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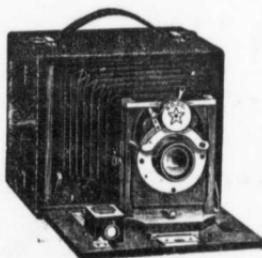
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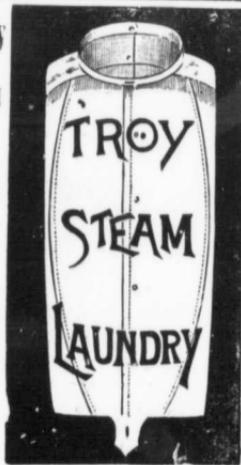
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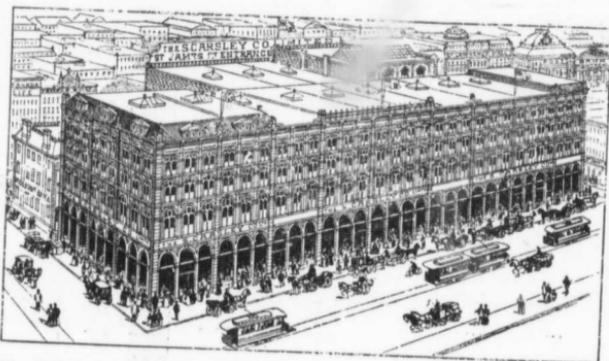
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ONE ASPECT OF HUMAN CHARACTER.

SERMON BY THE REV. W. P. R. LEWIS, B.A., RECTOR OF
ST. JOHN'S CHURCH, HUNTINGDON.

St. Matthew xiii. 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

This is an individual promise of Christ our Lord, a prophecy with reference to the future life. The believer and worker in His vineyard is to take it as an incentive to continual diligence, to persevering emulation of the Righteous One. The *righteous*, that is, the righteous part of a man, his intrinsic worth of character, what is divinely and utterly truthful in him will find its altogether congenial sphere and due recognition in the unlimited inheritance of the saints in light.

Human life everywhere, always and in all men is conditioned. It seems a thing of chance; of unforeseen, uncontrolled, unexplained circumstances; to the casual eye there appears no purpose, no guiding genius, no spirit of light and leading in the midst of the conflicting and irreconcilable elements of the world. The great political, social and intellectual movements, so widely separated by time and space, seem to have no connection with each other, no common bond of knowledge and so no sympathy between them. Has Cosmos dethroned Chaos in the material world only, and left the moral world with an unfinished and unsatisfied sense? A life flickers out into the dark leaving a blank. Yet, and notwithstanding all this, we know everything is working to one complete and perfect consummation. God holds the threads of life in His hands weaving them to an inevitable, a distinct and righteous conclusion. It is certain that then shall the righteous shine forth as the sun in the Kingdom of their Father.

To possess this intrinsic worth of character, this divinity in humanity, we must be undergoing spiritual evolution. The body once in seven years is completely changed; the tissues are worn out in that time, the whole frame is new. It is a debated question as to which has greater influence in determining character, heredity or environment. Whatever part each plays, man in a certain sense is like God—he does not change. He is born with indelible, ineffaceable, immutable qualities, and necessarily so, for with them alone he does his permanent work. Unchangeableness is not a proper sign of stagnation; it is the first element of strength. When truth, justice, love, mercy, attend a man's birth, they live with him for ever. It is impossible for some men to lie or to be unmerciful. Deep-seated, calm, in each man's being is a principle of eternal sameness; his personality as God gave it to him, its story untold, its energies untried. Yet let us not forget that in another sense each man's life is the scene of constant development. All the progressive and eager characteristics of a living soul demand it. Our life as we use it changes. In our acquirements, attainments, in what we hope and believe, in what we have said and done, we have brought about an unmistakable, a distinct and everlasting change. Every one of us is doing it, day by day. It must be so, for we have been given the inestimable privilege of ever travelling on to greater and better things. This gives zest, interest and vivacity to life. The present conditions are transient. If that which was done away was glorious, much more that which remaineth is glorious. Forces without and within change us. Our social place, our friends and loved ones, our environment generally; by travel, reading, intercourse, thought, our characters are changed, we obtain new ideas, better discernment, larger outlook.

Now this righteousness of character, this intrinsic worth, will not shine forth as the sun here; there is far more goodness, real value, in human lives and institutions than can ever be known or rewarded here. An indispensable condition of all worth is that it be largely hidden. There must always be a sense of reserved power about it. In physical feats a man works quietly, giving the impression that not all his force is exerted. The broad grand trees were once humbly wrapped in perishing shells. The vigor of the earth that produces

luxuriant growth for man's benefit over the universal globe lies hidden a divine secret within it, unseen, unrecognized, undiscoverable. And so true human worth is too precious a thing to be vulgarly displayed or gazed at, to be handled by the coarse touch; the foolish, conceited, hypocritical dollars-and-cents world might presume to reward it with applause and empty flattery, and so perhaps destroy it, being all the while unable, because of its essential sordidness, to begin to appreciate it. It is quiet, unseen, unknown, except to God, to Whom it is well-pleasing. But none of it is lost. Unremitting faithfulness and diligence, unswerving rectitude, generous deeds and dispositions may be unnoticed and unrewarded here, but the righteous in that day shall shine forth as the sun in the Kingdom of their Father. This is something more than the Indians' happy hunting grounds and the islands of the blest.

Every day we leave part of our old selves behind us, every day we absorb something new. This development of character being an indispensable and unavoidable condition and law of life, the change should bring something more glorious than the old, something of more permanent value. Too close self-examination makes one morbid, but there are three universally applicable tests. Does it bring (a) For things divine an increasing reverence? Reverence for God because He is so holy, so powerful, so glorious, so beneficent? And reverence for the things of God, in the Church and in the world; and so be restrained from sacrilege? (b) For things human an increasing love—not that the circle of one's friends and loved ones must widen, but that human history, human problems, human conditions, appeal to us with greater force and produce a more personal and generous response, and sympathy, and sense of partnership? (c) For one's self a sense of humility; God be merciful to me a sinner; God be praised that I have part in this life? O, let us grasp the reality of character, not for what it will bring us, but for what it will make us; the reality that despises pretence and ostentation, that gives an inward stability and unchanging peace, that unlocks the secrets of the divine and leads to rest celestial.

HOW CAN WE PROMOTE CHRISTIAN UNITY?

A PAPER READ BEFORE THE ARCHDEACONRY OF PETERBOROUGH
IN THE DIOCESE OF TORONTO.

I shall assume that we are all agreed that Christian Unity is desirable. We may not all mean precisely the same thing by Christian Unity, but we agree that the present state of Christendom is far from being its ideal state, that many grievous ills arise from our divisions, and that the work of Christ both at home and abroad is seriously embarrassed and obstructed by the jealousies, the rivalries, the disputations, of various Christian bodies, and by the waste of money and energy involved in the support of several complete organizations where one would suffice.

Thus far agreed, it follows that the question of the way in which Christian Unity may be promoted becomes a practical one, in the treatment of which my aim will be rather the suggestion of points for discussion, than any exhaustive consideration of the whole subject.

It will be found convenient to divide these points into two main divisions:

1. Removal of obstacles.
2. Suggestions looking towards a practical platform of unity.

In other words this as most subjects has a negative and a positive aspect both of which are important.

What are some of the obstacles to unity that may be removed?

