

**The Church of Ireland :**

by the Lord Bishop of Killaloe, see page 3.

**THE MONTREAL . . .**



**DIOCESAN THEOLOGICAL  
COLLEGE MAGAZINE . .**

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REV. PRINCIPAL HACKETT, M.A., B.D., D.C.L.,  
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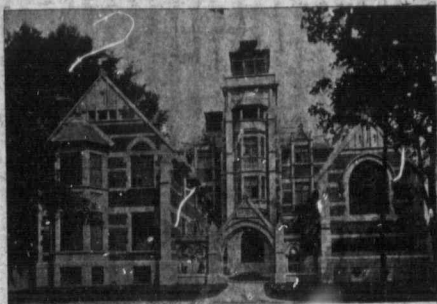
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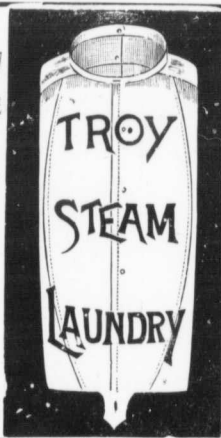
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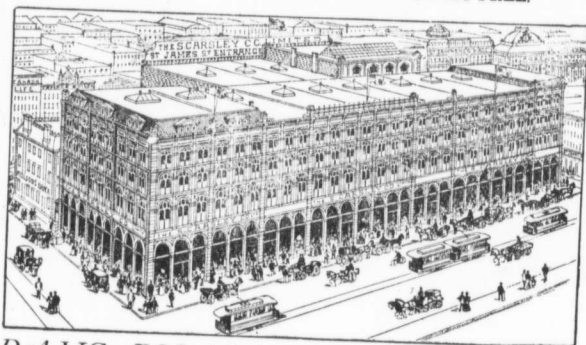
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Editorial

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To all our Readers we extend a friendly greeting on the commencement of the eighth year of our College Magazine. More and more do we feel that it has its place in the Diocesan machine, and if more widely known and utilized, could become a medium for intercommunication amongst the clergy of the Diocese. With this in view we are taking special measures to enlarge the scope of "Diocesan News" and are prepared to insert Parochial news which may be of more than mere local interest. Will our subscribers make strenuous efforts to make the Magazine a success, and procure for it a larger number of subscribers, and a wider circle of readers. At present we do not quite pay our way, but by this means the magazine could become wholly self-supporting.

We regret that the Rev. F. H. Graham, after two years of able and careful supervision, has felt obliged—on account of increased pressure of work—to resign the post of Editor. To him, in your name as in our own, we tender our most grateful thanks, and will strive that succeeding numbers may not fall below the high standard to which he had brought it. The following constitute the staff for the present session :—

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THE CHURCH OF IRELAND: HER PROGRESS DURING  
THE PAST CENTURY.

*By the Rt. Rev. Mervyn Archdall, D.D., Lord Bishop of Killaloe.*

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The opening of the nineteenth century was the dawning of a new era in the history of Ireland. The Reformed Church had never from the sixteenth century enjoyed any of the great privileges of light and



liberty which at once became the heritage of the sister Church of England, but continued from the first bound to the chariot wheels of the State as a mere accessory to the policy of English party government, ruling a conquered and turbulent race. The retribution which came to English Government in Ireland towards the close of the eighteenth century was felt most acutely by the Church. The political expediency which hindered her from the due exercise of her spiritual functions bore its most bitter fruit during that time. The Bishops had been made the executors of a State policy, either of cruel coercion or of weak conciliation. At one time the nominees of the Whigs, at another of the Tories, they were the administrators of penal laws against both Roman Catholics and Protestant Nonconformists. The parishes were without pastors, and the churches without people.

\* ACT OF UNION.

The century closed with the Rebellion of 1798, and the nineteenth century opened with the passing of the Act of Union, by which the Churches of England and Ireland were united. Although the Church of Ireland had hitherto been a separate Church, patronage, administered by the Crown, had been exercised in the interests of the two great parties in the State. Appointments were primarily made in order to maintain English political ends, and the Irish Episcopate had more care for party interests than for the feeding of the flock of God. The union of the Churches produced at once an assimilation of the laws governing them in spiritual matters; but it removed from the Church of Ireland any rights which she had exercised in the past as to Convocations or separate Parliamentary legislation, and gave her no voice or representation in the Convocations of the Church in England; while from the very outset the British Parliament dealt with the temporalities of the Church in Ireland, not for the spiritual benefit of the Church, but for what was thought to be the requirements and exigencies of the State. For seventy years this unequal union of the Churches continued, when at last the Church of Ireland obtained release from bondage to the State at the price of all her temporal possessions. Her freedom was purchased by the spoiling of her goods.

## ROMAN CATHOLIC EMANCIPATION ACT 1829.

The Act emancipating the Roman Catholics of Ireland was delayed owing to the opposition of George III; and when at last it was passed in 1829, it was only after an organised agitation, which left behind it triumph to the leaders of the popular party, who at once sought new fields for their energies, and the Church received their immediate attention.

## TITHE WAR AND ACT 1832.

The tithe war was the first result of this; and in 1832 an Act, making composition for tithe permanent and compulsory, was passed.

## CHURCH TEMPORALITIES ACTS 1833-34.

In the same year a Royal Commission was issued to inquire into the revenues and state of the Church; and in 1833 a statute, called "The Church Temporalities Act," was passed, which was amended and supplemented by another in the next year. By these statutes assessments for building and maintaining churches, which had hitherto been paid by Roman Catholics and Protestant Dissenters were abolished, and the cost was laid on the property of the Church. The archbishoprics and bishoprics were reduced to twelve from twenty-two, and the revenues of the ten suppressed bishoprics were appropriated to the purpose. The remaining Sees were united and consolidated, and a Board of Commissioners was appointed to administer the fund thus created. All benefices and dignities above £300 a year were taxed to augment the fund, and a power was also given to the Privy Council to suspend the emoluments of sinecures. The interests of persons holding under terminable leases from the bishops and dignitaries were made permanent, and thus renewal fines were abolished for the benefit of the tenants. Bishops and clergy were thus the first landlords in Ireland who felt the pain of a partial confiscation. I think the framers of modern Irish land legislation found here a precedent, for by this arrangement the tenant was enabled to convert this tenure into a perpetuity, subject to a fee-

farm rent which was liable to vary at intervals according to the price of grain.

#### MINISTERS' MONEY ABOLISHED 1854.

In 1854, "Ministers' Money," a tax for maintaining the clergy in towns, was abolished, and an equivalent made payable by the Commissioners. Thus, after 1854, all charges of the Established Church were removed from the people. The tithe rent charge only remained, and the great majority of owners in fee who paid the tithe were members of the Church. Unquestionably, after this settlement of the temporalities question, all opposition to the Church as an establishment gradually died out in Ireland. It was a cause of much weakness, and consequent loss, that the Church at this time was not given some representative or consultative voice in the settlement of her temporalities, instead of throwing all the funds drawn from the suppression of bishoprics and taxation of the beneficed clergy into the hands of a Commission. If the Church had a voice in the administration of those funds, instead of Commissioners appointed by the Government of the day, we should have understood earlier, and under less sudden and depressing conditions, the lessons learned so well after 1871. The multitude of beneficed clergymen with starvation stipends would have been relieved and given heart for their often arduous duties; the emoluments of benefices with large stipends and little work might have been in a measure transferred to those where the masses of the Church population resided, and the anomalies which aided so largely the final confiscation would have been remedied; the maintenance of the Church fabrics and of Divine Service might have been committed to the care of the members of the Church, who would thus have learned earlier to take an interest in their churches and the decent order of the services, and thus the reproach which fell on our Church would have been sooner rolled away.

#### EVANGELICAL REVIVAL.

The evangelical revival arose at the beginning of the century. The Bethesda Church was built and occupied in 1805 by the Rev.

