

"ALL SAINTS"

by Dean Carmichael

THE MONTREAL . . .



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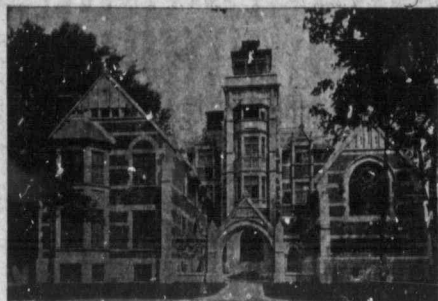
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MONTREAL, DECEMBER, 1899.

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ALL SAINTS.

SERMON BY THE VERY REV. THE DEAN OF MONTREAL.

Ephesians I Chap. 10 verse.

“ That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him.”

The festival of All Saints which was observed last Wednesday, was, among other things, meant to keep alive in the Christian Church that willing surrender of everything for Christ, which led so many Christians in the early centuries of the Church's history to face death bravely, rather than deny the Lord who bought them.

When the Victory of Christianity over Heathenism stood as a literal fact, many of the great Heathen temples and buildings were turned into Christian Churches, and amongst others the Pantheon in Rome which had been in earlier days the Great Heathen Temple of the world—a representative assembly, as it were, of the heathen gods of all nations, gathered together in the headquarters of civilized heathenism. No one could think of the wondrous change that had transformed this Home of distorted religion, into a Christian Church,

without thinking of the vast army of the dead who through terrible persecutions, and most cruel deaths, had held fast their faith, doing far more than we in this distant age can realize, to speed on the Christian Church than all the united powers afterwards exercised by Kings and Potentates.

In those early days wondrous specimens of Christian steadfastness stand forth, whose names are written on the pages of Church History, to remain as long as history remains; but after persecution was passed, and the faith of Christ was victorious everywhere, what the Church thought of most, was not alone these giant representatives of unflinching allegiance, but rather the great army of men, women, and children—too great to be named, or numbered, the long and almost ceaseless procession of bold confessors with faces turned deathward;—"all the Saints," who thought not their lives too dear to lay them down for Christ at the feet of the persecutors. As the ancient church hymn sings it:—

High Procession; Great Confession,
Hear the loud triumphant sounds—
Martyrs bleeding—Stephen leading
Glorified with deadly wounds.
Warriors Glorious, and Victorious;
Who the blood-stained field have trod;
See them thronging --all their longing
Centres in the Lamb of God.

Hence it is said that on the day that the Pantheon was dedicated to Christ, the Church appointed a set yearly day; that in shadow, at all events, this great army of God's elect might pass before us, teaching us how the faithful bought by the blood of Christ, bled themselves for Christ;—washed in His blood; poured forth their own; to teach the world, that the servant is not greater than His Lord; and that there may be awful moments before us, as behind us; when to confess the Lord may prove the death of the confessor.

Two thoughts as applicable to ourselves strike us.

First.—The faith of Man in Christ has proved itself a real, living

thing, for the time has been, when dearer to Man than hearth and home, than business, or country, or life itself, was the "Lord that bought him."

When one thinks how in those days old and young men, tender women, girls, and children, could have escaped awful and horrifying forms of death, by the observance of a heathen rite that I suppose lasted but a few minutes for each individual, and that they welcomed death rather than resign Christ, the conclusion is forced in on us, that we need no argument to prove how real faith in Christ may be. Where the Lord Jesus reigns in the heart; when though we see Him not, we feel He is near; when we realize that in love He died on the Cross to save us for all Eternity from the due reward of our sins; and that love for us was in His life, death and passion, and that now raised from the dead, He loves us now, and ever liveth to love us; when we realize these things we need no cut and dried definition of what faith is. It is what we are; as out of our hearts, and souls we love Christ; it is ourselves, it has become part of our regenerated nature. Deep down, and behind everything, and above us, is "The Lord that bought us," and though in a thousand things we may fail, we possess the sure and certain hope that He is ever present for us to fall back upon; and that at the very last He will be nearer us than ever, when distance comes between us and everything on earth. "The Lord that bought us"—we feel it more than we say, or think we feel, and if to-morrow, bold, bare, blasphemous denial of Christ, or death were placed before men and women, there are thousands that would die again, as thousands died of old, rather than say, "I fling forth Christ without my camp"; rather would they go forth themselves to the death, "bearing his reproach." Yes! there are degrees of faith, and the heat rises or falls with opportunity; but let the opportunity come when for thousands life may be saved by tearing down the Cross in dreadful blasphemous apostacy, then the hearts of thousands, strong, and weak, will burn with fire within them, and at last—at long last for some—they will speak with their tongues in the face of death and say "Lord Jesus receive my Spirit."

Another fact is the reality of the Army of the living God.

"One Army of the living God

"To His command we bow,

"Part of the host have crossed the flood

"And part are crossing now."

One army, one unbroken host, stretching from us as we move in the rear-ward; on, on—in phalanx after phalanx into Eternity; the present ever furnishing its sure contingent to those preceding, whilst they, as real as we are, move ever onward toward the throne of God, re-echoing through millions the text "O Death where is thy sting, O Grave where is thy Victory."

Such is the unquestioned teaching of the word of God, such is the hope of God's Church. That which is beyond is as real as here, more lasting because Eternal, less sad because sinless. But life in its superb majesty is there, human nature as God would have it be, is there; living men and women capable of noblest deeds are there, the vast multitude which no man could number of all nations and kindreds and peoples and tongues are there. "All the Saints" that are saved, with "all the Saints" that are being saved thronging behind, saved through the blood of Christ, safe harbored or making towards being harbored in the Home of God.

For without break of rank, backward into time and forward into eternity stretches this great army. Sickness is in their rear, and death; but the dead are carried by Angels into the forward rank, whilst behind in the hard world of time, and to-day with ranks unbroken and pressing onward, are the men and women of this life—none the less Saints of God if Christ be their hope. Here, is contest, and struggle and trial, here the tears and griefs and sorrows, here the advance and charge and attack and repulse, here the battle that in some sense never ceases to rage; whilst Victory after Victory is gained as the giant host presses onward fast, in the rear of those who are crowned as Victors. One Army, the only difference being that we are militant and striving, while they are at rest and crowned—but living men and women here, and living men and women there—one army.

Wise was the Church to keep this thought before us in the service for All Saints day. For there is strength in the thought, that if

we are striving here for God and Christ, that we are one of a Mighty Host, not of a forlorn hope; and there is joy inexpressible in the thought, that after the battle, the victory, comes rest and "peace with honour," and that such rest and peace will be as real for us real people as the strife and battle around us here. And happiest of all the thought, that whilst the bodies of our blessed dead may rest in sleep, they themselves are not sleeping but with Christ in Paradise—living sentient souls, clothed as God would have them clothed, waiting for the resurrection. Their's now the Joy that ours will be if only faithful we follow in their steps; if only loyal, we fall not out of the great advancing host; if only brave, and steadfast we grasp the unsheathed sword to the last, Sleep—well may the tired body sleep; till the great call comes, and the dead in Christ shall rise, sleep till the last rank of the last Company of the army of the living God shall have crossed the river, and so shall we be "for ever with the Lord." In this strong hope we commit the body to the grave,

"Earth to earth, and dust to dust;
Calmly now the words we say;
Left behind, we wait in trust
For the resurrection day.
Father in Thy Gracious keeping
Leave we now Thy servant sleeping."

But the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

And so at last as our text teaches, the Great Army shall cease to move onward in marching order, but shall stand before God; gathered together in one in Christ; all the Saints, the great harvest of the fruit of the Cross:—the redeemed of all ages that have washed their robes and made them white in the blood of the Lamb.

