

Portrait of Ven. Archdeacon LINDSAY, M.A.

The Montreal . . . .



# Diocesan Theological College Magazine.

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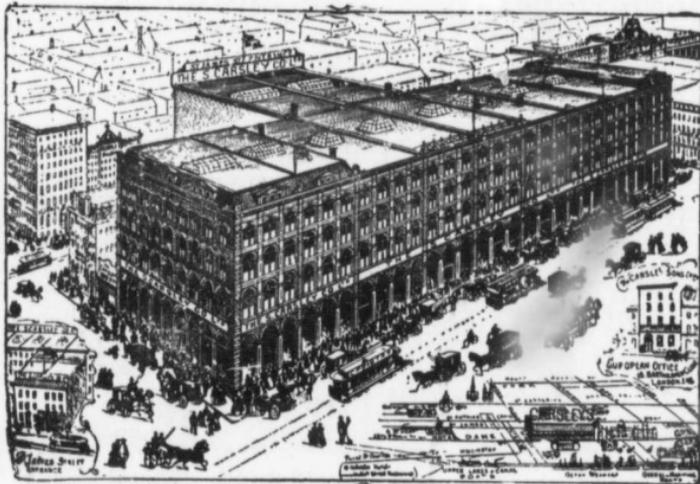
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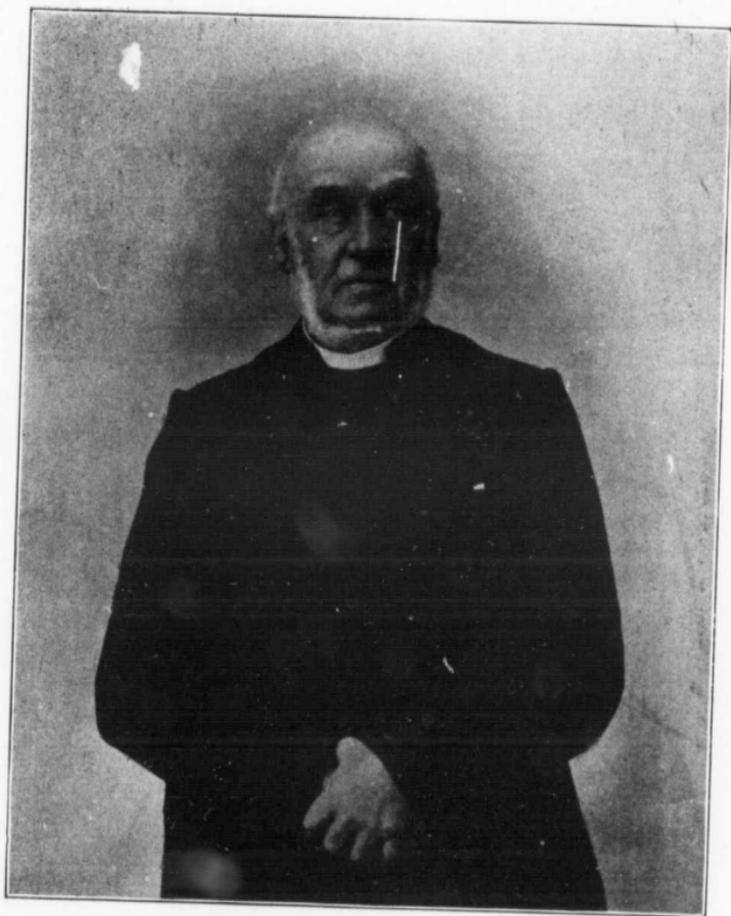
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No. 5.

The Alumni Pulpit.

A SERMON PREACHED AT THE ANNUAL MEETING OF THE  
SYNOD OF THE DIOCESE OF MONTREAL, IN CHRIST  
CHURCH CATHEDRAL, ON JANUARY 18TH 1898,  
BY THE REV. JAMES CARMICHAEL, JR.,  
RECTOR OF VAUDREUIL.

Matt. vi. 33.—“The kingdom of God.”

This phrase, “Kingdom of God,” is altogether a New Testament expression, and refers notably to the Church founded by Christ and His Apostles. In these days of hurry and work men are very apt to spiritualize the idea of the Church so thoroughly, that much of the reality which so naturally belongs to it is lost to view. Christ's Church is revealed to us as a kingdom, not a creed. Men, wise and holy men, made creeds, but Christ formed a Kingdom. Too few people remember this starting point of Christian doctrine in the sense that the Lord Jesus intended it to be remembered, perhaps too few, who call themselves churchmen or churchwomen. For he looks at Christianity with half-closed eyes who speaks of this kingdom as an abstract thing, or uses the word merely to express an uncertain outline of religious thought. An earthly kingdom is such because it is the fount of law, because it has a fixed form of government, and

because it has a definite and distinct constitution. A vast population, possessed of floating forms of public opinion, never creates a kingdom, but that population combining in opinion, and giving birth, first, to a constitution, then to a government, and then to laws—that creates a kingdom.

Now if you judge Christianity by these rules you cannot fail to recognize it as a kingdom. Once it did not exist at all, but Christ created public opinion, and in due time that opinion asserted and concentrated its power, and as a consequence gave birth to a constitution, to a three-fold form of government, and to laws and statutes and regulations in connection with that government. These are plain historic facts, that may be judged altogether apart from the question of inspiration and the many kindred subjects that group themselves round that most important one.

And these facts are sustained by the after history of the world in connection with the Kingdom or Church of Christ. It is acknowledged on all hands that Pagan Rome never waged war against abstract forms of religious opinion, but she was a deadly foe to antagonistic organizations, religious or otherwise. The slightest hint of organization in any of her colonies, made the tramp of her soldiers to be heard in desert and forest, on mountain range and streets of cities; and that tramp was ever the forerunner of ruthless desolation and destruction—a desolation known and dreaded throughout the whole of the then civilized and uncivilized world. And so it needed but a few years to run after the Ascension of our Blessed Lord, for the Church to present such an antagonistic organization to the Roman government. But it was not because a few men chose to believe that Christ was the One True God, and in secret prayed to Him, and in darkness communed with Him, that Rome stirred herself to persecute the Christian Church. And it was not the solitary figure of Jesus sitting on the Mount, and giving utterance to noble and lofty sentiments that raised the sword of Cæsar against Christ's body—the Church. Nay, Rome saw in an unmolested Christianity, the never-dying seed of a harvest of independence, that no Roman sickle could reap, and no force of Roman arms destroy.

