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The Montreal



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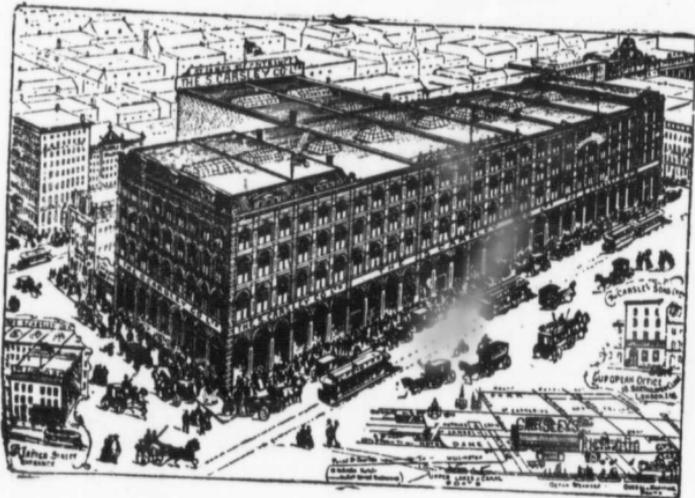
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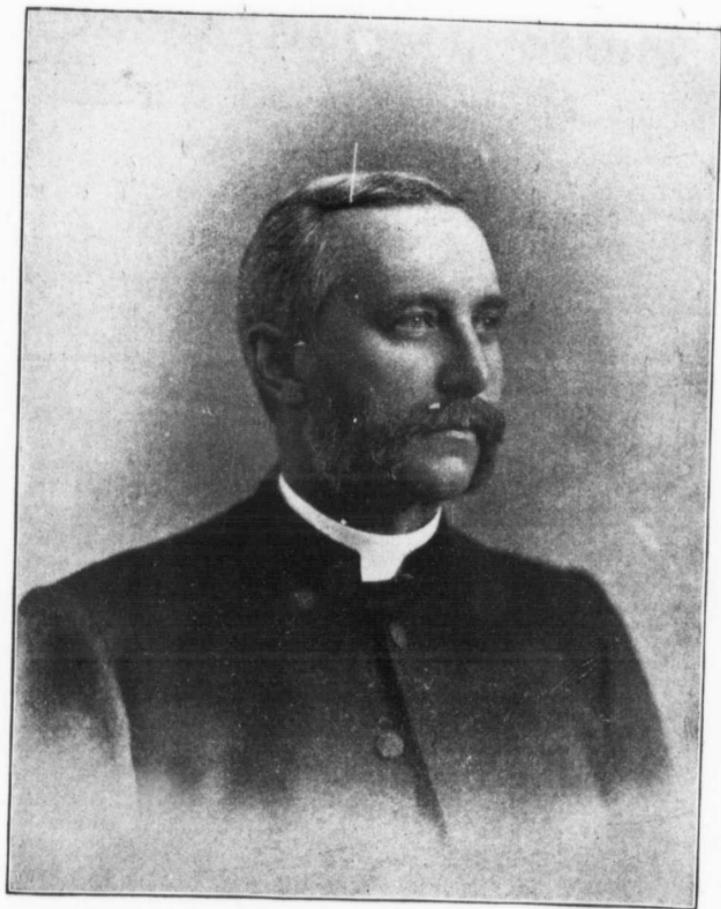
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THE
Montreal Diocesan Theological College
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VOL. 6.

MONTREAL, DECEMBER, 1897.

NO. 2.

The Alumni Pulpit.

SERMON BY THE REV. L. N. TUCKER, M.A., RECTOR OF CHRIST
CHURCH, VICTORIA, B.C.

Matt. ix. : 21:—"For she said within herself, if I may but touch His garment, I shall be whole."

I.

1. The doctrine of the Incarnation is the profoundest theme that can engage the attention of thoughtful Christian men. It is the theme on which Evangelists and Apostles wrote. It is the theme that engaged the most earnest thought of the first general council of the Church, as we can still see in the Nicene Creed. It lit up the fires of controversy for centuries as we can still see in the Athanasian Creed. One of the greatest of the Archbishops of Canterbury, Anselm, gave to the study of it the best powers of his vigorous mind and produced a book, *Cur Deus Homo*, which may still be read with profit by students of Theology. The latest of the Synods of the Church, known as the Lambeth Conference, considered it the foundation-stone of Christianity and of the Church; and pointed to it as the great stumbling-block in the way of the acceptance of the Gospel both by the Mohammedan and the Jew. It is so universally considered an unfathomable subject that, by common consent, it has been called the *Mystery* of the Incarnation.

II.

The question naturally arises; Why should preachers and religious teachers so often ask the attention of ordinary Christian people to such a profound subject? Why not dwell more exclusively on simpler and more practical themes? The answer is an easy one; because the Incarnation is also the simplest and most practical of all subjects; because it is Theology, the Bible, religion in the most concrete form *i.e.* in the person of a living man.

a. And so it comes to pass that the Incarnation contains the strongest argument that can be addressed to the mind and conscience of man. If we could only believe that God, the infinite and the almighty, left the heights of heaven to come down to the lowest places of the earth, that he emptied Himself of His Divinity to clothe Himself with all the infirmities of human life, for us men, and for our salvation, we could not remain the selfish, worldly people we too often are; we would feel, like the Apostle, that we are not our own, that we are bought with a price and the life that we now live in the flesh we must live by the faith of the Son of God who loved us and gave Himself for us.

b. The Incarnation is also the most perfect revelation of the will of God. The most important thing for us to know is not how we should steer our course in this world so as to attain wealth or honor or pleasure, but what is our place and work in the world and what is the will of God regarding us. The Prophets of old came to proclaim the Divine will but they did so only as Ambassadors. The Son of GOD could speak in His own name: "Ye have heard that it hath been said by them of old time, but *I* say unto you"; and "the words that I speak unto you they are Spirit and they are Life."

c. More even than that. The Incarnation makes the greatest of impossibilities possible, for it makes the nature and character of God known to us. "God is a Spirit." It is impossible for the keenest intellect to grasp the subtle meaning of the word Spirit. God is Almighty, Omnipresent, Eternal. These are attributes which we cannot fathom. God is holy, a forbidding object to infinite men, even a consuming fire, so that when we are brought into His pre-

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sence, like the old prophet, we fall down on our knees and cry out "Woe is me! for I am undone, because I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts." But in Jesus Christ the Spirit becomes flesh and blood, the infinite is brought down to the dimensions of manhood and the all holy One becomes the altogether lovely and attractive One and the Apostle is enabled to speak of what he *saw* and *heard* and *handled*, and of its marvellous transforming power: "We all, with open face, beholding as in a glass, the glory of the Lord are changed into the same image from glory to glory, as by the Spirit of the Lord."