RECENT CRITICISM OF THE
NEW TESTAMENT IN RELATION TO FAITH

Being a Paper Read at The Recent Church of Ireland Conference

BY THE

REV. PROFESSOR BERNARD D. D., F. T. C. D.

Archbishop King's Lecturer in Divinity

And Address By The Rev. Canon J. ARMITAGE ROBINSON, D.D.
Vicar of St. Margarets, Westminster, London.

It is a remarkable fact that Old Testament criticism has for some years past attracted a much larger share of public attention than has been given to the critical study of the documents of the Apostolic age. One reason for this is, no doubt, to be found in the striking additions which recent archaeological discoveries have made to our knowledge of the nations and the countries which form the background of the Old Testament literature. Many serious persons, who have been fascinated by the difficult problems of the Old Testament literature, hardly seem as yet to have realised that the problems which the New Testament presents are quite as difficult, and—as it seems to me at least—far more serious in their direct bearing on our faith. No considerable attempts have as yet been made by persons in authority (and we should be thankful for it) to popularise startling theories, or to publish premature statements of the results of critical study of the Gospels. And thus the "higher criticism" of the New Testament has so far, been little disturbed by popular clamour, and has had little influence on the public mind. I doubt if the time has yet come to formulate results in this department with confidence. I only propose now to say something as to the directions in which investigations are being made; and although it will be necessary, in accordance with my instructions, to indicate the provisional conclusions which have been reached, I shall not put them forward as more than provisional.

I must not dwell long upon the monuments of early Christianity which have been brought to light during the last two or three years, various and interesting as these are. The discovery of a scrap of a

third century papyrus, containing part of the first chapter of St. Matthew's Gospel, encourages the hope that the sands of Egypt may yet restore to us manuscripts of earlier date than any now in our hands. And the remarkable collection of "Sayings" ascribed to our Lord, which excited so much interest on its publication in 1897, although it may not rank as an original "source," but must be regarded as a mere compilation made for pious uses, shows that as early as the second century men were interested in grouping together striking words ascribed to the Lord. More important, probably, in its ultimate results than either of these is the discovery of the apocryphal Acts of Paul, which has recently been made. This remarkable work is a product of the second century, and was widely accepted in the third century as a trustworthy narrative. Portions of it had long been in our possession, but we have now recovered the entire work in Coptic. It is very difficult in a book of this sort, in which fact and myth are blended into a picturesque romance, to discriminate at every point between the historical and legendary elements; and it must be confessed to be somewhat startling to find so much in the book that must be untrue. But at least upon one point of historical importance its witness is of value. It relates the return of Paul to Rome, and his martyrdom at the hand of Nero. Hence it affords additional corroboration to the tradition of the Church in two points: (1) that St. Paul was released from his first Roman captivity, and (2) that he was martyred in Rome. It thus supplies a link in the chain of evidence which enables us to defend the Pauline authorship of the Pastoral Epistles.

It is coming to be generally recognised that the first stage in the interpretation of the words of our Lord and of his Apostles must be the determination of what they meant to those who heard them first. And this we can only learn by a study of the contemporary Jewish literature, as revealing Jewish habits of thought on theological subjects. What is the net result of this minute scrutiny of the background of the New Testament upon critical views of the date and authorship of the New Testament books? Instead of attempting an answer of my own to this large question, let me read some words of one of the most distinguished of living critics, Professor Harnack, of Berlin—a scholar

who represents, not the conservative, but the liberal wing among German theologians. "There was a time," so Dr. Harnack wrote in 1897, "when people thought themselves compelled to regard the oldest Christian literature, including the New Testament, as a tissue of frauds and forgeries. That time is past. . . . The oldest literature of the Church is, in the main lines, and in most details, when considered from the literary-historical standpoint, true and authentic." And again: "A time will come—it is already on the threshold—when we shall little more trouble ourselves about the decipherment of the literary-historical problems in the domain of Christian origins; for what in the main can be ascertained on this subject will come to be generally recognised—namely, the essential truth of tradition, apart from a few important exceptions." The "exceptions" are important: Harnack, e.g., does not recognise the genuineness of the Catholic Epistles; and he will not allow that the Fourth Gospel is by St. John the Apostle, although he regards it as the work of a personal disciple of the Lord, and as having been composed before the year 110 at latest. But you will recognise at once how far removed his position is from that of Baur and the Tubingen school of half a century ago. Criticism will not permit us to make so clean a sweep of the New Testament documents as Baur's theory demanded. It is not too much to say that the extravagant theories of the Tubingen school have been discredited in Germany as well as in England, and that this has been brought about in part through the fine scholarship and shrewd commonsense of scholars like Dr. Lightfoot, Dr. Sanday, and our own venerable Provost. There is little doubt that the critical verdict upon many problems of New Testament criticism is not nearly so far removed from the popular teaching of half a century ago as it is from the negations of Tubingen.

No problem engages more anxious attention at the present day than the problem of the mutual relations of the Synoptic Gospels. Scholars are not at all in agreement as to how their remarkable unity in diversity is to be explained. It is thought, for instance, by some that the nucleus of these wonderful records is to be sought in oral tradition, which very early assumed a stereotyped form. It is objected by others that the verbal agreement between them is too close to

be satisfied by such a theory, and that we must have recourse to the hypothesis that some common documents lie behind, which every Evangelist used in his own way. And, again, it has been argued, with great plausibility, that one of the documents which were before the writers of the First and Third Gospels must have been the Gospel according to St. Mark in its present form. But whatever conclusion is reached, it is pretty generally admitted on all hands that there is no antecedent presumption against the Gospels, any or all of them, being compilations from previous records. In Dr. Liddon's felicitous phrase, their inspiration must be regarded as, in part, an inspiration of selection. And this far-reaching principle, which has been so hotly debated in the region of Old Testament criticism, has been adopted by almost all scholars in the more sacred territory of the New Testament. Some scholars have found traces of compilation in the Apostolic epistles—a thesis which, as many of you know, our own Dr. Kennedy has been recently defending, with characteristic acumen, in relation to the Second Epistle to the Corinthians; but it is only as applied to the Gospels that I can here speak of it. This principle—that the Synoptic Gospels are, in part, compilations rather than original compositions—has been reached, be it observed, solely by the internal evidence of the documents, for there is no scrap of external evidence in its favour. And it may lead to theological issues of far-reaching importance. It is at once apparent that the evidence for the main facts of the life of Christ thus goes back to an earlier date than that of the composition of the several canonical Gospels. These great facts were recorded in earlier documents than any that have reached us. The story of St. Mark's Gospel cannot be treated as a late legend; it takes rank as an almost contemporary record. But, on the other hand, once the idea of the compilation of the First and Third Gospels is admitted, we have to abandon in large measure our old "harmonising" methods. And the more cautious of our English scholars—such as Dr. Sanday, whose *Life of Christ* in the new "Bible Dictionary" is, I venture to think, one of the most important contributions to theology made during the past year—the more cautious of our scholars do not attempt to bring all the narratives of the Gospels into exact and detailed correspond-

ence. Harmonistic has been but too often a field for perverse ingenuity. I do not say that in any serious matter of fact there is any irreconcilable discrepancy between the several witnesses. Far from it. The agreement is quite remarkable; and if we knew more of the background of the narratives, we would probably see the explanation of much that is now perplexing. But the differences are such that we must be content to be uncertain on some small points.

The bearing upon faith of such criticism: that is my text. In brief, it seems to be this: The broad facts of the life and work and words of Jesus Christ seem to be more firmly established the more we search out the foundations of the Gospels. In some details—as to the order of His deeds, or the phrasing of some of His gracious words—we may find it impossible to speak with the same confidence. But it is not upon these details that faith rests, but upon Him who spoke the Sermon on the Mount; who went about doing good; who lived, and died, and rose again for our sakes.

ADDRESS

REV. CANON J. ARMITAGE ROBINSON D. D.