(a) First and foremost the obstacle of prejudice.

It is just because we feel deeply about religious questions that we easily fall a prey to religious prejudices. We are so enamoured of the form of our own services, that we find it hard to believe in the virtue of any other form. Almost every religious denomination develops its own peculiar type, so that we can at a glance distinguish between a Roman priest, an Anglican clergyman, and a Methodist minister. Naturally we feel most sympathy with that which is akin to ourselves. Equally natural it is that we should often experience a feeling of repulsion from the Roman priest, or the Methodist preacher. In the latter e.g. we sometimes note an unctuousness and a form of

speech which is suggestive to us of insincerity. But we must remember that he on his part is equally repulsed by our starchiness or apparent coldness. Each has been trained in a different school, and each appears unnatural to the other. We should therefore be on our guard against yielding to these prejudices. In very many cases they will entirely or largely disappear if we cultivate a companionship, and get to know the real man, not the man as upon a superficial acquaintance he appears to be. At the Church Congress at Nottingham in 1897 Canon Hammond declared that this was the greatest obstacle in the way of unity. "The fiercest lion in our path is to be found in the tempers, the jealousies, the hereditary and unreasoning bigotries and hatreds of men of both camps. It is a terrible thing to have to confess, but there are Christians who hate each other much more than they hate sin."

All who sincerely desire Christian unity will contend against prejudice.

(b) Prejudice springs from ignorance. The second obstacle to Christian unity is mutual ignorance. A Toronto rector not long ago said to me, "I am ashamed to say I only know one minister outside of our own Church, the Methodist minister who lives over the way." "And what do you think of him?" "Oh, he's a first rate fellow," was the reply. Presumably he is not the only first-class fellow outside of the Church of England.

Another kind of ignorance concerns the changes of point of view or the development of new ideas outside of our own Church. It is perhaps difficult to acquire accurate knowledge on this head. The Review of Reviews is, however, accessible to us, and from it we may gather no little information. I wish every one could read an article in the Contemporary Review for March, 1897. The following quotation will, I am sure, sound far more like the words of an High Anglican than a Methodist. Yet they come from the pen of Mr. Hugh Price Hughes: "Christ came into this world, not merely, and not mainly, to save individual men, but to establish a church, and the church he established is obviously a visible Church. Baptism, the sacrament of initiation, cannot be ministered by or to an invisible Church. The Holy Communion, the perpetually renewed sacrament

of initiation, is equally inapplicable to an invisible Church. We repudiate the modern dangerous delusion that religion is simply a matter between a man and his Maker. . . . The richest and highest blessings of personal sanctification are offered not to the individual who isolates himself from his brother Christians, but to the Christian Church." The sympathetic study of the movements of thought, and of the fundamental ideas of other communions will dispel ignorance and remove a second obstacle to unity.

In this connection I should like to add that it is not an accurate use of language to speak or write about "Dissenters" and "Nonconformists" in Canada, and it is only a wanton provocation of ill-feeling, or at least a breach of good taste.

(c) In the next place I am afraid our Church newspapers do very little to foster the grace of charity. I remember the late Professor Boys of Trinity University when asked to which Church paper he subscribed, saying with that biting sarcasm of which he was a master that he had "too much respect for the small stock of grace he possessed to risk its loss by reading a Church newspaper." Remember that most of us—of the laity at all events—read only one church paper. The first object of the Church paper is to extol its own side, its own party, or its own denomination. And I am afraid that too often its second object is to depreciate every other side and party and denomination. How often does one party print anything to the credit of the Roman Catholics? How often does the other chronicle the virtues and good works of the various reformed bodies. To deliberately read only one side of a question is to court falsehood. If our Church people really desire unity they will protest against all misrepresentation—and a partial or one-sided representation is a misrepresentation—of the work of Christian bodies other than our own.

(d) An exaggerated denominational loyalty is another obstacle to unity. Perhaps this is a vice from which Anglicans are more free than some others.

Disloyalty we all deplore. The Churchman who expects the Clergyman to perform all ministerial offices for him, to visit his house, to read and pray with him when sick, to baptize or to marry his

children, and yet never attends Church is a lamentably common phenomenon.

But loyalty like every other virtue can be transformed into a vice. And this occurs when we grow so enamoured of our own Church that we take little or no interest in any good work outside of it. Some years ago there was held in Toronto a Congress representative of American Christianity. It was the first meeting of its kind and no doubt some mistakes were made. It was certainly a failure, albeit men of real distinction were present and took part in the discussions. But the trouble was that the congress was not held for the purpose of exalting any one denomination, and consequently no denomination took any particular interest in it. The magnificent success of a recent Epworth League Convention was probably due to the fact that the *esprit de corps* of Methodism all over the Continent was enlisted in its cause.

(e) An obstacle to Christian Unity is presented in the unripeness of public opinion on the subject. This, of course, is more easily overcome than some others. We must preach and teach the doctrine of unity more fervently, and strive to persuade others to do the same. None of us should forget that in our own Communion Whitsunday is especially the festival of Christian Unity.

(f) I do not propose to say anything on this occasion concerning the obstacles that are presented by diversity of worship, diversity of doctrine, and diversity of ecclesiastical polity. These can be removed by their full discussion by experts. The obstacles to which I have referred are such as, whatever our party or particular views, ought to be and might be speedily overcome. The obstacles of Prejudice, of Ignorance, of Mutual Misrepresentation, of Exaggerated Loyalty to Sect, and the Immaturity of Public Opinion.

2. I turn now to the Positive Side of the Question:—

Here the most important point at the present time appears to me to be the emphasizing of our agreements, rather than of our disagreements. At the Nottingham Church Congress Mr. Hay Aitken said in his paper on Christian Unity, "It is no small comfort to me in approaching the subject that has been assigned to me, that one is able to do so with the clear conviction that the points of difference

between ourselves and our nonconforming brethren bear no sort of comparison with the points of agreement either in number or importance. At a recent clerical meeting in which our relations with Dissenters were being discussed, a friend of mine who read the paper observed that he had recently perused Canon Gore's little book entitled "The Creed of a Christian," and he could not help being struck by the fact that, out of a total of 109 pages in that work, there were no less than eighty-five with which an orthodox Dissenter would find himself in perfect agreement and only twenty-four pages in which matters open to question by such a one could be found.

(b) If then, in matters of thought there is so much agreement, I do not think that in matters of action we should so completely separate ourselves from our brethren. There are several reasons why this separation may be excused in England, which have no ground here. The Church there is the State Church. It is bound by the act of Uniformity. The breaches in its unity were made there. The antagonism between Church and Dissent is mixed up with politics. But even in England when the leading high Churchman, Canon Gore in "The Mission of the Church," declares that the largest share in the sin of English schism lies with the Church, it seems highly reasonable that there should be a fuller and heartier practical recognition of the common element in Anglicanism and Nonconformity.

And if so in England how much more in Canada. That this view is beginning to prevail is clearly shown by what I venture to describe as the most remarkable utterance that has been made since Christian Unity became a live issue. In answer to a correspondent the Bishop of Salisbury says in the Church Times. "The difficulty of accepting non-conformist ministers without episcopal ordination touches chiefly the ministration of the Lord's Supper, which ever since the first century has (for reasons which we can well understand) been restricted to persons specially set apart as presbyters. As far as we can judge these presbyters were ordained either by apostles or by men in an episcopal relation to the Church, i. e. not simple presbyters. Supposing however other difficulties to be arranged, I can conceive of non-conformist ministers (if they did not desire such ordination) to be admitted in the united Church to administer Baptism

and to teach and preach in our Churches, and to take a large part in its services."