III.

The Incarnation thus enables the Godhead to draw very near to us, by enabling Him to become one of us. It also gives Him an opportunity to bring Himself into the closest *personal contact* with us. The mothers of Salem brought their children to Him that he might *touch* them. And He took them up in His arms, laid His hands upon them and blessed them. At the funeral of the widow of Nain's son He came and *touched* the bier. In the case of the man who was deaf and had an impediment in His speech, He put His fingers in his ears and *touched* his tongue. And the counterpart of all that is found in the case of the poor woman who "came from behind and *touched* the hem of His garment, for she said within herself, if I may but *touch* His garment I shall be whole."

IV.

The lesson here is very plain. The life and growth and strength of the soul are to be derived from personal contact by faith with our living and all powerful Lord. As well-instructed churchmen we believe that there is a blessing in the Sacrament of Baptism. But that blessing does not reside in the sanctified water nor in the ordained minister, but in the living presence of Him who instituted the ordinance, who ordained the priest and who gave the little child. So, too, we believe that the Holy Communion is a means of grace. But the grace is not a magical virtue residing in the elements or in the priest who consecrates them, but in the presence and blessing of Him who said "Take eat,.... drink ye all of this." In like manner the

presence and touch of Jesus Christ bestows rich blessings through the House of Prayer, the Lord's Day, and the Word of God; and all the means of grace in the Church, without that Divine touch and presence, are but "sounding brass and a tinkling cymbal."

V.

One thing more. The Incarnation is not an event that took place once for all in Nazareth and Bethlehem eighteen centuries ago. It is meant, in a very real sense, to be continued in the Church to the end of time, in the persons of Christ's disciples who are called to obey His commands, to follow in His footsteps, to be animated by His Spirit and to be transformed into His image.

a. When, for example, we look out upon the world that lieth in darkness and the shadow of death, and we often feel, Oh! if wealthy men could only realize their high privilege, not to say feel their great responsibility, how they would pour out their thousands, their millions like water for the evangelization of the world; and if praying souls only knew the mighty power of prayer, they would cry to God unceasingly day and night for the millions who are as sheep which have no shepherd. God has certainly said, *Give ye*. He has also said, *Pray ye*. But the essential work of God in the world is to be done by obedience to that other command, *Go ye*. It is the application of the Incarnation of Christ to living men by living men. It is to bring home to the hearts and consciences of men, by *personal contact*, the life, the atonement, the spirit of our incarnate and glorified Lord.

b. So, too, when we look around us on all sides, and see the poor in need of relief, the sick in need of healing and the heart-broken in need of comfort, we cry out again: Oh! if men and women who live in comfortable and luxurious homes would only support, as they ought to do, the various institutions in our midst, what a Christ-like work would be done in the world, how many tears would be wiped away and how much joy would be imparted. That is, no doubt, in a large measure, true. But men and women who live in bright and

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happy homes can never do the whole of their duty to their suffering fellow-men by merely giving their money and then folding their hands. They must reproduce, in their own person, the life of Christ on earth, who went about doing good, who sat at meat with publicans and who allowed sinful women to wash his feet with their tears and to wipe them with the hair of their head. It is the reception of the life of Christ into our own souls, by personal contact with Him, and then the communication of that life to others by personal contact with them.

“ I GO AWAY, AND COME AGAIN UNTO YOU.”

ἡ Ἀναλήψις.

On that ever hallow'd morning,
Ere the smiling tinge of dawning
Rippled o'er the lips of day,
Hasty rising from their slumber,
Poor in homes, and few in number,
Quickly starting on their way,
At the trysting place they found Him ;
Gathered one by one around Him,
Eager each His smile to see,
Each rewarded lovingly.

Faces round Him now assembled
With a trouble undissembled—
For they fear the day's event—
Eager watch His every action ;
And with loving satisfaction
Every anxious ear is lent
To each sentence : as they follow
Closely with him down the hollow,
Up the sudden steep ascent,
Flowers on either side besprent.

David's City left behind them,
Every footstep doth remind them
Of that awful night of grief ;
And the mem'ry now doth shame them,
How in danger fears o'ercame them
As in flight they sought relief.
But He lifts their blushing faces,
While the mountain path He traces,
All the way with words of love,
To the summit as they move.

Olives' eastern slope descending,
Soon their journey finds its ending
On the shoulder of the mount.
Landscape's beauty all unheeding,
On His liquid ut'rance feeding,—
Drinking as from crystal fount
Every syllable,—they waited,
Yearning—trembling—breath-abated—
Spell-bound ; none could nearer press
As He rais'd His hand to bless

That last benediction over,
 While its parting tones did hover,
 Instant rose the morning sun :
 Quickly as his beams flash'd o'er them,
 From the solid earth before them,
 By a power perceiv'd of none
 Lifted upward was the Master,
 Soaring from them,—higher—faster—
 Vanishing, with downward face
 Beaming still a farewell grace.

Long have roll'd the circling ages
 Since the early Christian pages
 Were in history's volume writ :
 From Apostles' faithful telling,
 Spite of persecution swelling,
 On the wings of faith did flit
 Knowledge of the Godly Mystery,
 Of the sacred God-man's history,
 Kindling wherso'er it came
 Faith and love to holy flame.

None may deem our longing bootless
 Nor our expectation fruitless :—
 On His plighted word we trust :—
 This high hope no pow'r shall banish ;
 For His truth can never vanish,
 Though the earth and heaven must !
 Every day his bright appearing
 Must be ever nearing—nearing !
 And with foresight keen inspir'd,
 All our soul with joy is fir'd.
 Blackest storm-clouds swiftly riding
 On the tempest's breath, and hiding
 High o'erhead the blazing day,
 Suddenly with flashing lightning
 Every shape and crevice bright'ning
 Shall reveal His chariot-way,
 Lit with glory all supernal,—
 Roadway meet for King Eternal !
 Centupled in purest white,
 Dazzling with its blinding light !

Quiv'ring stood they, upward peering,
 Till with angel-words of cheering
 Comforted, they heavenward turn'd
 To the work the Lord assign'd them,
 Leaving traitor-fears behind them.
 Though both poor and little learn'd ;
 Yet one ray of truth from Heaven
 Far outshines the brightness given
 By the myriad words of men,
 Suasive tongue and fluent pen.

ὁ Μεταξὺ.