B. W. Matthias whose name was a household word in Dublin, and whose successor was the late Bishop John Gregg. Stopford, in Donegal; Tighe, in Down; John Quarry, in Cork, and others stirred the hearts of the people to seek a higher and purer life. The leaders of the movement were not in favour with the authorities of the Church in those days; and this, perhaps, led in some measure to that which was a weakness in the movement—neglect of teaching the people the great benefits derived from the membership and ordinances of the Church. Thus, men were induced to regard preaching of the evangelical doctrine as the only great means of grace; and when the exemplars were removed, the Nonconformists profited by the withdrawal of many earnest men from the communion of the Church. Without doubt, however, the evangelical revival helped to imbue Irish Churchmen with a more earnest and faithful spirit, and led to greater influence in the cause of peace and charity throughout the land.

#### DISESTABLISHMENT ACT 1869.

Time will not permit me to dwell on the influences which led to the Act of Disestablishment of 1869. Froude thus speaks of them:—"At the time when the Irish clergy were put to the bar of judgment they had extricated themselves from their shame. For the last fifty years there had been no body of men in the whole Empire who had been doing their duty more loyally and admirably. The peasantry, even the Catholic peasantry, loved and trusted them. They had ceased to be a grievance. There was no cry for their Disestablishment. No one had asked for it; no one had wished for it—except perhaps the Catholic Hierarchy—and the authorities can say how far the Catholic Hierarchy has shown itself effectively grateful. If Mr. Gladstone had spared his taunts, and had left the Church alone, English influence might, perhaps, not have sunk to its present level. Other motives were working in the Cabinet—false dice have more than once been used in playing with the fortunes of Ireland. The Liberal party needed to be re-organised, and Disestablishment was a convenient subject to bring the sections of it into harmony." Let me give one other testimony to the character of the clergy of the

Church at that time. The Roman Catholic Bishop of Kerry, Dr. Moriarty, in a letter to his clergy in the year 1867, advocating Disestablishment, writes :—"It must be said, and we say it with pleasure, for we rejoice in all that is good, that in every relation of life the Protestant clergy, who reside amongst us, are not only blameless, but estimable and edifying. They are peaceful with all, and to their neighbours they are kind when they can ; and we know that on many occasions they would be more active in beneficence but that they do not wish to appear meddling, or incur the suspicion of tampering with poor Catholics. In bearing, in manners, and in dress they become their state. If they are not learned theologians, they are accomplished scholars and polished gentlemen. There is little intercourse between them and us, but they cannot escape our observation ; and sometimes when we notice that quiet and decorous and moderate course of life, we feel ourselves giving expression to the wish, *Talis cum sis utinam noster esses.*" Let me add to these testimonies that of Mr. Gladstone himself, when, in opposition to the Conservative Government in 1868, he brought in his resolutions and bill for suspending appointments in the Church of Ireland which was passed by majorities in the Commons, but rejected by the Lords. I have stated briefly the sad condition of the Church at the opening of the century ; and I have sketched for you the harassing agitation and enactments in relation to her temporalities during the whole period while she lay prostrate under the cupidity of her enemies in Ireland, and the temporizing policy of parties in the Imperial Parliament, gagged by the Act of Union, and unable to consult, much less to legislate, even for her own spiritual needs. Yet we find within her a power of spiritual life, which had inspired her clergy with a holy zeal ; had reformed her laity, and lifted them out of the slough of a profligate age ; had educated her children in the great verities of Holy Scripture ; and made her in the day of her extreme adversity an object of veneration even to those who laid sacrilegious hand upon her.

## PROGRESS SINCE DISESTABLISHMENT.

I have now to set before you very briefly some evidences

of her progress since she was stripped of all her temporal possessions, and deprived of all State protection and support, and sent forth amid a hostile majority to restore her constitution and resources; while, as years went on, even until now, the confiscating hand, which stripped her naked, has not for one day ceased to narrow by the same unhappy policy the possessions and influence of her people. Before the passing of the Act of Disestablishment, the Conservative Government of 1867 appointed a Royal Commission to inquire into the temporalities of the Church of Ireland. According to the report of this Commission, there existed then 2 archbishops, 10 bishops, 1,509 incumbents, 500 curates, and 30 deans and chapters. This Commission recommended that the dioceses should be reduced from twelve to eight, the capitular bodies from thirty to eight; and as a result of their advice, the accruing funds would have been added to the revenues of the Ecclesiastical Commissioners for augmenting poor incumbencies and other objects. The total annual revenue of the Church was estimated by this Commission to be from all sources, £772,574. We can now realize how disastrous it would have been if time had been given to carry into effect the recommendations of this Commission; but the Liberal Government, which came into power in 1869 set aside these recommendations and proceeded at once to the passing of the Act which disendowed and disestablished the Church. The confiscation of the revenues was complete. The first hopeful sign of a possible maintenance for the Church, thus stripped of all her possessions of pecuniary value, was the almost universal consent of the bishops and clergy to commute their annuities, thereby agreeing to abandon Government security for their annuities, and to accept the security of the Church Body, a body untried and inexperienced, under the control of the General Synod, which, being a popularly elected tribunal, gave, as yet, no indications as to its wisdom either in matters of finance, discipline, or doctrine. There is no record of any other transaction in all respects such as this. God guided the hearts of His servants in the ministry of the Church to this act of self-denial. The moment chosen by Mr. Gladstone to hew down the

upas tree was for us the accepted time of our God. We were at peace with our neighbours; and in quietness we were permitted to build up that which was destroyed. While the landed gentry were still bound to pay the rent-charge, formerly paid to the clergy—which since then has become an extortion, because of the reduced value of corn, and the enormous reduction in the rents—they have not ceased to guard the interests of the Church where they reside, both by their means and their labour. Both in towns and in the country parishes all classes of Churchmen find a place in the councils of the Church, and give, in many cases largely, both their time and contributions to maintain her cause. Everywhere the churches are being made decent, and often beautiful, and the services more orderly and devotional. We have ceased to be regarded by our neighbours who differ from us as an accessory to English rule in Ireland. It is now fully proved by our devotion that we believe in the religion we profess, and we are led to believe that He who has preserved and guided us out of financial confiscation, and given moderation and godly wisdom to our Synods and Councils, and who has led us to guard carefully the old Catholic faith, and to moderate and temper the zeal of contending parties, is preserving this Church as the exponent of liberty and true religion in Ireland, until the day shall come, sooner or later, when she shall be a great and potent means of religious and social unity in our country.

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THE ELEVENTH ANNUAL CONFERENCE OF THE  
MONTREAL DIOCESAN THEOLOGICAL  
COLLEGE ASSOCIATION.

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This Conference was opened on the 11th of October by the Celebration of the Holy Communion at which but very few of the Alumni were present. The Celebration was followed by a Devotional Hour led by the Rev. T. E. Cunningham, M.A. Three very earnest and practical addresses were delivered by him which must have been

of much spiritual as well as practical value to those present. At 12 o'clock the Conference proper began with a very valuable paper by Mr. H. S. Boyle of the College on "Difficulties of Mission Work arising out of the Divisions of Christendom." Mr. Boyle showed very clearly indeed the great defect in the work of the Catholic Church among peoples whose native religions, if anything at all, were not split up into various sects as is Christianity. In the discussion which followed several took part. In the afternoon the Rev. S. R. McEwan read a carefully prepared paper on Absolution which excited a lengthy and heated discussion. The paper by the Rev. F. A. Pratt, B.A., on the "Moral Difficulties of the Old Testament" was also well-prepared and showed careful thought. The Principal took part in the discussion along with several others.

The papers read on Thursday morning were of excellent merit and deserved the marked attention given them. The first subject was "The Functions and Limitations of the Ministry."

(a) The Bishop. Rev. N. A. F. Bourne, B.A.

(b) The Priest. Rev. Jno. Ker, D.D.

(c) The Deacon. Rev. W. A. Fyles, B.A.

The essay on "Fasting in the Church of England" showed careful preparation and a desire to stay well within the limits of the Church of England, on the part of the writer, Rev. S. A. Mills.

In the afternoon the following papers were contributed:—

"The Person and Kingdom of Satan." . . Rev. J. M. Coffin.

