

en. Archdeacon NAYLOR, M.A.—Portrait and Sketch.

The Montreal



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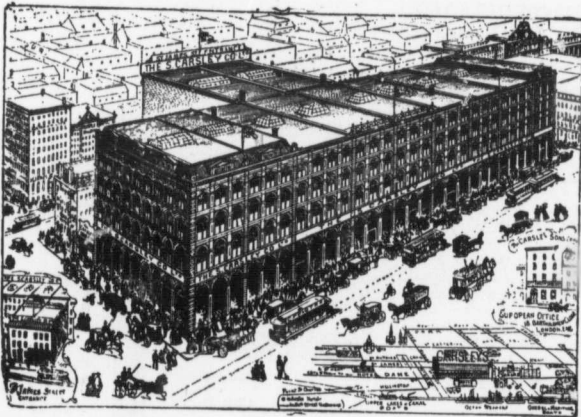
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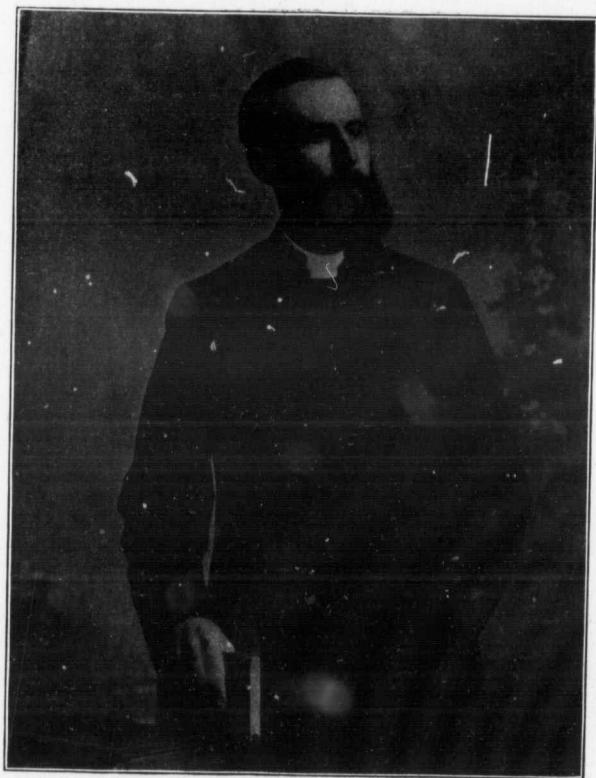
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MONTREAL, APRIL, 1898.

No. 6.

The Alumni Pulpit.

SERMON BY THE REV. T. E. CUNNINGHAM, M.A.,
RECTOR OF ST. LUKE'S CHURCH, MONTREAL.

Rev. i. 8.—"The Almighty."

The most interesting subject for human beings perishing in a sinful world must ever be Jesus Christ the Saviour and Lord of all. Any knowledge we acquire of Him is precious, and any faith we learn to repose in Him means our soul's salvation and unending joy. We need to think about Him and we want to lay aside every worldly ambition and desire and humbly to follow Him till travelling days are done.

Tell us about Christ, is the cry of perishing souls to-day and always, because He alone can free us from the chains and slavery of sin. What unspeakable sorrow and suffering sin has brought into the world.

Who, oh, who can free us from the bonds of such a cruel tyrant? Jesus stands ready and able to deliver us. You remember how He saved Lot. He will do the same for you when Satan threatens to swallow you up if you only ask Him. In this first chapter of Revelation Christ appears in the midst of His Church arrayed in shining glory as the Lord God Almighty. We must therefore learn to think of Him as a Saviour ever near, walking with us through the round of

every day toil, ready to counsel us in difficulty, able to hold us in the hollow of His Hand when the storms and billows of life rage around us.

He is our Friend and He is Almighty. Learn to nestle under the shadow of His Wings when the gathering clouds arise, and you need not fear you will be quite safe "though the earth be moved; and though the hills be carried into the midst of the sea." We are creeping through life in fear and trembling because we have not faith to realise our birthright privileges as sons of God and heirs of everlasting glory.

The one magic word, "I am a Roman citizen," secured protection and favour for St. Paul. The little sentence, "I am an Englishman," has in many countries awed the savage heart and checked his bloodthirsty designs. Is there no power behind the grandest claim of all. "I am a Christian?" Yes. It can chase away the minions of hell and bring to our aid the forces of heaven. We should be well acquainted with Christ and we should endeavour to be in favour with Him, for not only does He rule the world in which we live, but He will hereafter decide our everlasting destiny. He is most gracious. He invites us to be His partners in the great work of salvation. He asks us to enlist under His banner and fight against wrong till Satan's host is vanquished and Christ is Lord of all. There is something awe-inspiring about the great forces of nature. The rivers as they flow along, the steam as it moves mighty engines, the dynamite as it tears in pieces the everlasting hills, the electric fluid as it speeds with incredible rapidity all around the globe, are wonderful and awe-inspiring. These great powers minister to man's comfort and wealth. There is a greater power behind them. The Lord Almighty is the source of all power. What part have we in that Almighty Power, and what does He do for us? He gives us strength. As a man I am weaker than many animals, but in virtue of my mental gifts I am the most efficient agent in nature. I have also a reserve force, moral and spiritual powers which proclaim me not only the most finished work of my Maker but also a citizen of another country, *i.e.* an heavenly. As a man I am not only clever but possess moral and spiritual qualifications which make me what I am, and are the very

essence of my strength and superiority. Herein lies the glory of my manhood, I am not as strong as a lion, but I should be a more magnificent creature for I was created in the image of my Maker. I *would* be a magnificent creature, only an insidious foe by many devices tries to sap away the foundation of my moral strength and excellency.

I will ever be miserably weak, and failure will be stamped on all my efforts unless I get strength to resist the ravages of my spiritual foe. My vital part is attacked. I am too weak to resist successfully. Where is the power coming from to protect me and to enable me to go ahead? Why from God, of course. I belonged to him, I was made in His likeness, redeemed by His Christ, I have only to ask Him and He will come to my aid.

