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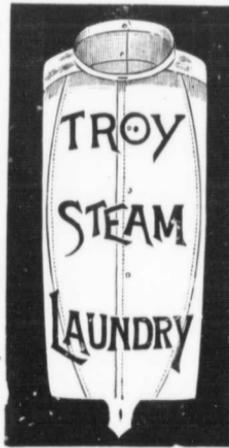
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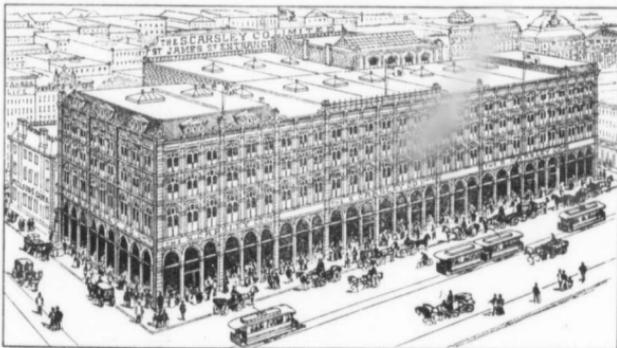
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TREAL.

THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. 7.

MONTREAL, DECEMBER, 1898.

No. 2.

MODERN SEMI-CHRISTIAN DEVELOPMENTS OF
INDIAN RELIGIONS.

Shortly after my arrival in India some twenty years ago, I made an expedition to a place sixty miles south of Benares. The object in view was to investigate upon the spot a new sect which had come into existence. The Rev. C. Leupolt, the well-known C.M.S. Missionary at Benares, had baptised a kind of dancing master named Ramaya Bábá. But this man was unwilling to submit himself to fuller instruction, and leaving Benares wandered from place to place preaching an eclectic system of religion of his own composition. Ram, Muhammad, Christ, Ishwar, Khuda, God were but different names by which the one great Deity was known to various people in different tongues. He administered baptism with water, but we could never ascertain the exact formula which he employed. On reaching the place, where his disciples were said to exist in greatest numbers (though we never met more than three or four), I was fortunate enough to meet an old man who was one of his most faithful disciples and constant companions. From him I heard wondrous tales of the miracles wrought by Ramaya Bábá, which were confirmed by some of the people. He had walked across a tank on the surface of the water; several hundred people had followed him away from

their homes, and had nothing to eat, and he had fed them all with a couple of *chapatis* (unleavened cakes); he had met a funeral procession carrying the body of a young girl to the pyre, he stopped them, took her by the hand, and the maid arose. There could be no doubt as to the ultimate origin of these stories. The only question was, whether Ramaya Bábi himself had claimed the power of doing the same things which he had learned from the gospel Christ had done; or, whether when he spoke of the works of Christ, the ignorant villagers had supposed he was describing miracles wrought by himself. But I have never forgotten that first object-lesson in the manufacture of "Semi-Christian Developments of Non-Christian Religions." The moment Christianity is brought into contact with non-Christian religious systems, its merits are recognized, and consciously or unconsciously it is imitated. Sometimes the truths of God and life and immortality, brought to light by the Gospel, are deliberately appropriated without a word of acknowledgement. Sometimes the doctrines are accepted without any knowledge of their source, simply because they carry with them the evidence of their veracity. The History of Christianity, Ancient and Modern, furnishes ample illustrations of this truth. At first, as always, the new religion excited opposition, but in the next stage its doctrines were appropriated after a preliminary process of mangling. The Neoplatonism and Gnostic and other heresies of the early ages are striking examples of this. It is *prima facie* probable that the History of Indian Christianity should furnish similar illustrations, and we are not disappointed. We know that India had contact with Christian Missions from an early age, but it would be impossible to prove that any particular doctrine of Hinduism had a Christian origin. Still, when we remember that the Philosophies and Purans of the Hindus are later than Christ, if any similarity is proved, it is clear that Christianity is not the imitator. The Bhagavad Gita is placed eight hundred to three hundred years after Christ, and it is therefore, quite possible that it owes much to Christian influence. The tenth and still future Incarnation—the Nishkalankhí Awatâr—when Vishnu will appear without sin, riding on a white horse with bow and crown going forth conquering and to conquer, may well be a reminiscence of Rev. vi, 2. The Rishi Nárad

asserts, that he had learned the doctrine of the blessedness of exclusive faith in Vasudeva or Krishna, during a visit to Sweta-dwīp—the white island—so-called because its inhabitants were as “white as the moon.” These people were noted, he says, for their faith in one invisible God, whom they worshipped without images, and had attained, even in this life, to a state of heavenly blessedness, through the efficacy of their exclusive faith in Him.