"The Spirits in Prison" . . . . . Rev. A. Elliott.

"The Second Death" . . . . . Rev. Jas. Ercaux.

All were excellent, a fact of which our readers may judge for themselves as some of the papers will appear in subsequent issues of the Magazine.—

We must not forget to mention the opening address of the President, the Rev. Jas. A. Elliott, B.A., which manifested a very excellent spirit of toleration in these troubled times. It contained a spirit the influence of which was felt throughout all the proceedings. Looking at the Conference from the Student's standpoint there are several



things which may be criticised. Such criticism being offered in the spirit of kindness. In the first place, although the subjects discussed were all very interesting, and were of a class of subjects not directly discussed in Collegiate work, yet we must never forget that this is a practical age and for that reason more practical subjects might have been chosen for discussion. Theoretical opinions are not the hard nuts the parish priests have to crack, but rather the stern realities of every day life,

It is to be hoped that in future Conferences more practical issues will be discussed.

Another point of criticism is the very small part taken in the discussions by the younger members of the Conference. Invariably the same clergymen took part in the debates, and what they said manifested clearly that their student days were not over, and, moreover, these Clergymen were not theorists, but the ones who are doing the most active parochial work in the Diocese. It was very refreshing and instructive to hear the learned thoughts of these Priests, but, where were the younger members of the Conference? Their silence was not a very good example to set the students of the College who happened to be present. The list of subjects should form a very good guide to a man's line of study during the season previous to the Conference.

To sum up the whole Conference—The papers were of a very high order—The debates were spirited but the attendance was not what it should have been. We hope that the new Committee will soon publish the programme in order that all may be prepared to take an active part in the next Conference. On both days of the Conference the Alumni were entertained at lunch by the College Authorities.

The Rev. Dr. and Mrs. Hackett were At Home to the members on Wednesday afternoon.

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## THE PERSON AND KINGDOM OF SATAN.

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If the reading of this paper contributes in any degree to the removal of error and the firmer confirmation of faith in the doctrines of which it treats, the writer feels that this effort will not have been in vain. I purpose therefore to consider this subject, viz; The Person and Kingdom of Satan, under two aspects :

I. The influence of Materialistic Philosophy.

II. Christ's teaching with regard to evil and the evil one.

We find that hostility to formulated doctrine is one of the marked features of popular religious sentiment: especially has this been the case with the ancient and almost universally accepted doctrine of Diabolic personality. Assailed by materialistic philosophy on the one hand, unnumbered attempts have been made to explain away, by resorting to metaphor or personification, what hitherto had been accepted as actual truth; and overwhelmed on the other by sarcasm and ridicule, the whole subject of Diabolic personality has been summarily thrust aside as unworthy of serious consideration. That such should have been the case is by no means surprising when we consider the undue prominence which has been given to it, and the baneful consequences which have flowed from exaggerations and perversions during centuries of gross superstition. During the middle ages and onwards, until near the close of the seventeenth century Satanic personality was a prominent factor in the popular faith. Among all classes and stations Satan and his Kingdom possessed the vividness, certainty, and influence of tangible realities. To Anthony in the third, as to Luther in the sixteenth century, an overwrought imagination vouched for his immediate presence. Clad in a hair shirt amid the loneliness of his forest cave, the former supposed himself called upon to wage a ceaseless warfare with the Evil One.

From such exaggerated and materialistic conceptions of Satanic personality a rebound was certain. Truth, however, is rarely if ever to be found in one extreme more than in its opposite, and so we are not surprised to find a later period distinguished for laxity in upholding this form of doctrinal truth. But we must not forget that

our subject demands a work of construction as well as of destruction. For in nothing is materialism more impotent than when dealing with questions of pneumatology, for they are outside the sphere and limits of its possibilities. It has no line to measure their length or breadth, and no plummet to sound the extent of their depths. Even within the material universe there are powers in perpetual exercise of which the material senses can take no cognizance, and the existence of which is shown only by their effects. Who ever saw with the eye, or listened to with the ear, or touched with the fingers that subtle current which draws the magnet to the pole, or that wondrous attraction which controls the mechanism of the universe holding each part, from the mightiest luminary to the smallest particle of star-dust within its appointed orbit? Analogously, within the sphere of the spiritual, effects noted by consciousness, and explained by Divine Revelation, show the existence not of mere laws, which are but expressions of the ever acting will of God, but of personal agents using moral influences to upbuild and sanctify, or to debase and destroy.

The reality of their existence is shown, as in the other case by their effects, not indeed to bodily sense but to the spiritual apprehension and the graspings of faith. Certain it is that in God's word, although with opposite moral qualities, there are clearly defined personal characteristics ascribed to Satan, as much as any that are ascribed to the Holy Ghost. Both are represented as persons exercising volition and bringing to bear upon the Human Heart and conscience the special influences for which each of them is distinguished. In the case of the Blessed Spirit, by whose new creating breath the soul dead in sin is made to live anew, and by whose accompanying grace the fair buds and blossoms of regeneration develop into the choicest fruits of an elevated sanctified life, there is the presence and work of a personal power. Equally so is it in the case of that malign originator of iniquity, who as the Son of God himself has affirmed is a liar and the father of it, whose defiling, soul-deadening work, perverts truth, excites lust, and destroys good. There is the presence and activity of personality. He is the Prince of this world, the Prince of the power of the air, the Spirit that worketh in the children of disobedience. And the soul's greatest warfare, if Apostolic teaching possesses any

truth or authority, is not with flesh and blood, and not with personified abstractions, but with τὰ πνευματικὰ τῆς πονηρίας, the spiritual Hosts of wickedness Eph. 6-12.

The ground of evidence likewise, as connected with individual experience, is practically the same in the one case as in the other. We do not see with the eye of sense, nor do we touch with fleshly fingers the gracious inspirings which convict of sin, pierce the conscience, soften the heart, and uplift the soul as it is led through grace from darkness to light, and from the power of Satan unto God. But what true believer doubts their reality? such reality is an integral part of the Catholic faith. With the eye of religious consciousness they are seen, and with the touch of spiritual apprehension they are felt to be movements of God the Holy Ghost, upon the heart and spirit. So on the contrary is it with the workings of the spirit of darkness. Though we neither see his person, nor hear his voice, with our carnal faculties we realize at times, to the disturbance of the soul's peace, the inbreaking of sinful thoughts, the suggestions of evil purposes, the promptings to unrighteous deeds, which if not always originating are intensified from without,—which we brand as vile at the first moment of their appearance within our moral consciousness,—which distress by even their momentary presence, and which when true to self and duty we resist and by grace overcome. The lips of unbelieving scorn we are aware will curl at all this, for as God Himself tells us the natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. Be this as it may, the ground for faith in the personal existence of Satan is no more contrary to the natural reason than is that of the Holy Ghost. And in God's Word the one is as much affirmed to be a truth as the other.

I now proceed to hasten to the second and main division of my subject viz: "Christ's Teaching with Regard to Evil and the Evil One."

His incarnation brought Him into a close and vital connection with humanity as debased by sin and in bondage to the power of darkness. At the commencement of His public ministry, we learn He was brought face to face with the Evil one. In what form the adver-

sary approached is and must ever be a matter of conjecture, while to examine in detail the different theories which have been advanced on the subject is neither possible nor necessary; all we can know is what He Himself saw fit to communicate to His disciples. But that the contest undergone was with a personal opponent, and not an imaginary conflict mythically described, lies upon the face of the narrative as the most natural and rational understanding. Whatever may have been the actual facts, it is the most rational supposition that Jesus represented His temptation as a literal truth; even if it could be supposed to have been subjective merely, and consisted in the upspringing within His mind of the thoughts underlying the description as given, why should He have stated the fact in a fictitious form? No necessity could have impelled thereto, and no possible good could have been accomplished thereby. On the contrary such a course would inevitably lead to misunderstanding and superstition. The Evangelists write as men who fully believed in the personal agency of Satan as their tempter, and how could this have been if the temptation had been merely subjective?

