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REV. PRINCIPAL HACKETT, M.A., B.D., D.C.L.,
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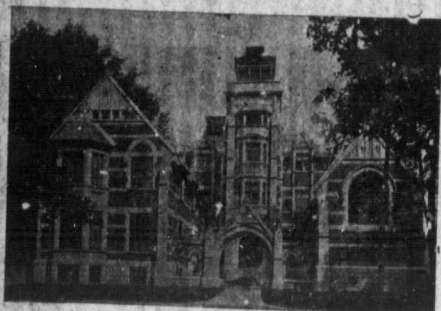
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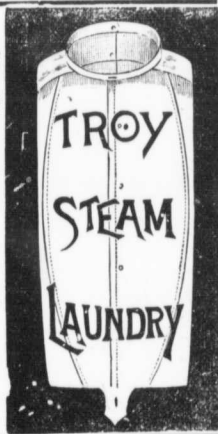
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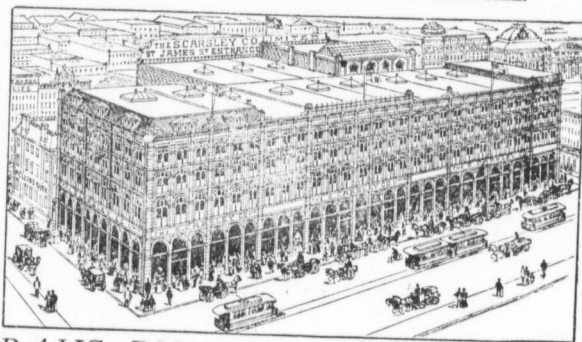
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No. 6.

THE MORAL DIFFICULTIES OF THE OLD TESTAMENT.

*The Substance of a Paper read at The Alumni Conference
M. D. T. C., 1899.*

What is the Old Testament?

What are the "Moral Difficulties of the Old Testament"?

The Old Testament is, broadly speaking, the word of God. The Anglican branch of the Catholic Church has formulated no theory or doctrine of inspiration, but has been content to declare the sufficiency of Holy Scripture, as a rule of faith and a guide of life: "So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

But in at least ten of the remaining Articles, the Holy Scriptures of the Old and New Testaments, in which there is no contradiction, are called, "the word of God," "the pure word of God," and "the written word of God," and this "Holy Scripture," "or written word of God," is declared to be the authoritative test of the three Creeds.

In the Articles the Church has bound herself, and, at least, all her Clergy, to a certain definite statement concerning "Holy Scripture." As in the Articles, so in the Book of Common Prayer. In the exhortation, in the Litany, in the Communion office, in the order for the Visitation of the sick, in the Collects, and finally in the Ordinal; the Holy Scriptures are called "the word," and the "holy word," and,

"the most holy word," of God.

The New Testament bears witness to the inspiration of the Old. St. Peter tells us, "Holy men of old spake as they were moved by the Holy Ghost." So St. Paul, "God, having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of those days spoken unto us in His Son." So, our Blessed Lord Himself, "Ye make the word of God of none effect by your traditions." The Old Testament, then is the inspired word of God.

As the inspired Word, or, Logos, took human flesh—albeit sinless human flesh—into union with His Divine Nature, and Personality, and the Divine Son, was seen on earth in the form of man; so the Divine will and purpose of God is expressed in human language, and, as in the Incarnate Son, so, in the written word, there is the union of the Divine and human. The spirit is Divine, the outward form is human. Only, as Martensen says, "we must while we maintain the union, maintain also the distinction."

"The Scripture is the word of God" expresses the union, "the Scripture contains the word of God" expresses the distinction.

As Coleridge says, "the word of God speaks to men, and therefore it speaks the language of the children of men."

The voice of man is heard, the voice of God is seen. The Bible is, as the great Archbishop Magee has said, "God's book and God's word, but it is man's book and man's word."

"Human souls spoke as men and under the conditions and limitations of their day and generation, their thoughts were tinged with the philosophy, and their knowledge was limited by the scientific knowledge of their own times."

"They spoke the history and the science as truly as they spoke the dialect and the grammar of their day.

"To suppose anything else would be to suppose not a supernatural, but an unnatural inspiration.

"Revelation speaks through the mind of Moses tintured with the learning of the Egyptians as truly as it speaks from the heart of David the thoughts that filled his soul as he tended his flock beneath the starry sky of Palestine.

"The burning sarcasm of Isaiah, the tender melancholy pathos of Jeremiah, the deep and mystic philosophy of John, the clear and sharp, and yet impassioned, logic of Paul, the homely simplicity of James—all these were truly and really their own.

"As every pipe of the organ you have been listening to expresses the music that it was fashioned to give—so fashioned that it might give that note and not another—and yet all are filled by one and the same breath—so these souls fashioned by the conditions of humanity, and the circumstances of their lives, were made each to give out its own note, and yet were filled all by the breath of the Divine Spirit, which has made those human and yet Divine utterances ring with a melody unquenched and unquenchable through the great aisles of the Church of the living Christ; or as the light, shining through the stained windows of our Cathedral, casts on the floor below in varied light and shade, human shapes, and human forms, yet all of them filled and flaming with the light that comes from heaven—so is the Bible which God has given us at once truly human and yet truly Divine—the word of God veiling itself under, and yet shining through the word of man." The Old Testament is the *word* of God, though the *words* of the Old Testament are the words of man—holy men spake as they were moved by the Holy Ghost.

So much has been said on the nature of the Old Testament, because it seems all important that we should have clear and definite ideas as to what the Old Testament really is, if we are to judge aright of its moral difficulties. There must be a tremendous difference in our opinions on this question whether we are willing—with some of the would-be higher critics—to allow Homer, and Shakespeare, and Dante, and Milton, and George Eliot, and Mrs. Humphry Ward, an equal share of inspiration with Moses and the prophets, or whether we have the faith and the courage to say with our Blessed Lord, and his Apostles, and with the early Church, and with the Church of England, the Bible—the Old Testament as well as the New—is the inspired word of God. That is, the Old Testament is the word of God expressed in the language of sinful men—the Old Testament is the working out of the will of God in the world through the agency of fallible men, and in opposition to the actions of rebellious men.

How will this view affect our estimate of the moral difficulties of the Old Testament?

Thus—it questions their very existence. Are there, can there be moral difficulties in the word of God?

Agnostics and unbelievers in all ages asserted the affirmative.

The believer who is troubled with these difficulties may find a sufficient explanation in the fact that God spoke and worked through sinful agents, and that it is impossible for God speaking and acting under the limitations of the freedom of the sinful human will to reveal Himself in word or act otherwise than imperfectly.

The perfect revelation only comes with the perfect man. The perfect revelation only comes with perfect obedience. The difference between the Old and New Testament morality is the difference between Moses and Jesus.

But there is another answer.

Did our Blessed Lord, and, following Him, did His Apostles, and did the early Church discover these so called moral difficulties in the Old Testament?

Our Blessed Lord as we have seen, and His Apostles, and the Apostolic Church, took the Jewish Scriptures, our Old Testament, as the word of God.

The Church of England, though she has not, as the Church of Rome, allowed the equal authority of the Old Testament with the New, has declared that it is not contrary to the New, and stands publicly committed to the statement, that, it is the "word of God."

But it is customary, as you know, to admit the existence of moral difficulties in the Old Testament, and to take the New Testament as the corrective of the Old.

The words and action of our Blessed Lord were, no doubt, on one occasion corrective, though not condemnatory, of the spirit of the Prophet, and set a different standard for the Apostle. Ought we, then, to judge the Old Testament by the letter and spirit of the New?