It is now certain that none of the Gospels is a translation from Hebrew or Aramaic. St. Matthew's Gospel was formerly thought to be so; but we are now clear that it is a composite document, in which there are at least two Greek elements. One of these is a Greek Gospel, which was also used by St. Luke, and was either St. Mark, or else a book so like St. Mark that we cannot securely distinguish between the two. Another element was a collection of reminiscences, mainly of the Lord's teaching, which again was used in a Greek form by St. Luke as well as by St. Matthew. A third element was peculiar to St. Matthew; it was the hand of the final compiler of the Gospel, and was certainly a Greek hand. St. Luke again was no translator, but an original Greek writer, with a marked style, which was to be clearly traced in his modifications of the documents which he embodied. The Hebraistic style of his first two chapters seems to be due to his intimate familiarity with the Greek Old Testament, which he looked to as a model of sacred narrative in the earlier part in which he had no Greek documents to embody. St. Mark appears to be an original document, not composite, so far as we can tell. There is no ground

for thinking that it was first composed in a Semitic language. St. John, again, was an original Greek document. But when this has been said, we must go on to recognise another element in the question. These books were written—with the exception of St. Luke's Gospel—by men whose mother-tongue was not Greek, who thought in Aramaic. St. Mark's Gospel, moreover, was not improbably based on the personal recollection of St. Peter, whose interpreter he was said to have been. St. Peter, in relating his stories to St. Mark, would naturally use the Aramaic language; and this could not fail to influence St. Mark's expression. Since even St. Luke's narrative embodied large portions of St. Mark, with only minor changes we can see that even the most Greek of the Gospels had a Semitic element in the background of the narrative. But vastly more important is it to remember that all the conversations related in these Gospels were originally spoken in Aramaic. This seems to be a certain result of criticism. Now we are not compelled to suppose that these conversations reproduced in every instance the exact words which were actually spoken. This would presuppose superhuman feats of memory, and would land us in a most perplexing position. For we could not then understand how St. Matthew and St. Luke could have felt at liberty to make changes in the details of these conversations had they held them to be the *ipsissima verba* of the speakers. All that they demanded of the Gospels was that they presented the highest type of faithful narrative—representing the true sense of what was said, though often in an abbreviated form; and giving in the case of important and striking sayings the exact words, though in the form of a translation. Syriac, though closely akin to it, was not the actual dialect of Palestine in the Lord's time. That dialect was called Aramaic, and it was a difficult task to collect from the fragments that remained of it sufficient material for a trustworthy retranslation of the Gospel sayings into their probable original form. To this work a German scholar has devoted the best years of his life. For the words of the Lord Jesus Christ the Church would ever look. As she learned to read them in the newest light that reverent criticism could bring to them, she would learn fresh lessons of what inspiration was, and of what it was not.

"OUR MISSIONARY PORTFOLIO," II

INDIA.

The second number of our College Magazine will in all probability be issued during the week in which the Day of Intercession for Foreign Missions happens to fall. We are thus strongly reminded of the tremendous importance that is to be attached to prayer in the economy of Missions. "The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men—aye, deep down at the bottom of our spiritless life—is the need for the forgotten secret of prevailing, world-wide prayer." Pray for God's Spirit upon our Missionaries and Mission work; pray for the heathen who are yet without the Word; pray for the Lord of the harvest to thrust forth labourers into His harvest.

Turning now to India, the necessity for more prayer for the blessing of God on this portion of the field was strikingly emphasized at the Quinquennial Conference of delegates from the various Missions of the C. M. S. in India held at Allahabad in December last. One who was present writes:—

"What we need is more 'tarrying' in order to the receiving of more 'power from on high.' This feeling was voiced in the Conference, and seemed to find an echo in many hearts. Stress was laid upon the fact that a mere hypothetical acceptance of the doctrine expressed in our Master's dictum, 'Apart from Me, ye can do nothing,' is of nothing worth. With a view to practical holiness the members of the Conference passed a solemn resolution recognizing the supreme necessity of the continual anointing of the Holy Ghost, derived from an abiding union with our exalted Lord, and pledging themselves to devote more time than heretofore to communion with God and intercession on behalf of others, even though it may involve the curtailing of some of the external activities of what men call 'work'."

In trying to take a mental grasp of India as a Mission field one is struck with the vastness, the importance, and the difficulty of the subject. Our endeavour must be to gain some idea of the way in

which the Gospel leaven is working throughout the Mission stations of that great country which has been called "a continent of nations." This object may, perhaps, be best attained by taking a separate view of each of the various missionary agencies—Evangelistic, Pastoral, Educational and Medical.

i. *Evangelistic.*

In Evangelistic work in India a vast field has to be covered. The difficulties of the work will be noticed when it is said that there are over a hundred different languages spoken in India, that the population is about 300 millions, that Bombay, after London the largest city in the British Empire, has a population of 800,000; that there are about 120 million women in India of whom 40 millions are secluded in Zenanas, and that only one woman in every 800 is under instruction; that every Protestant Missionary labouring in India has on an average 500,000 of the population to reach, which is as if there were but one minister for all Montreal, Toronto and Quebec cities put together.

Yet much has been accomplished. Evangelistic work is carried on in preaching rooms, or in the open air, and chiefly in the bazaar and in mélas or religious fairs and festivals. The villages are visited in the cool season by itinerating missionaries. One great feature in the work is an organization known as the "Band of Associated Evangelists;" this is how one of the men writes:—

"I feel that it has been most advantageous to me to begin my work in India in company with several other young men. By rubbing shoulders together there is, I believe, a mutual benefit to be obtained, and the spiritual intercourse is in itself a wonderful blessing to a young man, and I would heartily recommend all young unmarried missionaries thus to start their work. The companionship of men of like thought and motive with oneself is a splendid thing for a man who, having left all behind him, comes to make a new start in a new sphere of life. Loneliness is almost out of the question, and it is better for the man that it should be so. As my time here has gone on, I have been led to see more and more clearly how really valuable a Band is, and although it was not always so,

"I can certainly say now that I never feel sorry that I was led to begin my work in this way. I hope that the day may soon come when all young men connected with the C.M.S. will spend at least three years in a Band. The freedom of all men except the leader from all responsibility in the work, for a given number of years, makes it really possible for a man to get a thorough grasp of the language, and a grasp of the language is essential for the efficient advance of the work of evangelization."

The magic-lantern is of great advantage in this work especially among the villages. And this for the following reasons:

"(1) The darkness, causing all eyes to be concentrated on the picture; "no one wondering what the Sahib's hat is made of, or how much he gave for his boots." (2) Solemn silence; no attempts at argument or discussion during the recital of the last scenes of our Lord's life, and rapt attention as the need and doctrine of the Atonement are presented. (3) Two or three hours connected preaching and singing, leaving a knowledge not easily effaced. (4) Being able to reach all sorts and conditions of women from the lowest to the highest castes. Often the lantern is exhibited in the houses of the rich and educated, the women-folk being kept in purdah on the other side of the screen. A concertina is frequently found useful in attracting an audience."

Lady missionaries are doing a great work in visiting Zenanas and going from house to house in the bazaars. Tract distribution and circulation of Scriptures are hopeful methods of work in India. By means of the printed message in tract or leaflet a missionary can begin work from the day of his landing in the country. A missionary remarks on this that—"Although in England a tract is often refused, here the people for the most part gladly receive them." There are many open doors in this country at the present time. A letter from the Punjaub reads:—

"It is a simple fact that there are still round Multan thousands of miles on which no missionary has ever yet set his foot, containing millions of souls who have never heard of the Gospel of Christ, and the door stands wide open. There is no sort of hindrance or restriction in the way of our going to them, except that we are too few."

ii. *Pastoral.*

In Pastoral work we must notice the Rev. J. E. C. Welldon, late Headmaster of Harrow, who has gone to India as Metropolitan of India. Bishop Welldon although not a missionary Bishop, is in full sympathy with Christian missions and when asked to go to India as a Bishop, he intimated to the Secretary of State that unless he was allowed a free hand to encourage and support Christian missions, he would rather not go.