Therefore we become strong in the strength which God supplies through His Eternal Son. As Christians we often resemble a wandering sheep straggling and torn because separated from the shepherd. We belong to a great Company led and controlled by the Captain of our Salvation, and we should always be at our post of duty. I am able to do very little, but I can stay close to Him who made the heavens and holds them in the hollow of His Hand. His grace surely is sufficient for me and though I can do little He can do all things. In fact we can only do what He permits us to do. If He deigns to use us we may become bright and shining lights in His earthly Kingdom. 'Tis not the size of the man but the interest he represents that gives him importance.

The manager of a Bank though perhaps an insignificant looking man is yet a great force in the community on account of the resources behind him. So a child of the King like St. Paul is mighty on account of what he represents, and therefore he says truly "I can do all things through Christ which strengtheneth me." He was acting for Christ and could do all that Christ required of him. We don't know what we should do, but Christ does, let us then keep close to Him and give good heed to His instructions and all will be well. The soldiers under Wellington did not know his plans. They simply obeyed, fought bravely and thus won a glorious victory. If we have faith in our Almighty Leader and follow Him we will come out victorious over every foe.

Two things we should ever bear in mind, He is able, He is willing. Separated from Christ we are at the mercy of the Devil. All eyes should be turned to Christ, He is our only hope. He is able to save to the uttermost. He is also willing. "Him that cometh to me I will in no wise cast out." No matter how bad we may be we will be received and forgiven. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," what more can be done? If we finally perish our blood will be on our own head.

"Then doubt not thy welcome, since God hath declared
There remaineth no more to be done;
But take with rejoicing from Jesus at once
The life that His dying hath won."

"THE DEVOTIONAL STUDY OF THE BIBLE."

It seems to me as though we could not introduce the discussion of this subject better than by individually repeating that prayer recorded by the Psalmist in the 119th Psalm: "Open Thou mine eyes that I may behold wondrous things out of Thy law." For a first requirement—I might almost say *the* first requirement to the Devotional Study of the Word is to have "the eyes of our understanding enlightened," that we "may be able to comprehend with All Saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." Besides, we are also told that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned. We require this anointing every time we take up the Word for devotional study.

There are one or two preliminaries which we should attempt to follow in our approach to the devotional study of the Bible.

1st. We should dismiss from our minds as far as possible any preconceived ideas we may have about the Bible, excepting that it is God's Word and Will written for man's good. In devotional study we have nothing whatever to do with the "conditions of time and

place and circumstance" under which the various books were written. Their date, style, authenticity, canonicity and kindred questions must be relegated to the critical student. They do not enter the field of the devotee. I do not mean to say that criticism does not form a part, and a very important part, in the study of the Bible. Let criticism have its perfect work and I believe the Bible will emerge from the flames of criticism, cynicism, scepticism and every other form of science falsely so called, pure and scathless; the very truth of the living God. The critical study has this part to perform, but it is not and cannot be the part of devotion, however great may be the benefit derived from it. As has been said by an eminent divine of the Church in England, "In order to be a devotional student of the Bible, one must absolutely prostrate his intellect before the Book."

A thought that will naturally suggest itself to the mind from the foregoing is, What shall we do with the difficulties of the Bible? How shall we harmonize the apparent discrepancies, the evident anachronisms, the lack of exact chronological data &c, &c? I would say leave them. Do not stop for apparent difficulties, for very often they are only imaginary and will become rectified as we read on, and not only so, but will, like the stone which produced fear in the hearts of the women on that first Easter morning, be rolled away and become a place where angels will be met with. For the time being, leave the difficulties for the critic. You are now after food and must not be cheated out of it by some indigestible morsel served up, which would require probably more of your time to prepare it than you can give just then so as to be thoroughly assimilated and thus strengthening you.

2nd. A second preliminary, urgently necessary to any true Devotional Study of the Word, is to my mind one of great importance, viz., that we should carefully adjust our spiritual temper before we approach the study of our Bibles. "It should never be forgotten," says the Rev. C. A. Berry, "that our gains from devotional Bible-study will be in direct proportion to the condition of our spiritual life." The critic may sit down and in cold blood, so to speak, apply as a surgeon would his knife, his mental acumen to the composition, literary style, etc., of the works of the Bible, and the results may be

in harmony with his own wishes—nay, more, they may be profitable to the establishment of the impregnable rock of Holy Scripture. But not so the devotional student. He must have his spirit tuned to the heavenly sympathy ere he can catch and appreciate the chords of perfect harmony therein found. Upon this point the words of the Rev. F. B. Meyer are very appropriate: "A man," he says, "may be able to parse and scan and analyze the roll of sentences in Milton's Epics, or admire the literary beauty of Wordsworth's lays, but if he be destitute of the Spirit of poetry they will fail in their deepest ministry to his soul. A man may be a close critic and yet miss the mystery of beauty which defies analysis and floats as a sweet perfume on the air—an indefinable spiritual essence." So if we come to the Bible merely as a literary production and without adjusting the temper of our minds, we shall be as blind men who with binocular in hand stand unmoved before the entrancing landscape. There are things in the Scriptures and elsewhere which are hidden from the wise and prudent and revealed to babes, for so it has seemed good to the Father.

The question will now naturally present itself, How should devotional study be prosecuted?

The first method I would suggest is the consecutive study of the Bible itself without referring to commentary, encyclopedia or anything else as far as possible, excepting the marginal references. Let the mind of the Spirit in one passage be illuminated by what He says in the next. Let the Bible be its own commentary. Nothing can be more productive of good than this method of procedure closely adhered to. This will require a Bible with references. Let it be the best. "Bagster's" or "The Oxford Teacher's Bibles" are as good as can be had for this purpose. In this way we know the mind of the Spirit through various channels upon any thought or subject. It is a good thing to have a Bible containing not only the marginal references, but also a good quality of paper and with a sufficiently wide margin to allow of making private notes. These notes will have a threefold beneficial result. 1st. They will fasten the thought upon the mind and will be more convenient than having

slips of paper, or even a separate book in which to record those thoughts which have been food to our souls. 2nd. In after-readings of the same passage these thoughts will come back with all their force and power, and a new blessing will be received. They will also be a great aid to other thoughts and so help lift our minds up into communion with our Divine Master and Lord. 3rd. They will help to endear that particular Bible. It will contain so much of what has proved a benediction to us and so many expressions of our soul's communion with its God that no money could purchase it from us. We will be at home with it. It will be the sword that we are accustomed to handle, and we shall have for it a kind of fellow-feeling which we could not have for another when first used. It will contain the particular place and seat that we love to use when sitting at the feet of the Master, longing to be fed with food broken and dispensed by His own hand, and applied to our respective needs by the Holy Spirit.