This of course is only an individual expression of opinion but it comes from one who is a High Churchman, a great scholar, and who is not at all given to making sensational, still less rash and hasty utterances.

(c) However, the invitation of non-episcopally ordained ministers to our pulpits is not yet within the range of practical politics. But I would suggest that where ministerial associations exist we might join them either formally as members, or attend them without actually joining. I believe our presence either formally or informally will be warmly welcomed, and should subjects arise in which we cannot take a part such as the arrangement of the Services during the Week of Prayer, our attitude of silence or of withdrawal would, I think, be understood and would create no ill-feeling. Or we could invite Ministers to lecture in our Schoolhouses or to speak on Temperance or other Social Questions. A series of lectures in Lent 1897 in St. Luke's Schoolhouse, Ashburnham, by Presbyterian and Methodist Ministers and myself, was I believe productive of real good.

Or at least we could cultivate friendly relations. Canon Matheson of St. John's College, Winnipeg, recently told me that the results of the Students of the Anglican and Presbyterian Colleges in Winnipeg, freely mingling together during their Arts course was of the greatest benefit to them in after life. It softened, humanized and christianized their relations as ministers when as was frequently the case, two students met as the Anglican and Presbyterian ministers respectively in the same locality.

(d) In the fourth place we can promote Christian Unity by the earnest study of the principles of Unity, and their propagation amidst the circle of society in which we live. There are many aids to this study. Such for example as the reports of the Grindelwald Conferences, and the column on Unity conducted by Lord Nelson in "Church Bells." Of books, there is a very handy little volume containing four addresses on Church Unity, by leading Americans delivered at the Union Theological Seminary, New York. Bishop Boyd-Carpenter recently published a most interesting book containing the seven addresses of an Episcopal visitation made in June 1895. His discussion

of the difficult question of authority combines philosophical insight with lucidity, in the manner which first delighted the readers of his Bampton Lectures. But the most interesting and most important chapter—one which makes, I think, a distinctly new contribution to the solution of the problem of Unity—is that upon the influence of race in religion. First the Bishop discusses the characteristic features of religion of the Latin races, and next those of the Teutonic. He finds that certain *race tendencies* persist, whatever the faith professed. The distinctions between Latin and Teutonic religion prior to Christianity, are the characteristic distinctions between Latin and Teutonic Christianity. The Teutonic race shows a tendency which we may roughly call Protestant; the Latin races a tendency which we may roughly call Catholic. The key note of the one is Reason, of the other, Authority.

These thoughts candidly considered forbid the conclusion that either the Protestant or the Catholic system is wholly and solely true. Once the significance of these racial characteristics is grasped, we see at once that the absolute denial of what is called Sacerdotalism, or the absolute denial of what is called Protestantism is not merely ignorant, but it is a waste of time, a dashing of the waves against an immovable rock. Sacerdotalism, or the principle of authority may be abused, but it has its place. Protestantism, or the principle of liberty, is a cry to which the Teutonic breast sympathetically vibrates, but liberty may easily degenerate into license.

Bishop Boyd-Carpenter beautifully says in sentences that can scarcely be too often repeated. "These tendencies of the Teutonic and Latin races respectively, may indicate, not the necessity of perpetual antagonism but the law of complementary service. . . . They show us that in the human soul there is a two-fold tendency, a tendency to express itself and a tendency to surrender itself." "We are individuals, but we are social beings and we want a place in social evolution as well as individual expression. In the one case we are men, in the other case we are members of society. In the one case we follow reason, in the other we are content with authority. In the one case we desire to prove all things and in the other we hold fast that

which seems good. Will any one affirm that either of these tendencies is wholly or necessarily evil? Are they not like the... centrifugal and centripetal forces, by the joint action of which the moving body pursued its way? It would have been a wanderer in space had there been no beneficent force binding it to its centre: it would have ceased to shine as a light in heaven had there been no wholesome force of original impulse which prompted it to heroic venture. It could only discharge its function, and shine where God had placed it by the mutually correcting laws of its being." The firm grasp of Authority and Reason or liberty as complementary or supplementary forces, ought whilst by no means diminishing our zeal for that tendency which to us is dearest and most valuable, to prevent our one-sided and too often uncharitable assault upon the other. Our Anglican communion alone of the various communions acknowledges the right of the Protestant and Catholic tendencies to co-existence within her fold. "In the day when the prospects of reunion are brighter than they are now, she may in the providence of God be able to render service which no other communion in Christendom can so aptly fulfil; for she is the church of a race that has overspread the world, she is the church which has nourished in her bosom men as Catholic-minded as Bramhall, Jeremy Taylor, Cosin, and Ken, and men as independent in mind as Latimer, Whichcote, Butler and Maurice."

(c) The last suggestion which I offer for the promotion of Unity is the formation of a society or societies, in which men and women of all denominations, either together or apart, may study the principles of Unity, may consider what practical steps may one by one be taken towards its realization, may keep the subject before the world and endeavour to educate public opinion, and above all, may themselves as an association, do that which as Anglicans or Methodists or Presbyterians or Baptists, they cannot do, enjoy the spiritual fellowship that springs from common prayer and worship.*

*Since the delivery of this address, the Canadian Society of Christian Unity has been formed. It includes members of all Christian Communion and it aims at the promotion of Unity "by means of common prayer, mutual discussion of the many grave questions that surround so great a subject, and the education of the public mind, by means of public meetings, lectures and addresses, and the public press." Rev. F. C. C. Heathcote, 24 Austin Ave., Toronto is the secretary and he will gladly answer any question that may be asked and still more gladly receive the names of any clergy or laity, men or women who may wish to become members of the society. The annual fee is 25 cents.

The study of nature shows us on the one hand the infinite variety in the universe. Millions of species, billions of individuals, yet never exact identity in form or size. On the other hand it shows us that the variety is yet the outcome of One Power. Unity in variety, not uniformity, is the revelation of the visible things of creation.

The study of men, either in the comparatively insignificant spot of earth wherein we reside, or as human nature is manifested in the pages of history, reveals the same truth. How different are the capacities, the powers, the tastes, the virtues, the vices, the prejudices, even of 100 people. How much more of 1000 millions. Yet we lightly speak of a common ground which we call Human Nature, out of which all this variety springs. Unity in variety is the revelation of history.

And when lastly we turn to the pages of Holy Scripture, we find the same thing. It is not merely that God has spoken "by divers portions and in divers manners" to men, but that through his Apostle he has taught us that the unity of the Church is like the unity of the body with its various members and their various functions. Yet more plainly the Apostle writes: "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings, but the same God who worketh all in all."

Unity in variety is the Revelation of Nature.

Unity in variety is the Revelation of History.

Unity in variety is the Revelation of the Holy Spirit in the Word of God.

HERBERT SYMONDS.

WITH THE VANGUARD OF CHRIST'S ARMY.—III.

In a letter received from Bishop Reeve of Mackenzie River there is a sentence which reveals much of what might be called the prosaic in missions, and yet which is as far-reaching in its effect as a Spiritual Waterloo. The Bishop says "There is nothing particularly striking to relate this time in connection with the work of the past year.

