

Very Rev. JAS. CARMICHAEL, M.A., D.C.L., Portrait & Sketch.  
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The Montreal . . .



# Diocesan Theological College Magazine.

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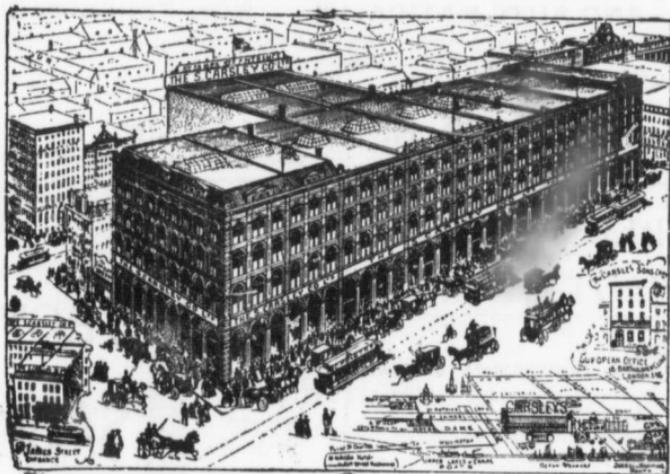
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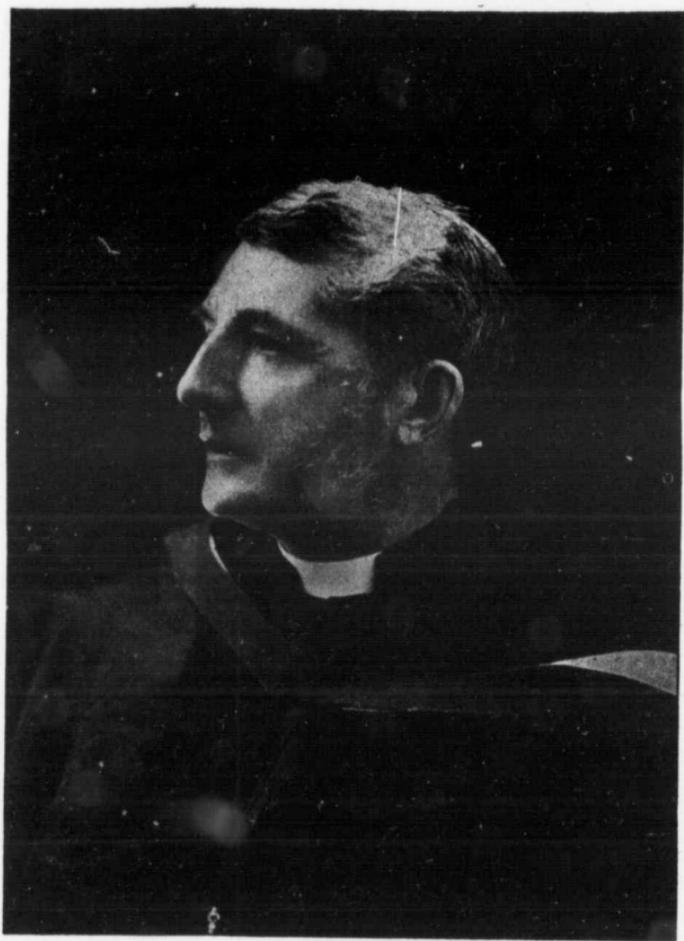
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The Alumni Pulpit.

SERMON BY THE REV. H. E. HORSEY, M. A., RECTOR  
OF ABBOTSFORD, QUE.

St. John II. 11.—“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.”

From early days of Christianity, the “beginning of miracles” has been included in the lessons of the Epiphany. It draws attention to the manifestation of the glory of Jesus in His works of power. Appointed by the Church to be read as the Gospel on the second Sunday after the Epiphany, this year it harmonizes with the second Lesson read on the same Sunday. The Gospel tells of the first miracle, the Lesson is an account of miracles of healing wrought in Galilee. The closing words of the Gospel speak of the two-fold effect of the first sign,—the manifestation of the glory of Jesus, and the strengthening of the faith of the disciples. The Lesson teaches that the miracles of Christ were wrought in answer to faith. Jesus asks, “Believest thou that I am able to do this?” When he touched the eyes of the blind men he said, “According to your faith be it unto you.” To the woman who touched his garment he said, “Thy faith hath made thee whole.” The connection between mir-

acles and faith was emphasized on another occasion, of which it is said, "He did not many mighty works there because of their unbelief."

St. John tells us how Jesus began His mighty works, and points out how men came to know that Jesus was possessed of a wonderful power that separated him from all others. Satan knew of this power and asked for miracles in the wilderness; evil spirits acknowledged it when they first saw him; but men learnt of it from the mother of the Lord. It was the mother of Jesus who asked for this first miracle. The mother's knowledge of her Son led to the first sign, and brought his power into prominence.

At Cana of Galilee was the starting point, and as the knowledge of this sign spread, it brought Jesus many opportunities for the working of other signs. In those days miracles attracted men, and were accepted as signs of power, and as a revelation of character. St. John always speaks of the works of Jesus as *signs*. They are tokens that distinguish Jesus from others. The value of the miracle is not to be measured by the value of the wine obtained, but by the greatness of the power it revealed, and the consequences that followed from it. It was a sign of power over nature, a sign of in-dwelling power and divine character. It revealed that Jesus was no ordinary man. It was not merely a physical but also an ethical sign; it revealed goodness as well as power. It was a sign that influenced His followers for good; it called forth faith. The unusual occurrence strengthened His followers and advanced His cause. His glory shone forth in His deeds. There then became known what had hitherto been unknown, the personal excellence of Christ in which He excels, by virtue of His nature as the Divine Word. He gave a sign that revealed His majesty, His glory, His character, His power,

And "His disciples believed on Him." St. John looks back over many years and marks the day. They had known Jesus for some time, they had followed Him, they were disciples, but now they believe on Him, they have faith in Him. They had been ready to welcome the Messiah and had followed Him. Personal intercourse led them to become disciples. The manifestation of power, sign of divine Grace, converts discipleship into personal faith. What is

that faith which this sign roused in His disciples? It is the transference of trust from self to another; confidence in another, joyful trust combined with willing obedience. When the water was turned into wine at Cana of Galilee, the glory of Jesus was revealed, and faith roused in His disciples.