It is interesting reading of Pastoral work in Calcutta, with meetings for Prayer, Temperance, and for Mothers, monthly meetings for Band of Hope, Scripture Union and Gleaner's Union and Boy's Brigade. The writer was much moved in reading over the Annual Report of the India Gleaner's Union for 1898, to note that one Branch has extended its help and sympathy to China, while another has sent clothing and help to *Missions in North West Canada*.

In West India we read how the Tamil Christians seem to be growing in the grace of giving. In Tinnevely, South India, this year, the Christians connected with Church Missionary Society's stations celebrated their Harvest Festivals at eight centres. These poor people, among whom the father of a family would think himself well off if he earned a month \$5.00, gave offertories amounting to 2729 Rupees, equivalent to \$900.00. Those who know the tendency to lean upon the missionary and the missionary society, will welcome this and every similar evidence of liberty on the part of our poor Indian Christians.

iii. *Educational.*

As year after year passes by in the history of Missions an increasingly higher estimate is taken of the work of the Educational Missionary.

Whether we look at Training Institutions, Colleges, High Schools, Boarding Schools, and Orphanages, or at the simple Day Schools and Sunday Schools, we see how the young people of both sexes in India are having their minds opened to the light of truth, and how head knowledge often leads to heart knowledge and to the reception of the Truth as it is in Jesus.

I heard that a Hindu pleader, not a Christian, asked leave at the ex-

amination of a school to speak, and then said that the Mission Schools were the quinine for the cure of India's Fever. A gathering of the past and present students of the Divinity School, Madras, was held on April 1st, called for the purpose of bidding God-speed to the Principal who was about to leave for his furlough. In their address the students recounted two significant facts:—the first was that during the sixteen years Mr. Goldsmith had been Principal not one candidate had failed, out of those sent up from time to time for the Oxford and Cambridge Preliminary Theological Examination for Holy Orders, and the second was that there are now twenty-two labourers in the Lord's Vineyard who thank God that they have had the privilege of being trained by him.

In the "Mary Arden" School for heathen boys, it is not a little remarkable that these boys have started a Christian prayer meeting and sing joyfully Christian hymns in Tamil and English such as "I am so glad that our Father in Heaven" etc. Who can tell how much springing faith may be visible to the eye of our Father in the hearts of these so-called heathen boys.

Nor must schools for girls be forgotten. There are now many such in India. Miss Banks of the Girls High School, Agra, writes:—"We are thankful to report that the seed thus sown is falling into "good ground and bringing forth evident fruit in the girls' lives." In the Calcutta Girls' Boarding School there is a Branch of the Gleaner's Union numbering over fifty members. The greater number of these are old girls who are thus kept in touch with their former teachers. It is important to note of the same school what Miss Sampson says: "Every teacher is (I believe) not only converted, but desiring to win souls for Christ."

Again in all this what "regions beyond" of prayer await possessing!

"Perhaps educational missionaries need (if possible) still more support in earnest believing prayer than others, that our lives as well as our lips may daily witness to the children of the fulness of the saving power of Christ."

Should not our motto at home be—"We also helping by prayer"? Our readers are referred to a most interesting article in the Nov. C.M.S. Gleaner on "a Mission School on the Afghan Frontier."

iv. *Medical.*

In this closing department of Missionary work we must be brief. The work of healing the sick commends itself both to those who send the Missionaries, and to those to whom the Missionaries are sent.

Dr. Henry Martyn Clark, C.M.S. Missionary at Amritsar, reports an interesting conversation with a friendly Hindu on the subject of Christian Missions. "Do you mind telling me," said Dr. Clark, "which of our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu, "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors*; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

Here is one interesting picture of medical work by the way side. The Rev'd R. Hack, writes:—

"The medicine-chest you gave me was a great help to us. When by God's blessing you can relieve sufferers from the many ailments common in an Indian town, you can secure a respectful and favourable attention. I have in mind one little town, the home and property of a petty rajah, where the people received us most churlishly, refusing to give one of our number a drink of water, or to supply the ordinary necessities of our camp. The rajah was away, and nobody wanted to have anything to do with us. Before our preaching commenced I noticed that the rajah's father-in-law was suffering from fever, and in some pain. I at once attended to him, and sent for the medicine-chest. Almost immediately everybody seemed to change their attitude towards us, chairs were brought out, profuse apologies given for all our inconveniences, and not only had we an attentive audience, but also a ready sale for all our books."

Hospital work by fully qualified Medical Missionaries is a powerful means of reaching many. Of one such we read:—The Dispensary made a good start. During the first four or five weeks there were more than 1,000 out-patients and some dozen in-patients. At certain seasons the place is visited by thousands of pilgrims. During two itinerations 2,500 patients were treated, about 1,000 tracts distributed, several New Testaments and about half a dozen other religious books were either sold or given away."

Space forbids us to dwell on the terrible cruelties practiced by many of the heathen in order to get rid of sickness and disease. Miss West tells of a little girl named Hafizan, who was brought to her covered with burns and sores, which her relatives had caused in their efforts, as they said, to drive out an evil spirit which had taken possession of the girl. At the request of the relatives Miss West took charge of the child, expressing the hope that Hafizan, which means "kept safe," may be indeed "kept safe by Him and for Him who said, "Suffer the little children to come unto Me."

Brethren, pray for India, for her needs, her people, the Missionaries at work amongst them.

There is no request more often on the lips of our dear out-going Missionaries, as we bid one another farewell, than "Brethren, pray for us." What blessings might we not bring down, not only for them and those among whom they labor, but on our selves and the Church at home by such prayers—continued, fervent, expectant. A few days ago at a Farewell Meeting an out-going Missionary appealed to the friends she was leaving in the true and touching words: "If you would pray more for us, we should be better Missionaries, and if we were better Missionaries you would have the bigger blessing."

• S.H.M.

"THE SOCIAL MISSION OF THE CHURCH."

BY PROFESSOR WALTER A. WYCKOFF, PRINCETON UNIVERSITY.

(St. Andrew's Cross.)

"In beginning his address Professor Wyckoff disclaimed any title to speak authoritatively for the less privileged classes of this community, because his experience as that of a single individual did not furnish the data for scientific generalization. His observation, however, justified him, he felt, in saying that so far as the various branches of Protestant Christianity are concerned, they have in large measure lost their hold upon the wage-earning classes. It is not wise to undertake to prove this by statistics, because, as has been truly said, we have statisticians in abundance, but no statistics. Our fellow Christians of the Roman Communion have been more successful in this particular. When, as a wage-earning man, he went to Roman churches he found a decided contrast with the condition of things in Protestant churches. There was no lack of hospitality in the latter, but their worshippers were much more generally confined to a certain class, and that a more privileged class.

When we come in contact with the representatives of the revolutionary forces in this country—the forces that are represented by the diametrically opposite schools of socialism and anarchy—we find an attitude of mind which is best expressed by saying that they regard the present constitution of society as representing a conspiracy on the part of what is called the "capitalistic class." The present social order, which is manifestly, from the workers' point of view, to the advantage of the "capitalistic class," is, they believe, maintained artificially for the benefit of that class, while they are kept in subjection. They believe that among the instruments employed by the "capitalistic conspiracy" to deepen and prolong this subjection the Christian Church occupies a foremost place. They regard the clergy as living lives of utter ease and as controlled by unscrupulous wealth.