Hence the persecution, cruel, red-handed, vindictive; impossible

for us to realize in these days of calm autumnal peace. Rome felt that nothing but death could crush this organization, which as one of her own writers said "was spreading like a pestilence through her dominions;" and so she let loose the dogs of war, and midst the groans of the dying taught Christianity, as she had taught many a rebellious colony, the Roman method of settling things on the shortest possible notice.

There was wonderful vitality in an organization that could survive all this. But mere survival was not the destiny of God's Kingdom. It was not only to survive and exist. It was to conquer and triumph. And so another step in history marks how midst the crash of earthly kingdoms and systems, the kingdom of God stood erect and mighty, a constituted legal, and self-governed power.

Midst the horrors of the great Gothic Invasion, before which mighty Rome was swept away like a leaf caught up and whirled onward by some raging tawny river, this kingdom of God is seen moving among the conquerors and conquered, and exercising an influence greater than the strongest form of paganism ever wielded. On the one hand we find a worn out paganism, kneeling as a suppliant before it, asking peace for its idols from the servants of the Cross; whilst on the other hand we find the blue-eyed fair-haired northern master, kneeling beside the conquered child of Cæsar, master and slave bending before the same altar, obedient to the same laws, recognizing the same government, and servants of the same Divine King.

A step farther brings us to what are called the Mediæval or Dark Ages. As we look back on them now we see the Church like a sleeping giant, or like one of those cities turned to stone, of which we read in old time fable. How naturally do we desire to awake the slumbering giant or utter the magic words which would change the children of marble into living men, and say, "Awake! Descend! be no longer stone. The whole world is yours; be strong and quit yourselves like men."

But the Kingdom of God learns by experience as the kingdoms of earth. Babylon was taken in the hour of luxury, Rome fell by the same means, and the Kingdom of God when all powerful, slept.

Here and there you might find some men who were awake; but the more they kept awake, the more the others slept. Here and there you might see a strong burst of light, but it only served to disclose the hidden corruptions that lay close at hand and on which its rays fell.

The Church at that time was like a fair virgin with flickering lamp, more dead than alive, wrapped in heavy slumber; her eyes closed, her soul paralysed, her tongue dumb and her destiny forgotten. Yes, the sad sombre, silent ages, in which the great Kingdom slumbered because its goods were at peace.

In due time that slumber was broken, and then once more the Kingdom of God shook the kingdoms of earth. God treats men as free men, but he keeps in reserve his higher freedom. A kingdom is free to sleep, and to ruin itself in the face of warnings and entreaties, but God is free at any time to awake it, to arouse it, to shake it into life; and history is but the record of such slumberings and awakenings.

That which men call the Reformation was but the Kingdom of God awakening from sleep, and reasserting its constitution, its liberties and its laws. The isolated doctrines then contended for were as skirmishers in front of battle. The great host lay behind. The wonder was not a few English Bishops, priests and laymen contending for a free Bible, and freedom from Romish usurpations. But the wonder was that these few men were the mouthpiece of waking thousands who felt the need of both. The wonder was not that the desire for these things aroused the anger of the Roman Pontiff, but that courts and thrones, and kings and legislatures were drawn irresistibly into the stream of thought that poured itself forth from these spiritual springs. Amongst princes and peasants, mountaineers and tradesmen, one topic centred, the thoughts of all grades of life. The Kingdom, the Church of God, its constitution, its liberties, its laws.

Thus once more the Great Ark was seen floating on the mighty waters of concentrated thought—which interested men far more than the freaks or the follies or even the politics of the time. Kings and

courts and princes and potentates became secondary objects of interest, whilst the lonely figure of the Kingdom's King walked on the boundless waters and absorbed the gaze of all beholders.

It was the same with the early Evangelical movement of this century, elevating the function of preaching to its rightful place in the service of God; and the same with the later Oxford movement which lifted the Ordinances and Sacraments of the Church out of the dust where they were in danger of lying forlorn and forgotten.

Yes, all these movements indicated more than religious wonders. They were assertions of power made by the Kingdom of God over the kingdoms of the earth. They were like mighty angels heralding forth the fact that there was no constitution like that of God, no government like His, and no laws like those that are divine. And since those days until now, the kingdom of God as an organized constitutional power, has not only existed as the greatest government on earth, but is extending that organized power every day, a fact that is proved by those most bitterly opposed to its extension. No one can deny that the surest road to notoriety ever has been, and is now, more than ever, the making an assault on the Kingdom of God; now on its constitution, now on its laws. This reflected light of notoriety proves the tremendous power of the source of light itself. Many years ago men became notorious by publishing libels on the monarchs of the world. But in this age of free discussion, even attacking kings will not ensure personal notoriety of any permanency. To become world-known amongst all classes, a man has to strike at something higher than kings—something more widespread in its influence, something which knows no national bounds and whose roots creep through the stratas of the world. The only quarry at which such a hawk can fly, is the Kingdom or Church of God; and though, as Dryden says,

"Let reason then at her own quarry fly,"

"For how can finite grasp infinity."

although the writer may not grasp it, there is no question about his gaining notoriety in striving to do so.

Yes, just as Goliath made David world-known, so the Kingdom of God encompasses with a fearful notoriety even those who attack her

Voltaire had a great reputation till he faced in awful mockery the Kingdom of God, and then he gained a world-wide one for the simple reason that the Kingdom he attacked was world-wide. Nay, so powerful is this Kingdom that men of no great ability, men of even rather weak minds, become notorious through contact with it. There are men living to-day whose names would never have risen to the surface of public life, save that they raised their pens against that Kingdom which absorbs into its bosom the purest types of life in every country, where life possesses types worth noticing.

You cannot point out another kingdom, government or power, possessed of a reflective influence like this. One man, single-handed, striking at a kingdom, makes no difference to the world; kingdom must strike at kingdom to make the world talk. But when one man, not of necessity a great man, strikes at the Kingdom of God, humanity shudders. If this is not an evidence of power, then evidence of anything is worthless.

The past and the present prepares us for the future. The past and present experience of God's Kingdom and Church forms for us an outlook into its destiny hereafter. Experience and history would naturally prepare us to believe that that which has grown from so little and developed into a power so great, should yet expand and prove a greater power in the future than it has been in the past. For, apart from the Bible, all must admit that the principles of the Kingdom of God are in themselves good and for the benefit of man. So good are they that men who reject their revealed truths, cherish and extend their practical influence.

Even Infidels will naturally teach their children that it is better to be honest than dishonest; pure than impure; tender and gentle than rough and rude; and these are principles that owe their existence solely and alone to the Kingdom of God. It is but natural that such principles should be lasting, and, if lasting, finally triumphant.