Keenest tortures and derision,
 Heresy and base division,
 Long beset the faithful band ;
 Gloomy failures, bright successes,
 Peaceful joys, and dark distresses,
 Still o'er-ruled by Higher Hand,
 Through the ages was upholden,
 Dim or bright, the truth-lamp golden ;
 And the hearts of men still yearn
 For their promised Christ's return.

ἡ Ἐπιφανία τῆς Παρουσίας αὐτοῦ.

Down that road celestial sweeping,
 Shining myriads shall be keeping
 Raptur'd time and harmony,
 In the Royal March transcendent !
 Brilliant with a joy resplendent,
 That eternal symphony
 Pealing forth shall tell the story
 How the Saviour, king of glory,
 Heir of Everlasting Throne,
 Most exults to claim His own !
 Glorious Central Figure, riding
 'Mid those bright battalions, hiding
 In His splendour human form,
 We shall see Him forward bending,
 And with ecstasy descending,
 'Mid that dazzling glory-storm !
 All His radiant visage glowing,
 Fullest satisfaction flowing
 From the travail He has done,—
 Myriad souls for ever won.

Still with rapture on Him gazing,
 Suddenly with pow'r amazing
 Upward lifted, we shall rise,
 While from every wide direction,
 With a mighty resurrection,
 We shall see with ravish'd eyes
 All our lost ones, long-lamented !
 And with them, for aye contented,
 We shall join that Heavenly song,
 Ne'er to leave the joyful throng !

—B. S. TALBOT MARRIOTT.

OUR MISSIONARY PORTFOLIO.—II.

From the consideration of some portion of the mission-field we shall endeavor, month by month, to draw lessons of practical importance for daily guidance, and also gain a greater knowledge of the need for laborers in the Master's vineyard. The Bishop of Newcastle said lately, "If we clergy of the Church of England were on fire, we've got the means and the men to evangelize the heathen."

This month, our field will be Africa, and following upon this country will be noticed briefly: India, Ceylon, China and Japan, concluding with some remarks upon Home Missions.

As the

IDEAL MISSIONARY FIELD,

Africa has claimed the attention of the writer from boyhood. Who has not felt the thrill of admiration for the devotion of such men as Livingstone, Mackay and Hannington, who counted not their lives dear unto them, for the sake of preaching Christ where he was not named, and impulsively wished oneself in the vanguard of the army winning "Africa for Christ"? It was the news of the heroic deaths of Lieutenant Shergold Smith, and Mr. O'Neil, on the banks of the Victoria Nyanza, that led Bishop Hannington to offer himself to fill the gap thus created.

MISSIONS A FAILURE!

The best argument for foreign missions, is the *success* of missions, and this has been strongly exemplified by missionary work in Africa. This continent with an area three times as great as that of Europe, and with a population of more than 150 millions, was selected by the founders of the Church's Missionary Society as their first field of labor. It is estimated that in Central Africa, there is but one missionary to every five millions of people. Truly Darkest Africa, but the "night is far spent," and in many places day is at hand, and what Stanley has called the "Pearl of Africa" may yet be found to contain many who shall be the Lord's in that day when He comes to make up His jewels.

The history of missionary work in Africa reads like a continuation of the "Acts of the Apostles" through the Holy Ghost. At one time, humanly speaking, the work seemed a failure, missionaries' lives seemed sacrificed for nothing, converts were few, but what was the white man's grave has ultimately become the

BLACK MAN'S RESURRECTION.

Just as our own Bishop pointed out at the last Alumni Missionary Meeting in the College Hall, that the first stones laid in the Lachine breakwater seemed lost and buried in the depths of the river, yet ultimately time showed that upon such a foundation was being built, stone by stone, a work which will last for ages. In God's sight there is no such thing as sacrifice of life in the mission field, "for whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it."

Sierra Leone, on the west coast of Africa, was the first field entered upon by the Society, and in 1787 land was purchased to which freed slaves were sent. The fact that the late Bishop Samuel Crowther, of the Niger Mission, was educated in the mission school in this settlement, shows how signally God has blessed the work. In 1851 the Bishopric of Sierra Leone was founded, of which Canon Taylor Smith is the recently appointed Bishop. This settlement was at one time the

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MOST DEGRADED AND LICENTIOUS PLACE ON THE EARTH, and now in the short space of seven years it has been transformed into an active and industrious settlement. "Instead of the thorn, has come up the fir tree." Seventy-five years ago, a Christian was not to be found in that whole district, *now* there are nearly 20,000 native Christians, and 6,000 native communicants.

Work in East Africa was commenced in 1844, when Dr. John Krapf established himself at Mombasa, an island about 150 miles north of Zanzibar, saying that he "took possession of the pagan land for the militant Church of Christ." In 1846 he was joined by Rebmann, and the two began the remarkable series of journeys, the reports of which resulted in the Expeditions of Burton, Speke, Grant and Stanley. The fulfillment of Dr. Krapf's prophecy, that "the idea of a chain of stations will yet be taken up by succeeding generations and carried out," is rapidly coming to pass.

But it is in the Uganda mission that we find the most striking tokens of blessing, and where of late years the power of the Lord has been mightily present with his servants the missionaries. Begun in 1875, from Stanley's famous letter to *The Daily Telegraph*

CHALLENGING CHRISTENDOM

to send missionaries to Uganda, devoted soldiers of Christ have volunteered for service and in many cases have laid down their lives. One man, Alexander Mackay, labored for fourteen years in the country without a furlough, and died at his post. He was a man who used his whole being as a missionary. Besides teaching and preaching, he turned his hand to farming, building, printing, photography, and even vaccination. In boyhood, we are told, he carried out his mother's dying wish, "Search the Scriptures," and his first copy of Alford's Greek Testament dropped to pieces in his hands. Bishop Hannington in martyr's blood gave up his life, and in the same year, 1885, we heard of persecutions and martyrs among the native Christians. Three boys were roasted to death because they refused to surrender their faith in Jesus, and more than two hundred Protestants suffered, for "the guard does not surrender, it dies."

Truly Uganda is a land which has already drunk

THE BLOOD OF MARTYRS.

But from the seed-sowing there has sprung a glorious harvest; hear what Bishop Tucker has to say: "When he first went out there was but one church in Uganda, now there are 320. In that year there were but twenty or thirty native teachers, now there are about 800. Some 22,000 people are reading an elementary text-book called "The Book of the Law"; 20,000 are far enough advanced to read the Gospel; many thousands more use both. There are 8,000 persons under daily instruction, and 2,500 communicants. The ladies had been devoting themselves to a study of the language, but had already been granted access to the women within the enclosures of the King, of the Queen mother, and of the late Kings tomb." The latest intelligence tells us that the railway from the coast to the Lake Victoria Nyanza is fast approaching completion.