"This, the beginning of signs, Jesus did in Cana of Galilee and manifested forth His glory and His disciples had faith in Him." From this one sign we learn concerning all, that they manifest the glory of Christ and strengthen the faith of His disciples. His mighty works were evidence of His perfect humanity working in unison with His perfect divinity.

In appearance, form, speech, needs, character, He was perfect man. By His many signs He showed that besides being perfect man, He was perfect God. In the form of man He could best reveal the Father, and redeem men; and His works of power manifested the divine glory. Prophets before Him and Apostles after Him worked miracles, but not in their own power. One class manifested forth the power of Jehovah, the other class manifested forth the power of Christ; but the works of Jesus were signs that revealed His own power. As the works of Jesus reveal His glory, so likewise do all the circumstances of His life. His whole life was one continuous, ever-increasing revelation of His glory. His life was not a mixture but a unity, it is not made up of parts independent of each other, His miracles cannot be separated from the rest. His life is one complete perfect whole. Miracles, though strange occurrences to men, are ordinary workings of Divine power. The common with Christ is the uncommon with us. His life reveals His glory, His fame spreads abroad, men talk about Him, listen to Him, follow Him from place to place, till they claim Him as a prophet; but His disciples have faith in Him, and rise to the higher confession, "Thou art the Christ, The Son of the living God." The same signs that manifest His glory call out their faith.

In the present day there are some who imagine that the Gospel would be more attractive if miracles could be erased from its pages. It was not so in the life-time of our Lord. In the first century miracles attracted men to Christ, roused their confidence, strength-

ened their faith. Miracles were not then considered difficulties, nor were they said to mar His beautiful teaching; they were not hindrances to the progress of faith but the reverse; and Divine power worked according to the faith of men. His disciples then had faith in Him, and were ready and willing to follow His directions.

Why do not the miracles of Christ impress us to-day as they did the men of old? Why do they not rouse in us the same confidence?

Perhaps it is because we are so familiar with the description of them as given in the Gospels, that the language of the New Testament has in part lost its meaning for us.

Perhaps it is because nineteen centuries separate us from these mighty works, and we of to-day have no personal experience of such things. Yet we claim to receive the Bible as true, and profess to have received the account of these things from faithful witnesses,—from men who would die rather than deny these things. If we believe the miracle of the Incarnation or of the Resurrection there should be no difficulty in believing these other signs. In the nineteenth century as in the first, the miracles of Jesus should reveal His glory and bring His disciples to faith in Him.

What do these works of might reveal? They reveal the power of God in Creation to-day. The Creator has not lost control of the world He created. The Maker of the universe is still its Preserver. The growth of fruit and grain, the power of wind and storm, are controlled by Him. We believe in no idle God, and the miracles of Jesus reveal Him as controlling nature.

They reveal that we are dependent upon a Heavenly Father for the supply of our daily necessities. The multiplication of loaves is going on now, the turning water into wine,—of mineral products into vegetable products,—is going on constantly. He who has given us life and a body, provides us day by day with food and raiment.

Miracles of healing manifest the works of God. Sight and hearing are Divine gifts whether they are ours from birth, or whether they are granted some years after birth.

The sound body, whether it come as we say naturally, or whether it be the result of a special wonderful work, is a gift from God and reveals His glory.

The miracles of Jesus reveal the Providence of God in the life of man. They tell us that the world has a Creator and Ruler, and that men have a Heavenly Father and Judge.

This teaching is written in simple language in the mighty works of Jesus of Nazareth,

These same mighty works should rouse in us earnest and sincere faith. If we learn from them our dependence upon God, we will have confidence in Him, and be ready to submit to His will and obey His commands. In practice it is often otherwise as testified by lives of Christians.

We think it necessary to toil and struggle in doubt when we should be working in confidence. We forget that the "Most High rules in the Kingdom of men and giveth it to whomsoever He will," and many give up the guidance of their lives to either the world or the devil. We practice the world's maxims in business, we follow lying and deceit in politics, we rest our government on policy, and all because we have lost faith. We imagine that honesty must give place to policy, because we have not sufficient faith to be honest. The result of making a difficulty of miracles has been that the example of Christ is put aside, and men think it necessary in many things to follow the maxims of the world, or to worship some other being than the Lord their God. We do not realize the manifestation of glory and have lost faith in Jesus.

It is time for the disciples of Christ to study again the miracles of their Lord.

If we of the present day cannot conduct business or enjoy pleasure according to His teaching, it is needful that we study again the New Testament and learn of His example, needful that we learn what men were once able to endure for His sake, because they had seen the manifestation of His glory and had faith in Him.

THE VERY REV. JAMES CARMICHAEL, M. A., D. C. L.,  
DEAN OF MONTREAL.

In 1857 Bishop Cronyn of Huron, sent to Ireland to procure young men for the different posts in his diocese, which was then rapidly increasing in population. Among those who came were three young men, who since have risen to the highest ranks in the church and who are respected and loved in every church home in Canada. These were Edward Sullivan, J. Philip DuMoulin and James Carmichael.