But those of us who acknowledge an inspired guide and believe in revelation, may see all this in a clearer light. The great object of Scripture is to teach that the Kingdom of God will be triumphant. This is the central thought of all revelation. For this, the prophets lived and spoke; for this our blessed Lord and Saviour came and

died ; for this, the martyrs suffered ; for this the Church Militant exists, and shall exist, until the day of the world's final salvation.

Babylon, Persia, Greece and Rome may all, perhaps, raise their heads again in the prophetic confederacy of the latter days, but the stone cut out without hands, the Church, the Kingdom of God, greater than them all, shall crush them and become a power which shall rule the world.

Far back, when the earth was younger, this day revealed itself to the prophet's eye. He saw the world at peace. He saw the vices of humanity lessened and its virtues increased. He saw the earth blessed as it was blessed ere sin blighted it. The valleys thick with corn, and the desert covered with a heath of bright-hued flowers. He saw age lengthened through the effect of virtue on the human frame. The children, strong like Ishmael, playing in the crowded streets of cities. The air alive with the hum of happy labour. The cattle sleek and fat, grazing on a thousand hills, knee deep in rich luxurious grass.

All this he saw, but he saw more. Just as the sun at noonday casts its beams of golden beauty on all animate and inanimate life, baptizing in one universal sheen of glory all on which it rests, so he saw the knowledge and love of Jesus widespread, universal, dominant. He saw the Master coming to His own and His own, receiving Him ; and Jew and Gentile, Heathen and Barbarian bending at the Saviour's feet. He saw the knowledge of the Lord covering the earth as the waters cover the sea.

In this Spirit of Faith and Hope, the Kingdom of God on earth, the Church, lives on. It keeps saying to us ; "Children of Christ, pilgrims of the night, battlers against sin, strong in this Spirit, let your light shine." "Arise and shine, for Light is come and the glory of the Lord is risen upon thee." Arise and work, for the night cometh when no man can work—the night, when labour is naught. Midst the blackness and darkness of sin and the groans of creation and the woes of life, work on, for the Master is peradventure nearer than you think.

The whole creation groans,  
And waits to hear that voice  
Which shall restore her comeliness  
And make her wastes rejoice.

Come Lord and take away  
 The curse, the sin, the stain,  
 And make this blighted world of ours  
 Thine own fair world again.

### THE STUDY OF THE BIBLE.

THE REV. ELSON I. REXFORD, M. A., RECTOR OF THE HIGH SCHOOL, MONTREAL.

There is no more important matter in the life of a clergyman than his faithful and systematic reading of the Bible for himself. For this reason, among others, the subject of Bible reading and Bible study have been given great prominence by the Church, both in her general and in her special services. At the opening of the Christian year she directs the attention of her people *first* to the importance of the renunciation of known sin, as the first step in Christian living, and prescribes a prayer for strength to cast away the works of darkness. But having laid down the initial step in all true Christian life—the renunciation of known sin—the Church immediately points her people to the “fountain of all truth”—the Holy Scriptures, as the first and most important object to engage the attention of those who desire comfort, and grace to grasp firmly and to hold fast our spiritual blessings in Christ.

If we turn to the Church Catechism—the first statement of doctrine prepared by the Church for presentation to her children—we find the same truths enforced and the same order observed. After the introductory statement showing the status of the child, the duties of the child are summed up in a three-fold obligation—the renunciation of known sin is again placed in the front as the necessary pre-requisite of all spiritual development, and the second place is again accorded to the *Articles of the Christian Faith*—the fundamental truths of Holy Scripture. The child is enjoined to renounce the Devil and all his works, and *secondly* to believe all the Articles of the Christian Faith. Another official document of the Church—the two books of Homilies—in which the great questions of faith and practice are treated by representative men for the edification of the people,

emphasises the importance of Scripture reading, by giving first place in these books to a homily on "the Reading and Knowledge of Holy Scripture." By her faithfulness in urging the importance of Scripture reading upon the attention of her children, the church seems to have anticipated the tendency to neglect this source of strength and comfort.

Turning now from these instructions addressed to the general church membership, to the special instructions to the clergy set forth in the ordination services, we find the same prominence given to the reading and study of the Scriptures.

In the bishop's charge to candidates for priest's orders, the importance of the *daily reading, learning and weighing* the Scriptures is twice urged upon the attention of the candidates: "Consider how studious ye ought to be in reading and learning the Scriptures," "that by daily reading and weighing the Scriptures ye may wax riper and stronger in your ministry."

Of the eight questions submitted to the candidates, the *second* and the *fifth* refer chiefly to the reading and study of the Scriptures, as an important part of the obligation which candidates are required to assume at ordination.

Again, in the brief span of the *formal* commission there is a double reference to the importance of the Word of God in the ministry of the Church, "And be thou a faithful dispenser of the Word of God," "Take thou authority to preach the Word of God." It is evident from these selections that among the ordination vows the faithful and systematic study of the Scriptures occupies a very prominent place. No one who has a clear conception of the obligations assumed at ordination can relegate the Scriptures to a subordinate place in his ministry with a clear conscience. We are bound by the most solemn obligations—openly assumed by us—to read, mark, learn and inwardly digest these Scriptures of the living God. The action of the Church in according to Bible study such great importance in the Christian ministry is fully vindicated by consideration of common sense.

*The Bible is our text-book.* "We are persuaded that the Holy Scriptures contain sufficiently the doctrine required of necessity for eternal salvation through faith in Christ Jesus."

"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." We have declared ourselves determined out of the said Scriptures to instruct the people committed to our charge. We have been solemnly charged to be faithful dispensers of God's Word.

*The Bible is the clergyman's text-book.* It is the original and only trustworthy document of the Doctrine and Discipline of Christ which we are required to minister to our people. It is impossible to conceive how the Church could have been more emphatic in pointing out this obligation to those who would enter the ranks of her ministry. If the ordinary Christian's growth in grace may be measured by the growth of his love for Bible study, then certainly the effectiveness of a clergyman's ministry will depend largely upon his faithful and systematic study of the Holy Scriptures. In order that this study may be effective it must be upon the Scriptures themselves. It cannot be done by proxy or at second hand. Devotional Works, Commentaries and Theological Discussion are entitled to a place in the clergyman's study. But just as certain mineral waters cannot be removed from the original spring without greatly diminishing their health-giving properties, so he who would reap the full benefit from theological study must drink the living waters from the fountain of God's Truth.