If we do, the absolute standard of truth, and gentleness, and love, and perfect justice of our Lord will compel us to condemn all that does not appear to us equally pure, and true, and gentle, and just, and one word of God will seem to condemn another.

Ought we not rather to remember that the New Testament is a new beginning.

The Gospel contains the perfect revelation of God to men, and the history of a perfect human life.

It contains but a small portion of the history of the Christian Church and the great conflict between good and evil that has gone on by Divine Providence as well under the Christian, as under the Jewish dispensation. The Old Testament on the contrary contains only a limited revelation of God.

But it contains four thousand years of the history of the Jewish Church and nation.

It contains the history of four thousand years of the Divine government of a rebellious people.

It contains, besides, the history of well nigh four thousand years of conflict between the Jewish nation and the surrounding peoples.—a conflict in the main between good and evil.

The moral difficulties of the Old Testament are, therefore, the moral difficulties of the Divine government of rebellious and sinful men.

For this reason our Blessed Lord's attitude towards the Old Testament is important.

How did the incarnate Word look upon the written word?

How did Divine *wisdom* view the moral difficulties of the Divine government?

It is needless to repeat that he who was perfect God and perfect man discovered no moral difficulties in the Old Testament—at least not to us.

Are we, as Christians, at liberty to adopt a different attitude to that of our Lord?

And are we capable of judging God's ways to men?

Can finite minds judge infinite justice?

And if we are not capable judges, is it wise on our part to find moral difficulties, and excuse or explain them away—to apologise for God's justice that we cannot comprehend.

It may satisfy some minds to say that God revealed Himself in divers parts and in divers ways in the Old Testament and that as

there were different stages in His revelation of Himself, so there were different stages of perfection in His government. And as man had a differing knowledge of God, they had also a different conception of right and wrong, of truth and duty, and so they had a different standard of action.

There was a lower estimate of the value of human life, and so from the standard of an imperfect revelation, and an imperfect moral and ethical culture actions are justified in one age which are condemned in another.

For example,—the extermination of the Canaanites, and the murders of Sisera and Eglon are justified. They acted in the spirit of the age ; they knew no better and must be excused.

Now there are actions recorded in the Old Testament which God neither commands nor commends, acts of human treachery or human vengeance which such an explanation as this may satisfy.

But will it satisfy our ideas of the perfect justice and goodness of an all-Holy God.

Or ought we dare to judge or excuse the actions of God, as we do the actions of men.

The Israelites we may say had not our conceptions of right and wrong, but the Israelites did not of their own free will and accord slaughter the Israelites of Canaan—nay they did not go far enough.

Either from policy, or disobedience, they actually failed to fulfil the Divine command to exterminate the Canaanites, and their failure brought a curse upon themselves.

So the failure of Saul to destroy Agag and all the Amalekites lost him the favour of God, and the kingship of His people.

“ Destroy the inhabitants of the city, or the land, let none escape.” So spake, not human society or ignorance ; but Divine wisdom and justice and love.

That, or the Bible is not true.

We must either disbelieve the Bible, or we must—let it be said in all reverence and godly fear—transfer from human ignorance and error to Divine wisdom and goodness, the responsibility, the praise or the blame of these actions.

God is working on and through imperfect human beings, through

fallible and sinful agents.

He has chosen to limit his actions by these conditions.

But it is God who is working, and He is all mighty and all good.

The almighty God and Father—the all righteous Judge of men—commands the extermination of the Canaanites and the Amalekites.

There is neither praise nor blame for the human agent except in proportion to his fulfilment or non-fulfilment of the Divine command.

But dare we with the Agnostic or Atheist charge God with murder ?

God forbid !

Shall not the Judge of all the earth do right ?

What then ?

How shall we view the so called moral difficulties of the Old Testament ?

By faithfully accepting the word of God.

God did not command the commission of murder.

But God did command the extermination of nations, and tribes, and families, and yet we believe, and all the more believe, in the goodness, and justice, and love of God.

It is surely easier to believe in the justice and goodness of God in removing from off the earth a nation of sinners so utterly beyond hope of recovery, in this world, as the Canaanites, than in permitting them to remain to corrupt the world.

So, in our estimate of the moral difficulties of the Old Testament, we have to keep clearly in mind that it is God who is working, and His great purpose revealed in sacred and secular history is to bring men to a knowledge of Himself as the one true and righteous Judge of all men.

We have to remember, moreover, that God is the absolute author and giver of all life.

It is His gift that men live.

He and He only has the power to create and to destroy.

As against God man has no right of existence, or in actual and wilful opposition to Him.

We must remember too that there are other worlds than this of ours, and that God has a wider theatre than this world for the display of his justice, and mercy, and love.

Remembering then God's working and purpose in the world—His absolute power, and the unlimited sphere of His activity—let us consider a few of the so called moral difficulties.

Take, for example, the destruction caused by the flood.

This was a purely Divine act—there was no human agency.

Had God a right or had He not a right, not to kill or destroy in our sense of the terms, but to remove to another sphere of existence, with greater possibilities of repentance and salvation—for that was what he did—those antediluvians who had sinned beyond all hope of ordinary recovery.

Our question is really this—had God a right to remove them, so that, if they would listen to the preaching of a greater than Noah, He might save them? Had He a right to remove them any way, and any how, as the righteous judgement of wilful and persistent transgression? He surely had.

Take again the cities of the plain.

Here also there was no human agent.

Had God the right to destroy those cities in which the ten righteous could not be found?

Would He have satisfied our ideas of a just and holy God if He had not removed, not beyond all hope,—as witness our Lord's words—but beyond the power of further and more widespread transgression?

Take the command to sacrifice Isaac.

This is one of the stock arguments of objectors.

But there is no moral difficulty.

The command to Abraham to sacrifice Isaac was given for the double purpose of testing the faith of the patriarch and to teach Abraham and the Israelites that they must *not*—as the Phoenicians and other nations did—offer their sons and their daughters in sacrifice.

Take the destruction of Korah, Dathan, and Abiram, and their company—a terrible punishment on all who wilfully set themselves in opposition to God and His Ministers, or set themselves up as Ministers in opposition to those whom God has appointed. In

tain at least the New Testament is at one with the Old Testament in regard to the obedience due to the civil and ecclesiastical authority.

"Whosoever resisteth the power resisteth the ordinances of God : And they that resist shall receive to themselves judgement."

"Obey them that have the rule over you and submit to them."

Rebellion against lawful authority civil or ecclesiastical is rebellion against God and deserves the judgement of God.

Take finally the great stock case, the extermination of the Canaanites.

Would a just and Holy God have commanded the murder of these people, we are asked.

Did God command their murder?

Is it murder if the author and giver of life removes the individual from one sphere, or state of existence to another.

It matters not whether He does it by a direct act of His own almighty power, or by the hands of a human agent ; still the act is His.

Now God is infinite, infinite in everything, in every attribute and every action.

God is, then, infinite in power, in justice, in love, in mercy.

What He does, therefore, must be infinitely right and good.

Thus when He destroys the world by a flood, as when He destroys the cities of the plain by a fire, it must be absolutely right.

So when he teaches Abraham the sacredness of human life, or Korah, Dathan, and Abiram the sacredness of delegated power—regal or priestly, or the Canaanites the sinfulness and consequence of sin—in all these actions God must be infinitely just and holy—He cannot deny Himself.

Viewed in this light, as the actions of an infinitely holy God, whose ways are higher than our ways, whose judgements are mercy, am I not justified in saying that most if not all—and all the most serious—of the so called moral difficulties of the Old Testament are completely removed.