'The daily round, the common task,' has furnished abundance of employment." Words applicable to all ranks of life. There are thousands of workmen in the harvest field whose lives may be thus summed up:

"Yet though men heed thee, love thee, praise thee not,
The Master praises, what are men!"

With us at home, considering the work of those in the Vanguard of Christ's army, "distance oft lends enchantment to the view," and we surround these distant workers with a halo too sublime. But are not these men and women of like passions as we are? Read between the lines of the letters sent home.

There, is the patient and persevering study of the foreign language. Here, the deadening influence of surrounding heathenism to overcome. To another comes the enervating inroad of climatic surroundings; and to all, the separation from home, with the daily battle with principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

No wonder the cry comes back—Remember us!—Pray for us!—Refresh us!—Recruit us!

In another letter before us, this time from a Missionary in the N. W. P. of India, we take the following characteristic sentences:—

"I don't know whether you get tired of these perpetual letters about Jaunsar, especially since it is *preaching* only and not *conversions* that I describe. If we looked merely for speedy conversions we should have to go back and work in a district where Missionaries have been ploughing, sowing and irrigating for a number of years previously. Here we have been as it were, for the last few years breaking into a new Kingdom of Satan, a region into which no Missionary previously penetrated, a region in which Satan has practised for unknown centuries a species of infernal magic, more blinding than anything I have seen in other parts of India. . . . England's pulse beats 80 to the minute, India only beats 8, we must therefore try to learn that most difficult task—patience."

Our readers have had continually brought before them Missionary work; from month to month letters from the front have been printed in this Magazine. Shall not all this move to action?

Bishop Reeve in the course of his letter referring to the influx of the mining element into the country, states that "many kind remarks appreciative of our work were made, and some said that henceforth they *would be more willing than heretofore to aid foreign missions.*" Again and again has this been the result of personal investigation. Objections to missions are generally loudest from those who are ignorant of the facts of foreign missions. Mrs. Bishop, the great traveller says, at a public meeting,—“I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsular, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia and Asia Minor. . . . I have seen work done, the seed sown in tears by labourers sent out by you, honest work,—work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the Mission Field.”

How great, how unspeakably great, are the needs of the perishing heathen. In the words of the same gifted speaker—“There is no bright spot from the Yellow to the Black Sea . . . It is a sea of corruption without bottom or shore. . . . there is no truth, no justice, no law, no protected rights; social life is corrupt; public opinion has no existence. . . . There is no resurrective power in any of their systems of religion. . . . all these people are without hope for the future . . . There are eight hundred millions who have never heard of Christ.”

Then there is the uphill work. “The creation of the feeling of sin, and a knowledge of sin, and the creation of a desire to be saved from the dominion of sin, must be the work of the Missionary. Thus he does not find what people often think exists—the thirst after God. The thirst of the Oriental mind is for money and the good things of life almost exclusively.”

Surely such words should urge us to pray more. Pray intelligently following the C. M. S. Cycle of Prayer.

A Bengal Missionary writes in his annual letter:—

“We had a very helpful time during Holy Week. At this season we lay aside as far as may be ordinary work, and seek to renew our strength by a time of quiet waiting upon God. This year there was little of exhortation, the days being spent in Bible-reading, hymns,

and prayer. Face to face with the awful reality of Heathenism, confronted daily by evidence of Satan's power, we feel intensely the need of knowing in our own daily, hourly experience the power of Christ to save to the uttermost. We are exposed, in a way that it is hard for Christians at home to understand, to the chilling, deadening influence of an empty formalism that is practically indifferent to sin, and we need more, if possible, than do you at home the abiding fullness of the Holy Spirit. May He shield us from loss of love, of earnestness or zeal; may He teach us daily, hourly, to abide in Christ." Here is a reminder to us at home, whose privileges are so great at this holy season, to remember our brothers and sisters in the field very specially in prayer.

A Missionary closed his remarks once by mentioning how when he was in Islington College, he knew a shoemaker (this was at the time when sewing machines were coming out, but this man did not believe in them,) who put a ticket in his window with these words on it, "*All work done on the knee*," a strong reminder to us to remember in these days of busy occupation that a great part of our work must be done "on the knee."

Readers, remember the coming Centenary of the C. M. S. on April 12. This should serve to increase our desire to make some special effort to advance the Kingdom of Christ throughout the world. Bishop Reeve in his letter makes an earnest appeal for \$1500. to cover the cost of a small steamer with which he can more efficiently carry on the work. Perhaps some friend of the C. M. S. will make it a *Centenary* or *Jubilee* offering to the Diocese.

A most readable book has been published, "One hundred years of the C. M. S." by Mr. E. Stock, which will supply much information on the work of this great Society and of Missionary work in general. The Committee of the C. M. S. are anxious at the Centenary not so much to draw attention to this one Society, but to give an impetus to Missionary work as carried on by all the various Societies. In our next paper we may have more to say on this subject.

S. H. M.

To the Editor of the D. C. Magazine :—

DEAR SIR,—

With reference to the paragraph which appeared in your last issue noticing the new arrangements sanctioned by the Bishop, it will be interesting to your readers to learn that the three Parishes or Missions referred to are St. Hyacinthe, Coteau and Amherst Park. These are affiliated to the College, and the Principal as Curate in charge is responsible for the conduct of Divine service and for parochial ministrations. The Bishop will give licenses as Lay Readers to those students who pass a reading test before the Educational Council. Some of the students have, under the verbal permission of the Bishop, frequently conducted services before, but a written licence has not been given them. In addition to these three affiliated parishes the students will, under arrangements made by the Principal, continue to conduct services in vacant parishes when asked to do so. The fact was not however mentioned by you that the Students' Missionary Society has also undertaken to subsidize, when necessary, church work in these affiliated parishes. I should much like to commend this Society to the liberality of your readers. Not only do they assist foreign missions, but also largely help new parishes. It may not be generally known that in this way Outremont owed its inception largely to this Association. At present we are trying to help our people at Amherst Park in their efforts to build their own church. This good work was commenced by Canon Evans who secured the plots of land, but a sum of about \$300 has to be paid before these become the property of the mission. The parishioners, none of them wealthy, have so far built the church with their own money and labour, but if they do not get help from outside, it will be some time before they can remove into the church now under construction. I hope that this notification may enlist the sympathizing help of friends.

Yours very faithfully,

H. M. M. HACKETT,

Principal

Montreal Diocesan Theological College.

SKETCH OF SOME DIOCESAN HISTORY.

BY A CLERIC.