And yet while it is true that we must read the Bible, and not merely read about the Bible, we must, as a preliminary step to all intelligent Bible study, know something of the history of the Bible, of the various stages by which it has come down to us in its present form. Apart from the larger works upon this subject I have found two little books very helpful in this connection: *Our Bible*, by Canon Talbot, and *The Printed English Bible*, by Lovett. Given the English Bible in its best modern translation, and the history in outline of the various steps by which it has reached its present form, how are we to study it. In a carefully prepared paper read by one of our Alumni, Mr. Tucker, before the S. S. Association in 1888, you will find some

very helpful thoughts upon this subject, and more recently, at the closing exercises of the College this subject was treated in a masterly manner by the present Bishop of Niagara.

A careful reading of the Collect already referred to, and of the ordinal, suggests a threefold treatment of the subjects which may be easily expanded into an excellent scheme of Bible study. According to the Collect we are (1) to read and mark, (2) to learn, and (3) to inwardly digest. In the ordinal we are charged (1) with daily reading of the Scriptures, (2) with learning them, and (3) with weighing them. The first prominent point about this outline scheme of study is that it suggests a *variety* of treatment for the Scriptures by each individual student, and I think we may fairly assume that these different methods of study are to be carried on simultaneously. This seems to me an excellent feature in the scheme.

Another feature of this scheme laid down by our Church in two distinct and separate statements is the instruction to commit to memory the Scriptures. The Scriptures are to be learned. The day has evidently passed when a Sunday-school teacher is likely to be called upon, as my mother was, to hear a pupil recite the whole of the Gospel of St. John at one sitting; but we must bear in mind that there is no more profitable exercise for priest or people than committing to memory large portions of the Scriptures. The Psalmist says, "Thy words have I laid up in mine heart that I might not sin against thee," Ps. cxix-11. And our Lord overcame the tempter by means of the Word of God laid up in his heart.

We have many examples in modern times of the marvellous power which a good command of Scripture texts gives to a godly man of moderate ability. Turning now to the two remaining divisions of our suggested course, let us consider first the reading and marking. And here I wish to take marking literally as prescribing that one shall read with pen in hand ready to underline and connect, neatly, passages and words that stand forth with new meaning and fresh interest. Men and women who have been mighty in the Scriptures in wielding the sword of the Spirit to destroy the works of the Devil, have been systematic in marking their Bibles. Rev. F. B. Meyer says, "None in my judgment have learnt the secret of enjoying the Bible until he has commenced to mark it neatly."

*How shall we read the Bible?*

1. In the morning before breakfast, when the mind is rested and clear and undisturbed by the distractions of the day. Half an hour in the quiet morning is worth more than double that time taken during the day.

2. After imploring the guidance of that Spirit who is at once the inspirer and interpreter of these sacred writings.

3. With an honest desire and determination to receive and obey the truth which flashes in upon our life from the texts which are passing in review before us.

4. Read the whole Bible in chronological or historical order. The importance of entering upon the reading of each book with some definite ideas before one's mind of the times and circumstance under which the book was written, and of the origin and object of the book, can scarcely be over-estimated.

5. Read whole Books or large portions of Books at one sitting. Many of the Books will fall within the compass of half an hour's reading. The continuity—the general argument—the main object of the writer will come out far more distinctly by reading large selections at the same time.

6. Read the same selection over and over again. It is wonderful to see what new meanings and truth rise up as the same passage of Scripture is read over and over again. In the case of the epistles, especially, this practice of carefully reading over the whole epistle several times in succession will prove to be fruitful in new truths and fresh meanings.

We should, therefore, read the Scriptures in the quiet morning hour, under the guidance of the interpreting Spirit, and with an honest desire to know in order that we may do the will of God. We are to be intelligent readers—following the historical order—dealing frequently with large selections, repeating these selections, for a clearer grasp of their full meaning.

In this way we should *read* the Scriptures. How shall we *study* the *Scriptures*? It is not my intention to take up the Critical Study of the Bible under this head. This forms a separate department of the subject. But I wish to point out briefly some of the general prin-

ciples which should be observed in definite study of portions of Scripture, as distinguished from the faithful reading of the Scriptures. How shall we weigh the Scriptures? How shall we earnestly digest the Scriptures?

In entering upon the definite study of Scripture we shall of course use the most accurate translation. The Revised Version will prove most helpful in this connection. We shall study each portion in reference to its surroundings, its setting, its context.

We shall study, not to find a confirmation of our own opinions, but to be taught what God may be pleased to teach. We shall study, not to discover what a passage may be made to teach, but what it was intended to teach.

Of the various plans by means of which these fundamental principles may be worked out, the Topical Study, and the Study of Individual Books are perhaps the most fruitful in results. The Topical Study, which consists in searching through the Bible to find out its complete teaching on certain topics, is very fascinating, and repays the student by immediate results. I shall never forget a remarkable illustration of this topical method which was worked out before the College students by Mrs. Carus-Wilson upon the words—*Chosen People*.

But while this topical method is most helpful, and yields good results, I think the study of individual books of the Bible is perhaps the most satisfactory on the whole.

In this connection, the suggestions of men like Adeney and Torrey, will be found most helpful. Taking one of the shorter epistles in illustration of this method of study, they recommend that an introduction be prepared as a preliminary step as far as possible from a careful reading of the epistle itself. This introduction should be outlined under various headings such as writer, reader, circumstances, time, place, occasion of writing, the purpose or object, the leading truths, and—as we read the points—should be entered at once under their respective heads as they occur. The next step is to analyse in a general way the subject matter of the book into main divisions and subdivisions, so that we may have a written outline of the main positions of the book under study.

Having obtained this general knowledge of a book, as a whole, expressed in written form and outline, we are in a position to take up to advantage the study of the text of each subdivision in order. Here the hard work begins. We must get the exact meaning of the words. We must consider the context, and we must examine parallel passages. This requires time and patient work, but the results which are reached by this treatment are thorough and will repay the labor involved. After the meaning of a verse has been fully examined then the results, the truths or doctrine contained in the verse, should be written out.

Then with these results distinctly before us, we should meditate upon them. We should by quiet thought bring our whole inner life and conduct into contact with these results in order that the Holy Spirit, acting through these acquired results, may take of the things of Christ and show them unto us.

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#### OUR MISSIONARY PORTFOLIO. V.—JAPAN.

Let us hasten this month to the "Land of the Rising Sun," the "Great Britain of Asia"—Japan, and catch glimpses of the Sun of Righteousness already rising upon many districts in that country. Japan is a field which has been lately taken possession of by the Canadian Church, no fewer than eight missionaries are laboring in connection with our Church in the Diocese of Tokyo.