Over against these two adverse conditions there stands a condition pregnant with meaning for the future of the race,—a fact which is becoming more and more apparent to the men who are brought into vital contact with wage-earners, namely, that they enthusiastically accept the fact of the universal brotherhood of men. There is no appeal which strikes their hearts so deeply. Gatherings of working men discussing economic questions may sneer when the name of the Church we revere is mentioned, but they will almost invariably receive with cheers the name of the Redeemer, because He represents them—whatever their belief in His Divinity may be—the Man who first gave practical expression to the truth, "One is your Father,"—"all ye are brethren."

This, then, is the social gospel which the Church should preach; this, the gospel which Christian men should endeavor to preach in their lives by living out in corporate and personal life the principle of brotherhood as it has been announced by Jesus Christ, our Lord and King.

The work to which God calls in the social mission of the Church is no easy undertaking, for the Son of God does indeed go forth to war. Who follows in His train? Not to any easy conquest, not to a life of ease, but to a life of strenuous effort, of tremendous struggle, of temptation and trial, and yet a life of victory, because we are strong through the power which we receive through our Lord."

ANGLICAN COLLEGE NOTES.

Among the ideas that are most characteristic of student life in the "new" Diocesan College, is the ever increasing desire to get into closer touch with similar church institutions in Canada.

For various reasons the Anglican Colleges of Canada have in the past scarcely recognised the existence of each other. This is due partly to the distances by which they are separated, partly to the different stamp of churchmanship which they represent, and partly also to the apparent desire on the part of some students and some professors to magnify differences of opinion on theological questions. As humility is a distinguishing mark of the highest type of mind, so is charity characteristic of the theologian in whose foot-steps it is safe for us to follow. Several times in the past we have endeavoured to organize an inter-collegiate debate with Lennoxville, but so far they have not been able to join us in the scheme; this year again an effort will be made to meet the students of that college, either in debate or in a game of hockey. What an excellent thing it would be if the Diocesan and Lennoxville would each choose a man to represent them in an annual debate with Trinity and Wycliffe of Toronto!

It could be made one of the most pleasing and beneficial features of college life. It would encourage the art of public speaking, since each college would naturally choose the member of the student body best qualified to win laurels in the contest. It would stimulate friendly rivalry between these various institutions, and its good effects would be felt generally throughout the church in Canada. Lennoxville has given us an excellent professor and two students; Trinity, supplied a student in "98," and Wycliffe provided us with a "dean in residence." And so it is that we entertain the most friendly feelings towards our sister colleges, and trust that some of them may suggest a plan by which we can show to the country that—

We are not divided,
All one body we."

KING'S.

Congratulations to "King's" on the increase in the number of their freshmen. They seem to have a splendid college spirit down there. We hope they will send us a copy of their song, "Alma Mater," for publication in our next issue.

TRINITY.

It is refreshing to look through Trinity "Review"; it is thoroughly collegiate in tone and quite distinguished for the variety of its articles. One certainly admires the truly loyal way in which the University treated Gilbert Parker to a D.C.L. and a general good time. Dr. Parker is a graduate of Trinity, and one of the most noted Canadian authors.

LENNOXVILLE

The students of this college have made some very excellent improvements in the character of their Magazine.

The October number opens with a well written editorial on the past of the *Mitre*; then follows a short clear sermon by Dr. Cunningham on the "Consecrated Intellect," in which he points out the danger of becoming one-sided in intellectual development, and also how difficult it is to "maintain a perfect and constant love of truth."

Rev. F. G. Scott, a graduate of Bishop's, contributes a short poem, entitled "Destiny," in which occurs the verse,

"And all the strong endeavours of the man,
Were shaped and moulded to a single plan."

A collective volume of Mr. Scott's poems is being published by Mr. Briggs of Toronto.

It is a pity that Dr. Adams is not permitted to be at the post which he filled so well at a time when there is every indication of prosperity for his college.

EXCHANGES.

Our list of exchanges has been greatly swelled this year through the exertions of some members of the business board. Most of the journals represent colleges, and include some in England and various parts of Canada and the United States. The entrance of such exchanges into the reading-room is an advantage of no small importance. Like most great forces in this world, it is a silent one, but none the less does it do its work in broadening our sympathies and deepening our interest, as we learn what is being said and done in collegiate circles elsewhere.

Some of the journals are noticed here, besides those referred to in "Anglican College Notes," above.

The Presbyterian College Journal, of Montreal, has been familiar to us for some years past, and it is as welcome as ever. There is always some good solid matter in its first item, a sermon or a paper from a graduate. The November number opened with a paper by the Rev. Wm. Shearer on "The minister in relation to young men," which was followed by a bright and readable article on "The religion of Rudyard Kipling," by the Rev. D. J. Fraser, M.A.B.D.

With fear and trembling we venture to notice the *Cambridge Review*, which, coming as it does from the motherland, brings with it a name of world-wide fame. It is a weekly publication, and the calendar on the first page, with its formidable list of decidedly varied events, including special sermons, women's rights meetings, football matches, etc., is some indication of the enormous extent of the University organization and of the different sympathies of its members. It speaks with remarkable frankness in the "Notes," of the success of Cambridge men at recent civil service examinations. The "essays" quoted from Board school boys on "Why are we at War?" are quite refreshing. The large proportion of space occupied by the record of athletic sports is a hint to those who, like ourselves, lead more sedentary lives.

The Harvard Monthly does not attempt a large number of items, but it is emphatically an interesting magazine, even to outsiders. The article on the "Significance of the International Meet," is written in a modest, manly tone, which gives great promise of the Anglo-Saxon Alliance in its highest sense.

The Reveille, Norwich University, deals with military matters.

A splendid little paper on our Exchange Table is the *Church Times* from Milwaukee. An article on "The Church's Mission," is well worth reading.

McMaster University Journal has a good article on "Truth Speaking." Its college notes are rather verbose.

We are glad to receive "*The Abingdonian*," published by the boys of Abingdon School, Montreal.

The Parish of Granby, P. Q., sets an example worth following in its *Parish Magazine* for the present year in connection with St. George's Church. It consists of an English paper, *The Church Monthly*, localized, and very well localized too. The local pages contain full lists of parochial organizations with names of officers, and an admirable epitome of parish and deanery news.

The Moosonee Mailbag is the organ of the vast diocese of Moosonee. We are sending sample copies to some of our subscribers. It contains the very latest news of doings in and concerning the diocese, and has very readable extracts from the Bishop's journal and from his missionaries' letters, written verily from "the ends of the earth." The full list of missionaries, with addresses, inside the front cover, and the map of Moosonee on the back, are two useful features. The short and concise nature of its contents makes it acceptable to busy people, and we earnestly hope that in Canada especially, it will fulfil its object of arousing intelligent interest and consequent support for the work among Indians and Esquimaux, of which it tells so brightly. This work is so badly needed, and is in the end so greatly blessed, that one is surely forced to see how dear it must be to the heart of our Master, and therefore should be also to His servants.

Ruri-Decanal Reports

ST. ANDREW'S DEANERY.

Lakefield.

A social gathering and tea was held in the Parish Hall on Tuesday, Nov. 14, when all the members of the English Church attended, and over seven dollars was collected towards the painting of the hall. There was a varied programme of music, singing and recitation, after which the Incumbent, the Rev. L. Foulkes gave an address on "Twenty years' work amongst the slums of the Old Country." At the close the speaker thanked the people for the kind way in which they had received him, and this terminated a very enjoyable evening.

Vaudreuil.

St. James' Church, Hudson Heights, has been recently renovated, at a cost of \$630. The walls were lathed and plastered, the interior roof was raised some twelve feet, and is kept in place by three very fine principals. The butter-nut wood seats were revarnished and made to look quite new. A very fine dado of pine was placed around the chancel walls giving the sanctuary a much brighter look. All these improvements, together with a window in memory of the late Rev. J. W. Pyke, who for fifty-five years was Incumbent of this parish, give this sixty-year-old church a very fine appearance.