If they had misunderstood Christ it is inconceivable that He would have allowed them to continue in ignorance of the actual truth, or that the Holy Ghost, who was to guide them into all truth would have inspired such an account of the event as to deceive the great body of believers to the present day. St. Matthew states that Jesus was led by the spirit into the wilderness to be tempted of the devil. As the Redeemer of a fallen and enslaved race and their Head unto justification, His integrity must be tried, He must vindicate His sinlessness and triumph over His adversary. These views with regard to our Lord's conceptions of Satanic personality are materially strengthened by subsequent incidents and teaching. To omit for the moment the frequent references to Satan as head and prince of that kingdom of iniquity, which is arrayed against the kingdom of God and righteousness, let us turn to those striking statements in His expostulation with the Pharisees as recorded by St. John ch. 8. There we find a most graphic and clearly defined description evidently intended to be defined of a person. Inflated with pride of their ancestry, the Pharisees claimed sonship to God-fearing God-serving Abraham, although man-

ifesting in their daily life a disposition and conduct utterly foreign to that of Abraham and thereby showing that in character and life they were assimilated to a different spirit, and were drawing inspiration from a different source. "Ye are of your father the devil," Jesus indignantly declared, "and the lusts of your father ye will do."

Besides claiming sonship to Abraham they had also laid claim of the same to God, "We be not born of fornication, we have one father, even God," and it is in direct antithesis to this that their sonship to Satan is claimed. Instead of being true spiritual children of God, deserving that name and relationship, they showed their spiritual filiation to the devil. Now by what rational law of exegesis can we ascribe personality to one of the contrasted parentages and not to the other? He was a murderer from the beginning. And how a murderer, except as a living acting agent of evil, as the author of human transgression and its result, moral degeneracy and death? In our Lord's statement of Satan's desire to sift Peter as wheat, there is also to the ordinary judgment an unmistakable reference to personal agency. "Simon, Simon behold Satan ἐξήγησατο ὑμᾶς asked to have you, or obtained you by asking, that he might sift you as wheat, but I have made supplications for thee that thy faith fail not, and do thou when thou hast turned again, stablish thy brethren." (Revised Ver.)

Not only, however, does our Lord use language, which by all enforced and rational exegesis implies his belief in Satanic personality, but He intensifies what He says by speaking of him in connection with an antagonistic host of evil spirits as their leader and head.

That there exists a Satanic Kingdom of moral darkness and iniquity, an ever active hostility to the Kingdom of God and righteousness, appears to have been constantly present to His mind. In His parable of the tares and wheat, the good attempted to be done by Him is represented as being counteracted, and in a great measure frustrated, by the opposition of the evil one.

"He that soweth good seed is the son of man, the field is the world, the good seed are the children of the Kingdom but the tares are the children of the wicked one, τοῦ πονηροῦ, the enemy that sowed is the devil, ὁ διάβολος.

Thus not only in parable but in the explanation of it, Jesus ascribes personal agency equally to the one sower as to the other. And equally clear are the statements made with regard to the Kingdom of Satan. In his Epistle to the Ephesians chap. 6, 12, St. Paul, as a reason for enjoining believers to be arrayed in the whole armor of God, shows that the conflict to be waged is not with mere carnal foes, "flesh and blood," human opponents and agencies of destruction, but against principalities and powers, against the rulers of the darkness of the world, against wicked spirits, or as the Revised Version renders the passage "The spiritual hosts of wickedness in the heavenly places," τὰ πνευματικά τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

The change which was made in the sixth petition of the Lord's prayer by the Revisers of the New Testament has excited more adverse criticism and called out a stronger objection perhaps than any other that was made. We cannot suppose however the change from evil to the Evil One to have been made without due consideration, without a most careful examination of evidence, and the existence of weighty reasons, which in the mind of a large majority of the revisers fully justified it.

While then we would be far from dogmatizing upon a matter of so great importance, and on which an honest difference of opinion may be entertained, we do not hesitate to express the conviction that in our judgment the balance of probability is on the side of the concrete rendering, "deliver us from the Evil One." Grammatical usage, congruity of thought, harmony of context are all in its favor. The testimony of the early versions and liturgies, in so far as it is positive and of any weight in the argument, sustains it, and the comments of all the Greek, and the earliest of the Latin Fathers who have referred to the matter at all give it an emphatic endorsement. In conclusion we may add the concrete rendering is in most perfect harmony with our Lord's general teaching on the subject of Diabolic personality and agency, and if we accept it as the correct one, we have not only the fullest possible endorsement of the fact of such personality, but a clear and profound insight into the original and perpetual source of our spiritual conflict, and a most powerful stimulus to watchfulness and prayer for deliverance from impending dangers. It

is with no abstract principle, no shadowy personification that our conflicts have to be waged, but with personal hosts and organized powers of darkness. The conviction that our sinful state is the result of subtle and diabolic influences, emanating from the realms of moral darkness and death, deepens our sense of the blighting contagion of iniquity, impresses our mind with the necessity of constant vigilance, and resistance to each and every solicitation to carnal and worldly indulgences, and also excites our loving gratitude for the divine mercy which brought redemption and safety through the death of Him who loved and died for us, the Incarnate Christ, the seed of the woman which bruised the Serpent's head.

J. M. COFFIN.

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"OUR MISSIONARY PORTFOLIO."

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Once again it is our joy and privilege to take up the missionary pen and fill in this corner of our Magazine. There seems to be a peculiar interest in the fact that in all probability this number will be in issue on All Saints' Day. What better commencement could we have for our Missionary page! We are treading in the footsteps of the saints of God, we shall be considering countries and places where men and women of the Lord loved not their lives unto the death, but who fought the good fight, and who are now with the Church Triumphant.

"For all Thy saints, who from their labors rest,  
 "Who Thee by faith before the world confessed,  
 "Thy Nane, O Jesus, be forever blessed. Hallelujah!

We trust and pray that these pages may prove an inspiration and an education to both writer and reader in Missionary work.

During the summer months the Annual Reports of the Church Missionary Society are published, and from the study of these much interesting information is to be obtained. It is intended during the coming session to review the various Missionary fields, to take our readers "globe trotting" in the literary sense, round the world, and



note the signs of progress and development. The extension of the visible Church of Christ is a subject of the deepest interest to those who acknowledge Him as their King, and from a work entitled "The Growth of the Kingdom of God" by the Rev. S. L. Gulick, we learn that the number of Christians has increased from five millions at the end of the third century to 500 millions at the close of this nineteenth century. Then the comparative growth of the populations under the rule of Christian governments is also instructive. Two thirds of the world's population and five-sixths of its area are under Christian rule. Who knoweth whether the Anglo-Saxon race is come to the Kingdom for just such a time as this? The responsibility resting upon the British Empire is great, for "unto whom much is given much shall be required." Another century fast hastens to its close and yet the world is waiting for the proclamation of the Gospel of peace which must first be preached as a witness to all nations, and then shall the end be.

In our Review of the world we shall do well to keep in mind that "the field is the world," and that there is but one vineyard in which all are to be fellow-laborers. A remembrance of this fact will cause us to consider with more brotherly affection those laboring in distant lands, it will also cause us to lift up our eyes and look abroad more on the fields white already to harvest, and it may lead some to give themselves to work for the Master *where the need is greatest*.

Six months is the time at present allotted to this Magazine, and hence our subject will be considered under the following six divisions: 1. Africa, 2. India, 3. China, 4. Japan, 5. Mohammedan Countries, 6. N. W. Canada and Br. Columbia.

Africa during the present decade has undergone a remarkable transformation and development. The responsibility of the British Government is being enormously increased by the tracts of country which are from time to time coming under her Protectorship. The Niger region in the West, the valley of the Nile in the North and Uganda in the centre give promise of a large and increasing field for missionary labor.

There are now four Bishoprics in connection with C.M.S. work in Africa.