A glance at the map makes evident the fact that Japan consists of four islands, having a latitude, total area and population very much the same as that of Great Britain. How different however in religious privileges! Of these islands, Hondo or Nippon is the largest, containing the modern city of Tokyo, formerly Yido, with a population of over one million. Miss O. Julius writes:—"People in England naturally think that C.M.S. work in this

#### GREAT CIVILIZED CITY,

with its million and a quarter of inhabitants, its trains, 'buses, electric light, telephones, its regular police force, railway service, and postal regulations, must be on a very large scale, and in a most flourishing condition; but if they could see our small, old church, reminding

one of a cowshed, plaster falling off (from many an earthquake), and its Sunday congregation of about fifty Christians, almost entirely from quite the poorest class, their idea would be considerably changed." In this city is the famous bridge of Japan from which all distances are measured. Osaka, called the "Venice of the East," and Nagoya are on the same island, the latter city being the centre of the Canadian Missionary work, the Rev. Cooper Robinson being known to many of our readers.

Japan is the crest of a submarine mountainous chain, and the shores plunge abruptly into deep waters. Mount Fuji, rises 13,000 feet above sea level, and its summit is covered with snow the greater part of the year. This "matchless mountain" rivals the mountain behind Montreal, and has inspired the poets and artists of Japan. It is the central object in the background of pictures, it is seen on the bottom of delicate china cups, on the bowls from which the Japanese takes his rice, on the fans, at the back of metal looking-glasses, and even on garments.

The Japanese, as a people, present two distinctly marked types. The upper class or southern type, have fine, long oval faces, with prominent features, deep sunken eyes, oblique, with large eyebrows and rounded nose; the Aino, or northern type, bears a striking contrast, with round flattened faces, less oblique eyes, and straight nose, and form the agricultural and laboring class, coming originally from the mainland of Siberia, they are low in stature with thick bushy hair. The Japanese appear to be the true progenitors of the North American Indians, they are very small in stature, the average height being about five feet.

To our European minds the habits of the people must appear very curious. Their newspapers read from top to bottom and from left to right, hence their books commence where ours end. Their locks turn from left to right.

#### OLD MEN FLY KITES

and spin tops while the children look on. The married ladies black their teeth, and the wife of the Aino paints her mouth blue. The people sleep without beds, and eat without tables.

In their habits the people are cleanly and sociable. Unlike most

Asiatic countries, woman is honored and holds a position fully recognized in her home. Child life is peculiarly happy, and Japan has been called the

"PARADISE OF BABIES."

There is a marked absence of horse traffic in the country. People travel by means of the *Jinrikisha*, a sort of armchair on wheels, drawn by a man, hence a "man-power carriage," or as a Yankee called it,—a "Pull-man car." A *Jinrikisha* man will run with the little carriage and its occupant thirty miles, at the rate of six miles an hour, for five cents a mile.

As a Dynasty the country is the oldest in the world. The present Emperor or Mikado is the 123rd in direct succession; (Queen Victoria is 30th in succession from William the Conqueror). The first Mikado, Jimmu Tenno, bears the date 660 B.C., about the time of Manasseh, King of Judah!

Let us now take a look at the religion of the people. Standing in the street of Kioto, the once sacred capital, one would very strongly enter into the feelings of St. Paul, of whom when in Athens, it is written "his Spirit was stirred in him, when he saw the city wholly given to idolatry" (marg. "full of idols"); for in this city of Japan there is a street called Temple street, which as the name implies is full of temples to the worship of Buddha. The ancient religion is called Shintoism, and is a remnant of the primitive worship, being a mixture of nature worship, worship of ancestors, and especially of great heroes. The native scholars say that Shintoism is not a religion but a system of government to keep alive patriotism,

REVERENCE TO THE MIKADO,

and obedience to his will, being one of the chief tenets. Although Shintoism is the religion of the government, the religion of the people is Buddhism. The Buddhist missionaries entered Japan having a mechanism peculiarly fitted to play upon the hopes and fears of an ignorant people, with an elaborate array of ceremonial and priestcraft, monks and nuns, shrines and relics, images and candles, fastings and pilgrimages. Introduced about the 6th century it spread rapidly after the assumption that Shinto gods and heroes were manifestations of Buddha.

The Rev. A. Elwin tells of the building of a temple at Kioto of immense size. Some of the beams in the roof were very large and ordinary ropes were quite unable to bear the strain of raising them into position. When the faithful came to worship they were asked to bring no longer money, but

#### HUMAN HAIR AS OFFERINGS,

so as to form material for ropes to raise the beams. At once one thousand people presented their long flowing hair to the temple. Ropes were then made strong enough to raise the heaviest beams. These ropes of human hair are still preserved, and on an examination reveal the diversity of ages of the contributors from the little child to the grey-beard, and all this from persons to whom the hair of their heads was more valued than gold or silver.

What do we sacrifice for our Lord and Master, for the building of His spiritual Temple?

Japan, which in 1850 was hermetically sealed against all missionaries, is now open to Americans and Europeans without even the requirement of a passport. The first Protestant missionary landed in 1859, and the first Baptism took place in 1864. The C.M.S. sent out their first missionary, the Rev. G. Ensor, in 1868, occupying Nagasaki.

To-day there are most encouraging signs of Christian life. In Tokio alone there are now ninety-two churches with six thousand members, while the Japanese Christians give annually more than \$50,000 for the support of the Gospel. In 1895 a

#### JAPANESE FOREIGN BOARD

was organized with the aim of working first in Corea.

Japan has now hospitals and charitable institutions, in number and efficiency not far behind the western nations. Contrast with the last fact the following incident: 300 years ago Japan won a victory in Corea, and sent home the

#### EARS OF 3000 VICTIMS

as a war trophy. Now in Japan the best steamers of the service are put at the disposal of the Red Cross Society, as much to care for the wounded of China as those of Japan. The Red Cross Society is the

result of Christian influences, and the Emperor and Empress are its patrons. During the war the Empress herself wound bandages for the wounded soldiers.

But Japan with all her light and progress has still

#### MILES OF UNBROKEN HEATHENISM.

There are still 72,000 Buddhist temples, and 56,000 Buddhist priests, in the land, while thirty millions of people are still beyond actual touch of missionaries or native Christians.

In politics and social life the old things are passing away, and all things are becoming new. Now indeed is the acceptable time for Japan. The country is

#### DRIFTING AWAY FROM THE OLD RELIGIONS.

Buddhism is waning, Shintoism is waning; and what then is worthy of the name of religion to take their place but Christianity. Doors are open everywhere for the entrance of the light of the knowledge of Jesus Christ. But "how shall they believe in 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 how shall missionaries be sent unless the people of Canada give more liberally of their means to the extension of Christ's kingdom upon earth?