The subject of our sketch was educated at Trinity College, Dublin, and was admitted to Holy Orders by Bishop Cronyn. His first parish was Clinton, Ont., where he built a pretty little church, which was burned down shortly after its erection. Undaunted by this Mr. Carmichael set to work to rebuild it. In 1868 he was appointed assistant to the Rev. Wm. Bond, then Rector of St. George's Church, Montreal. After a successful ministry of ten years at St. George's Mr. Carmichael was appointed Rector of the Church of the Ascension, Hamilton, Ont.

In 1882, Dr. Sullivan (then rector of St. George's, Montreal) was raised to the Episcopate and Canon Carmichael was called back to his old church in Montreal, to be its Rector. Shortly after he was appointed Dean of the Diocese. The Dean has always been an earnest worker in the temperance cause. He has studied the sciences and has made valuable use of them in the defence of religion. His executive ability is unequalled in the Canadian Church.

Dean Carmichael has been for many years a member of the Provincial Synod and now usually acts as Prolocutor of the Lower House. He is also Prolocutor of the Lower House of the General Synod.

The Dean has received many ballots at different times for his elevation to the Episcopate and had it not been for his frail health would now be Bishop Carmichael. Lately, however, the Dean has much improved in health, and we trust and pray that he may long be spared to St. George's, to the Diocese and to the Church at large.

## SIERRA LEONE AND ITS CONNECTION WITH CANADA.

On Friday, December 3rd, 1897, at 7.30 p.m. there was held in St. Saviour's Collegiate Church, Southwark, a service of a most interesting and impressive character. It was on behalf of the Mission Work in the Diocese of Sierra Leone. It was also a farewell service for the new Bishop, the Right Reverend John Taylor Smith, D.D., who has been called on to bear the standard of the Cross into the forefront of the hottest battle in succession to a very remarkable roll of heroes, who have stood for Christ's sake in a deadly climate—heroes indeed. And while the Christian Church is bound to uphold with her prayers and her almsgivings all those who lead in the van of her missionary armies, none call for more sympathy and support than those who face the awful dangers and temptations of the tropics. That many felt the solemn duty of supporting Sierra Leone was evidenced by the number who assembled from all parts of London and its suburbs on the occasion alluded to. The service consisted of a shortened form of Evening Prayer with appropriate hymns and lessons and the missionaries' Psalm—the ninety-first—as the proper Psalm; the anthem was Mendelssohn's "Now we are ambassadors in the name of Christ," followed by special prayers for more missionaries, for the conversion of the heathen and for Christians sojourning abroad that they may lead consistent lives. After the hymn and the offertory, the sermon followed, a note of which will be found later, and all the congregation offered select Prayer for the outgoing Bishop and sang the dismissal hymn while still kneeling. Already several times at death's door, given up by the doctors, Bishop Taylor Smith, as Canon Missioner of the Cathedral and as Chaplain to the forces in the last Ashantee expedition, when all England mourned over the grave of her Soldier Prince, Henry of Battenberg, has won a place for himself in the hearts of men through the length and breadth of the land. Like a true soldier of Jesus Christ, he is as faithful in delivering his message to the Queen and Royal family as he is courteous to the humblest child of God in the poorest parish of London. But Canada has a closer tie than perhaps she knows to Sierra Leone, closer than the universal tie of Christian

fellowship, a tie which should encourage every missionary in the back-woods, unknown, unhonoured in the mouths of men, but known in the presence of Him who seeth in secret, and who shall some day reward him openly.

The third bishop of Sierra Leone, who, in succession to Bishops Tidal and Weeks, sacrificed his life, as they did theirs, to the work, after two short years, was brought to the light of the Gospel in the backwoods of Canada through the faithful ministration of an S. P. G missionary, Rev. C. B. Gribble, on the shores of Lake Erie at Dunnville. The Rt. Rev. John Bower, L.L.D., was for some years a settler in Canada and on March 6th, 1842, his spiritual life first definitely commenced. "It was in the house of God this event took place. For some time his mind had been dark with the consciousness of sin which was not unknown to the clergyman, to whom he related, a few days after, that during the sermon he had encountered a fearful struggle with himself, and that he was then conscious of the crisis having come when he must decide for ever whether henceforward his whole purpose and will should be given without reserve to God and His service. . . . That his resolution had been taken once and for all, and that immediately on his coming to that determination peace filled his soul, the world seemed nothing, and, therefore as a seal to his purpose of dedication to God he went forward to the communion of Christ's body." On the same Sunday evening he experienced such an ecstasy in prayer, that as he says of himself. "I doubted if I were in my right senses. Christ was slain for me. I could give myself up to Him unreservedly; I cannot describe my sensation of joy; I could not praise God sufficiently for the great scheme of salvation." And thus through the ministry of the Canadian Church this faithful soldier of Christ entered under the banner of the Cross.