You will notice that some of the lesser difficulties are not touched upon as, for example, the language of some parts of Scripture.

It is enough to say that the Holy Spirit did not inspire the language, and certainly not the coarse language, of the Old Testament.

Only we must not forget that Eastern custom sanctions a plainness, even coarseness of language that is more or less offensive to Western ears.

So the change in English sentiment toward the vulgar expressions in the authorised version may be the result of a spurious, as of a real modesty,

Neither are the weaknesses and sins of individual men, nor the idolatries of heathen men, the times of ignorance that God winked at, referred to; nor the imprecations upon the enemies of God which show a holy zeal for His cause, and a hatred of sin that cannot but be pleasing to God, however it may offend delicate human susceptibilities or run contrary to our estimate of what is due to the honour of God.

To sum up.

What are the advantages of treating the moral difficulties of the Old Testament in the way just attempted.

Among others, this method will call attention to the absolute authority of God and God's word. It will help to correct some of the present day lax thoughts of sin.

It will help to correct false views of individual rights in independence of or in opposition to God.

It will help to correct the too widespread false doctrine of universalism as based either on lax views of sin or false views of God's justice.

It will help to correct man's independence towards Divine and human authority. It ought to act as a corrective of dissent and schism.

It will teach men that God always has punished and always will punish wilful and persisted-in sin—and this is the teaching of the New Testament as well as the Old.

It will help to save Christians from being led astray by the

objections of Agnostics or Atheists who in ignorance and folly quote the justice of the infinitely just and wise God.

It will help men to trust God, and warn them to obey God, who is working out by imperfect agents His own great purpose in the world—who has justified in the past, and will justify in the future, all His ways toward the children of men.

PRAYERS FOR THE DEAD.

— — —
BEING A PAPER READ BEFORE THE MONTREAL CLERGY DEC. 4, 1899.

— — —
(*Concluded.*)
— — —

It must be admitted that the Early Liturgies and Inscriptions in the Catacombs afford ample evidence of the practice of Prayers for the Dead. The difficulty is to discover the date of each reference—for the Inscriptions are mostly undated, and large interpolations were made in the Liturgies. It is impossible to prove that any were written within the first 200 years after Christ. It is important also to observe the nature of the petitions in the Catacombs and in the Ancient Liturgies. In the Inscriptions for the most part we find nothing but vague and pious wishes—

“ May God refresh you ”

“ May they be refreshed in the peace of God ”

“ Mayest thou live in God ”

“ May they have Eternal light in Christ ”

The Prayers in the Liturgies are of the same vague character—

“ Remember them O Lord ”

“ Give rest to their Souls ”

“ Give them more light—more peace ”

Vague petitions—the outcome of affectionate remembrance—wishing to pray but not knowing what to pray for—

It is noticeable that petitions for forgiveness of their Sins are much later, and even they imply that their Sins had already been

forgiven. Undoubtedly the Fathers from Tertullian (200 A.D.) onwards testify to that practice, but no earlier than the Montanist can be cited. It is certainly remarkable that no allusion to Prayers for the Dead has been found in the writings of Clemens Romanus, Hermas, Polycarp, Justin Martyr, Ignatius, Irenæus, Clemens Alexandrinus. This is the more remarkable as they have much to say of the deaths of Martyrs, the future life and Resurrection.

We accept then the testimony of the Fathers that after 200 A.D. the practice of praying for the Dead was common in the Church—but we must decline to accept their authority as proving that it is according to the mind of God. We have the same Scriptures that they had, and can judge for ourselves, indeed we have more help to discover the real meaning of Holy Scripture than they had—we have entered into the heritage of the past and enjoy the marvellous Scholarship of to day.

We have therefore yet to wait for clear evidence of Prayers for the Dead within 200 years after Christ and if the prayers of the Catacombs and Liturgies go back so far we have to remember that they are of the character of pious and vague wishes and not distinctive prayers. It was natural—it is very natural that such wishes should escape us—but it is clear that God's word does not enjoin them—and even the propriety for them rests upon an admittedly obscure passage.

(5.) We have yet to consider the teaching of the Church of England on the subject. For us Clergy of the Church of England this is all important. We have solemnly sworn adhesion to her Articles, Formularies and Doctrine.

It has been argued that because the Burial service speaks the language of hope in all cases, therefore the Church of England leaves room for prayers for the Dead. But surely the reason why the Church uses the language of hope—is not because she believes in a hope beyond the grave for those who lived basely here—but because she will not allow her minister to be a judge of the spiritual state of the departed. She charitably hopes that ere Death had closed the time of probation, the Soul of even the base liver had turned to the merciful Father of all.

But passing to the positive evidence we cannot for a single

moment doubt but that the Church of England has deliberately excluded all petitions for the departed from her public services.

In the first place compare the First Prayer Book of Edward VI with the Service Books which preceded it. Look for instance at the Sarum Missal and Breviary with the Offices and Prayers for the Dead. These were mostly expunged from even that 1st Prayer Book, but some of a moderate type were retained.

Now compare our present Prayer Book with the First Prayer Book of Edward VI and observe that in every instance the Prayer for the Dead is removed or changed.

In the first Prayer Book in the Consecration Prayer of the Communion office there occurred this petition—

“ We commend unto thy mercy—O Lord all thy Servants which
“ are departed hence from us, with the sign of faith, and now do rest
“ in the Sleep of peace : grant unto them, we beseech thee, thy mercy,
“ and everlasting peace, and that at the day of the general resurrection
“ we and all they which be of the Mystical body of Thy Son may
“ altogether be set on His right hand.”

In the Second Prayer Book this is wholly omitted—the Prayer itself is divided into two parts, and to the heading ‘ Let us pray for the whole State of Christ’s Church ’ the significant words are added “ Militant here on Earth ” (In the last revision the words of thanksgiving were added.)

In the Burial Service the changes were even more striking and suggestive—from no less than five different Collects the petitions were deliberately and consistently excised. This procedure showed clearly enough what the mind and intentions of the revisers were. But notwithstanding this distinct and unequivocal indication of their purpose it is alleged that there are three places where Prayers for the Dead still exist in our Prayer Book—

The first is the thanksgiving for ‘ Thy Servants departed this life in Thy faith and fear ’ which occurs in the Prayer for the Church Militant already referred to. If there were any doubt the words of the heading, under which the petition was placed, would explain that the prayer was for the ‘ Church *here on Earth*.’ But there can be little doubt as to the meaning of the phrase “ we *with them* may be partakers ” The dead in Christ are now partakers of the “ heavenly

kingdom " though not of the perfected life in Heaven, and we pray that we may be with them. So clear is this that both Wheatly and Dean Luckock surrender it as a Prayer for the Dead. But Dean Luckock mentions two other places where he thinks "traces" of Prayers for the Dead still remain. "The first is the Prayer of oblation, in which we pray in these terms; that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our Sins and all other benefits of His passion. Now Bishop Cosin, one of the revisers of the Prayer Book, be it remembered, makes this refer to the departed as well as the living." By these words Dean Luckock appears to imply that Cosin ought to know the meaning for he was himself a reviser. But this petition was inserted in 1549 and Cosin was not born till 50 years later—and therefore his testimony as to its meaning is no stronger than that of any authority writing 100 years later would be. As to the petition itself it is made by Dean Luckock to ask pardon of their Sins for the Dead—whereas, the petitions even in the First Prayer Book never went beyond asking 'mercy and peace' for the departed.

It seems clear then that this, which was not a Prayer for the Dead in the First Prayer Book where there were Prayers for the Dead, cannot be so interpreted in a later Prayer Book, from which Prayers for the Dead were deliberately excluded.