The plans for these alterations were

very kindly given to the church by Mr. John W. A. Watt, A.R.G.A. Ottawa architect of the Diocese of Ottawa.

The Guild of St. James and St. Mary contributed \$200 to this good object.

The church of St. Mary at Como has been re-tinted. This was done by Mr. Geo. Ross Robertson of Como and we cannot sufficiently express our gratitude to him for this much needed work, and we bless and praise God for these manifestations of His mercy to us as a Parish.

We regret to chronicle the death of our esteemed fellow-churchman, Mr. John James Hodgson, who died at St. Polycarp, P.Q., on Oct. 18, and was buried from St. James' Church on the following Friday. He was one of the best of men, and died in the faith of Christ. He was the first child baptized by the Rev. J. W. Pyke.

Grenville.

The girls of the Junior League of the W. A. are busy at work preparing for the sale of work which they intend holding, D. V., Dec. 15; the proceeds to defray cost of a Sunday School and Parish Library.

SHEFFORD.

Waterloo.

The Venerable Archdeacon Lindsay's health has not changed much during the year past, but while his physical

condition prevents him taking an active part in church life, he still takes his lod time interest in the welfare of the Diocese and converses with enthusiasm upon matters relative to the work he loves so well.

The Rector, the Rev. T. B. Jeakins, has recently inaugurated a change in his services. In order that he may be present in the Sunday School every Sunday afternoon he now holds the Frost Village Service at 9.30 a.m. instead of 2.30 p.m.

The early Communion service has therefore to be discontinued, but it was deemed necessary for the best interests of the Sunday School that the Rector be present there every Sunday.

On Nov. 15th, special services were held in the interest of Christian workers in Waterloo and adjacent parishes. The day was opened at 11 a.m. by H. C. in St. Luke's Church, and a quiet hour conducted by the Rev. Edgar Capel rector of Sutton, who chose for his subject the words of the creed, "I believe in the Holy Ghost." The address was clear, practical and convincing.

In the afternoon an address was given by Mrs. H. P. Holden, president of the Woman's Auxiliary of Montreal. The address was at once interesting and dignified, setting forth the object, the work, and the needs of the Woman's Auxiliary.

Rev. Principal Hackett came out for the evening and gave an illustrated lecture on "Mission work in North West India." The views were excellent and the vivid descriptions imparted a realistic effect, making the lecture in-

structive and enjoyable.

Among the clergy present besides the Rector were:

The Revs. J. W. Garland, Edgar T. Capel, Percy E. Judge, R. Emmett, G. A. Mason and S. R. McEwan.

North Shefford.

The congregation at South Roxton have recently erected a substantial and commodious horse shed.

A new natural wood Holy Table has been placed in St. John the Divine's Church at Warden.

West Shefford.

Church work is progressing favourably, and the prospect is brighter than for some time past. Considerable repairs have been made upon the parsonage, and the congregation are anxious to complete the tower in the near future.

CLARENDON.

The Ven. Archdeacon Naylor, M.A., Rector of Shawville, preached on Sunday evening November 5th in St. George's Church, Portage Du Fort. The Rev. R. Warrington, Incumbent of Portage Du Fort, preached to the Orangemen on the same evening in Parkman Church, parish of Shawville.

Mr. Maurice Stack Baldwin, B.A., son of The Right Rev. Bishop Baldwin, is to be ordained during this month by The Lord Bishop of Montreal for the Curacy of Shawville.

The Rev. J. J. Lowe, L.S.T., Lennoxville, is to be ordained priest by his Lordship, and will be licensed to the Cure of Souls at Bristol.

The Rev. W. F. Fitzgerald, M.A.,

Incumbent of Kuyon, has visited twice all of his parishioners on foot, having walked to every part of the parish. He conducts three full services and two Sunday Schools every Sunday, and has the Litany and short address in Parish Church every Friday evening. He contemplates having week-day services in other parts of the Parish as well.

S. MARK'S, LONGUEUIL.

Rev. N. A. F. Bourne, B.A., Rector.

A school for Chinamen has lately been opened up in connection with the work of this parish. At present there are five pupils and, as each pupil needs a teacher, five young ladies have come forward to help in this important work.

Buckingham

The masonry of the new St. Stephen's Church is just about completed. It will be impossible, however, to put the roof on before spring, owing both to the lateness of the season and the difficulty in procuring the proper timbers. The building is of rough field stone, pointed in red cement, deep set, giving it a rugged and picturesque appearance. It is situated on the top of a hill commanding a magnificent view of the country for 9 or 10 miles around. We hope to be able to complete it during the summer of 1900, and that it will be free of debt.

St. John's Mission Church, Glen Almond is also progressing satisfactorily

and efforts are being made to get it closed in before the bad weather begins. This is a simple wooden structure, the object being to supply the people with a decent little church, exclusively for worship, and at the lowest possible cost.

The Rev. Mr. Baldwin who was expected to lecture in Buckingham on the 17th inst., failed to appear for some reason. A great many were very much disappointed.

Mr. R. W. Manley, lay-reader for this parish has lately gone to the Diocesan College to study for the ministry. If we are not mistaken, he is the first that the parish has given to the ministry.

On Tuesday and Wednesday, Nov. 14 and 15, the Parish of St. Andrew's enjoyed a rare treat in the visitation of the Rev. J. M. Baldwin, B.A., missionary on furlough from Japan. The ladies of the congregation had decorated the Town Hall most tastefully for the occasion, and on Tuesday night Mr. Baldwin gave a delightfully entertaining and instructive lecture on "Japan," illustrated by a large variety of objects of the day life of the people. On Wednesday evening Mr. Baldwin delivered a second address beautifully illustrated by views of the country and people. It is altogether likely that these lectures will be promotive of much good to St. Andrew's.

City Church Intelligence.

The Rev. H. Jekill, B.A. Rector of S. Mary's, who has been in Ontario for the past few weeks, collecting for the Sabrevois Mission, reports having had a most successful trip. The services at S. Mary's, during his absence, were taken by Ven. Archdeacon Mills, the Rev F. W. M. Barnes and others.

Church Bazaars seem to be quite in the fashion at present. A very successful one (from the financial standpoint) was held recently for the Church of the Redeemer, Cote S. Paul. Another, equally successful, was held for All Saints in aid of the church expenses. It would be a very desirable thing could church expenses be met without the aid of bazaars etc. The present day system of making up deficits rather encourages a false idea of giving. It is very evident that to-day the people have not to be "restrained from bringing."

It is very pleasing indeed to make the following report regarding the new Mission at Queen's Park. Mr. Rielle has presented the members of the mission with a lot of land, and the members themselves have purchased another. They intend erecting a suitable Mission Hall early in the Spring. Mr. Jno. Crawford of Verdun recently donated \$50.00 to the work.

Another concert to record. This one was held on the 9th of November in S. George's Parish Hall and was in aid of the Church of the Ascension, Outremont. As a result of this Church Entertainment the church at Outremont will be heated by a furnace hereafter. "*Lauds Deo.*"

The following report was received too late for our November issue, but we take great pleasure in recording it now because of its historical interest.

Sunday, Oct. 29th being the 21st anniversary of the dedication of the Church of St. John the Evangelist, special services were held both morning and evening, the Rev. Father Osborne, of Boston, Mass., being the preacher. The Rev. gentleman, who as lately been appointed Provincial superior in America of the Order of St. John the Evangelist, is famed throughout the British Empire as probably the most eloquent of that great band of evangelists and mission preachers commonly known as the "Cowley Fathers."

Previous to 1878, the congregation worshipped for eighteen years in the church on the corner of Dorchester and St. Urbain Streets, the corner stone of which had been laid by Bishop Fulford on July 4th, 1860.