1. The Sierra Leone Mission, dates from 1804 and has Bishop Smith at its head. There was a time during the past year when things looked rather disturbed and the Missionaries were in some danger, but now the Bishop says, "peace being restored it is not merely the case of an open door, but of a door off the hinges". Certainly this is true of nearly all Africa at the present day. It remains to be seen whether the Church of Christ will avail herself of the opportunity presented to her by her Lord and discharge the responsibility which the restoration of peace involves. In Sierra Leone there is a College called the Fourah Bay College where natives are trained for Christian work. It is interesting to read that at the close of 1897 one student passed the final examination for the Durham University Licence in Theology, and two others the first of those for the B.A. degree. There were thirty men in the College: six of them were reading for their B.A., and four for a Theological degree, while the remainder were preparing either to be schoolmasters or to engage in direct missionary work. They have an Essay Society, and a Missionary Union which meets every Thursday evening. There is a college weekly prayer meeting on Fridays, and one daily for about fifteen minutes. All the men take part in Parish work and there is a good Sunday School of about 150 children. Some of the students engage in visiting, open-air services, and the like. Nine converts were baptized, the fruit of this work. One of them, a woman, when praying for her husband, said, "O God, my husband is like a little boat on the stormy sea without an anchor. Grant that he may soon have the anchor, Jesus Christ."

On last St. Andrew's Day fully fourteen hundred young people gathered in the Cathedral in connection with the 23rd Anniversary of the Sierra Leone C.M.S. The Scripture Union has some 3000 members. Truly God's people should be much in prayer for the whole Diocese, that the dark clouds now lifting may pass entirely away and that beneath the beams of the Sun of Righteousness there may be clear shining after rain.

2. The Yoruba and Niger Missions are on the West coast of Africa with Bishop Tugwell, having assistant Bishops in Drs. Charles Phillips and Isaac Oluwole, both native clergymen. The Yoruba

Mission was begun in 1846 and the first work was done amongst the freed slaves at Lagos. The Niger Mission had one of these rescued slaves as its first Bishop, in the Rev. Samuel Crowther who was trained at Sierra Leone. Amongst the natives there seems quite a passion for reading, and the demand for books is very great. Bishop Oluwole thinks that there are at least 4000 readers scattered throughout the country. Some could read the Scripture fluently, while others were reading the first primer. All could repeat the General Confession, the Creed, the Lord's Prayer, and the Ten Commandments; a great number could repeat the Catechism without a mistake. They have set to native tunes Christian words, and after this fashion sing impromptu verses in turn, the chorus being taken up by all. Two of these impromptu verses are as follows:—

“ We are tired of ‘ Palm Nuts ’ (that is of the god Ifa),  
 We are tired of ‘ Sopona ’ (the god of small-pox),  
 Now we have a Father; God is our Father.”

“ You can wash in the river,  
 You can wash in the lagoon,  
 But he who is washed in Jesus' blood  
 Is clean body and soul.”

In the Niger Delta we find the need for teachers strongly emphasized. The impressions recorded by Bishop Tugwell during his tour through the Yoruba and Niger country may well be recorded. Two things increasingly impressed him. One was the ardour, devotion and courage of the British Naval, or military and commercial world. The other was the apathy and indifference of the Christian Church.

His words are:—

“ The British Government can send forth two hundred officers and non-commissioned officers, picked men, for service in Lokoja alone, when British interests are threatened, but the Church of Christ cannot muster ten men either for Benin or the Hausa country; indeed, she cannot muster half that number. . . . Her sons dare not venture for Christ that which every soldier will gladly venture for his Queen and country, viz., his health and his life. May God speedily remove this reproach from us.”

Let every reader echo this prayer. If the Church of Christ

would desire to hear of more showers of blessing in West Africa such as those spoken of earlier in this chapter, she must indeed seek God's face in humiliation and prayer, and arise in consecrated zeal to prepare the ground and to sow the seed on which such showers may fall.

3. The Eastern Equatorial Mission in Africa formerly included Uganda, but last year the two missions were divided and the Rev. W. G. Peel was consecrated the first Bishop of the Eastern Coast Mission. Great changes are following upon the introduction of the Railway from the coast to Uganda. The railway has now been extended some 300 miles and has been opened for passenger traffic as far as Kibwezi. May these increasing facilities of communication with the interior tend to the furtherance of the Gospel and the advancement of our Redeemer's kingdom in Africa, making in the desert a 'highway for our God.' The famine has been very sore in this part of Africa, and the trial has been a lengthened one. There is however a bright side to this, for driven by hunger many have gathered in Free Town where work has been provided for them and food supplied. They have thus been brought within reach of a greater blessing, and have heard the glad tidings of the Bread of Life.

4. Uganda under Bishop Tucker lies to the N. W. of the Lake Victoria Nyanza. Stanley visited Uganda in 1875 and wrote inviting Christian teachers to come thither; money was sent to the C. M. S. to start a mission, and from that day to the present a wonderful work has been going on. The story has been called "the romance of Missions." The country for one reason and another has been much before the public, and now that it is under British protection there are increasing possibilities for future development. Our readers will doubtless remember that our College has a graduate in Uganda at the present time, Mr. K. Borup, who is supported by St. Matthias' Church in Montreal, and from whom most interesting letters have been from time to time received.

The interest of the Baganda in reading is still great. During the past six months no less than \$3,300 were taken in exchange for 2,382 New Testaments, 5,091 portions of the Scriptures, 4,725 *Matoka*, and other publications, besides stationery and writing

materials, of which the Natives buy a large quantity. These sales were to a great extent rendered possible by the influx of wealth consequent on the presence of the Indian troops, for labour and food, for which not long before there was no market, became in great demand, and almost every one who wished to buy a book was able to do so. The desire of the people to read is illustrated by the case which Mr. Hattersley quotes of a man who carried a box weighing sixty-five pounds on his head for thirty-four miles, then walked twelve miles to fetch another load of thirty-five pounds, which he carried on the return journey, and as soon as he received his cowrie shells as wages walked off to buy a New Testament. He adds:—

It is quite the correct thing amongst a large class of people to carry a book bag about, and gives a certain air of respectability to the individual; so much so that it may become a snare. For instance, one man, being asked what books he had in his bag, rather hesitated to reply, and on being pressed to show them, took out a bundle wrapped in several bandage-like folds of calico, and finally exposed a *Mateka*, the first reading-sheet, value one half penny.

The above are just a few of the gleanings from the report of the year concerning Africa, but surely enough has been told to encourage us in prayer and effort for the Native Church and its Missions. We are told that in Uganda there were 800 native Christian teachers in 1896 entirely supported by the contributions of the people, and this in a church only some 25 years old!

Let us thank God and take courage; the study of the success of Missions is one of the best courses in apologetics that a man could take, and must necessarily confirm the Christian in "the faith once for all delivered to the saints."

S. H. M.

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#### OUR OLDEST CANADIAN COLLEGE.

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A visitor from the colleges of Montreal or Toronto almost envies those young men whose good fortune has led them to spend their student days at King's College, Windsor, in Nova Scotia. The various buildings of the institution are situated on the slope of a rounded hill

which rises a little distance back from Avon river. Almost the entire hill is the property of King's, and a really enchanting place it is in summer, its forest of spruce and balsam rich in legends of the past, its elm-lined avenues, its old and twisted willows, the ripening grain on the glebe-land, and the flower-gardens about the professors' houses furnish the combined attractions of park and farm and public garden.

At King's the elm and the willow take the place of the maples which beautify the avenues of Old McGill. It was a delightful two hours we spent sitting in the shadow of these majestic trees, enjoying the salt breeze that comes with the rising tide and talking about the feeling of amity which should unite the Church students of the whole Dominion in a common and glorious cause, if we are Christian brothers with one hope and one aim. If we are all assuming the likeness of a common Master then mutual respect and mutual love must grow, must ever increase as years roll on and the student friends of the present become the brotherly-loving clergy of the future.