With a short glance at latest intelligence from headquarters, we shall close this present article, reserving for next month what we have to say on Home Missions and Missionary work in general. The C.M.S. carries on work in four dioceses in Japan. Of these Bishop Fyson was consecrated for that of the most northerly, viz., the Bishopric of Hokkaido, in June, 1896.

The Bishop has sent home his first report as chief Pastor:—

"Taking a look all round," he says, "there is much to be thankful for. The fact that there are in connection with our own Society about forty native catechists and assistants working in the towns and villages in all quarters of the island; the fact that there are some fourteen church buildings, and that there are about 1,200 baptized converts, half of whom are Aiuu—these facts are unmistakable evidence of progress, and something to be very thankful for. To my mind these little church buildings are worthy of special notice and

thanksgiving. It is very encouraging and very delightful, after a long ride along the coast, or perhaps through the forest, to come upon a Hokkaido church, all built almost on the same pattern, small and insignificant no doubt in the eyes of a European, but some of them, like the ones at Usu and Piratori, capable of seating 150 or 200 persons, standing out well on high ground, conspicuous for miles around, veritable cathedrals if compared with the huts amongst which they stand, some costing less than \$50 to build ; but all, larger or smaller, day by day, and specially on Sunday, keeping Christianity before the eyes of the people, silent witnesses to Jesus Christ."

There are twenty-eight European clergy, with their wives, laboring for Christ in these dioceses, besides thirty-three lady missionaries. There are about 37,000 Native Christian adherents in the Anglican Church of Japan, and 17,000 communicants. This after twenty-four years work for Christ. What hath God wrought !

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A PIECE OF LOCAL CHURCH HISTORY.

Some high mountains are said to be partly enveloped in mist most of the time, so that their height cannot be clearly appreciated. The beginnings of some histories are likewise often enveloped in a mist of uncertainty.

The Church history of the ecclesiastical parish of Coteau du Lac has some such uncertainty with regard to its beginning.

The earliest accounts obtainable at the time of writing tell of occasional services held by the late Bishop Stewart, successor to the heroic first Bishop Mountain, of Quebec.

These services were held in a large wooden building given for the purpose by Government, which had formerly been the house of the "Commandant" of the British army quartered there at the time, but was afterwards slightly altered inside and fitted up as a church. High-backed box pews were then in vogue, and these accordingly formed part of the equipment of the building.

The first clergyman of the parish was the Rev. John Leeds, of England, who left Montreal to take charge about the year 1827. Many are the incidents which live in the memories of the few survivors of

his time, connected with the work and life of this somewhat eccentric but earnest and indefatigable gentleman as he carried on his work, riding about on horseback from one part of his scattered parish to another.

The congregation at Coteau du Lac consisted of the few remaining military officers with their wives and families, also the Protestant farmers within the radius of a few miles. At that time Mr. Leeds held fortnightly services at Vaudreuil, fifteen miles distant, until the Rev. Mr. Pike was appointed to its neighboring parish of Hudson.

Failing health and other reasons induced the energetic John Leeds to resign his work at Coteau du Lac in 1846, and for some months the parish was without a pastor. In the interim, services were conducted by William Simpson, of Coteau Landing, who held a lay-reader's license under the second Bishop Mountain. Holy Communion was administered from time to time by the latter dignity, also by Mr. Pike of Hudson, and by the present revered head of this Diocese, then the Rev. W. B. Bond, of Lachine. Rev. Frederick (afterwards Canon) Robinson was *locum tenens* during the year of his diaconate, 1847-48. He was succeeded by Rev. Jacob Mountain, D.D., a relation of the first Bishop of that name. During Dr. Mountain's incumbency a change took place in church affairs.

The building used for church services was at the village of Coteau du Lac, and also a piece of land given by Government as a cemetery for the Protestant inhabitants. Coteau du Lac is, as its name ("the hillock by the lake") implies, on the high north bank of the River St. Lawrence, just below the beginning of Lake St. Francis. The first of the series of five famous rapids near Montreal, namely, those known as Coteau, Cedars, Split-Rock, Cascades and Lachine, begin opposite the village. Here the blue waters of the river are lashed into snowy foam as they rush down the steep descents of the rocks, bubbling, churning, tossing, foaming as they go, the wavelets seeming to play hide-and-seek between the rugged boulders. The rigours of the most severe climate, the breath of the iciest wind, never hold these waters in the iron grip of King Frost. In the summer time, when the islands which dot the broad stream and cleave the surging torrents are covered with the luxuriant foliage of forest beauty, when the dancing waters between those patches of verdure rush out from their mids

and sparkle in the glad sunlight, when the sapphire tint of the water in the calmer place beyond the rapids is only matched by that of the cloudless heaven above, Coteau du Lac is indeed a charming spot.

At the time of the Rebellion in the thirties, soldiers had been stationed as stated above, in and near this village. The remains of the fort which they renovated and occupied, are still there. The tiny canal which was cut to avoid the rapids still remains, though the walls which formed its sides are in ruins. One of the gates lies headlong in the midst of the channel, and the water now rushes through, bounding along as if rejoicing in its freedom, leaving behind in disdain the ruins of the barrier which once checked its way.

When the Rebellion had happily been quelled, the regiment was withdrawn and in time the families of the few military people who remained, left the place. The result of this state of things was that Coteau du Lac was no longer the centre of the parish, as there were then more Protestant people in and around the village of Coteau Landing three miles further up the river, beyond the aforementioned rapids.

Soon after Dr. Mountain's appointment it was decided to build a church at "the Landing" to replace the old Government building and occupy a central position. It is in connection with this undertaking that Dr. Mountain's name will be remembered by those who knew him then.

Fulfilling his duties (like his predecessors), without remuneration from his parishioners, giving largely from his own ample means, laying under tribute his friends and relatives, travelling far and wide for the accomplishment of his object, Jacob Mountain collected sufficient funds and built a substantial brick church by the waterside, also a comfortable stone parsonage near. Church and parsonage were connected by a beautiful avenue of trees, and were on the outer edge of a small bay. Both were completed in 1849. About that time Mr. William Simpson, of whom mention has been made as officiating as lay reader, "added yet this," that he presented the new church with a sweet toned bell, which has ever since sounded its clear note of invitation Sunday by Sunday to all around, to attend and experience the blessings of the "sweet hour of prayer."