We parted in our passing survey in the January number of this Magazine, with the pioneers of church work in the Eastern Townships under an impress of vows and services which finds its sequel in what the Church is now, and what we, its members, are. It was then literally a soil virgin and unreclaimed in nature and a wilderness almost without inhabitants as to population. Highways in those early days were what we would designate by-ways. The equestrian with his pack-saddles supplied the counterpart of our privileged travellers with easy-cushioned vehicles. It would then have been a Jules Verne's extravaganza to have pictured our valleys ridged, our hills levelled, or our streams spanned for palatial rolling coaches which in elegance surpass, in miniature, the furnishings of homes then regarded as the wealthiest. Then as now a rural section, the Eastern Townships were isolated by days of fatiguing travel, where to us the journey has become a few hours' luxurious transit in environments which bespeak both recuperation and a holiday. In the rigorous demands of early missionary life, we are ready to ask how men found time for study and to wonder at the resemblances to Apostolic labours and conditions. There is a specific application of the text, "Other men laboured and ye are entered into their labours." It would be a hard exacting temperament which would gauge past conquests by our opportunities, or which would judge the hardships or self-denials of predecessors by our privileges. Theirs was emphatically the day of small things. We may imagine the rude schoolhouses, dotting distant settlements and adorning, as proofs of coming civilization, the openings in the forests. "Behold, I bring you glad tidings" was indeed the joy of his way to the humble and untiring missionary and the reflective glance at and memory of, sacrificed enjoyments and reasonable Churchly appointments in the mother-land, must have whet the zeal and inspired a faith that "out of the earth shall others grow." Prayers and alms went up to Heaven and brought down, under the continued and

generous help of the great Societies (the S. P. C. K. and the S. P. G.) the literal realization of the prophetic words, "The wilderness and the solitary place shall be made glad for them and the desert shall rejoice and blossom as the rose." In our expanded facilities of worship and work we fail to recognize the fruits enjoyed and the multiplied talents placed in our keeping. The names of townships have become in part the names of pleasing picturesque villages comprising cheerful homes, oftentimes occupied by cultured denizens wanting nothing but "the blessing of the Lord which maketh rich." Townships have multiplied their villages and the Church's mission and guardianship has been so extended that presently each considerable rural community has its own temple and the watchful eye of a particular spiritual shepherd. The characteristics of the former population could not be described otherwise than as heterogeneous in lineage and grace. It partook of the seething and yet assimilating elements overflowing from the cauldron of the revolutionary era, and the rise of the great republic with a powerful and Conservative infusion of United Empire Loyalists, who gave singular exemplification to the lines :

"For Loyalty is still the same
Whether it win or lose the game."

This section, harbouring every phase of eccentric belief or unbelief was on the other hand, and in a sense, walled in by a visible, dominant and obstructive Papal community, whose genius it was to push out its forces by hidden methods towards results always widening. It is not marvellous, that in ministration to their own isolated flocks, but little regard could be paid to aggressive movements, and that as far as the Church of Rome is concerned, the Anglican branch of true Catholicism has simply witnessed to the Candle of Truth, lit by the martyrs, and to the unperverted Faith once delivered to the Saints. The roll of honour of the Church in the Eastern Townships includes such names of priests of the Church of England as Cotton, the Reids, Townsend, Johnson, the Joneses, Whitwell, Scott, Constantine, the Lindsays, Robinson, Slack, Balfour, Whitten, Davidson, Godden, Montgomery, Smith. These men laboured in

the Word and Doctrine and are worthy of honour. Their works followed them in established posts and the erection of plain churches in harmony with conditions prevailing and the ecclesiastical apprehensions and tastes of their day. According to the faulty system inherited from across the sea, proprietary rights in the House of God, of universal prevalence, induced an adherence of the well-to-do, and correspondingly lost sight of the poorer members of the community, and sacrificed their allegiance. Unquestionably the Church in every generation is affected by complex forces of Divine control, innate devotion and civil allegiance. As the soil of the new land in New England colonies gave scope for Puritanic convictions, in like manner, its northern moiety became a refuge for the self-sacrificing and unselfish assertion that "to fear God and honour the King" were the twin requirements of a Christian's faith and duty.

This was nurtured by the ten-fold repetition of prayers for Royalty in the observed and cumbrous combination of Mattins, Litany and Ante-Communion with the addition of three or four times more at Evensong. Encased in a conservatism fresh from the crucible of wild political agitation, the first churchmen of the Eastern Townships gave illustration of the skeleton frame which may yet take on the fulness of the muscle and sinews of Imperial Confederation. This conservatism had its dangers and weaknesses as well as its heroic excellencies; from which several features, we trace both unrelaxing stability and a development which is open to the charge of being sluggish. Chieftains driven from entrenchments and again within their fortifications may be excused perhaps in settling, with some complacency, within defences of a new fortress and concerning themselves more with manning embattlements than with covering the land with scouts. Such would appear to be the normal conditions which attended the former portions of the century, providing the measured, stereotyped ways of the Church as they prevailed at a period of comparative lifelessness in the mother Church, bestowing benediction upon those fortunate in possessing them. This, however, could scarcely be considered adequate to the unique exigencies and environments which the continent of wilderness then presented. It was natural though undesirable that the essentially national and even patriotic should stand

in relief, rather than the spiritual, Apostolic and Catholic. An atmosphere pertaining to Erastianism pervaded the Church's life and sensibly palsied energies which should have been released to meet the imperious demands of prevailing conditions. An attempt was made to transplant the Church with state connections as a final entity in lieu of considering it as a seed of choice origin, to be scattered on fresh soil, to be modified by its changed and new environments. Against all odds of national prejudices and despoiled resources, the Church in the United States has forced its way among breakers through its juster perception and discrimination, while the Church in the Eastern Townships, as part of the Colonial Church, exemplified the results of a policy which rested too long upon adventitious aid, claimed the privileges of honoured descent and sought the duplication rather than the fresh creation of "her own body." The spiritual pilots were steering by a foreign chart with some obliviousness of unmarked currents asserting their control. Nevertheless under the guidance of Him Whose promised presence supplements all human imperfections, we may with unfeigned gratitude, name our particular vineyard "a pleasant place" and our Ark of Christ's Church as "goodly heritage." We may enlarge the scope of Dean Stanley's inscription in England's Coronation Church with an adapted and lesser application.

"Here's an acre sown, indeed,
With the richest royal seed
Which the earth did e'er suck in
Since the first man died of sin."

Whether our mental meanderings be resumed or not, for the Church in these Eastern Townships, we desire to appropriate the motto: "Good old times; the present, better; the future, if we be true, the best of all."

THE C. S. M. A. CONVENTION.

The Twelfth Annual Convention of the Church Students' Missionary Association was held at the Episcopal Theological School, Cambridge, Mass., Feb. 9-11, 1899. This Association is composed of the Church Students of the United States and Canada. The Missionary Societies of the different Theological Seminaries of these two

countries form chapters of this Association which meets annually to discuss Church Missions. Its objects are :—

1. To gain and disseminate information concerning missions.
2. To arouse and stimulate missionary interest.
3. To further missionary work by intercessory prayer.

The society at the present time is supporting a Missionary in China and has also a travelling-secretary whose duty it is to visit various colleges and to arouse missionary interest in them.

At the Convention were present 35 delegates representing 19 institutions. Messrs. Meyer and Willis represented the Diocesan.

At the opening meeting on Thursday Evening Dean Hodges, of Cambridge, welcomed the delegates, reminding them that Massachusetts was the home of the first American Foreign Missionaries. Bishop Lawrence, in delivering the charge, warned the Convention from drifting into the spirit of provincialism. Dr. Rainsford also delivered an address at this meeting on Foreign Missions. It was an earnest appeal for a spirit of liberalism in Mission Work. The rather original thoughts of a very original man impressed thoroughly those of the delegates whose pleasure it then was to hear Dr. Rainsford for the first time.

On Friday morning the Holy Eucharist was celebrated when the delegates attended in a body. After this the first business meeting was held at which the reports of the various chapters were read, that of the Diocesan College comparing very favorably with the others. The Reports showed that in most of the Colleges the educational side of Missions was emphasised ; the duty of studying Missions so that when the men are ordained they may by their intelligent preaching interest their parishoners in the Mission cause.