Among the contributors towards the erection of this building were Lady Burdett-Coutts, Lord Overstone, Hon. W. E. Gladstone, Lady Franklin, Sir Fenwick Williams, Lady Mitchell, and many others in England and Canada. Among the members of the Select Vestry was Lord Wolseley, Commander-in-Chief of the British army, who attended St. John's during the time he resided in this city. Even before that, from the time when Canon Wood first took charge of the work, the services were held in the Mortuary Chapel on

what is now "Dufferin Square." In this homely little chapel the first choral evensong—in Montreal—was sung on Christmas eve, 1859, on which occasion Archdeacon Gibson was the preacher. Miss S. W. Smith (now Sister Sarah, of St. Margaret's Home), who acted as organist in this chapel, is still an active worker in the parish, particularly among the poor.

The corner stone of the present edifice was laid by Bishop Oxenden, on June 20th, 1876, when addresses were delivered by the Bishop, Canon Ellegood, Dr. Leo H. Davidson and others. The church was solemnly dedicated on Trinity Sunday, 1878, the Rev. Father Hall, S.S.J.E. (now Bishop of Vermont), being the selected preacher.

The following sounds a note of progress in the vigorous parochial work of St. Luke's, the Rector of which church is the Rev. T. E. Cunningham, M.A.

HOME FOR THE AGED.

The Bible class of St. Luke's church, which is favorably known for its deeds of benevolence and charity, has lately added to its activities by the opening of a home for the aged and destitute. The class is responsible for the rent of the house on Gain Street, and is furnishing it, besides feeding and clothing these needy ones. The want of such a home is seen when a woman 90 years old, was sent to jail because she could not tell where her home was. The young ladies of the class went to the jail, paid her fine and placed her in the home. When such cases arise, no question is asked as to what church the person belongs; their dire necessity is sufficient to open the door of the home to them. There, the members of the Bible class visit

them and in the evening give both time and labor so that the home may be managed as economically as possible. It is well known that large numbers of poor people live in the East End, and that St. Luke's Bible class is unable to carry on such work unaided. The class looks confidently to those who have the ability to aid them in this work. Parcels may be sent to the home, 55 Gain Street, and contributions in cash to the treasurer, H. J. Dart, 1483 Ontario Street.

The Twenty-Fifth anniversary of the existence of St. Martin's Church was celebrated on the 1st of November. This church was opened on Nov. 1st, 1874, under the charge of the Rev. J. P. Du Moulin, M.A., now the Lord Bishop of Niagara. He was succeeded by the Rev. James S. Stone, who in turn was succeeded by the present Rector, Rev. G. Osborne Troop, M. A. At first St. Martin's was a proprietary Church, but it was constituted a parish church in 1879. In 1890 pew rents were abandoned, the envelope system being introduced in lieu.

St. Martin's has a largely attended Sunday School, with adult Bible classes. Among the parish organisations we note Brotherhood of St. Andrew, Ladies' Aid, S. Monica's Guild and the Ministering Children's League.

The following services were held in connection with the anniversary:—

Holy Communion at 11 o'clock, with address by the Bishop of Niagara. Festal Evensong at 7, with sermon by Bishop Dumoulin.

The Rev. W. W. Craig, B.A., Curate of St. Martin's has accepted a Curacy in Holy Trinity, St. John, New Brunswick.

Mr. Craig has made many friends in Montreal who will be sorry at his departure, but who wish him all prosperity in his new field of labour.

ST. GEORGE'S Y. M. C. A.

The annual report of this vigorous society is just to hand. Owing to lack of space we can give but a summary of its contents.

The Association reports an increase of 18 "active" members. Good work is done by the association in the English Hospitals of the city, distributing books and assisting the chaplain, Rev. E. McManus, in his services. There is also a chapter of the B. S. A. in connection with the association. A long and extremely satisfactory report follows

of the work at Maisonneuve. Many improvements have been made in the pretty little Mission Hall. Sunday schools, Bible Classes, Band of Hope and Sewing Classes, all report good attendance and general progress.

During the year the sum of \$378.60 was collected by the Maisonneuve people themselves for running expenses.

At the general business meeting of the Y.M.C.A., active officers were elected, and we trust and pray that St. George's Men's Society will be abundantly prospered during the coming year.

THE CATHEDRAL.

It is hoped that the bells, lately presented by Mr. Hector Mackenzie, will be in position by Christmas.

College News.

A good steady student during the session 95-6 was Mr. Kristen Borup, who afterwards went out to Uganda to join the C.M.S. Mission there, being supported by the congregation of St. Matthias' Church, Westmount.

The following letter, which has already appeared elsewhere, may be of interest to our readers:—

Uganda, East Africa.

July 10th, 1899.

My Dear Professor Carus-Wilson.

You took so deep an interest in Mr. Borup's coming out here that I am quite sure you will be interested in hearing as to how far your expectations with regard to him have been realized.

I may say shortly that I regard him as a great success. He is a man of great natural ability and force of character, and should his health be maintained will do, I am sure, a work out

here of extreme value. I am most thankful to have him. He is an unwearyed worker, "always at it" from morning till night. My only anxiety about him is lest he should overwork himself. Nothing is ever a difficulty to him. If a thing has to be done he will find a way of doing it. He is now in full charge of the industrial work and is training a number of Baganda Christian lads in various handicrafts, such as printing, carpentering and blacksmithing, and so on. We have had no one since Mackay's days who could at all compare with Borup in point of capacity for this particular kind of work.

I hope you may find an opportunity of letting our friends in Canada know how highly we appreciate their gift to us of Mr. Borup.

With all good wishes, believe me.

Yours very sincerely

ALFRED R. TUCKER,

Bishop of Eastern Equatoria, Africa.

We expect to have the pleasure of welcoming the Rev. John De Soyres, M.A., in Montreal early next year, when he will come to deliver in our college his famous lecture on Cambridge.

There is no doubt that the Missionary Society is the healthiest and brightest of our college societies, a fact which augurs well for the future usefulness of the college and its students.

We have to chronicle the commencement of missionary study classes on Sunday mornings, which have been remarkably well attended. Short addresses, illustrated by blackboard maps in coloured chalks, have already been given, on Arabia by Mr. Austin Ireland, and on "Mohammed, his life and work" by Mr. J. J. Willis, B.A.

At the monthly meeting of the society on Nov. 16th., a most interesting geographical sketch was read by Mr. Austin Ireland on the late Dr. Mackenzie, medical missionary in China.

The Gleaner's Union Meeting held in the Convocation Hall on Friday, Nov. 24th, was bright and helpful. At 7.30 p.m. a good number of "gleaners" gathered for a prayer meeting conducted in an adjoining class-room, by the Rev. J. Fredk. Renaud. At 8 o'clock the public meeting began, being opened with prayer by Mr. Renaud. The Principal was listened to with intense but well-merited attention, as he told of the work in North India, and explained the beautiful lantern slides.

The singing was led by the students, accompanied by the following instruments,—Piano, C. E. Jeakins; vocal horn, Rev. Principal Hackett; first

violin, Miss Nora Hackett; second violin, H. Scriven.

The Ven. Archdeacon Mills and Rev. E. McManus each spoke for a few minutes at the close of the meeting.

A brisk sale of C. M. S. literature went on during the intermission, as people found the attractive children's books especially suitable for gifts. The stock of C. M. S. books formerly under the control of the Gleaner's Union, has now been transferred to college, where a room has been set apart for its accommodation. Mr. Austin Ireland has charge of the books, and will be glad to give any information required.

Some students' rooms will have a good picture added to their decorations now, for a photograph of the students and staff was taken recently, and proved a complete success. This typical event of college life has not happened to us for some time, and it provides a memento which will be much valued by those who are soon to leave these walls.

Work in the ecclesiastical parish of Coteau du Lac has now been slightly altered.

