to enable him to station a clergyman at Fort Colonge, a place in the extreme north-west of the Ottawa district.

We hail with pleasure and view with much satisfaction this useful piece of legislation on the part of our Executive Committee and their untiring efforts to extend the work of the Church throughout the length and breadth of this diocese. The new mission will embrace the Colonge and Black River districts, along with the villages of Colonge and Campbell's Bay and the missionary sent there will be required to take up the lumber work which is carried on pretty extensively in winter, and administer to the settlers in summer.

The mission will be no sinecure; on the contrary, there is ample scope for missionary endeavour, and a man of

care, hard work and prayer will make his own way and lay a foundation for those who come after.

Many changes of late have taken place in the deanery. First, as regards the personnel of the clergy. Second, creation of new parishes, as well as alteration and extension of present ones.

Much more remains to be done as regards boundaries or limits.

Most of our missions have grown into their present state, and in many cases regardless of their geographical position and a careful readjustment would be in the best interests of the Church, but we must hasten slowly.

The second meeting of the Juvenile Branch of Women's Auxiliary met at the parsonage, Quyon, Tuesday, March 7. Their programme consisted of prayers and an address on a missionary subject, and an offering at close for missionary cause.

Rev. H. Plaisted officiated at a funeral at Upper Eardley on Wednesday, Mar. 8.

Georgius Zegeer, of Damascus, Palestine, has been lecturing at Christ Church, Aylmer, and St. James Church Hull, on the Mohammedan religion. The addresses were given on the 5th and 10th March respectively. Mr. Robert Morris Tanner, church warden at North Wakefield, is on a visit to his brother, who fills a like position at Bristol. Our friend brings good reports of the Gatineau district. Special services were conducted at Parkman, parish of Clarendon, from 5th to 10th March inclusive.

College News

The students extend a joyful Easter greeting to all the faithful.

The restraints of Lent have passed, the sunshine of spring and Easter meets us. As the glorious sunlight and gentle rains of April betoken the summer, to which the student looks for rest

and recreation after the exciting and wearing strain of the College session, so doth this Eastertide remind us of the rest from all earthly toil, rest—not for a season only—but that which shall be eternal.

"Jesus lives! henceforth is death
But the gate of life immortal."

The session now closing has been the *annus mirabilis*. The month of October brought to us our long-looked-for Principal.

Prof. Steen's unavoidable absence on furlough disappointed us all.

Rev. G. Abbott-Smith was elected to a Professorship.

Rev. Canon Norton and Mr. James Crathern, are new and influential members on the Board of Governors.

The list of scholarships and prizes has been greatly extended; particulars of the new arrangements are given on another page.

The formation of the skating rink and hockey club.

The amalgamation of the four Theological Colleges into an Intercollegiate Athletic Association.

The Diocesan College represented in Boston at the Church Students' Missionary Association by two of our students.

The introduction of a missionary collect into the morning and evening chapel service.

The "tree orator" for the "'99 arts" class day at McGill chosen from the Diocesan College.

And the finest procession ever held within the college on the 17th March, St. Patrick's Day.

Convocation this year will be held on Tuesday, May 2nd. No students are completing their theological course this spring, consequently there will be no regular ordinations at Trinity.

The following students are writing on their final B.A. Exams. at McGill: Mr.

Bertal Heeney, Mr. T. B. Holland and Mr. G. O. T. Bruce.

In the popular diction of students there are various ways of going through college. One way is to "slip through by the skin of your teeth." "To go through flying." "To crib through." "To crawl through." "To go in the front door, walk down the hall and out the back door." The latest, though, is that given by a man from the East, a native of Damascus, who is travelling and lecturing at present in this part of the country. He does not speak the English tongue very fluently, and in a lecture recently he began by telling the audience that his main object was to raise money enough "to put the college through himself."

Prof. Steen will not return in time for convocation. He expects to be in England during May, and will not reach Montreal before the end of the month. He seems to be steadily gaining strength.

We are glad to welcome to the Diocesan, Mr. J. Hackenley, of Nova Scotia. He is the son of the Rev. H. Hackenley, rector of French Village in that Province. Mr. Hackenley prepared for the University in Rothesay School, N.B., and intends writing for an exhibition at McGill in September next.