It will be remembered that the Church of England in Canada is sending out a missionary to Africa for the first time, this year, in Mr. Kristen Borup, who has lately started for Uganda. The parish of St. Matthias, through its branch of the Woman's Auxiliary, has pledged itself to five hundred dollars a year in order to "appropriate" him as its own missionary, and members of the Gleaners' Union and other friends of the Church Missionary Society, in Montreal, have provided his training, outfit and passage. He left Montreal in the "State of California" on July 3, and reached London in time to take his place on the platform, with the rest of the party for Uganda, at the meeting held in Exeter Hall, on July 15, and bid farewell to over fifty C. M. S. missionaries, setting out for Africa, India, China and Japan. He sailed in the "Caledonia" on Oct. 1, and must now be on the march from Mombasa to Mengo, where he will probably arrive about Christmas.

Perhaps the best sign of vitality in the African Church is that she has begun to be a Missionary Church. No sooner do the people appropriate the truths of the Redemption in Christ Jesus, than they feel the constraining of the love of Christ to tell others the glad tidings, and forthwith they send out catechists into the neighbouring

towns and villages, heralding the Gospel. Truly missionary effort is the surest

INDEX OF MISSIONARY LIFE.

"If we could look into a man's soul, as God does, we should be able to ascertain the existence, and measure the degree of that man's love to God, by observing his interest in the souls of others." Such a test as this is a very humbling one.

Just now we hear the great call for men. Mr. Bishop's address in St. James' Hall, London, drew attention to this, practically asking:—"Where are the men?"

We cannot close our article better than with the words of Archdeacon Farrar:—"When Garibaldi had been defeated at Rome, he issued his immortal appeal, 'Soldiers, I have nothing to offer you but cold and hunger, rags and hardship, let him who loves his country, follow me!' and thousands of the youth of Italy sprang to their feet at that high appeal. And will you the trustees of posterity, will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries, but some of you may be called to that high work, and all of you may help it forward. I know that many of you will devote your lives not to Mammon, not to Belial, but to the service of man for the love of God. Your old crusading fathers took the Red Cross to rescue a sepulchre! Will you be recreants from the nobler crusade of this our century, to rescue, not one material sepulchre of Christ, but millions of His Living Temples for your Living and Risen Lord?"

"Young man in Christ, arise!

The world before you lies

Enslaved in sin.

Make haste to swell the mission band,

Prepared to go at His command,

To save lost souls in every land,

At any sacrifice."

UP THE GATINEAU.

It was a truly Macedonian cry which led to the foundation of the missions on the Upper Gatineau River. Some twenty miles up the river, due north from Ottawa, the Church had pushed her outposts by the end of the fifties, but beyond this point, so far as the Church knew, there was only the Township of Low, settled by a colony of Irish Romanists, and beyond these a few scattered Frenchmen and Indians. And the young diocese of Montreal had her hands full then with ministrations to her own children, in fields clearly marked out in the settled portions of her jurisdiction. As it happened, however, magnificent stretches of fine pine woods surrounding the lovely Danford Lake, had so enamoured the heart of a stalwart young axeman in a lumbering shanty, that he had invested his winter's wages in title deeds. Be it remembered that wild land is, or was, to be secured from the government of this Province of Quebec for thirty cents an acre, of which only ten per cent needed to be paid down. Characteristically enthusiastic, the young fellow persuaded his father, a schoolmaster from Ireland, to leave Huntley, Ont., where he was then living, and move his large family of growing lads, and two daughters, to where the Danford Lake makes a break in the wilderness of unbroken pine forest. An incident quickly occurred to prove the loyalty and worth of the Heeney family. Lumber managers kept the young men constantly employed in making or driving logs, and prosperity smiled upon them. But the old schoolmaster, and erstwhile parish clerk, was not satisfied. There were no services of the Church within forty miles, and the morning and evening prayer read by him were in no sense substitutes for the regular ministrations of the Church. So it was that good Bishop Fulford was troubled with a succession of letters from the far-away portion of his diocese, beyond his last outpost in that direction. The writer would not be ignored. It was useless to plead the overworked condition of the clergy and the lack of funds to strengthen their numbers. In his simple, keen, incisive way, which was a continual delight to us who knew him in later life, he refused to see beyond his proposition, "you are bishop, appointed to look after a certain portion of God's heritage, we are literally sheep of your pasture, come and shepherd your sheep,

or send a representative." As the bishop said, he was obliged to do something, there was no knowing what his correspondent would do next. He had threatened an appeal to the Archbishop of Canterbury already and thus it came about that that scholarly, mighty Irishman, afterwards Archdeacon Lonsdell, of St. Andrews, was begged to take a trip next winter, there were no summer roads worthy of the name to the Heeney encampment. How the unsophisticated backwoods traveller lost his way, and pulled up at night at a shanty, half dead with cold, but quite full of determination to find the man who had been telling the bishop his duty towards that inhospitable land of only log roads and shanties, ought to be told by an Irishman. I was born on the wrong side of the channel to do justice to the subject. As a result of that trip, the Bishop sent a young clergyman, the Reverend A. C. Nesbitt, to settle fifty miles above Ottawa city, and take charge of nine Townships which Mr. Heeney, Rev. Mr. Lonsdell, and Rev. Mr. Codd, of Aylmer, declared to be settled in part by English speaking people. This was in 1865, and Mr. Nesbitt wisely determined that his headquarters should be at Aylwin, on the line of the main shanty roads to the North, and on the bank of the Gatineau itself, the summer highway to the district. The weary years of corresponding, and of waiting had seen a number of families follow the lead of the Heeneys from Huntley, March, and Fitzroy in Ontario, and many of these being Presbyterians the young Missionary and his people found it wise to agree to the building of union churches, or rather meeting places for divine worship. Two were started in the ensuing year, one near to the site of the present St. Johns' Church, Aylwin, the other a few miles from the Danford Lake; the latter was ultimately finished as Holy Trinity Church, Alleyne, and is still in use, the other is in ruins, the wranglings usual in cases of Union Churches having brought about its misuse, a few years after its erection. In his first report to the old Church Society, which in those days administered the temporal affairs of the present synod, Mr. Nesbitt has a feeling reference to the incident preserved in the pages of an Aylwin Parish Magazine as follows:—