There is another plan which some follow, and that is studying the Bible by subjects with the use of a concordance. This method might be followed by all at times with good results. Take for instance such a subject as "Sin." What its deadly results are. How God hates it. What he has done to save men from sin. And as reference after reference upon the subject is looked up and pondered on, it will seem to become a great subject indeed—great in its power and awful in its consequences.

Then to place in antithesis to this subject such an one as "Peace," we will come to the conclusion that the Bible is almost a treatise on "Peace." "Great peace have they which love thy law." "Thou wilt keep him in perfect peace." "Peace on earth, good will to men." "Peace I leave with you, my peace I give unto, you not as the world giveth, give I unto you" and "There is no peace saith my God to the wicked." Or again to trace in Scripture the development of one great idea, such as the "Person of Christ." "The Idea of the Church." "The Messianic promises." "The Kingdom of God," will be time well spent, and will yield the richest results.

There is still another way of individual devotional study. One which is convenient and approved by every Churchman i.e., following the direction of the Sectionary.

This has the advantage of variety as well as consecutive order. The Old Testament may be followed in the morning and the New Testament in the evening, or vice versa as deemed advisable. Besides, this will keep us in touch more with the church lessons, which are by no means unimportant aids to devotional study and spiritual strength.

Just a word as to the object of devotional study. Negatively, it must not be for the purpose of finding flaws in the book. That would destroy the Spirit of Devotion at once, nor must it be with a view to support some preconceived theory of inspiration. These and kindred questions as I have already said, must be left to the critic, even tho' that critic be at other times yourself. You must not allow it when devotional study is taken up. Such subjects would simply vitiate the whole pursuit, and cause you to miss the real message which lies in the Scripture, and which you seek through devotional study.

1st. Positively the object we should have before us is to know the mind and will of God concerning us. That revealed will can be found and found only in the Word of God. It is God's will to us. Let me add here that no clergyman in these days can afford to neglect the study of the Bible in the original languages. For not only will such study arm him against mistranslations and unjust criticism in various ways, but he will find shades of spiritual meaning not to be had from any other source.

2nd. To strengthen us for spiritual life and work. Not so much that we may help others directly. That is secondary in devotional study. But being strengthened ourselves we shall then be far more able to help others. Other books may aid us very materially in our spiritual lives. Their name is legion. In fact, were we to read one-quarter of the good books on "Devotional Thoughts," "Aids to Devotion," "Quiet Moments of Devotion," etc., which are written in these days of plentiful literature, there would be no time for the real face to face and heart to heart study of the Word. For we must ever remember when studying the Bible that it is God who is speaking to us. It is there that we get the strong food convenient for us. Other books, however good they may be, are only the dessert or the dressing. But the Word of God is substantial, life-giving, spirit-

nourishing food, without which no Christian life can exist and be strong, full of vitality, able to help another in time of need. I do not disparage these books, but our subject is the Study of the Word.

3rd. A third object in devotional study is to have the mind stored with the Word so as to be able to use it at all times against our spiritual enemies. The example of Christ must ever stand as our model in this respect. When assailed by Satan His defense was not an exhibition of His divine power, but "It is written," "it is written," "it is written," and the Devil departed from Him. Each time a quotation from the Scriptures was the power used to repel the assailant, with the result of victory for Christ, and so it must be with us; and so it will be if the Word of the living God be our shield and buckler, our high tower whereunto we may always resort. Nay—our ramparts and our battlements behind which the enemy cannot come.

THE EASTER-JOY SUPREME.

Hark! they're pealing o'er the mountains—
 The blue mountains of the past—
 And the Advent Bell is ringing
 "He is coming, coming now,—the Christ, at last!"
 But an under-tone is booming,
 Resonant with life consuming,
 Resonant with Judgment's bar!
 'Tis a bell that tells afar
 First of blessing to the Christ-receivers,
 But the after-knell of woe to unbelievers.

Now rings out the Christmas-Bell,
 Gladly rings across the hills of time,
 Swinging joyfully, to tell—
 "He is born this day, this day sublime!
 This day of glory,—peace,—goodwill!
 The God-man, Christ, Emmanuel!

The Ransomer of Earth, by God elected,"
 But an under-tone doth still
 O'er the landscape echoing tell—
 "Chos'n of God, but by false men rejected."

The New-Year's Bell is ringing wild,
 And wilder still, with clamouring fear and hope
 (It's sweeter notes thrill every joyous child
 Unlearn'd in life's rough battle-field to cope).
 And urgent calls that bell to one and all,
 And shouts aloud to catch the fleeting hour,
 To change the bad, in sin no more to fall,
 To live the New Year by a Heaven-sent Power!
 But floats adown the breeze the echo soft—
 "I call them—call them all,—and call them oft,
 But yet, alas! how few will hear,
 How many turn a deafened ear!"

Then rings its strain the glad Epiphany,
 And shews the Christ revealed to human sight;
 To worship Him the sages bow the knee,
 And aged saints in homage deep unite.
 Alas! how quickly fades the joyful song!
 And moans in after-tone, and echoes long
 This sad refrain—" 'Tis but a little flock who thus their KING
 receive;

Unto His own He came, and they would not believe!"

Then straightway chimes the Lenten Bell
 In sober tone, a fast to tell;
 And bids with holy abstinence to lay aside
 The cup of pleasure, and with Christ abide
 In mortal strife against besetting sin,
 But in the second note resounds
 The story of the Saviour's wounds,
 His stripes, His agony without, within,

His soul accounted guilty for our guilt,
 Weighed down, and broken by the awful load;
 While tears of blood His patient face o'erflowed,
 On Calvary His precious Life-stream spilt
 By wicked hands. And as this note doth swell,
 It soundeth, like a groan, our Saviour's funeral-knell!