On the left to one entering the grounds by the main avenue, stands a churchy-looking building of grey sandstone; it is crumbling like our own cathedral in Montreal, but is still a handsome structure and serves the three-fold purpose of convocation hall, museum and library. Going in by the side door the visitor turns to the left and ascending the winding stair-way reaches the library in the upper portion of the building; at the foot of the stair case a door admits to the convocation hall. In the libro-museum there are many books of value and many relics of interest. There one may see a fac simile of the warrants for the execution of Mary Queen of Scots and Charles the first; a copy of the Magna Charter bearing the signatures of the Knights of English Freedom. Archdeacon Hole's M.S.S. Bible of the thirteenth century, "the four evangelists" in a beautifully decorated vellum M.S.S. of the fourteenth century, the oldest printed Bible in America, etc., etc. There, too, is to be seen a splendid collection of loyalist china donated to the museum by the descendants of those noble Britons. One sees also many tokens of the interest which former students still take in the welfare of their Alma Mater—the arms of her warrior sons, the books of her theologians, the specimens

of her scientists, all are there to show the devotion of distinguished sons to an aged mother.

From the library we pass to the main building which occupies a commanding position at the head of the main avenue similar to that occupied by the Arts building at McGill. It is a wooden structure without any architectural beauty, but comfortable and commodious. The cupola on the centre of the roof has both a real and a legendary history; it was for many years the only meteorological observatory in Nova Scotia; and legend has it that in by-gone days it formed the first academical bed chamber for the freshman. With blind folded eyes the unfortunate was led in the dead of night up the steep and narrow ladder to his desolate resting place, and there, amid the benedictions of his seniors, he was left either to find his way down in the darkness or wait until daylight came to his assistance. In the Diocesan in the old days we gave the "freshy" a bath, now we give him a supper and good advice.

The Gothic chapel, a building of great beauty, stands in an obscure position at the north end of the College proper. Its daily services are similar to our own, but without the short address in the morning or the hymn; the lesson is read by a student wearing his gown, and hood, if a graduate, but at the Diocesan the vestment of the student on such occasions is a "plain white surplice only." At the eleven o'clock service on Sunday morning the students who have any musical ability wear surplices and sit in the choir seats, others who do not sing sit with the congregation and on this occasion only are all graduates in Arts obliged to appear in their hoods. The regulations concerning Holy Communion are the same as those in vogue in our own college. It is interesting to note that "The University of King's College" was founded in 1790 by Dr. Inglis, the first Bishop of the Church of England in British Colonies. It is the oldest University in Canada and claims among its graduates many distinguished men only one of whom I shall mention, the famous Canadian humorist, Judge Haliburton, or to give him the title by which he is best known "Sam Slick." The room which "Sam" occupied as a student at King's is now the inspiring meeting place of the Haliburton society. His photograph and a brass tablet to his

honour have each a prominent place on the walls of his former study, his writings are in the library, his house is among the evergreens at the rear of the college grounds, his spirit is everywhere; the spirit of this great Canadian still lives, still inspires every student at King's and manifests itself in the literary tastes of many of his fellow graduates. Apart from this Haliburton society and its work,—the encouraging of Canadian literature.—I found the peculiar charm of this sister college in its fortunate situation and its age; the old building itself seems spell-bound by the ever-changing beauty of the landscape; there it has stood for more than a hundred years looking across the valley where the "crowded farms" and the fruit trees grow dim as they recede into the distance and blend their shapes with the foliage of the distant hills.

We, at Montreal, wish the students at this time-honoured college a pleasant and successful session.

W. B. H.

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## Tri-Decanal Reports

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### BEDFORD.

The Editor-in-Chief of this magazine seems to have the very valuable faculty of making few mistakes, but his choice of a news correspondent for the Deanery of Bedford is one of those exceptional acts which establishes his kinship with fallible men. No man in the deanery is less competent to give the ecclesiastical "news," except to copy from the daily and weekly press what has already become the property of the public. To solemnly chronicle the erection of a horse-shed, and describe with unction, and due regard to primitive love, the procession of thanksgiving services at this session, giving attention to 'subsidiary *menus* which heroic congregations have discussed, is a task ill suited to his pen. He is quite willing however to do his best to contribute what may appear to him to be of interest and value, and

at the same time give expression to reflections upon Church topics which possibly may be considered worthy of a place in your journal.

The only event in the Church life of our deanery to which I will refer just now is the reopening of Dunham Ladies College, with brighter prospects than ever. This institution has at last found a secure footing in our Diocese, and is doing a splendid work for the Church in laying hold of the hearts and heads of future mothers. There are thirty-two girls now in residence and before the Easter holidays it is expected there will not be a single vacant room. The educational and spiritual tone of the school is distinctly in advance of former years there being most encouraging evidences of industry and sincerity on every side. It has taken a long hard pull to bring about this happy issue.



## CLARENDON.

The Sunday School Institute met at Shawville. There was some interesting discussion. The following clergy took part :

The Ven. Archdeacon Naylor. Rev. F. R. Smith R. D. Rev'nds W. F. Fitzgerald, J. J. Lowe, R. Warrington and C. Lummis

The Rev. W. F. Fitzgerald, M.A. began his duties as Incumbent of Quyon on October 1st.

The Rev. J. J. Lowe will begin his duties as Incumbent of Bristol on November 1st.

Harvest Thanksgiving Services were held in Shawville and Bryson. At Shawville the Service was conducted by the Archdeacon and his curate, the Sermon being preached by Rev. W. F. Fitzgerald, who also preached the Sermon at Bryson where the Service was conducted by Rev. R. Warrington.

## ST. ANDREW'S.

On Oct. 6, the corner stone of the new S. Stephen's Church in Buckingham was laid by the Dean of Montreal under most happy auspices.

The Rev. L. Foulkes who was ordained Deacon at Grenville in September, is now hard at work in his parish at Lakefield.

Our Rural Dean has been appointed to the charge of St. Stephen's Church, Montreal. He will have his hands full; we earnestly wish him success in his new Parish.

Missionary Lantern Lectures are being arranged for the parishes of St. Andrew's and Grenville.

## City News.

It is indeed with a feeling of thankfulness to Almighty God for many mercies vouchsafed to the Church in her city work, that the correspondent takes up his pen. "Town and city work must ever be of a very difficult character owing to the multitudinous interests and calls. As we look at the development of our work during the past few months, we must feel that we have much to be grateful for. New missions are being opened, older ones are being developed and gradually worked up to the dignity of parishes. Several of our city churches are being enlarged or practically rebuilt. Costly gifts to several churches testify to the warm affection of their donors for their church.

The growth of the church in and about Montreal is testified to by the following changes :—

### 1. S. JAMES THE APOSTLE :—

During the past few months workmen have been very busy on this popular West End Church. The Old Chancel has been taken down and a fine large

Chancel and Sanctuary are being erected. The chapel has been moved out nearer Bishop St. and will seat, when completed, many more than formerly. In addition to these changes a new organ, of latest design, and with the most up-to-date mechanical accessories, is being erected. We trust and pray that all these changes will be for the honor and glory of God and of His Church.

### 2. S. MATTHIAS :—

This cosy little church, situated in the finest part of Westmount, has undergone several changes during the summer. Owing to the very large increase in the number of worshippers it was absolutely necessary to put in seats for 150 more members. The Chancel has been enlarged, and a handsome stained-glass window put in. A large Parish House has been erected. S. Matthias now has splendid machinery for carrying on a vigorous work in this growing suburb.

### 3. S. SIMON'S :—

We are very glad indeed to be able

to report progress towards the erection of new S. Simon's. It must afford great satisfaction to the members of St. George's Y.M.C.A., to see the great progress being made by the old "St. Henri Mission." The Building Committee of S. Simon's are busy seling the sand on their site and in this way are putting by a considerable amount towards the new church.

With regard to City Missions we are pleased to note a steady development.

The Amherst Park Mission is still in the hands of the College Students. Mr. Wilson is again in charge and is doing a splendid work. A hall has been erected largely by the Park people themselves. This Hall is rented to the School Commissioners. It is purposed on the 14th of November, to hold a concert in the Convocation Hall of the Diocesan College to raise funds to pay for cost of material and for the land at present deeded to the mission. All the friends of the mission are requested to hold this night open for the concert.