After working for some time on his farm he was no longer able to resist the call that he felt to enter the ministry and he returned to England. From Trinity College, Dublin, he went to be curate of Knaresborough, but on inheriting a considerable fortune from his uncle he offered himself to the Church Missionary Society, and spent some years as a missionary envoy in the East, "among Greeks and Turks, and Kurds and Yesidees, and Armenians, and

Nestorians and Syrians; the friend of all—the brother of all God's children engaged in God's work; the gentleman among his tenants; the rector among his parishioners; the missionary farmer, threshing with a machine in the valleys of Palestine, and drawing tears from insensible Syrians while preaching in broken Arabic; and, lastly, the Bishop, not too Episcopal to use the services of a Wesleyan minister when needed, and beloved alike by all; in all these various positions, it is always the same man, doing one thing—serving the Lord Christ." But Canada's connection with Sierra Leone does not end with Bishop Bower. The Rt. Rev. Bishop Ingham, who has just been obliged to retire after thirteen years work, was at school at Bishop's College, Lennoxville, and cherishes a warm affection for Canada and for his school. Coming from the Barbadoes he was peculiarly fitted to encounter the physical trials of the tropics in his work in Sierra Leone. Though not broken in health, for the sake of his family he has been called to retire from that field and leave to his successor the arduous task of presiding over a diocese some 2,000 miles long. He has accepted the position of Commissary in England to the new Bishop in whom he has been able to insure a continuity of his work that is not often given in the present day but is much needed in such a motley community as composes the West African Colony and Native Churches.

Without undue boasting it may be said that the work at Sierra Leone has been under God the beginning of all work for Him both in Eastern and Western Equatorial Africa, and we in favoured lands have very little idea of what that work means and involves. It is not without good reason that Sierra Leone has been named "The White Man's Grave." No married European woman can live there and bring up children, and for this reason missionaries must either remain unmarried or face the worse alternative of neglecting the duties and responsibilities that married life involves. But there is a field for unmarried women, who often stand the climate better than the men, as they are less exposed to its particular dangers.

But whether it is the deadly climate or whether it is the celibacy we cannot say, but the appeals to the Christian Church for more

men made during the past six months have been made to a great extent in vain.

Seven years ago the Church Missionary Society decided to send a man to occupy a new post only 30 miles from the coast, but in a most unhealthy district, for seven years they have waited for a man to send. At this moment there are three positions in Sierra Leone itself which must be filled.

1. A Diocesan Missioner to visit the existing churches, hold missions and assist in spiritual work generally.
2. A Diocesan School Inspector to organize and superintend the religious teaching in the day schools and train and examine teachers.
3. A chaplain to the Bishop, and preacher to the troops and seamen.

An additional European teacher in the workshops of the Industrial School is also needed. "I heard the voice of the Lord God saying, Whom shall I send and who will go for us?" Who will reply, "Here am I, send me." In preaching his farewell sermon Bishop Taylor Smith spoke of the servant of Jesus Christ and the sort of man he must be. No other need apply for positions in the mission field.

1. He must hear the voice of his Lord; he must have a message to deliver; he may not run without having tidings ready; he must hear the voice speaking to his own soul; he must hear the master's call; he must obey his command.

2. He must know no fear of man. If he has any he must lose it in confidence in God. He must not be afraid for any terror by night nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the sickness that wasteth at noonday.

3. He must know that his own best deeds are worthless, that all our righteousnesses are as filthy rags. That we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ and *not* for our own works or deservings.

4. He must love the souls of men, the despised downtrodden African, as well as his own kith and kin. It must be said of him not only Christ *liveth* in him, but Christ *loveth* in him.

5. He must seek first the glory of God, in business, in pleasure, in-service, in life, in death. God *first*.

And he bade us pray that he himself might be such an one and that God would send forth such labourers into his harvest. The example that he set before the vast gathering in that grand Cathedral Church first built before the Norman conquest but chiefly rebuilt in the present century and associated with some of the martyrs who were slain for the word of God and for the testimony of Jesus Christ in the Marian Persecution was the example of Elijah. In the spirit and power of Elias we too may help to turn the disobedient to the wisdom of the just. Whether we are called to labour in the East or the West, amid ice and snow, or in the burning sands of the desert under a noonday sun, it is the same Lord over all who is rich unto all that call upon Him. And leaning on His right hand the sixth Bishop has gone forth again to conquer in the name of Jesus Christ.

C. CAMERON WALLER.

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#### OUR MISSIONARY PORTFOLIO. IV.—CHINA.

In the brief review of the world as a missionary field, China engages our attention this month. The eyes of Europe have been directed eastward lately, and there are evident signs of a coming crisis. It is remarkable how the Almighty in His overruling providence brings forth good out of seeming evil, as light out of darkness, yea, He maketh the wrath of man to praise Him, and what has often seemed most malignant to the progress of Christianity has ultimately been seen to favor most its advance.

In considering the

##### NEEDS OF CHINA

we are once again confronted with the almost incredible number of human souls in that Empire with its area equal to the whole of the United States and the continent of Europe. There are said to be as many millions of Chinese as there are days in the year, and that thirty-three thousand die in that country every day. Let us try to get some idea of what these numbers mean. The British and Foreign Bible Society issued in 1891 four millions of Scriptures, whole Bibles or portions. If the whole of this issue were in Chinese

and could be distributed in China alone, it would be, at that rate, between *eighty and ninety years*, before every inhabitant could be provided with even one part of the Word of God.

Forty years ago Dr. Morrison was addressing in a locked inner room two or three Chinese, who listened in peril of their lives; now there are in China some 60,000 converts. "Do you think," asked the captain of the ship which took him out, "that you can make any impression on the three hundred millions of Chinese?" "No," he answered, "but God will." Here then is one incentive to this super-human task of evangelizing the world—*Deus vult*. We have our marching orders:—"Go ye and preach the Gospel to every creature," for "all power is given unto Me," and, "Lo I am with you alway." A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. Archdeacon Moule asked how many he thought there were. "It is a little island," he replied; "perhaps there are a thousand." He was told, "more than twenty thousand." "Then," said he, "you can

#### EASILY SPARE A THOUSAND

for China." (According to the statistics of 1897 there are thirty-eight European C. M. S. clergymen labouring in the whole of that country!)