Then in the solemn pause, the dread suspense,
 While shivering agony holds every sense,
 And scarce we dare in trembling faith to hope
 Good from such evil,—over every slope,
 And vale,—o'er every plain
 And mountain in the range of time,
 Peals forth in ever joyful strain,
 And gladdens with intelligence sublime
 The welkin round; and glory, glory swells!
 And lasting victory! And endless joy!
 The Easter-chime—three golden bells.
 "Life from the dead!" The first rings out;
 And breaks aloud this second shout—
 "Eternal Life!" And scarce is heard
 This joy, when loudly sounds the third—
 "And Christ hath vanquished death and hell!"
 And to this chime succeeds no after-knell
 Of sorrow, but a glad and sweet refrain
 Of Life and Victory!—of Victory, and Life again!

BASIL S. T. MARRIOTT.

OUR MISSIONARY PORTFOLIO. VI.—"CONCLUSION."

Before we lay down our missionary editorial pen, there are a few general remarks which should be made relative to Home Missionary Work. It has long been the opinion of the writer, that the more attention is paid and money given to the promotion of God's Kingdom upon earth in foreign parts, so much the more will Home Mis-

sions and Church work prosper. Charity should never end at home, although it finds its commencement there, just as the divine command to evangelize the world carried with it the necessity of "beginning at Jerusalem."

Just now there seems a very pressing need for us to supply the wants of our own country. Beginning in Canada we would do well to strengthen our own stakes, by re-enforcing Missions among the Indians in the far North, and by establishing new centres of Christian influence among the vast numbers of miners and others settling around the Klondyke regions. The Canadian Church has a grand field for work among these new settlers, and the call for money and men is both loud and imperative. In many of our large cities, more especially on the Pacific coast, the church has about her very doors the Heathen Chinese, in this very fact lies a tremendous responsibility. Some of us have much

MISSIONARY SHORTSIGHTEDNESS,

we can see well things at distance, but those under our very noses are completely ignored; in other words, we are more concerned about the people living in China, than about the Chinese found around our doors.

RETROSPECTION,

As we review in our minds the Missionary fields which have been dealt with in this Magazine, and then lift up our eyes and look on the fields as they really are "white already to harvest," we are bound to admit that "there remaineth very much land to be possessed." The darkness of heathenism, but slightly touched upon in these articles, is indeed a darkness that may be felt, worse than any apparent darkness in our great cities, and not to be mentioned in the same breath with even the appalling darkness in the slums of London or New York. "The dark places of the earth are full of the habitations of cruelty." The writer some years ago read a booklet entitled

"MURDERED MILLIONS,"

and which gave some account of the terrible sufferings undergone by the people who are without proper medical assistance. But what

of the benighted millions, who are without God, having no hope in this world. Mr. Eugene Stock, Editorial Secretary of the C.M.S. in a paper read before the Church Congress of October, 1896, says:—

"I suspect that, even here, there are some who would agree with a gentleman who said to me one day that he did not believe in Missions, because he had lived in many parts of the world, and had found that, after all, it did not make very much difference what religion a man professed. "Of course," said he, "men must be good, good husbands and fathers, honest men of business, and so forth"; but he assured me that he had seen good Buddhists and good Mohammedans, and even good devil-worshippers, and also good Christians. "Yes," I said, "so have I. But," I added, "you forget one thing." "What's that?" said he. "Well," I said, "here are two alternatives. Either the Son of God came down to the earth to save men from sin, or He didn't. There's no third alternative. Either He did or He didn't. It's a question of fact. Now if He didn't, then one of the religions you mentioned is a delusion and a fraud, and that is Christianity. But if He did, if, after all, what some of us believe to have taken place did actually take place, ought not men to know it? and ought not those who know it to tell those who don't? That's Missions." "Well," said my friend, "I never looked at it in that light before." "No," said I, "of course not; you fellows never do. You think that Missions mean getting men to exchange one doxy for another doxy. Nothing of the sort. They mean informing men of a tremendous fact which closely concerns them, and which they have a right to know."

INSTROSPECTION.

For what purpose have these papers been written? Christian readers, "We know that the whole world lieth in wickedness, and we know that the Son of God is come and hath given us an understanding that we may know Him," and knowing Him we read the purposes of God who will have all men to be saved and come to the knowledge of the truth, therefore it is that we seek to lead men to knowledge of the facts in the world about them and to the knowledge of God that they may go forth to be strong and do exploits.

It may possibly be that some one amongst our Readers has heard the voice of God speaking, "Who will go for us, and whom shall I send"? Let the spirit of God lead you to respond "Here am I, send me." But how are we to know that it is the call of God. Many are in perplexity as to whether God has really called them forth to His service in the foreign field. Note the following great principles which from the very commencement have ever practically guided the C.M.S. in all its undertakings:—*All success to be sought from God's Spirit. God must be sought on all occasions. God's providences must be followed, not anticipated. We must wait for His motions.*"

In a recent paragraph the Rev. F. B. Meyer writes: "Never take an impulse in your heart as being final, it may be of the devil, or it may be of the Spirit of God. The devil always deals with notes of interrogation. When God deals with you He is always definite, and the impression grows stronger as you pray." To quote another eminent man on the same subject, the late Prof. Drummond,

"TO FIND OUT GOD'S WILL:

1. Pray. 2. Think. 3. Talk to wise people; but do not regard their judgment as final. 4. Beware of the bias of your own will, but do not be too much afraid of it. 5. Meantime do the next thing (for doing God's will in small things, is the best preparation for knowing it in great things.) 6. When decision and action are necessary, go ahead. 7. Never reconsider the decision when it is finally acted upon. 8. You will probably not find out till afterwards—perhaps long afterwards—that you have been led at all."

PROSPECTION.

We must close as we commenced with our life motto: "Go forward," ringing in our ears. We stand to-day between the two great epochs of Christ on the Throne, and Christ on the cloud. The first Christian epoch—*Christ on the Cross*—has brought us to the feet of the Saviour as sinners, the second—*Christ on the Throne*, claims our absolute surrender and obedience, for "unless Christ is Lord of all, He is not Lord at all," and now the Church is waiting for the time when her Lord shall come *on the Cloud*, to gather his saints together.