The other passage claimed by Dean Luckock is from the Burial Service "that we with all those, that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory." Dean Luckock remarks upon this as follows: "Here "we with all those" must be equivalent to "we and all those," for if not the order of words must have been changed and would have run thus, "that we may have our perfect consummation and bliss with all those," etc.

Now in the first place, notice the impossible sentence which Dean Luckock says ought to have been composed, "that we may have our perfect consummation and bliss with all those that are departed in the true faith of Thy holy name, both in body and soul, in Thy Eternal and Everlasting Glory."

In the second place, remember that this petition was composed by the very Revisers themselves when they were turning out all allusions to Prayers for the Dead from five different prayers, and then judge whether it is likely that they meant to leave a covert Prayer for the Dead lurking in a collect. We assert then with all confidence that there are no intentional Prayers for the Dead in the Prayer Book. If any can be made *out* of it, they are being read *into* it.

But we can do still more,—we can point to clear positive statements which are opposed to this whole theory. As samples take the descriptions of the place of departed spirits as they occur in some of the collects in the concluding part of the order for the Visitation of the sick,—“Those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity”—“Thine Everlasting Kingdom”—“Spirits of just men made perfect”—“presented pure and without spot before Thee”. Such expressions as these are irreconcilable with ideas of ‘impurity’ ‘trial’ ‘fiery pain’ etc., and leave but narrow scope for the effect of Prayer.

The language of the Homily concerning Prayer states the case with great clearness.—“If we will cleave only unto the word of God, then must we needs grant, that we have no commandment to pray for them that are departed out of this world,”—“neither let us dream any more, that the souls of the dead are anything at all holpen by our prayers.”

Again our most beautiful Hymns must be rewritten if the doctrine of a future state of purification, and pain, and imperfection is to be introduced. It must suffice to suggest a few :

“Now the labourers task is o'er”
 “Clothed in robes of spotless white”
 “Now it dwells with Thee in light.”
 “The tearless life is there.”

O Paradise, O Paradise, etc., and our glorious *Te Deum*.

It is perfectly true that these hymns are used, and some of them have been written by those who practise Prayers for the Dead. But it is evident that the language of these and other hymns does not harmonise with notions of purification and pain. Let who can reconcile the contrary ideas.

(6) The question of the legality of Prayers for the Dead concerns the Ministers of the Church and deserves some notice. In the case of Breeks & Wolfrey in 1838 the Incumbent of a Parish desired the removal of an inscription upon a tombstone asking for prayers for the soul of the departed. The Dean of Arches refused to order its removal because the inscription "would not subject the party to Ecclesiastical censure" because it "was not illegal, as by no Canon or authority of the Church in these realms had the practice of Praying for the Dead been expressly prohibited." It has been since ruled that this is not a precedent *for the erection* of monuments with such inscriptions, but are *against the removal* of such where they exist.

In this connection the history of Article XXII should be considered. It was proposed to include "Prayers for the Dead" in the category of Romish doctrines forbidden by the Church—but this was eventually omitted.

These two facts, taken with what has been stated, clearly evidence the position of the Church of England.

True to her constant attitude with regard to doctrine she takes her stand with Holy Scripture—silent where Holy Scripture is silent—speaking clearly when Scripture speaks. She will not approve of Prayers for the Dead because Christ and His Apostles expressed no approval of them,—she will not condemn them because Christ and His Apostles did not condemn them. The legal position then is that Prayers for the Dead are not expressly prohibited, and are not sanctioned. This means that no man is condemned for their private use, but at the same time no sanction or permission is given for their teaching or practice.

IV. A few thoughts and I have done. Surely it is want of faith in the power and promises of God which suggests Prayers for the Dead. Is it not better to rest satisfied that our faithful departed are safe with Him.

How careful we should be against appearing to countenance a practice upon which the hideous structure of the Roman Purgatory has been based.

Are not the beautiful expressions of God's word sufficient for us, "To die is gain," "To depart and be with Christ is far better,"

"To-day shalt thou be with me in Paradise," "Blessed are the dead who die in the Lord—yea saith the Spirit for they rest from their labours."

That wise and graceful writer, Dean Goulburn, fairly states the whole case in his treatise upon the Communion Office, to which I would refer all who desire to form a calm judgment upon the subject. For myself I would only add one word which for me sums up the situation beautifully—tersely—and truly—

"Our knowledge of that life is small

"The eye of faith is dim

"But 'tis enough that Christ knows all

"And we shall be with Him.

A HISTORICAL COMMENTARY ON GALATIANS.

There lies on the Reviewer's table a new and attractive looking book. He hopes there is a "good time coming" in which he can read it. Then, perhaps, he might be in a position to review it. Now, he cannot in all honesty say much more about it than that the subject, the name of the author, and what is evident at a hasty glance as to the method of treatment leave no doubt of its being a book well worth reading.

The subject is one which the author has made peculiarly his own. And the author—who is Professor Ramsay—has made himself within the last few years, a force to be reckoned with in the discussion of questions relative to the history and geography of Asia Minor.

Pending a proper review of Dr. Ramsay's latest work on his favorite subject of Galatia and the Galatians, a brief sketch of the position which he takes with respect to it may be of interest to some who have not followed the later developments of a most interesting controversy.

The term Galatia, as it occurs in the New Testament, is commonly understood to refer to the district in the centre of Asia Minor which

derived its name from the settlement made there by some Gallic tribes in the third century B. C. This district was made into a Roman province in B. C. 25, by Augustus, who added to it the regions of Pisidia, Lycaonia, and part of Phrygia, the whole being known as the Province of Galatia.

The question therefore arises, does Galatia in the New Testament mean Galatia *proper*, or may the term be taken to include the whole of the Galatian province? The significance of this query will be at once perceived when it is remembered that the Province included the Lycaonian cities of Derbe, Lystra and Iconium as well as Pisidian Antioch. If St. Paul uses Galatia in the political rather than in the ethnographical sense, then he may mean the churches of this southern region when he speaks of the churches of Galatia, and may not refer to the northern District of Galatia proper at all.

This is Professor Ramsay's view, and it is commonly known as the "South Galatian theory."

We do not attempt just now, to give the arguments for and against this view, but merely to state it, and to point out its significance.

If it is true, then we know more about the people to whom St. Paul wrote his Galatian Epistle than we thought we did. According to the prevalent view, Galatia was first visited by St. Paul on his Second Missionary Journey (Acts xvi, 6), and a second time on his third Journey (Acts xviii, 23) but in neither case are any particulars given. No account whatever is given of the founding of the Galatian churches, no mention is made of the terms in which those churches were planted. No single Galatian convert is mentioned by name. All is most vague and indefinite as to the origin and early history of those churches to which one of the greatest of the Epistles was addressed.

According to the South Galatian theory however, we have a full and satisfactory account of the founding of the Churches of Galatia. It occupies the greater part of Acts xiii and xiv. It was the most important result of the first missionary journey. We know the names of the principal towns which the Apostles visited and what transpired while they were in them. We know the names of two at least of the

Galatian converts, one of them Gaius of Derbe (Acts xx, 4), the other, a more illustrious companion and pupil of St. Paul, Timothy, whose home was at Lystra (Acts xvi, 1.)

Besides all this, the itinerary of the second and third Journeys is much simpler, more direct and natural—as anyone may see by a glance at the map—according to this view than it is according to that which, until recently, has been generally accepted. Now all this, someone will say perhaps, is interesting enough, but where are the proofs? Well there are—no we will not say proofs, for that would be begging the question—but arguments in plenty. These, however, must wait for the review which, we suppose, will have to follow this inadequate statement of the question at issue.