The Rev. W. A. Fyles, B.A., Rector of the church of the Redeemer, Cote S. Paul, has started a Mission at Queen's Park, a new Suburb west of Point St. Charles, Mr. C. Carruthers of the Diocesan College has been appointed to this work. The services have been well attended and the people are very enthusiastic. It is intended to erect a church in the near future, and towards this steps are now being taken.

S. George's church has been favored with several handsome donations quite recently. Mr. A. F. Gault has presented to the church a beautiful chime of 13 bells, and also a tower clock. The bells are to be connected with the clock so that at the hours different tunes will be played on the bells by means of an automatic device. This Carillon System of periodical bell-ringing is of very recent invention, and when erected in S. George's, will be the only one of its kind on the continent. The regular ringing of the bells in the tower of S. George's should have an æsthetic effect

upon the crowds that frequent this part of the city.

In addition to this, Mr. Crathern has signified his intention of enlarging the memorial organ in S. George's. Echo and solo organs are to be added and placed in the gallery of the church. These are to be connected with the chancel organ by means of electricity. In this way it is hoped that congregational singing will be developed and much improved, as it certainly should and needs to be.

We hope that such gifts as these will stimulate others to come forward and make their offerings for the better carrying on of the work of Holy Church.

The plan of having S. Thomas' Church open daily for prayer and meditation has proved eminently successful. During the winter the expenses of keeping the church heated were fully met. Many a poor man or woman drops in for a few moments to rest and pray. May other churches, richer than S. Thomas', follow this example, and make possible to many a closer communion with God during the week days.

The Rev. A. Elliott, having resigned the incumbency of S. Stephen's Church, His Lordship has appointed the Rev. Rural Dean Sanders to that position. Here is a golden opportunity for a vigorous system of parochial work, and also for genuine mission work. There must be many people in that section of the city who have heard but little of Jesus Christ. It is to be hoped that a very vigorous policy will be adopted, for it would be a disgrace to our church if she had to withdraw her work among the poor people and follow the rich. May God bless the work of S. Stephen's.

Very bright prospects are in view for the school of S. John the Evangelist. The school opened on the 12th of September last with more boarders and day scholars than ever before. Under the very active management of the Rev. W. C. Rodgers, M.A., the work of the school is forging ahead. (It must be

said that all the church schools of the Diocese are very successful—a fact for which we should be very thankful).

The Rev. Arthur French devotes all his time to parochial matters. The Rector, Rev. Canon Wood, is much better now though at times his health is not very good.

The Rev. Arthur Doull, the new Curate of the Church of the Advent, Westmount has arrived. Mr. Doull is a Canadian by birth, though he has received his education in England. We hope that with his help the good work of this flourishing parish will be greatly developed.

## College News.

The present session bids fair to be one of steady work and genuine progress. We have now a full teaching staff, and, what is by no means of less importance, a full roll of students as victims to be subject to the tender mercies of its members. We are glad to welcome back Professor Steen to resume his vigorous work in the subjects of Apologetics and Ecclesiastical History, and we trust he may have a continuance of the health which he seems to have regained during his travels abroad.

Ecclesiastical Law is a new subject on our curriculum. Its name is enough to tell any thinking person of its value, which value is considerably enhanced by the fact that the Dean is the lecturer.

The Preparatory Class is the most necessary and important department, (if comparisons can be made), in the college; a fact which was plainly shewn by the results of its abandonment for one session, four years ago. With this fact in mind, we extend the heartiest greeting to the Rev. F. W. Barnes, who is now Preparatory tutor. His unselfish and painstaking work at Sabrevois College has gained him the real respect due to a conscientious teacher from those who knew him and came under his care. Tangible evidence of his thorough methods is shewn in the recent brilliant success at McGill of one of our students named below, who was formerly a pupil of his. The class is a strong one this year we are glad to say, and we look to it for sterling work at McGill next spring, in response to the

efforts of its vigorous leader. No less than three freshmen have come to us from the Maritime Provinces, a fact which marks a new departure in the history of the college. Messrs. Dunham, Scriven, and Unkauf, all hail from St. John N.B.

Lennoxville has sent us two students in Messrs. E. H. Croly and F. L. Whitley, both graduates in Arts. Their advent, together with the honour conferred upon our Principal last summer of a D.C.L. degree, is a fresh token, if any were needed, of the mutual goodwill which exists between us and our sister college in the Eastern Townships.

Mr. E. V. Cousineau comes to us from Sabrevois College. He has been reading for a college alumnus during the past summer.

Mr. H. Charters who bears a name well known in college from the nearness of his brother, the popular rector of St. Simon's, is this year on the roll of Diocesan students, and is taking the third year in Arts at McGill, together with some theological subjects.

Nearly all the freshmen are musical, and prove a real acquisition in both our vocal and instrumental performances. The after-dinner promenade concerts given by the "orchestra" are quite a lively innovation.

Mr. J. C. Seaman succeeded last September in carrying off an exhibition of \$120, tenable for one year, at McGill. We congratulate him on this most satisfactory result of his persistent labours, and hope that his success is only the

precursor to similar achievements by others on our list.

All our announcements are not pleasant ones, for we regret to have to record that Mr. G. O. T. Bruce, B.A. has been compelled to retire from college for a year on account of continued ill-health, and to seek the benefit of a change of climate. To him we offer our sincerest sympathy and look forward to his return among us later on.

We append the list of students now in college, as we are given to understand it may be of interest to some of our subscribers.

1. J. J. Willis, B.A.
2. J. B. Meyer, B.A.
3. H. Stannage Boyle, B.A.
4. Wm. Bertal Heeney, B.A.
5. T. Bird Holland, B.A.
6. E. H. Croly, B.A.
7. F. Lewis Whitley, B.A.
8. C. E. Jeakins.
9. E. Lindsay.
10. H. Mount.
11. H. Charters.
12. A. A. Ireland.
13. C. Carruthers.
14. C. Ireland.
15. R. G. Ascah.
16. D. Parker.
17. R. Blagrove.
18. T. J. Wilson.
19. W. Troop.
20. J. C. Seaman.
21. E. W. Pownall.
22. G. Brownlee.
23. A. E. Rollit.
24. J. Hackenley.
25. V. N. Cousineau.
26. H. A. Scriven.
27. T. J. Unkauf.
28. W. P. Dunham.

The Rev. A. C. Ascah, who has lately been compelled to return from Moosonee for health reasons, was in college a few weeks ago. He has now resumed charge of the parish of Masouche and Terrebonne, where he will be warmly welcomed.

We note with pleasure that Mr.

E. Fielden Nivm B.A., who spent a short time in this college last session, was ordained on June 11th last, in the diocese of Liverpool, England. He is now at work, with two other curates, in connection with the parish of North Sheols, under the Vicar Rev. Canon J. Denton Thompson, M.A.

The friends of the Rev. F. S. Eastman will be pleased to learn that he has arrived safely in Arizona, where he went to take charge of the Southern Pacific Mission. This consists of the four towns, Bisbee, Nogales, Globe and Tombstone, comprising altogether over fifteen thousand people. The rectory is at Tombstone, situated at about the centre of the Mission which has a radius of a hundred miles. He writes "This Western World is having an unparalleled season of success and the Episcopal Church is the best suited to meet the needs of the people. On every side I have met with enthusiasm in the Master's work. "The harvest truly is great but the labourers are few."

This is but a repetition of that oft-repeated prayer, uttered so long ago "Come over into Macedonia and help us" and we who hear it should have a strong reason to give for not answering it as St. Paul did, or else we are not worthy of the name "followers of Christ".

On Sunday the 15th of October the Rev. Principal Hackett opened up a new mission in the town of St. Jerome. Some time ago the Principal was asked to commence services in this town for the few Non-Romanists dwelling there. The services are held in the Court House which has been very kindly placed at the disposal of the Church Mission. Messrs Croly and Willis have been appointed to take charge of the work, and services will be held every Sunday. The Holy Communion will be administered regularly each month. Many things are required for the Mission and donations of any kind of church requisites will be thankfully received at

the college. At present a large Bible, some Prayer-books and Hymn-books, a collection plate, and Communion Linen, and frontals are most urgently needed.