There is an expressive verse in Hebrews where we read how, "This man after He had offered one sacrifice for sins for ever, sat down at the right hand of God from henceforth *expecting!*" How long shall we keep Him waiting.

Let it be ours to both work and pray for the extension of His Kingdom upon earth, for "this Gospel of the Kingdom shall be preached in all the world for a witness to all nations and then shall the end be." Catch the same echo in the Bishop of Exeter's Missionary Hymn:—

"For My sake and the Gospel's, go
And tell Redemption's story;"
His herald's answer, "Be it so
And Thine, Lord, all the glory!"
They preach His birth, His life, His cross,
The love of His atonement
For Whom they count the world but loss,
His Easter, His enthronement.

He comes, whose Advent trumpet drowns
The last of Time's Evangels,
Emmanuel crown'd with many crowns,
The Lord of saints and angels;
O Life, Light, Love, the Great I AM,
Triune, who changest never,
The Throne of God, and of the Lamb
Is Thine, and Thine for ever.

LETTER FROM BISHOP REEVES.

Mackenzie River, January, 1898.

To the Secretary M. D. T. C. Missionary Society.

MY DEAR SIR.

As I mentioned in a previous letter, I visited Peel River in July, and had the pleasure of ordaining Mr. Whittaker, and of meeting and addressing the Indians and Eskimo.

Besides this I had a most interesting interview with four of the Christian Leaders. Each of them gave me a little account of his work, experience, etc., and they all seemed earnest and devoted, especially the youngest.

One of them spoke of himself as being "thirsty for the work," and described the difficulties of teaching during the long, cold, dark, winter nights in a smoky camp, with no light but such as was given by the flickering fire, and often in the midst of great scarcity of food.

Another said he used to feel, and still felt, like a little child learning to walk, and that the ministers, especially, the Archdeacon, picked him up, and helped him along.

A third, who, together with his party, had suffered severely from starvation, was thankful for the hard times, because it drew them nearer to God.

The fourth had been in the work ten years. At first he taught only the children; then he held prayers on Sunday. He was always wishing to do more, and to know more. His desire was to do whatever is best and most likely to please God.

The native pastor and his party had also been in great straits. For days together they had been without food; and three men and eleven children had perished.

In the spring, when the Indians began to assemble at the fort, scarlet fever broke out, but, fortunately, it was of such a mild type that, although every native was attacked, only one death occurred. Whilst it lasted Mr. and Mrs. Stringer were constantly engaged attending upon the sick, and the latter found her hospital experience of great service. School had to be suspend for a time, but in spite of all drawbacks most of the scholars have made good progress, and the work generally has progressed favorably.

One hundred and thirteen of the communicants assembled at the Lord's Table; and the offerings amounted to over fifty dollars.

An account of Messrs. Stringer and Whittakers work amongst the Eskimo has appeared in some of the Church Papers, so I need give only a summary of it here; but I would call attention to the fact that Mr. and Mrs. Stringer and Mr. Young are now residing at Herschel Island and ask special prayers for them in that trying position. It is the most northerly inhabited spot in the British Dominion, and perhaps the most inaccessible, a bleak, desolate, treeless island, ice-bound for nine months of the year, and surrounded by floating masses of ice during the short summer.

A few lines from Mr. Whittaker's report will give some idea of the dangers and difficulties of carrying on the work in these high latitudes.

Referring to his visit to the eastern village, Kittigagzovit, he says, "The Huskies received me kindly holding a big reception in the young chief's house on my arrival, and talking long with and about me. I remained at the village just two weeks, and a most uncomfortable time it was ; principally on account of the cold. They are all in snow houses now, and the temperature required to preserve a snow house will not conduce to a white man's comfort. I suffered constantly and almost unremittingly with cold hands and feet, and no amount of clothing would keep them warm. My blood appeared to stagnate and to afford me no heat. Consequently I did little teaching, although, my ears and tongue being in good working order, I was able to learn and apply very many new words and usages, besides systematically augmenting our vocabulary.....The intense cold made me ravenously hungry, and although deer meat was plentiful, I craved fat, and at length was tempted to try some of the white whale, that had lain in the ground since summer. It was strong, even burning my throat, but after a little I ate it with relish. It is eaten almost half-frozen, raw of course.

Occasionally I held service with singing and prayers, but the truth was, I could think of hardly anything else but how to get warm. Therefore after two weeks I bade them good morning and started for the island. No reference was made during my stay to the unpleasant episode of last summer. The chief was uniformly kind, and all the people friendly and courteous. In the house where I stayed were two Huskie families, seven of them and myself, all in one room, the size of an ordinary bedroom. There we ate, drank, slept, and lived the daily round. The houses are just such as you may see in any pictures of arctic scenes. There is no fire in them except the big seal oil lamp over which they do much of their cooking.

After taking leave of the Eskimo he had to travel one hundred and fifty miles to the nearest ship. On the third morning a storm

blew up, and in the blinding drift they missed their camping place, travelled far out to sea, and, unable to find land, had to sleep on the ice. He says, "There on the bare ice, far from shore, the wind blowing a gale with the temperature at 45° below zero, we made what shelter we could with our sled and a big cotton sheet, spread our bedding on the ice, and crept in, pulling the dogs across our feet for their safety and ours. It was a question in my mind when we lay down, whether we should ever get up. We had run about fifty miles and were very tired, and I really suffered more from cramp than cold; but happily, slept fairly well." The next morning, after five hours hard travelling, they reached their destination in safety, with no greater mishap than a few frost bites, and lameness in the knees, and were hospitably entertained by the captain of the ship. They had travelled seventy miles on foot in thirty-three hours, had drunk nothing during that time, and had eaten but once! What a narrow escape they had may be gathered from the following. Proceeding from ship to ship along the shore and staying awhile at each they at length reached the Island. On March 6th a most terrific gale came on suddenly, in the midst of a warm beautiful day, and caught a great many men away from the ships, some hunting, others visiting ships at a distance. The result was that four seamen and two natives were frozen to death, all within a mile, and some within two hundred yards of the ships! They were recovered the next day, and buried the day following.