During the term of office of Dr. Mountain, Coteau's first pastor, the

Rev. John Leeds, passed away to his rest ; showing however that his erstwhile charge had not been forgotten by a bequest of \$500.

Dr. Mountain left in 1857, and was followed by the Rev. Thomas Ainslie Young, M.A, who, like his two predecessors, was a graduate of Lennoxville College. He continued at his post for thirty-four years, when after a long illness he also received the great promotion and passed on into the land " where the wicked cease from troubling and the weary are at rest."

In the year 1873 the church was beautified by the addition of a handsome stained glass window, placed there in memory of Colonel Simpson of the Canadian Militia, son of William Simpson, by his second wife.

Since the death of Mr. Young, the career of the church has been more than ever a checkered one. A grant towards his salary made by the famous S. P. G. was withdrawn when he died, and the orphan parish was thus in the double need of a spiritual father, and of the means to support him, as its members had subscribed a comparatively small amount.

While matters were in this state, help came from a most unexpected quarter. Government decided to build the Soulanges Canal, and the church stood right in the way of its proposed opening ! Under the direction of deputations from Synod, the church, parsonage and glebe land were sold for the sum of \$7,500. This was enough to build a smaller church, (large enough however to accommodate the congregation, now sadly diminished by deaths and emigration), and also to leave a fund for investment, the interest of which formed a partial endowment towards its maintenance.

For the space of three years no clergyman was appointed, and the students of the Diocesan Theological College, Montreal, came to the rescue. Different gentlemen officiated for longer or shorter periods, among whom may be mentioned Messrs. Thompson, Lackey, Mount, Ball, and Macfarlane ; the last named being also there as deacon during the summer of 1893. Pending the erection of the new church, services were held in the courthouse of the village, by courtesy of the Registrar, Mr. Joseph Stevens.

Soon after the new church was finished, in February, 1894, the Rev. Chas. Wright was sent by the Bishop to take charge of the par-

ish, and to attempt to unite it with the now thriving and rapidly growing English Church congregation in Valleyfield on the other side of the river.

The difficulty of satisfactory means of transit however proved a formidable bar to such union, which had to be abandoned. Mr. R. Y. Overing, then a student, was placed in charge of the Valleyfield mission, while Mr. Wright confined his attention to Coteau. Mr. Wright left in December, 1895, having been there less than two years. A student from the Diocesan College was again appointed by the Bishop to the work, who is still engaged in it.

On the 7th of October, 1896, a further step was taken in the progress of the church. The new building had been completed and regularly used for three years, but still remained unconsecrated, though quite free of debt. On the day in question the neat little edifice was solemnly consecrated and dedicated to the sole use of divine service in the worship of Almighty God. The tiny chancel was lined with clergy in their robes, there being present besides the Bishop: Revs. A. D. Lockart, Rector of Ormstown; J. Frederick Renaud, Rector of St. Thomas' Church, Montreal; T. B. Jeakins, Rector of Huntingdon; and R. Y. Overing, incumbent of Valleyfield.

The first confirmation for seven years was held at the same time, when three candidates received the Apostolic rite. Holy Communion was also celebrated, and most of the clergy present gave short addresses on the subject of consecration, while the Bishop delivered a touching charge to the Confirmation candidates and the congregation at large.

In the spring of 1897, another attempt was made to unite the parish with that of Valleyfield. Mr. Renaud was the Bishop's deputy in the matter, and met the vestry members at Coteau. Although the result of that meeting was favorable, it was eventually found that terms mutually satisfactory to both parishes could not be agreed upon. The practical impossibility of regular transit across the water again becoming evident, the project was once more abandoned. Thus, up to the time of writing this account, Coteau still remains a separate, though small, parish. Bravely it struggles on, striving to keep burning the light of Gospel truth in its quiet unostentatious way,

eking from the Lord of the vineyard the refreshing dew of His grace, to prosper all efforts put forth in its midst.

T. B. H.

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### GENERAL AND COLLEGE NEWS.

On Thursday, Feb. 17th, the students were favored with a visit from the Rev. Robert L. Paddock, Secretary of the C. S. M. A. Mr. Paddock addressed the students during the afternoon, giving a quiet practical talk on Mission Study. He advocated very strongly, and thoroughly impressed the students with, the necessity of systematic studying of and praying for the missionary work of the Church. Mr. Paddock, who in the course of a few hours completely won the sympathies and friendship of the men by his strong personality, left the same evening for Toronto to attend the C.S.M.A. convention.

According to Mr. Paddock, we have one of the finest and most well-equipped Theological Seminaries on the continent. This is the testimony of every visitor to our College.

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Dr. and Mrs. Johnson entertained the students at their home on Friday evening, the 18th inst. A large number of church people were present to meet the students, and a very enjoyable evening was spent by all. Our sincere thanks are owing to Mr. and Mrs. Johnson for their great kindness, which we appreciated very much.

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Special services are being held at the Maisonneuve Anglican Mission during Lent.

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During the week of February 13th, the Diocesan branch of the Women's Auxiliary held its annual meeting in the Synod Hall. Proceedings were opened by celebration of the Holy Communion in the Cathedral and the Bishop's annual address to the members.

During the meeting a reception was given which was attended by most of the students.

The Convention closed with a missionary meeting at which the Revs. H. A. O'Malley and J. Ereaux were the speakers.

Mr. W. B. Heeney, our delegate to the C.S.M.A. Convention at Toronto, reports that the Convention was most successful, and that he himself was much pleased with the cordial reception accorded to the delegates by the students of Trinity College.

A meeting of the clergy and leading laymen of the Diocese was held at the Bishop's Court recently to discuss Sabrevois affairs. It was decided to send Rev. Mr. Benoit to England, to lay the claims of this mission before the members of the Mother Church.

Rev. Fred. Smith, Rector of Woodchester, Gloucestershire, Eng., and the Rev. C. F. W. Flad, of Tunis, are visiting Canada in the interest of the London Society for the Promotion of Christianity among the Jews. It is to be hoped that we will have an opportunity of listening to the delegates of this noble Society.

Rev. H. Naylor writes from the Klondike that all are well. He advises men to keep away from Klondike as the miseries of life there are beyond description.

Special missions have lately been conducted in several parishes of the Diocese. During the week of January 30th, a Mission was conducted by the Rev. E. T. Capel at Huntingdon, and the services were fairly well attended. One of the meetings was specially for men, and was conducted by the Missioner, assisted by Rev. T. B. Jeakins, Rector, and the Rev. E. Bushell, of Westmount.