It was years ago, and then as now preparations were being made to give Christmas a right merry welcome. Deft loving fingers were

placing the green boughs, emblematical of peace and purifying life, within hundreds of churches, and adorning hundreds of altars with the glistening white hangings of innocence and unsullied joy. For when was there a time when, though earth's cares and sorrows pressed heavily, some were not found to make God's House festive and beautiful, to receive the "good tidings of great joy." And that old man jogging along through the keen winter air, had seen something of the world's care, in his fifty odd years progress through it. Hearty he seemed to be, but none too hearty for the sixty miles ride on horseback, through a rough 'new' country, along roads but little travelled; and the weather was cold too—seasonable, people called it, who might do as they liked about leaving their cosy warm houses. But the traveller was in the spirit, with those who made God's church beautiful, warming himself with the recollection of noble pillars, embraced with the intertwining holly and laurel of the mother land the Blessed Feast spread and distributed with the gorgeous ceremonial, and rich service, which rightfully belonged to it. And then, for he had and still has that weird habit of talking to himself, he would mutter "No, Sir, they will have no tea cup, or pottery on the Altar, I'll promise you." The horse would get a reminder then, that he had a part to perform, and would proceed more briskly for a time, and so on until Ottawa was reached. But there was little time for delay there, for soon the pair were on the road again—the bag placed across the saddle bow, bulging out in peculiar irregular prominences—going in the opposite direction now, a satisfied smile perpetually lurking around the ruddy face of the rider. The way was very long, the weather blustering, the continual jolt of the rough work-horse excessively tiring and the rider somewhat unaccustomed to such exercise, but it was all over at last. Christmas day dawned, and for the first time in that remote district, a real Christmas service was to be held, in the little union church building. Church people and others for miles around attended, and our old friend and traveller was there too with his good wife, the grandma of the whole district, beside him. But how astonished the congregation, how delightfully surprised the clergyman, how jubilant the worthy old couple, when the Oblation was made, and the bread and wine soon to be most blessed, was set upon

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the altar, in bright silvered vessels, the contents of that mysterious bag for which our friend had taken that trying trip to town, and for which his hard earned money had been given. What a celebration was that! Full of blessing to at least two of the congregation, who had learnt the blessedness of doing something to honor His Holy Name, who had been allowed to give the sacred vessels for the worthier presentation of the Body and Blood of the Christmas King. Deeds speak louder than words, and probably when told above, this one sounded very like the old carol, "Glory to God in the Highest."

Perhaps I need hardly add that it was Mr. Heeney who had been disturbed by a report that a bottle and tea-cup and saucer, had figured in a service held by the Nonconformists some time previously

W. PERCY CHAMBERS.

Editorial.

For all our readers we wish the happiest of Christmastides. May the "great joy" of the season be untarnished for them by any trace of sorrow or regret; and may theirs be the satisfaction of those *whose subscription is paid!*

Thanksgiving Day, as usual, was about as melancholy a day in outward appearance as one could well forbode; and while, perhaps, it should not be so, such a very gloomy sky has a most dampening effect upon the enthusiasm of one's gratitude. To wade through cold slush, with a wet sleet tingling the ear and chilling the marrow, in order to thank the Giver of all good gifts for a bountiful harvest, is as incongruous as it is depressing. And this incongruity is even more manifest in the country than it is in the city. When Thanksgiving Day arrives, the farmer has not only gathered in his crops some two months ago, but has also done a goodly deal of labour for the next

year. It is, without doubt, pleasant to think our Thanksgiving Day coincides with that of the great Republic to the south, and that all over this vast continent thanks and praise are being offered to the good All-Father; it is also convenient from a business point of view; but the question arises whether it is not somewhat a fag end of gratitude that we offer, and whether the time to be thankful for the gift of "the kindly fruits of the earth" is not the time when that gift is bestowed.

It seems that the importance of lay-work is being more and more recognized as time goes on and the work of the church expands.

The recent International Convention of the Brotherhood of St. Andrew clearly demonstrates this fact. From time to time, in the history of the Church, many important councils have been held in many lands and at many times. But probably never before have the laymen of the Anglican communion come together in such large numbers to discuss matters of paramount importance in church work. Before sketching the details of the convention, it may be well to explain just what the Brotherhood is, and on what grounds it stands. The Brotherhood of St. Andrew is a band of churchmen, whose sole object is the "Spread of Christ's Kingdom amongst young men." They have two rules:

1. The rule of Prayer: "To pray daily for the spread of Christ's Kingdom amongst young men, and for God's blessing upon the labour of the Brotherhood."

2. The rule of Service: Each member is to make an earnest effort to bring at least one young man every week within the hearing of the Gospel.

Of this society annual conventions are held. And this year the different national councils agreed to hold an International Convention at Buffalo, from Oct. 13th to 17th,

A splendid programme was drawn up, consisting of subjects of the utmost importance to Brotherhood Men. Sectional conferences also were held on various aspects of the work. Conferences on Boy's work; Employers and Employees; Bible Classes; Home and Foreign Missions, etc., were productive of much good. Famous bishops

clergy and laymen were present to address the convention. Prominent among the bishops, were our own Bishops Dumoulin and Baldwin; Bishops Dudley, Sessums, Tuttle, Gailor, Whipple, Potter and Walker, men whose names are household words in the American Church. Dr. Talbot, Bishop of Rochester, Eng., was also present

Revd's Canon Gore, of Westminster, Robt. Paddock (Secretary of the Church Students' Missionary Association), Dr. Regester, C. H. Coles, (Sec. of the Brotherhood in the West Indies), Messrs. Silas MacBee, James L. Houghteling (President and Founder of the Brotherhood), N. Ferrar Davidson, A. P. Tippet, Dr. Parkin, J. W. Wood, John R. Mott of the Student Volunteer Movement.

The first day, Wednesday, Oct, 13th, was spent as a Quiet Day. The meditations and devotions were conducted by Canon Gore, who spoke quietly and impressively and who was listened to in almost breathless silence. Canon Gore combines eloquence and clearness in a very high degree and all through the convention, this worthy son of the mother church was listened to with intense pleasure.

On Thursday, Friday, Saturday and Sunday the early celebrations were well attended. The rest of these days was given up to divine service, and discussion of Brotherhood topics.

Most perfect arrangements had been made by the Buffalo men, and the work of the Convention was carried on without the slightest hitch. At the close of the Convention, the Secretary announced that 1,335 delegates and members had been present.

It is impossible to pick out any speech as better than the rest, as all were of the very highest order. But we may add that our Canadian representatives did fully as well as any, Dr. Parkin's address was enthusiastically received, and is not likely to be forgotten for many a long day. Bishops Dumoulin and Baldwin never failed to impress the large audiences with their eloquent and practical addresses.