He stayed three weeks at the Island, holding frequent services for the natives, and weekly ones for the whalers, and was "able to teach the people many things which they heard gladly, but may heed little." He reached home in the best of health after three months life under the above circumstances.

A few weeks later Mr. Stringer, accompanied Mr. Young, retraced Mr. Whittaker's steps, and visited first the western then the eastern Eskimo. Of the former he writes: "There is a growing eagerness to learn manifested by the western natives. Altogether the visit was quite encouraging—at least the word was preached and listened to, and the work was more of a personal nature than heretofore." There

were many natives at the Bend, as usual, with whom he held daily prayers. Amongst the eastern tribe, however, matters at first were not so satisfactory. Evil reports, as he at length discovered, spread by some of the ships' people to serve their own ends, had produced a decided coolness, which, however, gradually wore off, and many pleasant days were spent with them as they journeyed together up the river towards the fort. "The sons of old Ooblouk whom I have often mentioned before were among the number and were always most attentive. They nearly always have evening prayers and ask a blessing before eating." Owing to the lateness of the season home was not reached until the 23rd June, causing Mr. Stringer's friends no little anxiety.

I am thankful to learn that the liquor traffic amongst the Eskimo has very greatly abated, but sorry that its twin vice is as rampant as ever, "white children being the rule rather than the exception" at the Island.

The discovery of gold on the upper Yukon has brought a number of gold seekers into this district who are endeavoring to make their way thither, and who have been frozen in at different points on the route. Hundreds, perhaps thousands, more will be coming through after navigation opens, and there seems every probability that many will settle along the river and search for the precious metal this side the mountains, and perhaps start other industries.

In view of this there seems an urgent need for more missionaries. There ought to be one at every post to look after the spiritual welfare of the incomers, and also for the protection of the natives.

If this commends itself to anyone, I shall be glad to receive funds for the support of three or four more men. Prompt action ought to be taken, and the ground occupied as soon as possible.

Contributions for this purpose will be gladly received and acknowledged by :

H. G. Malaher, Esq., 20 Compton Terrace, Islington, London, England ; G. Grisdale, Esq., Synod Office, Winnipeg, Canada ; G. C. Thomas, Esq., Church Mission House, New York, U. S., or

may be paid into the Mackenzie River Diocesan Account, Imperial Bank, Winnipeg.

Commending the whole work and all the workers to your earnest prayers, I am,

Very faithfully and sincerely yours,

(Signed) W. D. REEVE, D.D.,

Bishop of Mackenzie River.

BISHOP NEWNHAM'S REPORT FOR 1897.

Just as we were going to press a long letter and report was received from the Bishop of Moosonee. As we were very anxious to publish a few extracts from the letter, and as this is our last opportunity of doing so, we kept back the Magazine for a few days. This delay, we are confident, our readers will pardon.

The Bishop writes: "Owing to the nature of the work, which is always growing more pastoral, and less evangelistic, specially that which comes under my immediate notice, I cannot give those striking details of conversion from heathenism to Christianity and those anecdotes which are generally expected in missionary letters. Most of our Indians are nominally Christians and our work is to minister to their spiritual wants, to give them a wider and fuller knowledge of what Christianity means, and to raise their moral and spiritual standard." The Bishop acknowledges with gratitude the good hand of God, ever present with him and his work during the past year. He also desires to thank most heartily those friends who have shown their interest in his work in their contributions and prayers.

On the 27th of May 1897, the Bishop, Mrs. Newnham, Miss Newnham and 3 children left Moose Fort on a canoe voyage to Mis-sanabie. "It being the farewell of my sister, Miss A. S. Newnham, who during her two years here had endeared herself to the hearts of both parents and children, the Holy Communion was administered on the last Sunday, May 23rd, when almost every English-speaking communicant was present, one for the first time for some years. I may say that as far as the English speaking congregation is concerned our average attendance is very high, nearly all being regular com-

municants." As they were leaving the Fort all the people, Indians and whites, were on the bank to say good-bye, "while the cameras secured views of the strange scene."

After a great many hardships, including the giving out of their provisions, the party reached Brunswick House. Delays on the way down caused the Bishop to be unable to go on a pastoral visit with the Rev. J. Saunders. Being near the C.P.R. the Bishop decided to go on to England and attend the Lambeth Conference. He says "I attended the sessions of conference; but I had less than three weeks in London, and I had a great deal of diocesan business to do, including various meetings with secretaries and committee at Salisbury Square. By the kindness of the Secretaries and members of Committee of C.M.S. I had opportunities of laying before them fully our circumstances and difficulties and I believe these are understood more exactly and by a greater number than hitherto, and I trust that the interest and sympathy shown, and the patience with which they listened to my tale will not be allowed to flag now that I am back in the field." The Bishop also visited the S.P.C.K. and C. & C.C.S.

"IMMEDIATE RESULTS :

C. M. S., a restoration of a portion of the grant for Indian work, and a promise to interview the H. B. C. about proposed extension of the work.

S. P. C. K., a grant towards the education of two students for Moosonee, and a promise to publish the "Acts" in Ojibway.

C. and C. C. S., greater interest in Moosonee, and, I hope, a grant to the poor mission of Chapleau."

While in London a Moosonee Association was formed and also the "Mail Bag" started. The Association is to act as a handmaid to the C. M. S. The "Mail Bag" has already made its way to Montreal and is always full of the latest news from Moosenee.

He returned to Canada on the "Vancouver." Many of his fellow-passengers took great interest in his work, and collections were made and voluntary contributions given to help on the work, while many promised to pray for the missions. He says: "If this should meet the eyes of any of my fellow-passengers on the "Labrador" or

"Vancouver," I would like them to know that I have not forgotten them, and I hope they will not forget me, and that their great interest was encouraging."

Three new recruits have been engaged for Moosonee. All three are laymen who hope to qualify for ordination in the future. One of them, Mr. Chapman, is now at Fort Churchill taking Archdeacon Lofthouse's place during the latter's holiday in England.