Then during the week of Feb. 13, a mission at Sutton was conducted by the Rev. T. B. Jeakins, Rector of Huntingdon.

The regular monthly meeting of the College Missionary Society was held on Feb. 24th inst. A paper on mission work among the Jews was read by Mr. Willis. Mr. Heeney, the delegate of this Society to the C.S.M.A. Convention held recently at Trinity College, Toronto, gave his report of the proceedings of that Convention. He began by reminding the Society that there were 350 purely Church institutions in the United States and Canada in which the C.S.M.A.

could work. He illustrated by several examples taken from some Theological Colleges in which missionary feeling was practically dead, the necessity of the students of our Colleges being deeply interested in Foreign Missions.

The C.S.M.A. supports one man in China and is about to send another. A committee was appointed to draw up a cycle of prayer to be used by all the Church students of Canada and the United States. In addition the Association is to have a book published on the history of the missions of the Anglican Communion. Moreover a manual of prayer was sanctioned by the Convention and will soon be published.

Mr. Heeney referred to the fact that up till now Canada had had no representatives on the Advisory Board. Now, however, Canada has three representatives. The Bishop of Ottawa, Mr. Allan Dymond of Toronto, and Professor Carus-Wilson of Montreal. The Church students of Canada are now organized and will henceforth share in the expenses of the C.S.M.A. The students will be pleased to hear that Rev. R. L. Paddock has again been appointed Travelling Secretary.

All the papers read at the Convention were very good and all seemed to strike right home to the root of this matter of missions. The address of Bishop Baldwin made a deep impression upon the minds of the men.

Some of the reports read showed active, deep missionary feeling; other reports again were rather discouraging. However great things are looked forward to from the work of the Travelling Secretary.

The Convention next year will be held at Cambridge, Mass.

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Letters have just been received from Moosonee. Rev. A. C. Asch reports all well at Moose Fort. He is in charge of the school there, and has under him Mr. Swindlehurst. In the summer these two gentlemen will remove to Rupert House to carry on work there. The Bishop has moved into his new house and it is by far the best house in Moose Fort.

Mr. K. Borup wrote recently to one of the students. He was, at date of writing (Dec 22nd, 1897), some 300 miles from the coast and only about half-way to Uganda. He has enjoyed perfect health while in Africa and only complains of the cold atmosphere at night. Ninety-five degrees during the day and down to fifty at night.

Word has reached us that there are two vacancies to be filled in the Diocese of Moosonee—one at Chapleau, Ont., where the Rev. R. Warrington is resigning to return to Ireland, and the other at Moose Fort, where a resident clergyman is required to assist the Bishop in educational and pastoral work chiefly among the English. Further particulars can be obtained from the Bishop's Commissary, Rev. Professor Steen, Diocesan College, Montreal.

The consummation of a feature of the work of the college missionary society was reached on Saturday Feb. 19th. when the new Church of the Ascension was opened at Outremont. This building, to which reference has before been made in the Magazine, is situated about half way between the two stations where our students have lately been conducting services, viz. the schoolhouses at Outremont and Montreal Annex.

For more than five years the Society sent a student to Outremont, and when after that time it withdrew its pecuniary support, it still took a deep interest in the work, which continued to be kept up by one of its members, and last spring made a grant of \$100 towards the building fund. The churchwardens of both the Annex and Outremont have also worked nobly together in the matter. The result is a neat little church of which any congregation might be proud.

The bishop and prominent city clergy were present at the dedication, while the students turned out *en masse* to form a surplice choir for the occasion. Suitable addresses were delivered by his Lordship, Ven. Archdeacon Evans, Rev. Canon Evans, and Rev. S. H. Mallinson.

Of course the building was crowded to its utmost capacity, and the congregation included some infant members of the church, who made their presence appreciated by distinctly audible means. The service was most enjoyable throughout, and the four-horse sleigh which

brought back the students and their "friends" to college carried a very jubilant party. Attendances at the Sunday Services since held in the church have been most satisfactory, and we have confidence that this edifice, the child of so many prayers, will be a great source of blessing to the rapidly growing neighbourhood in the future.

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ACKNOWLEDGMENTS.

Mrs. Johnson \$1.00; Rev. S. H. Mallinson \$1.00; H. J. Dart \$1.00; O. S. Walker \$1.00; Rev. Dr. Ker \$1.00; Rt. Rev. Bishop Bond \$1.00; J. Francis Cox \$1.50; Rev. Dr. Norton \$1.00; Rev. W. Garth \$1.00; Mrs. Holt, Mrs. Shelton, Mrs. Perry, Mrs. Stancliffe, Miss Rothwell, Mrs. Hyde, Mrs. Wm. Swift, Mrs. Salter, Rev. F. W. Barnes, Dr. Fisk, John Forgrave, Rev. C. J. James, Rev. D. Lariviere, Prof. J. P. Stephenson, E. Stacey, Ven. Arch. Evans, Geo. Durnford, Rev. H. E. Horsey, Rev. Prof. Coussirat, A. D. Sawyer, Rev. Canon Empson, A. A. Ireland, James A. Poston, H. J. Mudge, James Mitchell, J. P. Cleghorn, M. Mulock, Rev. J. M. Coffin, Rev. R. Warrington, Rev. James Thompson, F. Bartels, J. S. Hetherington, Hon. Judge Savary, Kev. F. W. Steacey, John E. Hayman, and M. B. Austin, each 50 cents.

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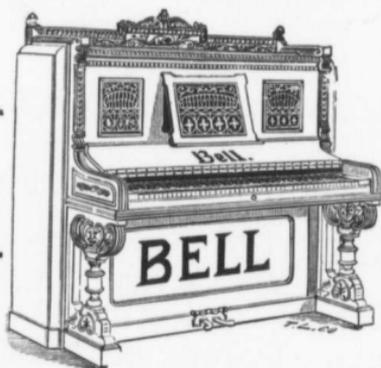
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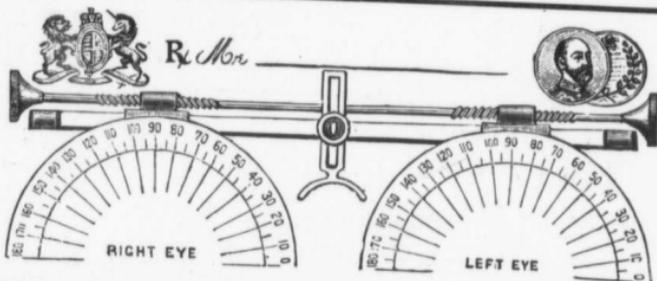
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