The Report of the retiring travelling-secretary, Rev. R. L. Paddock, was replete with many valuable suggestions for future work. The Association, with regret, accepted Rev. Mr. Paddock's resignation. Mr. Benj. L. Ancele, a man with the highest recommendations, succeeds the Rev. Mr. Paddock.

At the afternoon sessions papers were read by different delegates on such subjects as, mission work in Cuba, (which subject of course brought out the question as to our attitude towards Rome), missionary motives, and the all-important problem of Church Unity in the Mission Field.

The Friday evening session was addressed by the Rev. Lloyd Tompkins, who made a strong appeal for a careful consideration by young men of the serious claims of the Home Field. He was followed by the Rev. Edw. Osborne S. S. J. E., who has spent the last 7½ years in South Africa. It was indeed an inspiration to listen to the simple story of the noble work of this venerable Cowley Father who has done so much good in his time. The closing service on Saturday evening included an address by Mr. Barnabas T. Sakai, a Japanese Convert who is studying at Cambridge. Mr. Sakai told the story of his conversion to the Christian faith in a manner so simple and so earnest as to win the admiration and sympathy of all the delegates. The simple story of Mr. Sakai impressed the writer more than any other speech during the convention. The story of hatred of indifference, of his attraction to Christianity and his acceptance of its tenets and his final determination to become a native missionary, was the best sermon on the power of the Gospel over men's hearts the writer has ever heard.

The Rev. Professor Nash spoke the words of farewell and in doing so he urged the members of the C. S. M. A., not to let their college days pass without considering prayerfully the call to the foreign field. It was the regret of his riper manhood that he had not gone into foreign work.

In an account of the Convention one must not forget to bear testimony to the undefatigable efforts put forth by the Cambridge men to make the Convention so successful, and for the comfort of the delegates.

It is a mistake of the age to look for great outcomes, or world-stirring propositions, from such Conventions. The result must be sought not in what amount of business the Convention may do but in the effect it has upon the individual minds. We meet to talk with one another of the subject which lies nearest to all our hearts, the spread of Christ's Kingdom throughout the world. We meet to encourage one another in our desires to further that extension as much as in our power lies. We meet to ask God's blessing upon the work which His Son has clearly enjoined upon every member of His Church.

The Convention was characterised by the deep earnestness and silent enthusiasm for missions displayed by most of the men an earnestness and enthusiasm so infectious as to be caught up by the others, let us hope permanently.

One great point brought before the Convention time and again was a necessity of educating our college men in missionary work so that when they go out into their parishes they may lead their people to greater missionary support than has been characteristic of the past. This must be done by Mission Study Classes and by attractive literature.

A feeling of sympathy with other missionary organisations manifested itself in the expressed desire of the Convention to work more in harmony with the Student Volunteer Movement.

In conclusion let us ask for God's blessing upon the work of the C. S. M. A. and upon the Missionary efforts of the college men of the day. The active interest taken by the college men (i.e. theological students) of the present day in Church Missions is a pleasing sign of the re-awakening of power and life in Holy Church.

J. J. W.

EXTRACTS FROM THE DIARY OF MR. KRISTEN
BORUP, MISSIONARY TO UGANDA.—IV.

Sunday, November 28th.

Yesterday afternoon, after closing the journal we were invited to attend a dance performed by natives some distance from our camp. I had the opportunity of taking a photo of a group of the natives before the dance began. They did not seem much afraid of us. The dance looked much like a love-making affair. I was told it was a religious ceremony praying for rain. They are heathen entirely and are called the "Wakamba" tribe. Part of the dance or ceremony consisted in some of the young men of the tribe rubbing their heads against the heads of some of the young girls, while they were shaking their bodies in a very curious and indescribable manner. We did not have time to see much of the ceremony as it was getting dark at the

time and we wished to get back to our camp before dark. The natives were evidently very pleased to have us witness their ceremonies, and they were not afraid of us. They are not Christians. There seems to be a field of labor amongst them. We could hear their shouting or singing a greater part of the night. Some of them have been in our camp to pay us a visit to-day. This morning Mr. Ecob and myself, led by the Goanese clerk who treated us to cocoa yesterday a.m., went over to see one of the villages near by us. I would have photographed it had it not been Sunday, but I think it better not to use the instrument on the Lord's Day. For that same reason I did not photograph the railway station in Mombasa, as it was Sunday we left there. The natives in the village kindly invited us to partake of their morning meal, consisting of Indian corn in one family and in another of a sort of porridge or gruel made from a native bean which looks much like a green pea and tastes like it also. This food the man who offered it was drinking out of a vessel made of the shell of a large fruit; the shell was cut in halves and seemed to be the only sort of dish in use. The native enjoyed this meal very much if one could judge from the grunts which proceeded from his throat while eating. Their dwellings were made of straw and leaves, having no windows; and they evidently shared them with their fowls, of which they seemed to have a good many. We then had a walk through their fields to see their mode of cultivation. All labor is performed by their women; they till the fields, harvest the crops, chiefly consisting of Indian corn and the beans mentioned above; they do the cooking, grind the flour, etc, and the men go visiting or hunting. They very rarely perform any labor. The natives here file their teeth V-shaped, and to us it looks very ugly, but to them it is beautiful. Their fields are simply clearings in the forest, the same forest which we have travelled through nearly 70 miles. They are not tilled in any scientific manner, and they yield comparatively little, though the soil is good. We had English service in Mr. Roscoe's tent this afternoon. One misses the blessing of regular services while travelling thus. Tomorrow a.m., D. V., we start for Kibwezi. It is only a short march and we hope to get in there early.

Monday, November 29th, "Kibwezi."

We left Misongoleni about 6 o'clock a.m. My boy Nasani said "mpeo ngi," which means, "it is very cold." I had to have two blankets over me to keep warm last night. It began raining as we left our camp, but it did not amount to much. It was a lovely morning for bicycling. I mounted my machine shortly after leaving camp and at 7.40 o'clock I arrived at Kibwezi. We are still in the same forest. Just before coming into Kibwezi I crossed the railway again. I noticed a great deal of filling in had been done over a swamp which the line has to cross, and on both sides of the swamp the cutting was finished and it only remained to lay the rails down. Mr. Ecob arrived in camp a few minutes after me. In the meantime I had met Mr. Snowden, the railway engineer here, and he invited Mr. Ecob and myself into his house to have a cup of tea. Afterwards we walked down the road to look for our porters, and as we passed the Scotch Mission Station, Mr. Lundy came out to shake hands with us and asked us to come in and sit down. At the door of the house we met Dr. Wilson who gave us a warm welcome. They then began to get breakfast ready for all of us and when Mr. Roscoe and Mr. Maddox came in sight they were informed that breakfast was ready for them. We enjoyed the best breakfast we have had since leaving Mombasa. Ham and eggs and good bread. Such luxuries are unknown on the road. These people have built a lovely brick house for themselves, the first brick house we have seen since leaving Europe. Dr. Wilson was in our camp at Misongoleni yesterday. He left Kibwezi on his bicycle, hoping to ride the whole way. He happened to ride into a swarm of bees and was stung so badly by them that he had to flee and leave his machine on the road. A mule cart came close behind him and the mules were attacked by the same bees. They bolted and the cart ran over the Dr.'s bicycle and twisted it up very badly. It will be difficult to repair it. It is useless as it is now. The railway has a large camp here and has a large staff of men to provide food for. We had hoped to buy food here for our own use and for two or three donkeys, but as these things can be procured only from the railway, it is very doubtful if we shall get any at all. There are several hundred soldiers with their porters coming a short distance