## ATHLETIC ASSOCIATION.

It was only last winter that one of the Diocesan men proposed that steps be taken to form an Athletic Association among the four Theological Colleges in affiliation with McGill University. Acting upon this suggestion committees from the four colleges met, and in due time organized the Wesleyan,—Presbyterian — Diocesan — Congregational Amateur Athletic Association.

The first Field Day was held on the 24th of October on the M. A. A. A. grounds, Westmount. The weather was perfect, the track in fine condition, and there was a goodly number of spectators to view the efforts of the Theologs. The four colleges opened their doors and let loose a considerable number of brawny athletes eager for the fray. The events were carried out with the keenest of rivalry, for the men, with one or two exceptions, were very evenly matched. Keen though the rivalry was, yet it was associated with a friendship that only too seldom is seen in Athletic events. The following is a list of the events and their results.

Quarter mile run—	
J. D. Morrow, P.....	1
J. A. Edwards, W.....	2
N. V. McLeod, P.....	3
Running broad jump—	
A. A. Ireland, D.....	1
J. D. Morrow, P.....	2
B. Heeney, D.....	3
120 yards hurdle—	
First heat—	
H. H. Turner, P.....	1
B. Heeney, D.....	2
T. E. Sawyer, W.....	3
Second heat—	

A. A. Ireland, D.....	1
A. E. Lloyd, W.....	2
W. G. Brown, P.....	3

## Final—

A. E. Lloyd, W.....	x
A. A. Ireland, D.....	x
B. Heeney, D.....	3

## xDead heat.

Half mile run—	
J. D. Morrow, P.....	1
J. A. Edwards, W.....	2
P. Mathieson, P.....	3
Time—2.19.	

## Half-mile bicycle—

H. J. Keith, P.....	1
C. Ireland, D.....	2
T. W. Bailey, W.....	3
Time—1.20.	

## Throwing weight, 28 lbs. (special)—

J. Hamilton, C.....	1
A. E. Lloyd, W.....	2
W. Munroe, C.....	3
Distance—31.11 1-4.	

## One mile run—

H. Stillman, W.....	1
C. E. Jeakins, D.....	2
T. W. Bailey, W.....	3

## Putting 16-lb shot—

A. E. Lloyd, W.....	2
W. G. Brown, B.....	2
Wm. Munroe, C.....	3
Distance—31 feet 3 inches.	

## Hundred yards dash—

First heat—	
A. A. Ireland, D.....	1
H. Charters, D.....	2
C. M. Hall, C.....	3

## Second heat—

J. D. Morrow, P.....	1
A. E. Lloyd, W.....	2
J. J. Willis, D.....	3

## Final—

J. D. Morrow, P.....	1
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A. A. Ireland, D.....	2	T. W. Bailey, W.....	3
A. E. Lloyd, W.....	3	C. E. Jeakins, D.....	4

Time—10 3-5.

## One mile bicycle race—

H. J. Keith, P.....	1	J. D. Morrow, P.....	1
T. W. Bailey, W.....	2	A. A. Ireland, D.....	2
H. S. Lee, P.....	3	J. M. Williams, C.....	3

## 220 yards, open—

Molson.....	1	The Trophy, which was presented by the four Principals, was won by the Presbyterian Team.	
Ford.....	2	Following are the number of points scored by each team in the respective events.	
Gray.....	3		

Time—23 2-5.

## Running high jump—

A. A. Ireland, D.....	1	Running broad jump.....	0	3	6	0
J. B. McLeod, P.....	2	880 yards run.....	3	6	0	0
B. Heeney, D.....	3	Half mile bicycle.....	1	5	3	0

Height—5 feet.

## 220 yards (students)—

J. D. Morrow, P.....	1	120 yards hurdle.....	4	0	5	0
A. A. Ireland, D.....	2	One mile.....	6	0	3	0
J. A. Edwards, W.....	3	Putting 16-lb. shot.....	5	3	0	1
		Quarter-mile.....	3	6	0	0
		Mile bicycle.....	3	6	0	0
		Hundred yards.....	1	5	3	0
		High jump.....	0	3	6	0
		220 yards.....	1	5	3	0
		Hop, step and jump.....	5	1	3	0
		Relay race.....	0	5	3	1

Time—23 1-5.

## Running hop, step and jump—

W. L. Rowan, W.....	1	Total.....	32	48	35	2
A. A. Ireland, D.....	2					
J. B. McLeod, P.....	3					

Distance—36 ft. 7 1-2 in.

## Relay race, one mile ; four colleges ; teams of four—

First quarter—	
P. Mathieson, P.....	1
C. M. Hall, C.....	2
J. A. Edwards, W.....	3
E. Lindsay, D.....	4

## Second quarter—

N. V. McLeod, P.....	1
J. Hamilton, C.....	2
A. E. Lloyd, W.....	3
J. J. Willis, D.....	4

## Third quarter—

C. J. McMillan, P.....	1
E. C. Woodley, C.....	2

In the evening the prizes were presented to the successful ones by Mrs. Hackett in the Convocation Hall of the Diocesan College. Speeches were made by the Rev. Dr. Shaw, who was in the chair, the Rev. Principals Hackett and George, and also by Mr. H. S. Boyle, B.A., the President of the Association. Dr. Barclay, the Referee, made a speech, the dry humour of which was much appreciated. After the distribution of prizes Mrs. Hackett entertained the students and the officers at supper in the Principal's House, a kindness which was greatly felt by all present.

Remember the big concert to be held in the Convocation Hall on the 14th of November, proceeds in aid of the Students Mission at Amherst Park.

On Friday Evening, the 27th of Octo-

ber the Rev. Principal and Mrs. Hackett were "At Home" to the people of Amherst Park in the Mission Hall. A very enjoyable evening was spent. Among those taking part in the programme were the Principal, the Students and Mr. Robins.

The work of the mission of St. Hyacinthe is of a very encouraging nature. The attendance at the services steadily increases and the active interest of the people does not diminish. The Rev. the Principal visited St. Hyacinthe on Sunday, the 22nd of October, and celebrated the Holy Communion.

On Sunday the 8th of October, His Lordship, Bishop Bond, consecrated Trinity Church, Beauharnois. This pretty little church is now one of the most complete in every detail in the diocese. The Bishop expressed himself as very much pleased with the great progress made, and also with the efficiency of the Church as a centre for activity in extending the realm of truth. The Rev. T. Everett is now in charge. A handsome chancel carpet has been presented by the S. Margarets' Guild of the Church of S. John the Evangelist. Mrs. Edmund Robert has very kindly presented the church with a large Bible.

The Congregation of the Church at Coteau Junction have shown their ap-

preciation of Mr. Boyle's services in a very practical way. On Sunday Oct. 15th they presented Mr. Boyle with an address and a purse containing \$25.

Prof. Abbott-Smith's "At-Home" on the Evening of Thanksgiving Day gave the Students and their friends a very pleasant time.

#### ACKNOWLEDGMENT OF SUBSCRIPTIONS.

We beg to acknowledge the following subscriptions:

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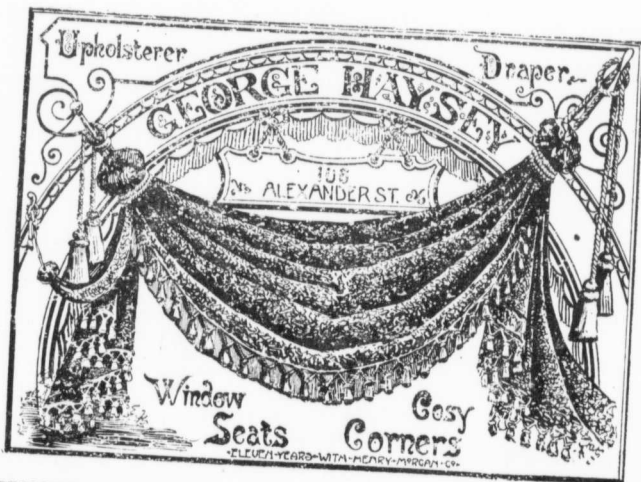
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