Dear Master, whisper "Go ye,"  
 To each dear halting soul.  
 Watch o'er each one Thou choosest,  
 And point him to the goal.  
 Thy people shall be willing  
 In this Thy day of power.  
 Redeemer! claim Thy thousand,  
 In this, the world's last hour.

The writer well remembers when attending the Detroit Convention of the Student Volunteer Movement, how Miss Guinness eloquently spoke of the needs of China. Relating an incident in her missionary career she said that how after a talk she had had with some women about the Lord Jesus, one of the hearers cried out, "Oh, why didn't you come before, *we never knew there was a Jesus!*" Think of it! fifteen hundred Christless souls will pass into Christless

graves while you are reading this magazine, and to each soul may be given the cry,

"WE NEVER HEARD THERE WAS A JESUS."

As in Africa, so in China, a very significant factor in Missionary work is rapidly approaching completion, viz., direct railway communication. The last annual report of the C. M. S. says, "When the Trans-Siberian Railway is accomplished, it will bring London within little more than ten days from the capital of China. It will have a total length of 4547 miles; it has been officially stated that 70,000 workmen are engaged in its construction besides the engineering and administrative staffs, and during 1895 not less than 918 miles were laid down. At this rate of progress the main line should be practically completed before the end of the century. Such a change in the means of intercourse between Europe and a population including China, Japan and Corea, of some 450 millions of people—almost a third of the inhabitants of the globe,—may well be described in its potential and permanent importance as a revolution of the first magnitude."

China has strictly speaking three religions, Confucianism, Buddhism and Taoism, which honeycomb the country with superstitions. Confucianism, which is practically the religion of the country, is not as much a faith as a negative philosophy. It is a religion without a revelation, a worship practically without a God, a code of morality without an intimate personal authority. According to Confucius "A girl is only worth a tenth as much as a boy." Female infanticide prevails to a considerable extent in some parts of the country. There is a pool near Fuh-Chow, in China, with the following significant inscription, "No girl babies to be thrown into this pool." Buddhism teaches that "every man must be his own saviour." "From thyself deliverance may be found." And "deliverance" is after many transmigrations of the soul—"Nirvâna,"

"THE STATE OF A BLOWN-OUT FLAME,"

—escape from personal identity, and conscious existence; the end of sorrow and the end of joy! Alas! the precepts set forth may be good, but neither religion suggests either a power by which men

may keep the precepts, nor a remedy if they fail to do so. Taoism teaches that "the desire to prolong life, and to do away with one's end," viz., one's final end, is a misunderstanding of one's destiny. But Taoism means now for the Chinese, fortune telling, geomancy, necromancy, and astrology.

Besides the awful prevalence of these heathen religions, there is the

#### OPIUM CURSE.

"I have," said J. Hudson Taylor of the C. I. M., "labored in China and for China for over 30 years, and I am profoundly convinced that opium is doing more evil in China in a week, than missions are doing good in a year. After 80 years of contact with England there are 32,000 Christians, for which we may be thankful, and 150,000,000 opium smokers for which we may hang our heads in shame. The slave trade, the liquor traffic, the licensing of immorality,—these were bad enough, but the opium curse is the sum of all villainy."

Dr. Morrison, the

#### FIRST PROTESTANT MISSIONARY,

arrived in 1807, and although the translation of the Bible was completed in 1818, the country was practically closed until 1860 when the "Treaty of Tientsin" threw open to missions this vast empire with its eighteen great provinces, and nearly four hundred million souls. What of the work accomplished and of that remaining to be done? In the former case a truly remarkable result. What hath God wrought!

In 1842 the number of *communicants* of Protestant Churches in China was six; in 1865, 2,000; and in 1896, 70,000, of whom 5,000 are members of the Episcopal Church.

The Canadian Church has representatives in the China Mission-field in the persons of the Rev. W. C. White of Toronto, who sailed for the Fuh-Kien Mission in Feb., 1897, and the Rev. J. H. S. Boyd, who with Mrs. Boyd joined the same mission in 1895. When shall we see one of our own College alumni in this field white unto harvest? Many of our readers will probably remember the tragic awfulness of the

## FUH-KIEN MASSACRES

of August 1st, 1895, when ten European missionaries were martyred in their home. But what has been the result; during 1896 the Native Church at Fuh-Kien increased in numbers 25 per cent., and the native subscriptions were nearly double those of the previous year. At the end of April, 1896, one of the Fuh-Kien missionaries wrote as follows:—In a district in connection with King-hwa two hundred people have put down their names as enquirers and have subscribed \$1,000 toward the support of the work. Two or three days ago, news came from a district of Hokchiang that 1200 families (between 5,000, and 6,000 people) have also put down their names as enquirers. One of the Native brethren said that "God last summer sowed ten grains of wheat on Hwa-sang hill, and the grain is springing up, not in one place, but everywhere, some such a height, some less, and some just pushing their way up through the soil; they all need our care." Truly the fields are white already to harvest, but the laborers are so few.

Let us look now at what remains to be done. Of the 982 great cities in ten of the provinces, 908 are without a missionary! For the old Mid-China diocese to have clergy in the same proportion to the population as in the United Kingdom, there should have been 90,000 clergy of the Church of England; in 1895 there were thirty-two and the Bishop, Dr. Moule.

But hear what the Revd. J. C. Hoare of Ningpo, has to say:—  
When are the English clergy going to realize that the

## HAPPIEST LIFE ON EARTH.

is that of a Missionary? Yes, happier than that even of the English Clergyman, which indeed I used to think the best that man could desire, but which I have now long realised is not in its joys and privileges to be compared with that of those who respond to God's call to come and preach the Gospel to the heathen. Or, if they cannot now understand the happiness, when are they going to realise the duty, the *debitum*—the debt that they owe to Him, Who gave Himself for them, that they should obey the Master's command and come and preach the Gospel to great, dark, hungry China? Poor

China! People seem to think that the disastrous war may stir her up to reform. But no mere civilization will do China any good. What she wants is the "Gospel brought to her by the messengers of peace and love."