But the laymen were very much in evidence also, and no one attending the convention could fail to carry away some new pointer relative to his own work. Practical addresses by practical men were a feature of the convention.

Some have said that conventions as a rule, only generate a lot of enthusiasm for the time, which soon disappears like froth. That may be the case in some kinds of conventions, but it is the unanimous opinion of the Montreal delegates that such is not the case as far as they are concerned, and that they never knew before what it was to be a Brotherhood man, nor did they ever before realize their responsibilities. Moreover, they never had realized before to what an influential and large communion they belonged. One delegate told me that he would go a thousand miles rather than miss the next International Convention.

Work like that of the Brotherhood is what is wanted in the Church; and it is to be hoped that this convention will give an impetus to all Brotherhood men, as well as to others who do not belong to us as yet.

Let us trust and pray that God's blessing and guidance may ever be vouchsafed to the Brotherhood of St. Andrew.



The Venerable Archdeacon William L. Mills, D. D., whose portrait appears in this issue, is so well known, not only in this Diocese but also in the Canadian Church at large, as to need no introduction; and is so universally loved and respected as to make any encomium unnecessary.

Born near Woodstock, Ont., his early life and first ministry were in the Diocese of Huron, where he was incumbent of Trinity Church, Norwich, and Rector of St. Thomas, Seaforth. Thence he came to the Diocese of Montreal where he has lived and labored until the present, first as Rector of St. John's, and then for 14 years, from 1882 to 1896 as Rector of Trinity Church, Montreal.

Last year, Archdeacon Mills felt it wise to resign the rectorship of Trinity Church, not without regret to himself, and to the great regret of the Congregation, which he had kept together by earnest and self-denying effort in the face of many adverse circumstances. He spared not of his time, of his talents, nor of his means, and we his juniors in the work and graduates of the Diocesan College, remember how the Bishop, in his lectures on Pastoral Theology, used to

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hold him up for our example in the important matter of parish-visiting.

Archdeacon Mills is a B. D. of the Western University, and of Trinity University, Toronto, and a Doctor of Divinity of Trinity University, and, *ad eundem*, of Bishop's College, Lennoxville. He was appointed Canon of Christ Church Cathedral in 1883 and Archdeacon of St. Andrews in 1896.

Archdeacon Mills, though at present without a parochial cure, is by no means a man of leisure. Every Sunday, and many a week-day finds him here and there through the city and diocese, lightening the labours of many a hard worked parish priest, and encouraging and strengthening many a congregation. And while we, as others, have enjoyed and appreciated very much his ever-ready help, we still hope, and, as we believe, with others, that it may not be long before his energy, his experience, and his scholarship may find a greater and more important scope to the benefit of this Diocese and to the glory of GOD.

THE ETHICAL TEACHING OF CHRIST IN ITS APPLI-
CATION TO THE CIRCUMSTANCES OF OUR
OWN TIMES.

BY REV. JAS. A. ELLIOTT, B.A., RECTOR OF NELSONVILLE.

I do not think that it is necessary that I should stop to consider the etymological or philosophical definition of "Ethics" or "Ethical teaching," that may very well be left for the class room. But for our purposes to-day we may roughly define it as those principles and practices which pertain to our duty to our neighbors. We must not try to draw the lines too clearly between *religious* teaching and *ethical* teaching. As often occurs in human language and nomenclatures, different names and words are introduced, not to indicate mutually exclusive ideas, but to emphasise different view-points of

one and the same basal idea. When we make use of the word "religion" to indicate our relationship to Deity, and "Ethics" to indicate our relationship to humanity, it by no means follows that there is no religion in ethics and no ethics in religion. The use of different words is quite legitimate purely as a matter of convenience; but in such matters care has to be taken to avoid confusion on the one hand and exclusion on the other.

To briefly illustrate what I mean by ethics I will suppose a solitary man is washed ashore on an uninhabited island in mid-ocean, with no possible communication with his fellows beyond the seas; there he lives and there he dies. To such a man the ethical teaching of Christ would be a dead letter except as a subject of speculation and meditation, while the religious teaching of our Lord would always be a living, vitalizing reality. But suppose things had been changed and in the course of time another man had been washed ashore on the same island, then a new relationship arises with new rights and new duties. The rights and duties of one are affected by the rights and duties of the other and the principles which underlie this new relationship are called *ethics*.

And why, may I ask, is it necessary to make this subject, namely Christ's views of man's relationship to man—his rights and duties in society—the subject of study? It is simply because we realize that men have never done their whole duty to their fellowmen, that we turn to the life and teaching of the one solitary exception to this terrible rule to find if possible not only a motive but practical instruction in regard to our duties to society as they present themselves from day to day.

In the not so very long ago the predominant note in the message from the pulpit to the pew was "flee from the wrath to come." A terrible possible fate awaited every man, woman and child born into this world and God through his only Son had provided the one means of escape. The business of life was therefore to avail ourselves of that means and effect our own salvation. The man who was doing his duty as a faithful Christian was he who went through life as a pilgrim with his eyes fastened upon the heavenly home that awaited him when he had passed through the dark valley into the presence

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of a just but unbending Creator. It was in anticipation of this new life transcending all his conceptions that he found meaning in this earthly existence and encouragement to bear life's burdens. A great change has come over the spirit of our dreams. The evangel that the church proclaims to-day is drawn from the self-same treasure-house as of old, but it has mellowed with age. The pilgrim is counselled to cast his eyes about him and learn his duty to his fellow pilgrims, if perchance he can help them to fulfil their destiny and enter their reward. It is needless to dwell upon the cause of this change. It was partly owing to an enlightened conscience in the church, and partly due to the pathetic wails of those who, despairing of their salvation in the world to come, had turned from God and the Church and cried aloud for comfort and assistance in the present world. And now the needs of the body and mind so long neglected or met only by the unsatisfactory consolation of a far off reward to the faithful few, have been taken in hand by the church, and I confess that the new themes and the new movement has grown so popular that there is danger lest the church in times to come may lose sight of the spiritual and the future in her interest and solicitude for the material and the present. The church can only do her best work in the best way by preserving the due poise and proportion, in her message, between real and ideal, spiritual and material, present and future, duty to God and duty to men,

And now, may I ask, is this new attitude of the church absolutely new? Is it something left for divines and righteous laymen of the 19th century to discover or invent? Has human nature essentially changed since Christ addressed the multitude on the mountain side, or watched them in their daily duties? Were the problems which obtrude themselves so persistently and conspicuously upon our notice to-day, absolutely unknown in any form or shape in that early and comparatively primitive age? I think that the answers to all these questions will be in the negative. One of the crying social evils of to-day is that of impurity or unchastity, and yet it is an evil that came before the notice of Christ on several occasions, and particularly in the case of the woman taken in adultery. Deceit and treachery by no means unknown among us to-day were exemplified in Judas. In like

manner the oppression of the strong by the weak is illustrated in the parable of the "Two Debtors." Fraud or embezzlement in the case of the Unjust Steward. Our armies of UNEMPLOYED are represented by those sitting in the market place waiting for some one to hire them, the modern LABOR STRIKES may be represented in embryo in the complaint of those who had borne the burden and heat of the day, and finally the unequal distribution of wealth is forcibly set before us in the case of Dives and Lazarus.