Mr. Boyle, who still continues his labors there, will in future hold one service at Coteau Landing at 11 a.m. and another at 7 p.m. in a hall near Coteau Junction. The people at "the station" will now have an opportunity of attending service, which we trust will be heartily appreciated.

On Sunday, the 19th of November, there passed within the gates of Paradise the soul of the late Principal of McGill University, Sir J. William Dawson. Sir William was born in Pictou Co.,

Nova Scotia in 1820. His education was completed at Edinburgh where he met Sir Chas. Lyell the famous geologist.

After filling several important positions he became Principal of McGill in 1855. The University, under his able guidance rapidly rose to a position of assured usefulness. He resigned the Principalship in 1894.

His words of tribute to the Church at the opening of our new college will never be forgotten by those present. The Funeral took place on Tuesday the 21st from the Arts Building. The services were conducted by the Right Reverend Bishop Bond and the Rev. F. M. Dewey, pastor of Stanley Street Presbyterian Church, of which congregation Sir William was for many years a member.

Most of the Students of the Diocesan College attended the funeral, wearing their Academicals. In this way they showed their marked esteem for the greatest Educationalist Canada has yet produced.

The following Sunday, Nov. 26th., a memorial service was held in the David Morrice Hall of the Presbyterian College, under the auspices of the Y.M.C.A. and the Y.W.C.A. of McGill University.

Proceedings opened with the singing of the hymn, "All hail the power of Jesus' name," after which, prayer by the Rev. Dr. Warriner was followed by the reading of Heb. xi., by Principal Peterson. Next came the hymn, "How firm a foundation," which, like all the hymns sung on this occasion, was joined in with notable heartiness. The Rev. Principal McVicar then gave a concise and practical address, urging all present

to follow the noble example set by the great "Sir William" in his fearless Christianity, incessant perseverance in hard work, activity for the good of others, and diligent Bible study.

A touchingly-rendered solo by Miss Ferguson preceded the Rev. Principal Shaw's address, who spoke on somewhat similar lines to Dr. McVicar, but also dwelt on Sir William's liberality of opinion, and depth of theological thought unaccompanied by any spirit of dogmatism.

"Work, for the night is coming," was an appropriate hymn to follow the description of such a tireless labourer, and this, with prayer and the benediction by the Rev. Principal Hackett, brought the service to a close.

The following is the monthly report of the "Sporting Editor."

On Saturday the 11th of November we picked up a scratch team and played a game of Association foot-ball with the Enthusiasts from the Wesleyan College.

The team was composed of the following "Sports":—

Goal—C. Ireland.

Backs—Lindsay, Cousineau.

Half Backs—Scriven, Ireland, Manley, Jenkins.

Forwards—Willis, Hackenly, Unkauf, Blagrave.

At the call of time the score was 1 to 0 in favor of the Wesleyans. This we consider very creditable, as most of our men had never played Association before. During the 2nd half our forwards played a brilliant game, but were unable to score owing to the clever defence work of the Wesleyans.

Hockey is beginning to make its appearance. The Rink has been laid out and now we are waiting for frost. A league has been formed between the four Theological Colleges. The Diocesan men are putting in good work in the Gymnasium as all are determined to bring victory to the College again this coming winter. A detailed account of each match and an analysis of each man's work will appear in subsequent numbers of the magazine.

The Gymnasium classes are well attended and we will always be pleased to see any of our friends. We are always "At Home" in the Gym. on Monday, Wednesday, and Friday at 5 p. m.

We are again able to report additions to our numbers. Two new students have arrived. Mr Pownall of the 1st year Arts McGill. Mr Manley who will join "the band of hard-workers" under the supervision of the Tutor. Mr. Manley made his debut by doing excellent work in the foot-ball match.

All the students in charge of missions report progress. The Ladies of S. Jerome have formed a Ladies Aid Association. This is a very commendable move because interest in the church is never kept up so well as when there are organisations like this with something practical to do.

These are the days in which students work hard, for the examinations are coming quickly and surely. In anticipation of this coming "pleasure," much midnight "electricity" (it used to be "oil" but things have changed) is being burned. One popular student is following out a piece of advice given in the book of Ecclesiasticus. "If thou findest a good man, rise up early in the morning

to go to him, and let thy feet wear the steps of his door."

The common cry at 11.30 is "I say, A—will you please call me at 6!"

The four seniors are beginning to look forward to graduation. In solemn assembly a few days ago they appointed Mr. W. Bertal Heeney, B.A. to deliver the valedictory on their behalf.—At the same time they decided to have a class photo taken.

During the past few weeks the students of the college headed by Principal Hackett, and the members of the Amherst Park Mission, have been making strenuous efforts to clear the debt still remaining on the Hall. The Principal has circulated an appeal for funds which is meeting with a hearty response from the old friends of the church.

On the 4th of November a most successful concert was given in the College Hall. A fairly large audience was present and the proceeds came up to expectations. The hall was prettily decorated for the occasion.

Appended is a programme of the numbers, all of which were of the very choicest character and were most excellently rendered. Perhaps we may be allowed to refer to the violin playing of Miss Tooke. The skill and taste shown by this very young lady certainly be tokens a bright future for her in her studies of the violin.

The students desire to record their hearty thanks to all who so kindly came forward and assisted them in bringing to a successful issue the first concert (let us hope not the last) held by the students of the M. D. T. C. within college walls.

PROGRAMME.

PART 1.

- 1—Chorus.....Selected.....Students
- 2—Solo.....“King of the main.”
Mr. C. J. Davis.
- 3—Violin Solo....“Fantaisie Brillante”
Miss Mary Tooke.
- 4—Solo.....“A May Morning.”
Miss Saunderson.
- 5—Recitation.....“Shamus O’Brien.”
Rev. Prin. Hackett.
- 6—Solo.....“Bedouin Love Song,”
Mr. A. K. Fisk.

PART 2.

- 1—QuartetteSelected....Students.
- 2—Solo..... “On a Spring Morning,”
Miss Sanderson, (Violin obligato
by Miss Mary Tooke.)
- 3—Quartette }a Oh ; Fly with me.
 }b A cold frost came.
 }c Over her grave.
T. B. Holland, 1st. tenor ;
J. J. Willis, 2nd. tenor ;
W. P. Dunham, 1st. bass ;
C. E. Jeakins, 2nd. bass.
- 4—Solo....Selected....Mr. A. R. Fisk
- 5—Violin Solo ..“Perpetuo Mobile,”
Miss Mary Tooke.

- 6—Solo.....“The Old Brigade,”
Mr. C. J. Davis.
God Save The Queen.

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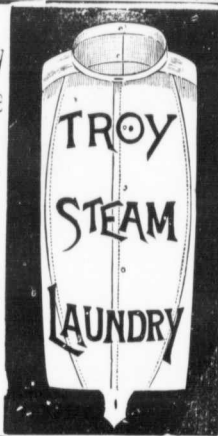
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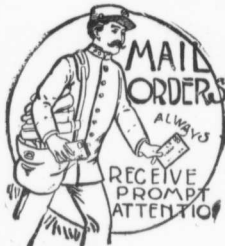
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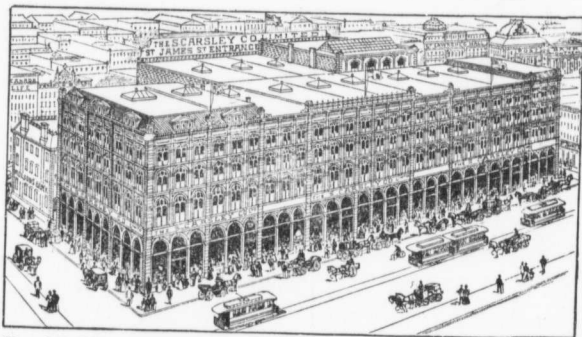
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