In China the Medical Missions as well as the Zenana Missions do a great and abiding work. To quote the words of the European traveller, Mrs. Isabella Bishop, F. R. G. S., with regard to the former agencies:—"The medical work of the Church Missionary Society is

ONE OF THE NOBLEST AND BEST

of its agencies, and the good which results from it, even in the very limited way in which it is carried on is almost infinite. . . .

I will mention one thing that I learnt in talking with the American Missionaries there. They told me—several if not all of them—that they scarcely ever met with a person interested in Christianity or a Christian enquirer, in the villages within a radius of 150 miles from Hong-chow, who had not been brought to be interested and to enquire through the means of Dr. Main's teaching in his hospital, (C. M. S. at Hang-chow.) And I think it is a testimony to the value of Medical Missions which ought to extinguish any doubt that exists, and ought to make those who are interested in the physical and moral healing of the world more energetic in sending out more Medical Missionaries."

Missionary work in China under the C. M. S. is divided into three districts, viz., those of South, Middle and West China. In the South China Mission, Bishop Burdon of Victoria, after more than forty years of active service as a Missionary and a Missionary-Bishop in China, retired two years ago from this important post and is now returning to China as an ordinary; there are seventeen European Missionary Clergymen in that Diocese. The most recent development in China has been the consecration of Bishop Cassels in 1895, and the formation of a separate Mission, over which he is placed, known as West China Mission.

The writer claims some Missionary relationship with China, for an uncle, the Revd. James Sadler of the C. M. S., has been laboring for some fifteen years in Amoy, and lately his daughter has gone out from England to work with her father in the Mission field.

Will our readers continue in prayer specially for the outpouring of the Holy Spirit at this time upon those portions of the Mission field treated in these articles. The workers laboring therein need one continual intercession, and the Lord of the Harvest has bid us pray for the "thrusting forth" of more laborers in the great Harvest field. Pray that all impediments may be removed from the paths of many who have felt within them the missionary call, and who are longing to go forth His bidding to fulfil. "Cast ye up, prepare the way, take up the stumbling block out of the way. . . . Roll ye away the stone. . . . Loose them and bring them unto Me. . . . The Lord hath need of them."

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FROM MONTREAL TO MENGO.

The Church of England in Canada has this year sent out her first missionary to Africa in Mr. Kristen Borup. He is a Dane by birth, but had lived in Montreal for ten years when he gave up a responsible post in the paper works of Messrs. J. C. Wilson, and the offer of a better post as mechanical superintendent of a large factory near New York, in order to offer himself to the Church Missionary Society, for Uganda.

He completed a year of study at the Montreal Diocesan Theological College in preparation for his missionary career, by winning both the prizes offered to first year students. The Montreal Branch of the Gleaners' Union provided his training, outfit and passage, and the parish of St. Matthias, through its branch of the Woman's Auxiliary, appropriated him as its own missionary by becoming responsible for his annual stipend.

He left Montreal on July 3rd, in the "State of California," and reached London in time to take his place on the platform of Exeter Hall, with the rest of the Uganda party, at the meeting on July 16th, to bid farewell to over fifty C. M. S. missionaries. He then went to the Keswick Convention, whose missionary meetings are the most inspiring in England, and met many other missionaries and friends of missions there; and spent a busy two months in London getting outfit &c., &c.

On October 1st he sailed on the P. & O. steamship "Caledonia," with a party of C.M.S. missionaries for Africa and India. It included the Rev. John Roscoe returning to Uganda, where he has been laboring since 1884, and the Rev. C. H. T. Ecob, and Mr. H. E. Maddox, going out to Uganda for the first time. They reached Aden on Oct. 17th, and were transferred to the British India steamer "Canara," which took them down the African coast to Mombasa, where they arrived on October 29th.

A very interesting journal of the whole voyage has just come to Canada, which was posted at Mombasa on November 5th:—Mr. Borup describes his study of the Luganda language throughout the voyage, and the daily Bible readings held by the mission party on board the "Caledonia," which took them through the Epistle to the Ephesians. These readings were for all who wished to attend them, and were preceded by earnest united prayer on the part of the C. M. S. missionaries that God would use them on board the ship for the extension of His kingdom. They recognized a definite answer to these daily prayers, in the crowds who attended the Bible readings, and the interest shown in spiritual things by those present. When they left the "Caledonia" several passengers spoke to Mr. Roscoe in a way that showed they were deeply affected in parting with him. The missionaries also saw that their example of reading the Bible in public was followed by others on board.

The four weeks voyage was pleasant and prosperous throughout, and while the record of it closes with the words, "We shall be glad to get to the end of our voyage," Mr. Borup goes on to say, "I could not help thinking this morning, how different are our circumstances from those of Krapf and Rebmann, who came down this same coast so many years ago in an Arab dhow, having none of the comforts which most of us consider indispensable." The arrival in Africa is told thus:—

Friday, October 29th.—This has been a memorable day. I was on deck about 8.30 and a few minutes after I could distinguish the land in the distance. We arrived at Mombasa about 7.30, and it was with a feeling of deep thankfulness to God that we realized that the voyage had really come to an end, and that the good Lord had so lovingly kept and guarded us. Mr. and Mrs. Buft (C. M. S. Mombasa), came

out to bid us welcome, in their boat. The Rev. H. K. Binns (C. M. S. Frere Town), came to us to let us know that he had arranged for us to stay in the Bishop's house at Frere Town until we were ready to go up the country. After breakfast, we were taken over to Frere Town in the boats belonging to the Mission. . . . As we landed, we were greeted by three Uganda boys, left by Mr. Millar when he came down from Uganda, who are to return to their homes with us. They are splendid bright fellows, most touchingly devoted to Mr. Roscoe. One of the boys followed Mr. Maddox and myself when we went for a walk, and taught us the names in Luganda of nearly everything around us.