(To be Continued.)

TEACHING AND PREACHING.

BY THE ARCHBISHOP OF CANTERBURY. FROM AN ADDRESS AT THE
CANTERBURY DIOCESAN CONFERENCE, DELIVERED 6TH

OCTOBER, 1897.

I have been for many years more or less engaged in teaching ; and long ago I came to perceive what is visible very quickly to a school-master, and not always very visible to a preacher. I came to perceive that no man can teach who has stopped learning. A man must go on learning to the end of his time if he is really to teach. A man in a school ought to prepare for each separate lesson with careful study. Otherwise he will not really produce the effect that he wishes to produce upon the pupils. The fact is, the moment a man has ceased to be a learner, he is not in the right attitude of mind to get those whom he teaches into the attitude of learning. The pupils always learn much more from the way in which things are put than from the things themselves which are so put. And if a man puts what he has to say in the form in which it has come to his mind, because he has himself studied it, he will get others to follow his teaching and to understand him. If a teacher is really a student himself, he gets an amount of freshness in his teaching which nothing on earth besides can give him. A man may often say, I am going now into a Sunday-

school and going to take a class, and shall teach them exactly what I know myself—I know it very well—and then he may consider it not necessary for him to consider the matter before entering, because he knows it already. The result is that the lesson he is giving is stale to his own mind, and everybody may be certain that if what he teaches is stale to his own mind somehow or other it is staler to other people.

I apply this particularly to preaching. If you preach very often, you may have to say the same things over and over again. You cannot go on in a parish without of necessity reiterating certain great doctrines, certain rules of conduct, the importance of certain Christian practices, many times. And you may go on preaching the same sermon perhaps. And if you do not write your sermons, you may come to the same end by preaching simply from memory old sermons without any fresh consideration at all. After a time your sermons seem to you to be very good—but your people don't think them very good—because they feel somehow as if they had no life in them. They do get dull somehow or other and no one could quite say why. And after a time a man comes to this—that he begins to realise that they are dull himself. He does not quite remember that, some years before that, the people have thought them dull. But it is so; and there is only one thing which will actually keep your preaching and teaching alive and that is to be perpetually studying.

You have to preach from the Word of God: you must go on studying that Word. You must never think you know any part of it, really well enough to preach from it without very careful previous thought.

And there is this to be added, that there are occasions when a man is called upon to speak or preach—in both cases to teach—without any preparation at all. If that man is in the habit of constantly preparing everything he says, he will find himself far fresher for the sudden emergency than if in the habit of simply repeating what he had said previously. I have listened to sermons over and over again to which no exception could possibly be taken; perfectly sound in doctrine, and very clear; and altogether you might say, "This is a very fair sermon"; but, somehow or other, as you came away, the

impression was that these words no longer mean to the man himself who utters them what they did mean twenty years ago. He said them then from his heart; he has got himself so familiar with them that now they don't convey the same meaning to himself, and they no longer convey the same meaning to other people either. They also will feel that this is nothing more than repetition. The constant repetition of study, on the contrary, renews a man's intellectual force, and renews the freshness with which he will clothe his thoughts.

I think it is a very good thing that the great majority of the clergy preach written sermons—but there is this dreadful drawback—that they can be preached over again. I wish a man would limit himself in these matters very carefully, and when he preaches a sermon (we will say) three times, burn it! Don't let him run into the temptation of ever using it again. When the same matter has to be treated, the sermon has to be rewritten. And, in the same way, I say as emphatically to those who do not preach written sermons, take care you do not get a mere fluency of words. This is what will come if you preach without special preparation every time you preach. You will attain to such fluency that you will never be at a loss; but such will be the separation between the words and the thoughts, that the words will seem to all hearers to be altogether without much meaning at all. I don't know anything which is more distasteful to listen to than an extempore sermon by a man who has acquired that fatal gift of a great many words without thinking at all.

I press this very earnestly for another reason. What is it people now mostly desire? Unquestionably, explanation of the Bible. That is the real desire of the great majority of your hearers. They want you to tell them, and make them see, what the Bible really means; and when you can preach the Bible so as to reach their understanding and hearts, then you are doing very real service, and a service which they themselves will recognize as valuable. There is a very strong desire on the part of Churchmen of this day really to know the Bible well. They wish very much to be, as it were, introduced into its secrets; they wish that they knew it in such a way as to be able to rightly and freely use it; and you cannot do a greater service than making

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a very large part of your preaching and teaching to consist in explanations of Holy Scripture.

And you will see at once that if you attempt that without special study in every instance, your failure will be complete; because you will give bad explanations, and sometimes even mere silly explanations, from not having laid out before-hand what it is you have learned from the passage, and what it is you have to communicate to the people. We cannot do too much to encourage among ourselves the study—the perpetual study, the fresh, renewed study—of the Bible. We cannot do too much to make ourselves, not only familiar with it, but familiar with it in the sense of seeing more and more clearly what the words originally mean, and what is their application to our own present circumstances.

It is, of course, true that you have to do this with some regard to time and circumstances. And I don't advise any man, in going to explain the Bible, to take such a course as I once heard of a man taking, who selected such a book as the Epistle to the Romans, and spent thirty years in explaining it verse by verse. I suspect before he had done he had got into a rut, and that his sermons had a mere routine character. But at all times study, and study and study still more, and persevere in it as long as you live; and as soon as any man finds that he cannot go on studying the Bible, then I would advise him not to go on preaching the Gospel. The two things are so bound up together that if a man gives up one he had better give up the other.

In fact if you want to teach, what is wanted is, in the first place, fulness of knowledge; in the next place lucidity of arrangement and clearness in expressing that knowledge; and in the third place the freshness which is born of fresh study. And of these three the two first everybody recognizes at once as needful; but the third is very often left out of sight, and men don't thirst that they may be very full of knowledge, and that the expression of their knowledge may be very clear indeed; but, after all, if it is not fresh, and has not that peculiar line about it which makes it delightful to the preacher (as really new learning always is) as well as delightful to the hearer—the hearer, well, perhaps he may go to sleep.