Meanwhile perhaps even this may have the effect of inducing someone to read the latest contribution to an interesting subject by one who can treat it—as probably few even of those who differ from him will deny—with a master-hand.

OUR MISSIONARY PORTFOLIO.

We must conclude now our series of articles on the various Mission Fields of the world by considering very briefly a few facts in connection with the work in our own Dominion of Canada. This is essentially a 'Home' Missionary field, and one which naturally should claim our first attention. For many years past our English Societies the C. M. S., the S. P. G., the S. P. C. K. and the C. and C. S. have helped on the work of the Church in the various Dioceses by most liberal grants. Of late years however these Societies, especially the first two have been gradually withdrawing their support rightly claiming that the Canadian Church is sufficiently strong now to maintain her own missions. This if carried out by degrees is a wise policy, but it necessitates earnest and prayerful efforts on the part of the Church here. The reports of the past year's work amongst the Indians is most encouraging, but little can

be said in this article. The C. M. S. have some 52 missionaries in the eight dioceses of the North-west with 10 native born clergy and 110 Native Lay agents. Their work is entirely amongst the Indians and Eskimo. Last year recorded some 750 Baptisms amongst these people.

The Diocesan College has now two representatives in the Canadian Mission Field. The Rev. H. Naylor, B.A., in the Diocese of Selkirk, whose work is mainly amongst the miners of the Klondike, and the Rev. R. Faries in the Diocese of Moosonee, working among the Indians on the shores of Hudson's Bay. The Rev. A. C. Ascah, another Alumnus of the College who devoted himself for the last three years to work, in Moosonee, has now returned to his former parish and is doing much to stir up missionary enthusiasm by spreading missionary information by lantern lectures on the work amongst the Indians. We are glad to be able to report that still another student of the College in the person of Thos. B. Holland, B.A., a graduate of this year, intends D.V. to proceed to the Moosonee Mission Field and labor in the Master's cause at Moose Fort. May we ask the earnest prayers of our readers for these servants of God.

There are two Canadian Church Societies now at work in this Domestic Field of Canada. One is the Canadian Church Missionary Association in connection with the C. M. S., and the other the Board of Domestic and Foreign Missions. Both make earnest appeals for men and money. The former in an appeal just to hand writes:—

"On the one hand we have the urgent request of the workers and the crying need of the two-thirds of the human race, and on the other the waiting missionaries. The heathen ask us to tell them; the Missionaries ask us to send them. Very thoughtfully on our knees before God let us ask ourselves "What shall the answer be?"

The Board are more convinced than ever that the work is of God and that He will gloriously and fully supply our need in His own time and way. As can easily be seen from reading this statement, money, much money is urgently needed, and must be sent in if the work is to advance; but it is not for money that this present appeal

is principally intended. We want Prayer. We appeal to all friends everywhere to lay these matters before God in prayer, and plead earnestly that He will undertake for us, in this time of opportunity and need. Let us have more secret prayer—alone with God. We desire, too, that special gatherings for united prayer be arranged, when, together, we may plead with the Lord for our Association and its work. As we pray let us expect the answer, for He Himself has said,—

“Ask and I shall give thee the heathen”

“The silver is mine and the gold is mine”

“Ye have not, because ye ask not.”

And again in a letter entitled “A Call for Prayer,” reference is made to the need for special prayer for a supply of qualified men and women to fill vacant posts in the mission field, and to answer the pressing demand for missionaries to open up new work. It is pointed out in this letter that while during the year 1899 the number of people who approached the C. M. S. on the subject of service, with either an enquiry or an offer, was over a hundred more than in 1898, yet the increase has been entirely among laymen and women. The supply of Clerical candidates from one cause or another has been very meagre. By a strange coincidence during the same year the Colonial Associations, including the C. C. M. A., reported no clergyman accepted for service. Apparently some men full of the missionary spirit while at college, after settling down in a parish, allow the very earnestness of their work at home to prevent them from thinking of work abroad. Others shrink from taking the initiative and offering themselves to the Society, wishing to place the responsibility of their going upon some one else than themselves. If the Society singled them out they would respond. But underlying these and other reasons there is a lack of a full measure of the missionary spirit. Here then is a subject for definite prayer that our Clergy may be filled too verflowing with the missionary spirit, and that there may be more Clerical candidates offering for missionary service in England and throughout the Empire. A new department has been opened in the *Gleaner* entitled “Candidates and Vacancies;”

giving full particulars as to special vacancies in the mission field. This should be read to give definiteness to our petitions.

In Canada we have pressing upon us the urgent need for more money to send forth the men who are "ready and waiting," as well as for the support of those already in the field. Let us combine both these requests for prayer. The C. M. S. calls upon us to pray for more missionary candidates—the C. C. M. A. for more missionary money—both for more missionary zeal. More missionaries and more money will be the outcome of a more widely diffused missionary spirit at home.

Then the Board of D. & F. M. in their Annual Report says:—

"Where need cries to us from every part of the field, in the great Northwest and British Columbia, and where the aid already given by the Board falls so far short of what is required, it seems almost unfair to particularize. From Rupert's Land to Columbia the many tongued call comes, and each call is a just and righteous one, that would to God the Board could only respond to as its heart longs to do. But the Board would especially direct the attention of the Church to the more than trying position in which the opening of the gold fields of the Klondyke has placed that magnificent missionary, Dr. Bompas. Thousands have poured into the lonely wastes which for years the Bishop has travelled over, ministering to wandering tribes of Indians. His call for men and money to enable him to minister to the new comers is as honoring to the Bishop as our response has been dishonoring to us. Nowhere can any Christian Church boast a more self-denying and noble-hearted missionary, and nowhere perhaps in the wide mission field, has such a man been left as he has been, to meet such overwhelming difficulties. The Board cannot appeal too earnestly on his behalf. Yet this is but one of the many appeals, little, if at all, less deserving, which are constantly made to your Board and for supply of all which generous open-handed contributions free and unappropriated are required. If the position and work of Bishop Reeve in the Mackenzie River diocese extending far up to the north and into the Arctic Ocean, of Bishop Ridley in Caledonia, of Bishop Newnham in Moosonee, of

Bishop Thornloe in Algoma, be realized by the members of the Society and by the Church at large, and it further is remembered that in the central dioceses embraced in the Province of Rupert's Land immense opportunities are presented to the Church for which men and means are now necessary, and further, that the work amongst the Indian population in these dioceses calls for continual assistance in order to its maintenance and development, the Board feels confident that the justness of its request for at least \$20,000 for the present year will be fully recognized."

Do our readers need anything further said. Pray ye! Give ye! Go ye! are the words of our blessed Lord and Master, and let us hear again with fresh force from His own lips the words:—"Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost parts of the earth."

S. H. M.

MISSIONS IN THE SOUTH.

South America is so seldom noticed in our missionary papers that the following items may be interesting to some.

The country has every variety of climate and inhabitants from the lowest to highest stages of civilization. Its population is 40 millions and is made up of the following four classes:—

(1) Indian Aborigines who are either heathen or Romanists, and Romanism in this country is a disgrace to the name of Christianity.

(2) Descendants of the original conquerors formerly of the Roman Catholic religion but now "by far the largest number have lapsed into atheism and infidelity."

(3) English-speaking Protestants scattered throughout the continent.

(4) English-speaking sailors.