The house now called "the ladies' house" is the one formerly occupied by Bishop Hannington, and it was with a strange feeling of awe and reverence that I walked through the rooms of that African martyr. At noon we attended a prayer meeting at Mr Binn's house. It was very refreshing to enjoy Christian communion and fellowship before the Throne of Grace again on dry land.

Next day Mr. Binns took us for a walk to see something of the country. We walked through large groves of palm trees nearly all heavily laden with coconuts. It was a lovely sight. Mr. Roscoe had Bible reading and prayer with five Uganda boys who stay in the house here to attend to our wants. The reading and prayers were in Luganda, and I understood very little of it, but the boys seemed to like it very much.

Sunday, October 31st.—This morning we attended Divine service in the beautiful native church in Frere Town. It is in a most lovely spot. Beautiful walks lead up to the church from several points, and coconut trees, banana trees, and flowers in great profusion are all around. But the scene inside the church was much more inspiring. The place was well filled and the congregation consisted chiefly of black people, the men sitting on one side and the women on the other. No European congregation could behave better than they did. The singing and the responses were most hearty, and all present seemed to take part. We understood very little of what was said, but we could follow easily in the English Prayer-book. The hymns we sang as best we could out of the Swahili hymnbooks. The

service was taken by Mr. Roscoe and a native clergyman. We attended evening service, and went for a walk on the beach just before sundown. It was a lovely cool place, and we had a most beautiful view of Mombasa. After supper we were invited to the ladies' house to sing hymns. We began by singing those known to the native girls living in the house, they singing in Swahili, and we in English. We all enjoyed it so much, and the first Sunday in Africa was a very joyful and blessed one.

Monday, November 1st.—We were all very busy writing, and arranging for our loads for up the country.

Tuesday, November 2nd.—Mr. Roscoe gave an address after supper in the native church upon Uganda and the Lord's work there. This is the first missionary meeting I have attended in Africa, and it was so inspiring to be present, though I understood very little of what was said. The three hymns sung were: "Jesus lives, no longer now," "All hail the power of Jesus' Name," and "From Greenland's icy mountains," all sung in Swahili. The meeting was as orderly and well-behaved as any I have seen at home, and the natives who were present in large numbers seemed to enjoy it very much.

Wednesday, November 3rd.—After supper, we went to the ladies' house in Frere Town and attended a meeting of the Gleaners' Union. There were about thirty missionaries and friends present. Mr. Roscoe gave an address upon the discouragements as well as the progress and encouragements of the Uganda church. Mr. Binns was in the chair, several hymns were sung, a portion of Scripture (Acts xiv.) read, and a number of prayers offered to the Father of all men, for the success of His work in the places of His vineyard represented by workers present. It was a very spiritual and helpful meeting.

Friday, November 5th.—We hope to leave the coast next Wednesday, November 10th. If we cannot obtain porters enough to take all our loads, then we shall go with what we can get, and whatever loads we have to leave behind, will be sent to Zanzibar to go up by the south road to Uganda. Porters are very scarce at present, and besides there is a rumour that a rebellion has been raised by some Soudanese soldiers in the interior, and if the report is confirmed the government will take all available porters at the coast and we shall

have to wait here several weeks.\* We hope to travel 130 miles by rail, which will bring us over the worst part of the way. If we leave next Wednesday, we hope to arrive in Uganda about Christmastime. We are all anxious to start, and are all enjoying perfect health. Hitherto hath the Lord helped us and led us safely, and we are sure He will continue to be our Guide. The missionaries both in Mombasa and in Frere Town are most kind to us. Brethren pray for us.

K. BORUP.

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\* This rumour has been confirmed by recent despatches—so that Mr. Borup's journey has probably been delayed.--[ED. D. C. MAG.]

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### GENERAL AND COLLEGE NEWS.

There died at Fredericton a few days ago the Rev. Richard Simonds. Rev. Mr. Simonds had been a priest of the church for over fifty years, and at the time of his death was acting-curate for the Rector of Fredericton.

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Mr. A. W. Buckland recently gave an interesting talk on his work to the people of Maisonneuve Mission. Mr. Buckland soon leaves us, and we would suggest that at the next meeting of the Missionary Society, Mr. Buckland should lecture to us and show us his fine slides.

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The Synod was well attended by the students, who listened eagerly to the debates, especially that on French Work. No one realizes more than the students the necessity of a knowledge of French in this Diocese, but when one hour a day of French is proposed, we would, with all due respect, protest.

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We are very sorry to hear that the change from Canada to England has not, as yet, been beneficial to Archdeacon and Mrs.

Lofthouse. The health of the latter is still in a very unsatisfactory condition. We extend our sympathy to them both, with the hope and prayer that Almighty God will speedily restore to them the needed vigour to continue their noble work for Him.

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It is with the greatest pleasure and satisfaction that we learn that the Rector, the Revd. J. F. Renaud, and the wardens of St. Thomas have decided to keep the parish church open all the week. This departure is a "sign of the times." We learn that quite a number of the Church people of the East End avail themselves of this opportunity to kneel for a minute in prayer during the business of the day.