"I arranged with Mr. Chapman to leave his wife and family in their old home, and to start for the North. He was to go to Winnipeg, and there take steamer for Norway House, hoping to catch Lofthouse there, and from him get all instructions as to his future place and plan of work. All was so wonderfully ordered that he arrived just in time and was able to settle everything with Archdeacon Lofthouse."

"My other two recruits joined me here in September and have been helping in the day school and other secular works, while they are studying Theology and Cree."

Unfortunately one of the students at St. John's College, Winnipeg, must, on medical orders, give up the idea of missionary life, and one of those with the Bishop is not adapted to the work of Moosonee. On the return journey Chapleau was reached on August 18th, and Mr. Warrington was priested. At Missanabic their crew was waiting for them.

The Indians, Ojibways, at Missanabic have only a part of the Prayer Book, and only St. Matthew. Rev. J. Saunders has finished his translation of Psalms, and the S. P. C. K. are printing "Acts."

The journey home was not pleasant. "It rained ten out of the fourteen days"

Since the Bishop's return home he has been "busy with the usual work, which includes teaching Indian school four or five afternoons a week, besides the ordinary routine work of a parish, lecturing my two students in Theology and Cree, an enormous amount of correspondence and diocesan accounts for the year, and supervising and helping the out-door work of the farm, garden, and building operations."

"In all this I have been most ably assisted by Rev. A. C. Ascah, who is thoroughly at home in all these latter operations, as well as earnest in pastoral work."

"Then two days before Christmas we moved into our new house." "It is warm and comfortable, well built and convenient and more roomy than the last."

"I can hardly describe the difference it has made to us. The increased airyness, light, and cheerfulness over the old house, with the equable temperature, and absence of damp on the ground floor has improved both health and spirits. We can do more work with far less weariness."

"We are going to lose Mr. Ascah from Moose Fort and as yet I have none to take his place. Who will volunteer? I am sending him and Mr. Swindlehurst to Rupert House to replace Mr. Richards, who is to go to Fort Hope, when Mr. Faries will, I hope, go to York."

"I want a young man, married or unmarried, in Priest's Orders, to work here at Moose, one competent to assist me in training men for Holy Orders and to take the day School. May God put it into the heart of such a man to offer. He can communicate, in Canada, with Rev. F. Steen, Diocesan Theological College, Montreal.

To our many tried friends I offer our best thanks, to any new ones I send greetings. We may not much longer deserve the name of the Great Lone Land, for surveyors and prospectors are beginning to visit us; but we shall for many years have to do with scattered Indians, hunting in a vast trackless forest. For them, for our brave isolated missionaries, and for our work I ask your constant prayers, and such financial aid as God may incline you to give.

Meanwhile I remain yours faithfully,

(Signed) JERVOIS A. MOOSONEE.

A NEW WORK ON ENGLISH CHURCH HISTORY.

The Library has recently been presented by the Rev. Professor Hague, of Wycliffe College, with a copy of his last publication "The

Church of England before the Reformation." We are especially pleased to welcome the book as an important addition to theological literature by a Canadian trained and educated in Canadian institutions. Some years ago Professor Hague published a work on the Book of Common prayer, which was very warmly received and favourably criticized by competent authorities, and the object of which was to demonstrate the thoroughly Protestant character of the Prayer Book. Similarly the purpose of the present work is to prove that not until the Reformation did the doctrinal system of the Anglican Church become distinctly Protestant, and that the Mediveval Church of the British, however independent, and impatient of Papal control, was a sacerdotal church in full communion with the equally sacerdotal church of the continent.

The book therefore is not, as the author admits, a history. It is a study of English Church history from a particular stand-point. It is a review of the early and mediæval church of England from the point of view by a friend of the Protestant Reformation, and the object is to emphasize the real nature and extent of the changes in the Anglican Church system for which the Reformation was responsible. It is popular in style and not beyond the grasp of the ordinary reader. Moreover its clearness is aided by the adoption throughout of the catechetical method. A question is propounded, and then the complete answer to it is furnished. Professor Hague has done his work well and deserves the thanks of the whole church. The book supplies a real want. Nearly all of our distinctively ecclesiastical histories of the English Church are written from the sacerdotal standpoint, and the impartial reader is obliged to turn to the larger general histories of England for any other presentation of the facts. From any doctrinal point of view it is a distinct advantage in the cause of truth to know every possible treatment of the facts, and the readers of Professor Hague's work are likely to conclude that he has a very strong case. We recommend the book to every member of the English Church of whatever school of thought.

THE VEN. W. H. NAYLOR, M.A.,
ARCHDEACON OF CLARENDON.

Mr. Naylor was born at Noyan, Missisquoi Co., Que., May 5th, 1846. He was educated at Clarenceville and at the University of McGill, whence he graduated with high honors in 1872 (Gold Medalist, 1st Cl. Mental and Moral Philosophy.)

After teaching for a year at Clarenceville, he was ordained Deacon by Bishop Oxenden, 1873, and ministered in the parish of Philipsburg, the following year receiving the order of Priest.

In 1876 he was appointed to the parish of Clarendon, an important field on the upper Ottawa, succeeding therein the late Rev. G. C. Robinson. At this post Mr. Naylor has loyally remained for now 22 years, notwithstanding opportunities for changing, had he been so minded.

For many years he was the beloved and efficient Rural Dean, his Deanery comprising the 12 or 13 parishes lying between the Ottawa and Gatineau Rivers. The clergy of these parishes know how faithfully he visited every one, besides gathering them around him at the annual and other Deanery Meetings.

In 1894 he was appointed Archdeacon of Clarendon, being succeeded in the office of Rural Dean by Rev. F. R. Smith, who has long been the faithful Rector of the parish of Hull.

Of the Archdeacon's work, during his 22 years' incumbency, it is difficult to write and do it full justice. He has seen his parish reach and celebrate its Jubilee year (1893) of Parochial life. He has seen it also rise to the status of a self-supporting parish, being one of three now holding that status in the Deanery.