The church of England is doing an ever increasing work among these four classes of people. The South American Missionary

Society sprung from the grave of Captain Allen Gardner. The story of his historic death in Spanish Harbour, Tierra Del Fuego, is thrilling. Since then the work has been more encouraging. Mr. Darwin wrote, "The success of the Tierra Del Fuego mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success." One tribe has portions of the New Testament translated into its language.

What is known as the Grand Chaco mission in Paraguay is said to be the key to two millions of heathen Indians. A traveller says the work here is more trying than among the Esquimaux of our own north. The missionaries tell us that there is an old tradition among these Aborigines to the effect, that for generations they have been expecting the arrival of some strangers to teach them about the spirit world. The work here is progressing as seen in the January number of the S. A. M. Magazine.

The February issue has a photograph of the Rev. C. A. Sadleir translating the "Hundred Texts" into the Mapuche tongue.

Space will not permit to relate the doings of God's work in other parts.

Should any person wish to get fuller information on the spread of the Gospel of Christ in the south, they can do so by applying to the President of the College Missionary Society or better still to 1 Clifford's Inn, Fleet Street, London, Eng.

A CALL FOR WORKERS FOR THE DIOCESE OF MOOSONEE.

"Who will go for us?"—When the mysterious voice of Jehovah asked, in these words, for some one to speak for Him to men, Isaiah, the seer, who accounted himself unclean, but whose lips had been consecrated to the utterances of inspiration by the live coal from off the Altar, with holy confidence answered "Here am I send me."

The voice of Jehovah has not ceased calling for consecrated men, through whom the Holy Spirit may do His work of pointing sinful men to a crucified Saviour. There are still men who, though not fully realizing the extent of their work, no more than Isaiah did, are ready to say "Here am I." A call for active service in a just cause has been passing through our land, and more than enough have been ready to respond, and give themselves, if need be, a sacrifice for the liberty, though perhaps only temporal, of their fellow men.

Such loyalty calls forth our warmest praise of, and most sincere love for our noble sons.

We cannot tell to what extent the present war may affect the kingdom of our Lord and Christ which is surely increasing on the earth.

However we know that there is a spiritual warfare being waged, "not against flesh and blood, but against principalities and powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places," the weapons of which are "not carnal, but mighty through God to the pulling down of strong holds." This warfare is for the direct upbuilding, and extension of that kingdom, which will result in the bringing in of the time of peace signified in the words "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

A call for volunteers to this work from a large, needy, difficult, and somewhat isolated part of the Master's vineyard is given.

More workers are wanted, for the Diocese of Moosonee, to fill the places of those who find it necessary to leave.

Archdeacon Vincent expects to retire in the spring, and one will be needed to take up his work at Albany, where the Archdeacon has laboured for a number of years. There is a nice church and parsonage at Albany, and a number of out-stations to be attended to during the summer.

Mr. Lackey, who went to Rupert's House last spring, has to return, and Mr. Fred Swindlehurst, who is with Mr. Lackey, also will return to Montreal to finish his college course.

Therefore Rupert's House will be again vacant. It is one of the best missions in the Diocese, with a church and parsonage, and out-stations to be supplied during the summer.

Fort George has been vacant since last summer, and it has been reported that Mr. Walton, who is at present in England on furlough, may not return. There is also a church and parsonage there, and at each of these places there are numbers of needy souls to be ministered to, at Fort George Eskimo as well as Indians.

Another of the mission board, who has laboured for a short time in the Diocese, may not be able to continue his work there.

Besides the Missions already established, there are other places that need attention, and are waiting for teachers. Principal among these stands Ungava (Fort Chimo) with a large number of Eskimo and Indians. Hitherto certain difficulties have hindered the opening up of a mission there, but the way seems to be clearer now. Good men, strong men, *whole* men are needed to carry on the work in what has been designated "The Great Lone Land."

The work should appeal to us.

I. Because the white man owes much to the Indian.

II. Because to-day many of the sins of the Indian are, those learned from the white man and we must take the remedy to heal the disease.

III Because the Indian must be prepared for larger civilization and the Gospel is the best preparation.

IV. Last but not least, because our command is clear and definite "All the world" wherever He sends us. Are we less loyal to our Master than the Britons and Canadians to their country? Is any place too hard, or work too difficult, for us to undertake in His name and for Him?

"Whom shall I send, who will go for us?"

The Bishop of Moosonee will probably pass through Montreal, on his way to his Diocese, this coming summer, and it is hoped that several will be ready to say to him "Let us help you in your work."

For information apply to Rev. Professor Steen, M. A., Bishop's Commissary Diocesan College, 201 University Street, Montreal, or to Mrs. Newnham, 309 Prince Arthur Street, Montreal.

City Church Intelligence.

Lent is upon us, and in the different parishes extra services are being held.

A service, with a Sermon by a city clergyman, is held every evening in Christ Church Cathedral. The attendances have been fair.

The Brotherhood of S. Andrew are conducting this year, as in past years, a series of Mid-Day Services for men in the Mechanics Institute. Each day a different clergyman addresses the meeting. With all due respect to the B.S.A. there is one point of criticism we would offer. The services are not attractive enough to draw in the "young" men whom these meetings should influence. Were the services to be conducted by one popular and attractive speaker and the place of meeting on the ground floor many more young men might be attracted to the service.

As is well-known a Committee of S. George's Y.M.C.A., have assisted the successive chaplains of the General Hospital in their afternoon services, for the past 30 years. We need not say anything concerning the inestimable advantages of these services. On an average about 30 convalescents attend the services. Lately the work has been developed and now a service for the nurses and staff is held in the Hospital Chapel. The first one was held on the 4th ult. It was conducted by the Revs Canon Evans (late Chaplain) and E. McManus (Chaplain) and was attended by 28 nurses.

The young men of S. George's Church are going to place in the Parish Reading-

Room a brass tablet to the memory of their late fellow-worker, Private Cecil Barry, of the 1st Canadian Contingent, who was killed in the battle of Modder River.

The new chancel of S. James the Apostle's Church will soon be completed. The organ is to be placed in time to have the Dedication Service at Easter.

We understand that after all Lady Choristers are not to be introduced at the Church of the Advent. One by one the uptown churches are introducing this novel way of meeting a great difficulty in the matter of efficient singing.

By the way we may notice this consequence of mixed choirs, that where these have been adopted congregational singing has deteriorated. The musical services rendered may be of a very high order from a musical standpoint but certainly the people are not encouraged to join in the service of praise to God Almighty. The hymns are set too high, very florid anthems and canticles are sung—sung by the well-trained choirs but not by the people. Contrast such services with those of other churches with choirs of boys. There is one thing that can be said in favour of these latter services. If the boys do screech occasionally, or get flat once in a while, still the people are enabled to join in the music most heartily, because where you have boys you cannot have music that dangerously approaches to that style known as "operatic."

During the War, a solemn Litany is said each Sunday after Evensong for the soldiers in South Africa. For those who are fighting; for those who suffer; for those who are gone forth to minister to the suffering and for the dying.

The prayers of the Church have been wonderfully answered since Septuagesima Sunday. Thanks be unto Thee, O God, for all Thy mercies vouchsafed in answer to our prayers.

A few weeks ago Mrs. Holden, President of the W. A., and Miss Jackson,

Secretary of the Junior W. A., paid a visit to this Parish and addressed a large meeting of children—members of the Junior Missionary Society of the Parish. The addresses were very interesting and greatly enjoyed by the children.

The work of erecting the new Church at Verdun (in the above Parish) will be commenced immediately. The Rector, Rev. W. A. Fyles, B.A., received a few days ago gifts in money to the amount of \$150.00.

College News.