after us, and they have to be supplied with food also. This makes it hard for us to get what we want, and we have to pay higher prices. We had some trouble in getting our porters started on the march to-day. One man was sick with fever and had to be left behind, another has bad ulcers on his legs and wanted to be left behind, and then besides that, we had an extra load to be carried, as the men and boys had been supplied with food for twelve days on Saturday. Mr. Roscoe found it a little difficult to arrange these matters to the satisfaction of all concerned, but eventually we started, leaving the man who has fever behind us. We are much in need of donkeys to meet such emergencies, but cannot buy any except at prices beyond the capacity of our purses. A few minutes ago Dr. Wilson sent over and invited us to dinner. Most of us felt that the Dr.'s kindness was greater than we ought to take advantage of. Only one of our party went to the dinner. We are posting our letters and our journals here in Kibwezi, as they may perhaps reach the coast sooner than if we wait for the down country mail which is due here on Dec-8th.

Hitherto the Lord has helped us, and we are confident that He will be with us still and lead us safely to our destination. We have not yet heard anything about the loads we left behind us at Voi. I think I shall be able to speak Luganda in the time that the Society allows for learning that language. I am sure my friends will continue to pray for me. I feel I owe so much to their prayers that I cannot do without them.

K. BORUP.

Ruri-Decanal Reports

BROME.

Rev. E. T. Capel is at present conducting a mission in the Glen Sutton parish for Mr. Lackey. These missions we think might be carried on in many other places to the great advantage of the Church. The denominations make use of them to the furthering of their church's interests, and we fail to see why they might not be carried on just as successfully by our Church.

BROME CORNER.

The Rev. E. P. and Mrs. Judge are very comfortably settled in the parsonage, which received quite an overhauling prior to Mr. Judge's arrival in the parish.

IRON HILL.

The Rev. W. J. Hamilton, an alumnus of the College, and a former incumbent of this parish, is, at present writing, enjoying a three months' visit in the old country, having just entered the ranks of Benedicts

CLARENDON.

Ireland: Its people, scenery, wit and influence (illustrated) formed the subject of a lecture given by Rev. R. Warrington at Shawville under the auspices of the Church Workers Association Feb. 8th. It is the intention of the C.W.A. to concentrate their energies on the erection of a Church Hall. Already a small fund is reported.

We regret to hear that Rev. W. Weaver was compelled to give up his work at Eardley—for some time at least—owing to ill health. We look forward to his speedy and permanent recovery.

Rev. C. Lummis has been appointed to the Mission of Thorne and Leslie made vacant by the departure of Rev. F. W. Barnes.

A musical entertainment was given at the Town Hall, Portage du Fort, on Tuesday 14th, 8 p.m. Songs, recitations, drills and exercises made up the programme, all of which showed careful preparation and skilful execution. The audience was quite a representative as well as a numerous one. The Ven. Archdeacon Naylor, Rev. H. Plaisted, Rev. J. M. Coffin were present, the two latter favoring the audience with a song and the former an address, proceeds \$35.

The Rev. R. Warrington received the gift of 16 bags of oats from the people of Clarke's.

These little evidences show the good feeling which exists between pastor and people.

The Rev. H. Gomery is making a tour just now through the principal parishes of the deanery. I may remark just here that the Deanery of Clarendon is the only one in Canada which takes up a collection for the S. P. C. K. Not having yet a clear idea of Mr. Gomery's aim and object I yet am in thorough sympathy with the work, and of the venerable society which he so ably represents.

Special Lenten Services are in progress in most of our parishes and missions.

The Children's Juvenile Branch met at Quyon some time ago and bids fair to increase in members, importance and usefulness.

IBERVILLE.

The Deanery of Iberville held its annual meeting on Wednesday morning the 18th January. Most of the clergy of the deanery were present, but the lay members were conspicuous by their absence.

This is greatly to be regretted in an age when the Church through its Woman's Auxiliary and St. Andrew's brotherhood is making such good and effectual use of the consecrated energy of her laity in the Master's work.

We would press upon the lay delegates and church-wardens their bounden duty and great privilege in regard to the church's work and different meetings throughout the Deanery.

The reports from the different parishes and missions were examined and found on the whole quite satisfactory, and it was felt that the church in the Deanery was never in a better position to do the work God has assigned her.

It is always sad to lose true friends, and we part reluctantly with those with whom we have fought for years side by side and with whom we have taken counsel, and by whom we have often been inspired and encouraged.

As a deanery we regretted the loss of the Rev. T. B. Jeakins and W. C. Bernard. However men come and men go, but the Church of God remains permanent and abiding.

Under such circumstances there is no time to bemoan the loss of friends. Our duty is to obey the command, 'Go forward and take possession of the land.'

This injunction we are trying to carry out, in most places by "New Blood." A Mills at Lacolle, a Lackey at Hemmingford, a Lewis at Huntingdon, a Strong at Ormstown and a Poston at Edwardstown. And in other places by older blood perhaps already becoming a little antiquated.

Men I trust who have somewhat profited by experience and are not fossilised to see the great needs of the

Church in these modern days and to make an honest effort to rise to the requirements of the times.

Hence from the white-capped waters of Missisquoi Bay all along the Frontier westward. On the banks of the mighty St. Lawrence. On the Chateaugay and the South river and on the blue waters of the Richelieu are spiritual forts manned and garrisoned, animated with one burning desire to take possession of the whole land for Christ and His Church. A body of men supremely loyal to one another and better still loyal to the Church at whose altar they minister.

Let the individual clergyman and congregation do what in them lie to extend their own cords and strengthen their stakes.

Let us however not be congregationalists. The Church of God is not a conglomerate of units but One Body, Holy, Catholic and Apostolic. If any part is weak it is the bounden duty of the strong not only to show sympathy but to extend help, bearing this in mind and carrying out this principle into practice.

The Bishop has signified his intention to offer the Rev. J. Roy another mission and to unite when practicable Sabrovois to Iberville.

The last accounts that have reached us from the Rev. W. Windsor are most cheering and hopeful. With God's blessing he will be at work again before very long.

ST. ANDREWS.

Quarterly meeting of the Clerical Association was held at Hudson on Feb. 7. The clergy present were the guests of the Rector, the Rev. James Carmichael, jr. A very enjoyable and profitable day was spent, closing with a missionary meeting at St. Mary's, Como, in the evening. The next gathering will be, D.V., at St. Andrews in May.

The Rev. H. Gomery has been holding meetings amongst us on behalf of the S. P. C. K. Much interest was aroused in the work of this venerable Society which has done so much for our Canadian church.

The special Lenten services held in the various parishes keep the clergymen pretty busy.

The Grenville branch of the W.A. had a good representation at the annual meeting in Montreal. Mesdames S. Owens, W. Wade, T. Weldon and the Misses Pridham, Morrow, Cooke and Whinfield being the delegates.

College News

The Christian year in its annual recurrence of Festival and Fast sounds forth its summons to prayer, retirement, abstinence and good work. Our whole College seems to have wakened up and to realize that we are not to *play at keeping Lent*, but to obey the "godly motions in righteousness and true holiness" in very truth and deed.