GENERAL AND COLLEGE NEWS.

The subject of the annual intercollegiate debate is again in the air. The lot this year falls upon our College to provide the necessary beach for the practicing Demosthenes to perform upon. Mr. Bertal Heeney is to represent the Diocesan College.

The new church building at Beauharnois is rapidly progressing. A donation of \$500.00 has recently been received from Dr. W. Seward Webb, of New York. The opening services will probably take place some time before Christmas.

The Gymnasium, so long without necessary apparatus, is now almost complete. Again our acknowledgments are due to Mr. A. F. Gault, whose thoughtfulness for the individual health and welfare of the students knows no bounds.

Most of the exercising apparatus has been made in Montreal. The more particular and finer articles of workmanship are supplied by the Narragansett Machine Co., of Providence, R.I. The gymnasium, as it stands, contains about thirty feet of ladder, Parallel Bars, Horizontal Bar, Indian Clubs, Dumb-bells, Bar-bells, Jumping Stand, Chest Weights, Rowing Machine, Boxing Gloves and Striking Bags.

We hear that the nucleus of a Gymnasium and Reading Room has been started at Back River, in connection with the Church. The men of the congregation at Beauharnois also have a reading room. Quite recently a number of gymnastic arrangements were bought. Many a pleasant evening is spent in this way by men who otherwise would go to places of evil influence.

The annual convention of the Church Students' Missionary Association will meet this year in Toronto, Canada. Last year the convention was held in New York, where W. W. Craig, B.A. represented our College. This year our Missionary Society has chosen Mr. Bertal Heeney.

In connection with McGill University, a new feature has been added to the already large list of social, as well as instructive, enjoyments.

As is well known, McGill is almost overrun with Societies and

Clubs, of all natures. Each professor seems to vie with the other in making his personal subject a success in every way. The latest is the Historical Club. Professor Colby is the very man to make it a success. The club meets fortnightly, when papers are read on historical subjects and discussions follow.

The influence of the strong mind upon the weak has been fully illustrated lately in our College. It is not to be wondered at, that when such men as the Dean, Bishop Baldwin and Mr. L. N. Tucker come amongst us, with their strong personal characteristics, that we should at times be affected ourselves. Lately a remark was overheard concerning one of the Students, when making a speech on a certain occasion, that he had about one fifth the manner of the Dean, one fifth of Bishop Baldwin, another fifth of Mr. Tucker and the rest was himself.

Prof. Steen lately gave a lecture, for the benefit of the heathen, in Ottawa. The Gleaners' Union have changed their plans of last year and now throw their doors open to the public. Mr. Steen lectured on China at St. George's Church.

The Right Rev. Bishop Awdry D.D., of Tokio, recently passed through Montreal on his way home.

Bishop Awdry was formerly bishop of Osaka, and it will be remembered, was appointed successor to the late Bishop Bickersteth.

The Rev. T. Lofthouse, Archdeacon of the Diocese of Moosonee, and the well-known missionary of Fort Churchill, is in our vicinity. Mr. Lofthouse has been labouring in the land of snow and ice for many years. He is now on his way to England for a short holiday.

The Y. M. C. A., in connection with St. George's Church, Montreal, celebrated its thirty-third anniversary on Nov. 18th.

The Lord Bishop was present. Speeches were delivered by the Dean, the Rev. Dr. Ker, Prof. Steen and the Rev. C. J. James.

Mr. Steen gave a splendid address concerning the defence of the Christian religion. Infidelity existed everywhere. In almost every group of friends there was an unbeliever, always ready to distribute

gratis his poison. Unbelief was suggested in books and openly advocated in magazines. Knowledge was necessary in order to effectively defend the Christian faith. He thought a class in Apologetics in every parish would be well attended by thinking men, who there would be schooled in the defence of Christianity.

The latter part of his address dealt with the support that science gave to religion, and concluded with the statement that in his opinion the theory of Evolution was not antagonistic to Christianity, but rather supported it, as explaining certain things before unexplained.

St. George's Y. M. C. A. is doing good work in the hospitals, visiting the sick, circulating literature and taking services, besides giving a scholarship of \$100 to the Diocesan College.

St. George's Y.M.C.A. is the founder of the Maisonneuve Mission, which now possesses a very pretty and substantial little church.

The work at the Maisonneuve Anglican Mission is very encouraging. The Services, Sunday-school and the different parish meetings are well attended. A series of popular entertainments will be held during the winter months in aid of the building fund. Lectures and addresses will be given on popular subjects. The opening lecture was given by Prof. Cox, of McGill University, on Wednesday evening, 17th Nov.

Rev. Warrington, of Chapleau, Ont, paying us a visit lately, reports well of the work going on there. The Indians take great interest in church matters, and are regular communicants.

A very nice parsonage has recently been constructed.

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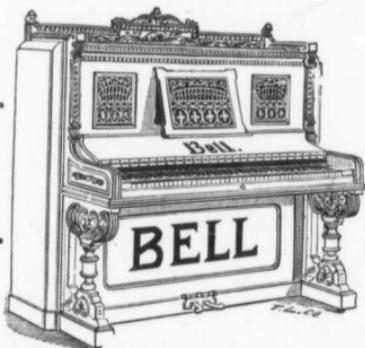
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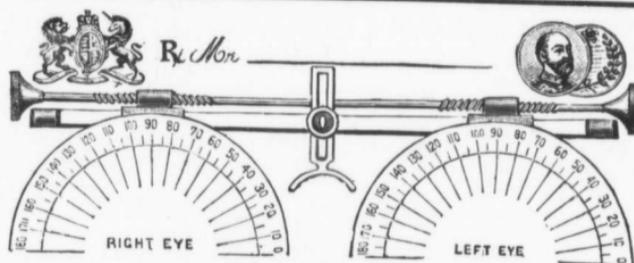
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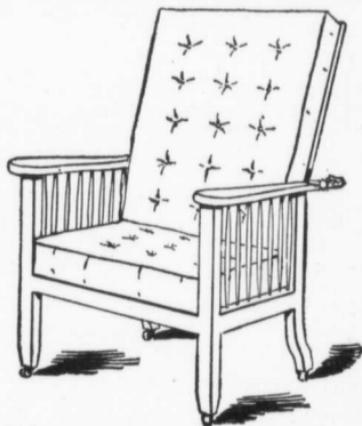
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