Our Lord Jesus Christ when on earth once said to his disciples "Come ye yourselves apart into a desert place and rest awhile." And it is during the Season of Lent that The Church takes up the invitation to the Faithful to come apart from the world and be with Christ, to seek to get a nearer glimpse of the Perfect Life, and to copy that Perfect Pattern. It is well that we take advantage of such opportunities and such means of grace, and it is thus that every day at 1 p.m. the students meet for prayer and meditation in the College chapel. These quiet devotional moments are a blessing to us all. May we prize them more.

On Friday evening, during Lent we have had the pleasure of listening to several of our city clergymen. The Rev. Canons Ellegoode and Dixon and the Rev. F. Renaud have preached to us already, whilst the Rev. H. Kitson,

F. H. Graham and Rev. E. McManus complete the list of our Lenten preachers.

To an observer this season has been more observed and its true spirit felt in a better manner this year than in the past. But how far are we from that Perfect Pattern. Let us make use of such seasons and the services our Church has provided to grow in grace even in the knowledge and love of God, and of His Son Jesus Christ. C. E. J.

INTERCOLLEGIATE DEBATE — LENNOXVILLE-DIOCESAN.

Another bond of union has been firmly cemented between the two Church institutions of this Province, in the establishing of an annual intercollegiate debate.

The formation of such a union for the interchange of oratorical efforts has been

a moot question between the Literary Societies of our respective Colleges for some time, and it was finally given definite shape when the members of our society decided to send a challenge to Lennoxville, inviting them to a friendly contest of wit and reason.

The challenge was eagerly accepted by the students of Bishop's, and it was agreed that the representatives of the Diocesan should go to Lennoxville for the inaugural debate, which, on March 8th they accordingly did, and it is my pleasant duty, as one of the representatives, to write a brief account of our trip.

"Men pleased themselves, think others will delight

In such like circumstance,"

is my Shakespearian thought on this occasion, for it is indeed putting it mildly when I say we had a very pleasant time. In my humble opinion it was the most enjoyable debate and delightful trip in which the upholders of forensic art of the Diocesan College have ever had the pleasure to participate. Concerning the beauties of Lennoxville itself, the pen of nature's poet could scarcely do it justice. Anyone who may have been fortunate enough to visit this orthodox seat of learning, which has been appropriately termed the "Oxford of Canada," will quite understand the pleasure of two unsophisticated students of Old McGill, with its massive buildings of stone and iron, enclosed on either sides with unattractive terraces and narrow streets, at seeing, far removed from the slush and solution of a populous city, nestling so cosily in the angle formed by the junction of two beautiful rivers and banked by a verdant Canadian wood

the real live, and energetic University of Bishop's College. Pages could be written on the natural attractiveness of this locality, but,

"Since brevity is the soul of wit
And tediousness the limbs and outward flourishes,
I will be brief."

I must pass on to tell you something of the College itself, and the hearty way we were entertained within its walls. Two or three of the students were specially deputed to see that our wants were properly attended to, and right royally did they see to it. Meeting us at the station, we were escorted through the town and shown the sights of the place; then we repaired to the college dining hall, where a sumptuous dinner was done full justice to by all. After our weaker nature had been thus attended to, we again started on a tour of inspection and visited the different halls, the Library, the Boys' school, etc., and finally, on the invitation of Dr. Allnatt, we went and had five o'clock tea with their beloved vice-principal and his estimable wife, leaving in time to join the student body in service in the chapel, which, by the way, is a gem of beauty and one of which any college might well be proud.

After tea with the students we adjourned to our rooms to prepare for the "Feast of reason and flow of soul" which was to begin at 8 o'clock in the evening.

This indeed proved a most popular event with the students, as they turned out to a man, and greatly assisted the debaters by their liberal applause, and not even content with this show of appreciation, when all was over they

bounced us one and all as never had we been bounced before. I think I may be permitted a word concerning the speeches of our opponents. The leader, Mr. Mitchell, showed a decided and convincing knowledge of the subject, as well as a firm and tenacious grasp of the salient facts of his case, while his seconder, Mr. Krantz, treated us to a flow of eloquence and wit that is very rarely met with in any literary society. On the conclusion of the debate we were hospitably entertained by the President of the Society, after which to bed. Rising early for Holy Communion on the following morning, then to breakfast, and then to Sherbrooke, the sights of which one of the students kindly volunteered to show us.

Returning to the College for lunch, we finally repaired to the station, escorted by a large number of the students, who gave us a rousing send-off, and left with us the impression which time alone will dim that the students of Bishop's College are the warmest and truest-hearted lot of fellows that you could possibly find. And we came away feeling that if all delegates to intercollegiate debates are treated as we were treated, then, indeed, are they deservedly popular, and then, indeed, are they rightly considered the very best means of drawing colleges together in healthful rivalry and mutual help, which, I am sure, this union will effect if continued in the spirit in which it has begun.

Our very best thanks are tendered to the students and faculty of Bishop's College. Long may she shine and prosper, and long may the stirring cry of

ὁ υ ο π ο τ α μ ω

Ha, Ha, Ha.

Bishop's College, Ra, Ra, Ra.

B-I-S-H-O-P-S.

be shouted by such a manly lot of fellows, as at present glories in it.

C. C.

The large C. M. S. colored Missionary Chart has been procured by the College Missionary Society. It is a plea for missions. The figures show the population of the world to be 1500 millions, composed as follows:

Heathen,	796	millions.
Roman Catholic,	231	"
Mohammedans,	206	"
Protestants,	150	"
Greeks, etc.,	110	"
Jews,	7	"

Four students will graduate in Divinity this Easter.

J. J. Willis, H. T. Boyle, T. B. Holland and W. B. Heeney. They are all graduates in Arts. One, Mr. Holland, will go as Missionary under the Bishop of Moosonee to Moose Factory. The other three probably will remain in the Diocese.

Mr. J. J. Willis is of Montreal. He was a pupil of the High School under the Rev. E. I. Rexford, and passed the A. A. examination, into McGill in 1893. He graduated at McGill in 1897. The same year Mr. Willis attended the lectures in Divinity at this college, coming into residence at Christmas time. He soon showed himself to be an inveterate student, carrying off at the Easter exams a first class standing in every subject. He took the first prize in Apologetics, Ecclesiastical History,

Dogmatics, Liturgies and English Bible. The rest of his course has been marked with similar brilliant achievements. His prizes and honours are too numerous to enter upon. He is a competitor for the "Gault Gold Medal," open to members of the Senior Class.

Mr. Willis is in college terms, an "all round man." Developed not only mentally but physically he takes part in all the athletic sports, is cover point on the Hockey team and a regular attendant at the Gymnasium classes.

During the past few years Mr. Willis has spent his vacations as lay reader in a Nova Scotia parish, and consequently arises his college appellation "J. J. Nova Scotia."

One of the most popular men in the college, he was elected President of the Students in this his final year.

In Mr. Willis the Church will receive a most faithful, clever, devoted and energetic worker.

The second man on our list is from "Upper Canada." Mr. Stannage Boyle attended the Collegiate Institute in St. Catharines Ont. Passed his "honorary Matric." and entered Trinity College, Toronto, with quadruple scholarships. His career at this University was most distinguished. He graduated in 1898 with classical honours taking the University Prize. He was President of the Students in his final year.

Mr. Boyle came to Montreal to the Diocesan College in the fall of 1898 and commenced his studies in Divinity and has proven himself to be one of the cleverest students who has ever attended lectures in the Diocesan College.

At the Easter exams last year Mr. Boyle carried off the first prize in Apologetics, Greek Testament, Patri-

stics and Dogmatics. He carried off "The Leonard Prize" for Ecclesiastical History, and took 82 per cent. on the whole year's work. It is needless to say that he is also a competitor for the "Gault Gold Medal."