At mid-day daily there is a short meditation in the chapel. Every Friday at the evening chapel quiet helpful talks are given the students by the Bishop, the Dean, Ven. Archdeacon Mills, Ven. Archdeacon Evans, Canon Norton and Rural Dean Sanders in their respective

order. These are in addition to the daily five minute addresses at the morning chapel.

Through the kindness of friends we have more news from Prof. Steen. In his journey up the Nile River, Mr. Steen spent eight days in visiting Cairo. His trip to Assouan, some 583 miles further up by boat took two full weeks, which gave a splendid opportunity for sight-seeing. The climate of that part of Egypt in which he now is, is dry and warm. The thermometer at mid-day registering between 60° and 80° in the

shade during January. The climate somewhat resembles that of Arizona, chilly at night and in the morning. Mr. Steen is looking forward to spending a month in Luxor, then returning to Cairo, he will visit Jerusalem and the Holy Land. If allowed by his medical advisers his return trip will be by Rome, Milan, Lucerne, Paris, London, Oxford, and thence home. The severity of an Atlantic trip in May makes this route, however, doubtful.

We are glad to chronicle another step that will result in bringing us into closer union and sympathy with the sister Theological Colleges near us. At the suggestion of our Students' Society a short time ago, the other three colleges were invited to send representatives to join with a committee from our own College to consider the advisability of forming an Intercollegiate Athletic Association. The first meeting was held in the library of the Diocesan College and it was decided to form the Association at once. Steps for organization were immediately taken, and the Association is now an accomplished fact. The object of the organization, in the words of its constitution, is "to promote amateur athletics, and to bring about a closer union among the students of the Wesleyan, Presbyterian, Diocesan and Congregational Colleges of Montreal." A mass meeting of the students from all four Colleges was held at the Congregational College on February 20th, when the constitution was ratified, and the Association started off on its career. Its objects are in every way calculated to prove a benefit to the Theological students, and we extend to the new organization our heartiest sympathy and support. It is purposed among other things, to hold an annual field day next Autumn. The name of the Association is "The W.-P.-D.-C. Amateur Athletic Association," and its officers are as follows: Hon. President, Rev. Dr. MacVicar; President, H. S. Boyle, B.A., Diocesan; 1st Vice Pres., Mr. A. W. Coone, Wesleyan; 2nd Vice Pres., Mr. A. McLeod, Presbyterian; Secretary,

Mr. C. E. Jeakins, Diocesan; Treasurer, Mr. A. Williams, Congregational; Committee, one member from each college, Messrs. F. E. Sawyer, Wesleyan, J. D. Morrow, Presbyterian, W. Johnston, Congregational, and A. A. Ireland, Diocesan.

Our representatives at the C.S.M.A. Convention at Cambridge arrived safely back after nearly a week's absence. They have only the highest praise for the Cambridge men, who entertained them splendidly during their stay. Their visit was lengthened somewhat by the blockade in Boston caused by the storms of that week, but this unwilling stay did not lessen their enthusiasm imbibed at the Convention. They both gave excellent reports of the Convention before our Missionary Society at its last regular meeting.

Mr. H. J. Johnson, B.A., of Stratford, spent a couple of days in College lately. He is an honor graduate last year of Trinity, Toronto, now doing mission work in Northern Ontario, and was visiting an old college friend, "Trinity," who is now with us. Rev. J. R. Warren, of Trinity also, spent a day with us on his way to the Cambridge Convention.

We congratulate the "Trinity University Review" on its reappearance in our reading room, and hope that now its welcome arrival will be more regular than in the past.

Kings College authorities have discontinued fines for non-attendance at chapel, so says the "Record", and this means voluntary chapels. We hope the new system will meet with success.

The appointment of two new Governors on the college list of officers has been posted. In the place of the Ven. Archdeacon Lindsay who has retired, the Bishop has appointed the Rev. Canon Norton. Another vacant place has been filled by Mr. Jas. Crathern, President of the Board of Trade. The Ven. Archdeacon Mills whose term of office expires this year, has been re-appointed by the Bishop.

A prize of \$20 a year has been given by a Montreal gentleman, open for competition in different subjects in theology his year the prize is given for Early Church History.

The "Baikie Prize" has been presented to the College Literary Society again this year. The competition will take place in the latter part of April.

There has been a lack of scholarships in the college during the past. They are necessary to draw attention to the college and obtain the best men.

Three scholarships have recently been given of \$200 each per year, by Mr. A. F. Gault, Mrs. A. F. Gault and Mr. Geo. Hague. The Educational Council at present are considering a scheme of examination, which will be published for competition next Fall. It is hoped other scholarships are to be added in the near future. We understand that the Educational Council will recommend these scholarships to be open to graduates of some university. No definite plan, however, has yet been announced.

The city alumni attended their corporate communion on Feb. 23rd at the early celebration in the Chapel.

Friday, Feb. 24th, being St. Matthias day, there was a celebration of the Holy Communion at 7.30 a.m. The Dean addressed the students at the evening Chapel on the subject of holiness. Personal holiness was the foundation, he said, of a clergyman's character. In scientific terms, it was the survival of the fittest, for at the judgment day only those who were holy would stand secure. Holiness should be the motto of every student preparing for holy orders.

Mr. E. Lindsay represented the Diocesan College at the Congregational College At Home on Feb. 3rd.

This number cannot pass without a reference to a most important meeting which was held in the College Convocation Hall on Sunday, Feb. 12th, at 3.30 p.m. It was a special meeting for prayer on behalf of students and colleges, held under the auspices of McGill University Y.M.C.A. His Lordship the Bishop was in the chair, and a most representative body occupied the platform, including the Principals of the four theological colleges, Principals Peterson and Dean Johnson of McGill, also Professors Carter, Penhallow, Armitage, Clark Murray, Abbott-Smith and others. Dr. Clark Murray, with the stately language and impressive earnestness, so familiar to his student hearers, gave an eloquent address on the power of Christianity in the world in past and present time, as a moral force.

Dean Johnson made a clear and short speech upon the advantages of the University Y.M.C.A. to students attending McGill, depicting very forcibly the need there was to bring good influences to bear upon young men who leave their country homes and come to the city for the first time to begin their student life.

Between the addresses, hymns were sung and prayers offered for blessing upon all professors, lecturers and students, especially those attending McGill, and the pronouncing of the benediction brought a very bright and successful meeting to a close.

Mr. Bertal Heaney of this college, and a final year Arts Student, has won the "Baikie Prize" for public speaking.

at the McGill Literary Society. The competition took place at the University on Friday evening, Feb. 24th. The names of several competitors were on the list.

Mr. Heeney spoke first, taking as his subject Canadian Literature. The speech was carefully prepared and excellently given. In due order the other competitors were called but failed to respond. Their hearts had failed them. In a word Mr. Heeney had paralyzed them. Mr. Heeney's ability as a debater and orator is well known. Last year he represented McGill in her annual debate with Varsity in Toronto, in a most acceptable manner. It will be remembered also that Mr. Heeney carried off the "Baikie Prize" last year in this college. Our congratulations are extended to Mr. Heeney and we greatly value such a distinguished member of our College Literary Society.

ACKNOWLEDGEMENTS.

Rev. E. Bushell,	\$1.00
Rev. C. Rollit,	1.00
Ven. Arch. Mills,	1.00
Rev. Dr. Ker,	1.00

Rev. A. D. Lockhart	1.00
Mrs. Johnson,	1.00
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