With our present splendid equipment the students of this College have few things to wish for, but there is one thing with which we are dissatisfied, the want

of a missionary library properly so called. We have always had a well-deserved reputation for being a missionary college, and the maintenance of such a reputation depends upon our having ready at hand a store of missionary knowledge, from which we can obtain information on missionary topics. When we read that Yale Divinity School for instance has six thousand volumes of missionary works alone, a pardonable envy rises within us. We have already the nucleus of such a library and when a sufficient number of books are accumulated, a room is to be set apart for their reception and use. It is not an easy matter to collect books, even in this age of progress, and we take this opportunity of asking our friends and alumni to assist us in obtaining a respectable missionary library. Books relating in any way to missionary work will be eagerly and thankfully accepted by our missionary society. Address D. T. Parker, Sec. Missionary Society, Diocesan College. Montreal.

The following is the official announcement regarding the new scholarships :
Three Scholarships—each of the value of \$200 per annum and tenable for two years—are hereby offered for public competition to graduates of any recognized University. A competitive examination will be held at the Diocesan Theological College, Montreal, beginning on Tuesday 12th September, 1899, at 10 a.m., when papers will be submitted as follows:—

1. —Tuesday, 10—12 a.m.—Contents of Old and New Testament.

2.—Tuesday, 3—5 p.m.—St. John's Gospel in Greek, with Commentary by Rev. A. Plummer, D.D. (Cambridge Greek Testament for Schools).

3.—Wednesday, 10—12 a.m.—The Church Catechism, with the "Church Catechism explained," by the Rev. A.W. Robinson, (Camb. Univ. Press).

These Scholarships are not open to students who have already commenced their course of Divinity in any Theological College. Candidates must first be accepted in the usual manner by the Educational Council. Applications for admission to the examination must be made on or before August 1st to the Rev. H. M. M. Hackett, Principal, from whom the necessary papers and all further information can be obtained.

As stated in last month's issue, the donors of these scholarships are Mr. A. F. Gault, Mrs. A. F. Gault, and Mr. Geo. Hague.

At a recent meeting of the Educational Council formal announcement was made of the offer of two new prizes, both of which were gratefully accepted by the Council.

One was the "Lobley Prize," of which many of our readers have already heard. It is given by the Alumni Association in memory of the late Rev. Joseph Albert Lobley, M.A., D.C.L., first Principal of the College. In addition to the \$25 offered annually for the prize it is intended to raise as much as possible to be deposited towards its endowment. The prize will be given for a special examination in New Testament Criticism and will be open for competition next session.

The other, to be known as the "Bancroft Prize," is given in memory of the late Rev. Canon Bancroft, D.D., LL.D., by members of his family. It is the intention of the donors of this prize also to contribute annually towards its endowment. The value of the prize is \$50 to be offered annually for an essay of sufficient merit in some subject connected with Reformation Church History.

Details as to subjects and times of examination for both prizes will be announced at Convocation and in the new College Calendar.

The appointments of students for the summer vacation are already known, though the list may be added to or altered by the Bishop as occasion requires, before College actually closes. Mr. Meyer will go to Milton, Mr. Boyle to Coteau, Mr. Holland to Terbonne and Mr. Jeakins to St. Hyacinthe. Mr. A. Ireland will be at

Eardley, associated with Rev. Rura Dean Smith of Hull, while Mr. Caruthers will hold the fort at Lakefield and Mr. Parker will help Rev. R. F. Hutchings at Arundel. Last in this list, but by no means least. Mr. Wilson will uphold the honor of our Missionary Society at the Amherst Park and Boulevard Mission.

ACKNOWLEDGMENTS.

Rt. Rev. Lord Bishop of Montreal \$1.00; Rt. Rev. Lord Bishop of Algoma \$1.00; Rev. C. P. Abbott, \$1.00; Rev. W. W. Craig \$1.00; Ven. Arch. Lindsay, Rev. A. C. Wilson, Rev. E. T. Rexford, Rev. F. W. Barnes, Rev. Canon Davidson, Rev. J. M. Coffin, Rev. F. Pratt, Mrs. Perry, Messrs. J. Vibert, W. B. Heeney, G. Brownlee, D. Parker, J. B. Meyer and T. B. Holland, each 50 cents.

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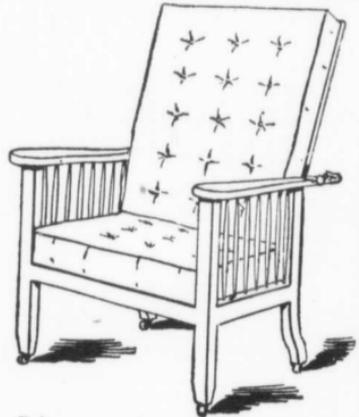
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