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We are indebted very much to Mr. Frank Wootten, editor of the Canadian Churchman, who has so kindly loaned us the cut of the Dean which appears in this issue of the MAGAZINE.

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We learn that the Revd. F. S. Eastman has resigned his parish in order that he may proceed with the Arts course at Bishop's College, Lennoxville.

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The news of the death of the C. M. S. Missionaries in Uganda has just reached us. Mr. Pilkington, at the time of his death, was engaged in translation work. By his death the C. M. S. loses one of its most devoted workers.

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The Rev. L. Norman Tucker, Rector of Christ Church, Vancouver, and one of our graduates, has decided to introduce a vested choir into his church. The lady members of the choir will also be vested

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Dame Rumor has it that the said Christ Church, Vancouver, is shortly to be incorporated as the Cathedral of the Diocese.

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We understand that the Rev. S. H. Mallinson, B.A., incumbent of Back River and Outremont, has accepted the position of Rector of Grenville, P. Q.

A public meeting of the Montreal Local Assembly of the Brotherhood of St. Andrew was held in the Convocation Hall of the College on Friday evening, Jan. 21st. Stirring addresses were given by Archdeacon Evans, N. Ferrar Davidson and others. The Bishop presided.

A vested lady choir is to be introduced in the Church of St. James the Apostle.

Friday evening, January 28th, was a memorable one in the history of the College. About one hundred and fifty people thronged our commodious home, in response to Mrs. Gault's invitation, to meet the students, and see the building, which was brilliantly lighted and tastefully decorated for the occasion. The guests included the clergy of the city with their wives, the Principal and Arts, Professors of McGill, beside many well-known Montreal people.

An orchestra discoursed sweet music in the Convocation Hall, where the guests were received. Solos and choruses were rendered at intervals during the evening. Ample justice was done to the supper served in the dining hall. The hours passed all too swiftly and at 11.30 a most successful evening was brought to a close.

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BUSINESS ANNOUNCEMENTS.

Owing to a slight defect in our office arrangements, a few Magazines of last month's issue did not reach their destination, but were returned to the College. Will any subscribers who suffered the loss of their copies in this way kindly write a card to the Business Manager, who will gladly supply the missing number. We shall be glad at any time to hear from anyone who does not receive the magazine regularly.

Subscriptions for the present session are now overdue. It will lighten our work and cheer our hearts if subscribers will kindly

remember this and act accordingly. The following is the list of acknowledgements of subscriptions already paid, up to the time of our going to press.

Frank Smith, Esq., \$1; Dr. Fulton, \$1; Miss M. Sever, \$1; Rev. G. Abbott-Smith, \$1; A. F. Gault, Esq., \$2; Rev. J. Kerr McMorin, \$1; Rev. R.F. Hutchings, \$1; Rev. W. F. Beattie, \$1; Rev. R.D. Robinson, \$1; Rev. G. O. Troop, \$1; Rev. E. I. Rexford, \$1; Rev. W. A. Fyles, \$1; Miss Tippett, Miss M. Johnson, Mrs. Carns Wilson, Mrs. Curry, Mrs. Frank Stevens, Mrs. Buchanan, Miss Mussen, Mrs. Duffy, Ven. Archdeacon Naylor, Rev. R. Dean Saunders, Rev. C. C. Waller, Rev. T. B. Jeakins, Rev. N. A. F. Bourne, Rev. G. A. Mason, Rev. A. C. Wilson, Rev. C. Rollit, Rev. R. Y. Overing, Rev. T. E. Cunningham, Rev. J. S. Carmichael, Rev. E. F. McManus, Rev. J. I. Strong, Rev. N. P. Yates, Rev. S. R. McEwan, Rev. R. Emmett, Rev. F. Charters, Rev. F. H. Graham. Messrs. G. D. Cowan, J. J. Willis, Guy T. Bruce, A. J. Vibert, Captain Clay, T. B. Holland and R. G. Ascah, each 50 cents.

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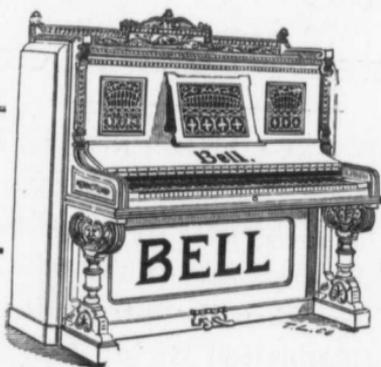
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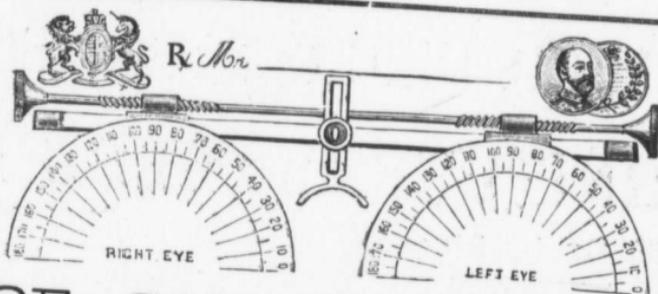
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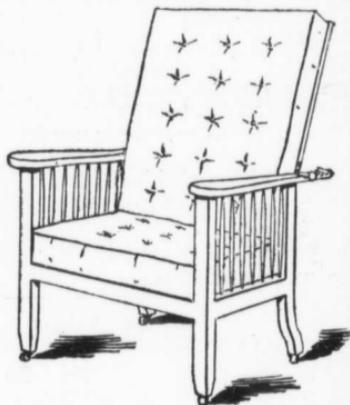
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