It is a parish abounding in work, works and workers. The beautiful mother church of St. Paul's at Shawville is supplemented by many an out-station besides, for Divine worship. At one of these—Pakenham—a beautiful little church is being speedily prepared for use, the happy embodiment of his own design, for he is no mean architect, other churches in the Deanery having derived practical and beautiful features from ideas of his.

The hospitality of Mr. and Mrs. Naylor at the Rectory in Shaw-

ville is unbounded, as clergy, teachers and many others can cordially testify.

Temperance work, Sabbath-school organization, Women's Auxiliary and many another good cause owe much to Mr. Naylor's thought and quiet energy. He is a great reader, and master of a good library of well-chosen books, and difficult questions of church history seldom fail to receive further light when brought to his notice. In the cause of the now better known S. P. C. K. the Archdeacon has been enthusiastic, ever keeping before the Deanery, and indeed the Diocese, its claims upon the gratitude and efforts of the Church.

Many a young person, we feel sure, owes it to Mr. Naylor's influence that their energies were set into action on behalf of "the Church of the living God." From his parish have gone forth some who are now students in the Diocesan College, some who are in orders in the Diocese, and one, his own son, Rev. H. A. Naylor, who is now a missionary in a remote northern part of the Dominion.

GENERAL AND COLLEGE NEWS.

Mrs. Medley, the wife of the late Metropolitan, has presented the College Chapel with a beautiful set of Communion linen, including a handsomely worked chalice veil of grass linen, specially made for this purpose, pall and purificators. It is very gratifying to the members of the College to see the general interest taken in all that pertains to its welfare, as evinced in this and other ways.

As stated in our last issue, the Revds. F. Smith and C. F. Flad, delegates from the London Society for the Promotion of Christianity among the Jews, have visited Montreal. They preached in many of the city churches and addressed several meetings and, it is to be hoped have awakened a more intelligent interest in missions to the Jews.

On Tuesday, March 15th, a public meeting was held in Convocation Hall to celebrate the bi-centenary of the S. P. C. K. The Lord Bishop, the Dean, Dr. Ker and Dr. L. H. Davidson made excellent speeches illustrative of the great work done by this, the oldest and a most influential missionary society of the Church.

We see by recent despatches from England that a large and influential committee has been formed there to raise a sum of \$100,000 for the Diocese of Ontario. His Grace is about to celebrate his 50th year of ordination, and the placing of the Diocese on a firm financial basis will be a fitting testimonial to Archbishop Lewis, who has done so much for the Church in Canada.

The mid-day meetings held last year under the auspices of the Brotherhood of St. Andrew during the season of Lent have again been held this year and were well attended by the business men and clerks of the city. The large room was well filled every day, testifying to the appreciation with which the services are regarded.

As a result of Rev. Mr. Paddock's visit, the students have started a class for mission study, following to a certain extent the plan of the Students' Volunteer Union. Moreover a room has been placed at the disposal of the Missionary Society and it will be fitted out as a Missionary Reading-room and Library. Books are to be added by students who are specializing themselves in the various mission fields.

Archdeacon Evans' new church at Westmount is completed and will be formally opened for service immediately after Easter.

By the time this issue of the paper is published, all the Arts men will be in the midst of exams., in which we wish them all success. Of the four Theological Colleges affiliated to McGill, our own college has the largest number reading for the B. A. degree.

The Rev. J. S. Ereaux is at present assistant-minister at All Saints', Montreal.

The Rev. Thos. Everett, of this city, is about to celebrate the twenty-fifth anniversary of his ordination.

It is probable that the Revd. J. L. Flanagan will succeed Rev. Mr. Mallinson as incumbent of St. Andrew's, Back River. The Outremont Mission, we believe, is to be joined to Back River parish.

The College year will soon be ended, and Professors and students will part for a few months. Revd. Professor Steen is going to take a well-earned holiday this summer, and all his pupils trust that he will return in the fall to continue in his own masterly and scholarly way the splendid training he has given those who came under him this year. By the fall we hope to have the new Principal.

The future of this magazine is being, at the present time, discussed. The students will probably act in conjunction with the Alumni Association in the publishing of this paper. It is hoped that some day the magazine will be published all the year round and also be more diocesan in character.

Convocation will be held this year on the 3rd of May.

ACKNOWLEDGMENTS.

Dean Carmichael, \$1.00; Mrs. Harvey Philpot, Miss Jane Dawson, Miss M. A. Hodgins, Mrs. Flanagan, Mrs. Bailey, Mrs. Brady, Rev. H. Plaisted, Rev. E. P. Judge, Rev. J. S. Ereaux, Rev. F. J. Steen, Rev. A. E. Monnt, Rev. Canon Davidson, Ven. Archdeacon Lindsay, Messrs. D. W. Ross, W. H. Robinson, Hector Mount, N. R. Mudge, A. Abbott Evans, each fifty cents.

Several subscriptions are still unpaid. Will those concerned kindly remit before April 15th, to cheer the heart of the Business Manager. Post Office Orders should be made payable to the St. Catherine Street Central Post Office, Montreal.

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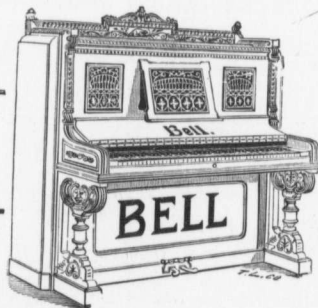
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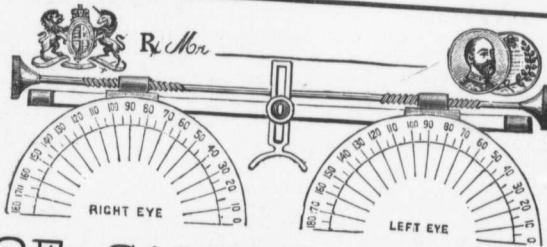
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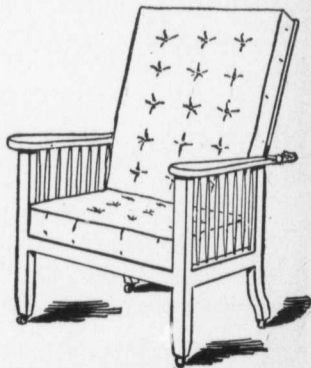
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