Mr. Boyle is not given up solely to mental gymnastics, he is also to be found amongst the Athletes, and has filled the position of goal keeper on the College Hockey team during the past season.

Owing to his brilliance and eloquence Mr. Boyle represented the Diocesan College in her intercollegiate debate in 1899, and was elected President of the Literary Society in this his final year, and President of W. P. D. C. Athletic Association.

With such a pedigree, we send Mr. Boyle forth from our midst, mourning our loss but congratulating the Church upon receiving not only a brilliant but an able preacher.

We have a full fledged Englishman in Mr. Holland, who came to this "New World" to receive his University education in 1893. He leaves behind him as he goes forth from our midst, the best impressions. A son of Old England of whom she should be proud! Mr. Holland had the honour to spend some time in the old college on Dorchester St., and while there under the tutorship of the Rev. C. C. Waller, M. A., matriculated into McGill in 1895 and graduated last spring. The term so applicable to the typical Englishman may appropriately be applied to this one viz: "Stick-to-itiveness." The whole secret of Mr. Holland's successful College career lies in his ability as a steady and diligent student. His Divinity course was combined with his

University Lectures, and he studied both together, while the present year has been taken up with Theology alone.

Mr. Holland's name figures prominently on the prize list in Divinity. He has so far won honours and prizes in Old Testament History, English Bible, Ecclesiastical History, also the Geo. Hague prize in Extempore Speaking.

As representative of the Diocesan College in the intercollegiate debate in '98 Mr. Holland won his laurels as a public debater. He has won several prizes for elocutionary ability in different competitions in the Diocesan College.

As stated above he will shortly after his ordination to the Diaconate, take up the work among the Indians at Moose Factory, Hudson Bay.

If ever a man had the necessary characteristics for a Missionary, Mr. Holland has. Patient, persevering, earnest and gentle, he is eminently suited for that work. After years of toil in conscientious study and preparation he goes forth to devote his talents, his virtues, his time, his all to the self denying work of teaching the Indians and Esquimeaux.

Mr. Bertal Heeney began his collegiate course at the Academy, Lachute, P. Q., where he passed his A. A. exam. He entered McGill and graduated in 1899. Distinguished honours have been won by Mr. Heeney as a public speaker. He is known far and wide for his eloquence as a debater and preacher. He was chosen to represent the Arts students in the annual intercollegiate debate with the Law students at McGill while still a freshman. In his Sophomore year he was again elected to up-

hold McGill in the annual debate with Toronto University, at Toronto. Still again in his junior year he was re-elected to debate for McGill against Toronto, this time in Montreal.

The repeated requests to debate speak for themselves in setting Mr. Heeney forward as an adept in logical reasoning and fluent eloquence.

From amongst the graduates at McGill in '99 Mr. Heeney was the one chosen to make the "Tree Oration," at the annual planting on Convocation Day.

He won the "Baikie prize" for public speaking in '98 in the Diocesan Literary Soc., and in '99 in the McGill Literary Soc., and in addition carried off the \$50 prize for Oratory in the Diocesan college last spring. Mr. Heeney also ranks as an athlete—for on Field Day last fall he was successful in winning three prizes for track events.

During the past year Mr. Heeney has been studying Divinity exclusively and will complete his course this Easter. He is the valedictorian for his graduating class.

He goes forth from our midst as one of whom we are all proud. He goes forth into work in which we believe he will be most successful.

All four graduates will write on the V. P. exam. in May.

The Ordination will take place Trinity Sunday in Christ Church Cathedral, when the sermon will appropriately be preached by the Rev. Dr. Ker, of Grace Church, one of our oldest graduates.

The lecture of the year, to which we have been looking forward with such pleasure took place in Convocation Hall on March 13th. The Reverend De Soyres, M.A., of St. John N.B.,

was the lecturer and no better scholar could have been chosen to inaugurate, what we hope will become, an annual event in our College Calendar. The lecturer took as his subject Cambridge University, and he treated it in a manner that betokened a master hand. Space will not permit a synopsis of the lecture; the real charm of it lay in the speaker's inimitable style and power of description. Mr. De Soyres is a Cambridge Honor man, a former President of the 'Union' thoroughly in touch with University life, and able to depict its different aspects in a way appreciated by all. He fully justified our President's remarks that the Reverend gentleman had the reputation of being one of Canada's leading lecturers. We were all delighted with the evening, and we hope Mr. De Soyres will be kind enough to place his powers of language at our disposal again in the near future. It was a matter of regret that owing to a misunderstanding in our advertising, a great many people did not know of the lecture in time to be able to come.

We beg to acknowledge the receipt of a very beautiful silk flag sent "to the students" by an anonymous friend.

The Principal gave three public

lectures, illustrated by lantern slides, during March in the College. On March 8th and 22nd he lectured on Old Testament History, on March 29th on India, before the Gleaners' Union. These lectures are most instructive and interesting, leaving a lasting impression on the mind that an ordinary lecture without views could not do. The Principal receives the grateful thanks, of the students at least, for making such dry and intricate subjects as Old Testament History alive and comparatively interesting.

We beg to make the following acknowledgements:

Mrs. Leonard, Rev. T. E. Cunningham, Rev. J. L. Flanagan, Rev. Canon Rollit, J. E. Hayman, Esq., Arthur Owens, Esq., Rev. Canon Empson, \$1.00 each.

Miss C. E. Mussen, W. P. Hillhouse, Miss Tippet, C. S. Wallace, Esq., Rev. Mr. Jekill, Canon Mucklestone, Austin Ireland, Esq., 50 cents each.

NOTE.

With this the final number of the MAGAZINE for the year we present an Index of Contents.

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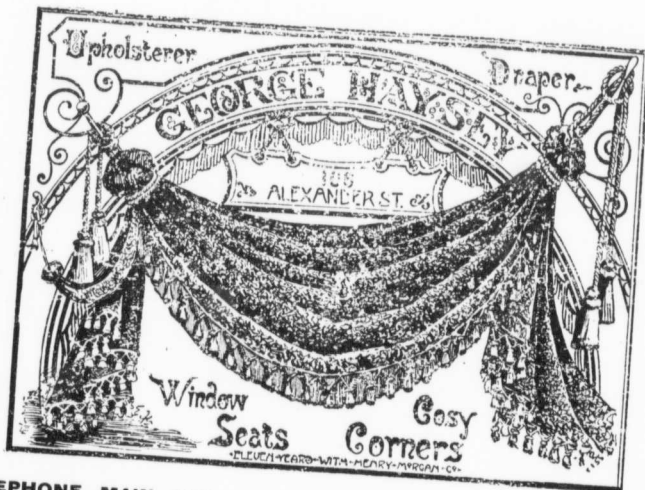
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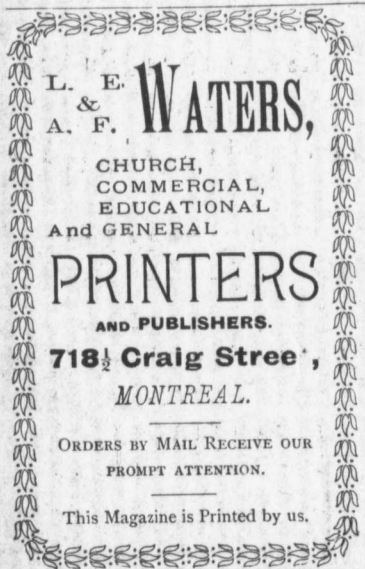
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