But if we are not able to go beyond the limits of reasonable hypothesis with regard to the influence of Christianity in India in early ages, we are able to speak with absolute certainty of modern “Semi-Christian Developments of Indian Religions.” The wholly inadequate space at my disposal prevents anything like a complete statement of an intensely interesting subject. I can but hope to give as clear an analysis as possible.

I ask your attention then to the five best known reformed religions, (with special reference to the first two,) which are all manifestly copied from Christianity, however much the adherents may ignore that fact. The five are: the Brahma Samāj of Calcutta, the Deva Dharma Samāj of Lahore, the Arya Samāj of the North West Provinces, the Prārthanā Samāj of Bombay, and the popular Theistic Religion which is common to educated natives in all parts of India.

Now all these put in the very forefront a belief in one personal God, the Father, Almighty, Maker of Heaven and Earth. Whence then has this idea been derived? Certainly not from the religious philosophies of the Hindus. They all of them believed in the eternity of matter, either as being eternally self-existent and independent of the Maker, (Who thus becomes an ordinary Workman manufacturing out of pre-existing materials,) or as being animated by God, (so that the world is but the development of the Deity.) Upon this subject it will be sufficient to refer to the very able lectures of the late Rev. Nehemiah Goreh, a well-known convert from Brahmanism. In a lecture to the Brahmōs in Bombay, he exclaimed: “How could I have known God, or the mode of worshipping Him as I now know (thank God) through Christianity, when I was taught from my childhood that that God whom Hindu books also describe to be Almighty Holy, Merciful, was Vishnū, Shivā, Krishnā, Rāma, Vithoba, or Ganapatī, whose character you know is utterly unworthy of God.

..... And as for the Nirguna Brahma the only devotion to Him is the thinking 'I am Brahma,' which is no worship at all but the greatest of all errors." The very last time I had the pleasure of talking to the Rev. Nehemiah Gorch I remember how strongly he blamed Missionaries for not laying weight upon this fact, and using it as an argument with reformed Hindus to induce them to embrace Christianity. "Your correct notions of God," he was wont to say to the Brahmos, "are derived from Christianity, and therefore you should accept that religion as the fountain of truth." And this same argument can be addressed to the adherents of all these five reformed systems of Hinduism. I would I had the time and ability to go more fully into the matter, and show that not merely the belief in one personal God, the Creator of all things, but that all the doctrines which make these religions popular, are not to be found in the ancient religious philosophies of India, but have been directly drawn from Christianity. I can but suggest a few of these.

In all these reformed religions we hear much of the Fatherhood of God and the universal brotherhood of man. The Brahma Samáj but thinly disguises the source of the doctrine by speaking of the Motherhood of God, (it is indeed noticeable that they have not yet had the courage to enunciate the sisterhood of humanity!) It is enough to point to the system of caste, which shows that no such doctrine of universal brotherhood ever existed in Hinduism, as it completely hinders in the present any practical carrying out of the idea. It is indeed for this reason that most of the theistic sects abandon the doctrine of caste and adopt the doctrine of the creation and separate individuality and immortality of the soul, which doctrine was unknown to the ancient Hindu philosophers. According to them souls are separate entities existing from eternity, or they proceed from and eventually return to Brahma as being of the same essence, in which latter case the human soul is one and the same with the Divine Spirit. All the systems assume as true the doctrine of continued transmigrations and final absorption. The Christian doctrine of an eternity of conscious bliss or pain, now accepted by so many Hindus, was unknown to their forefathers.

But the strangest and most unwarrantable use, or rather misuse of Christian doctrines is made by the Brahma Samáj, when the distinctive terms of Christianity are adopted to connote wholly different, and sometimes even totally opposite meanings. There is thus Brahmic 'Unity in Trinity,' 'Incarnation,' 'Revelation,' 'Kingdom of God,' 'Gospel,' 'Regeneration,' 'Redemption,' 'Atonement,' 'Saving Mercy,' &c. Though the terms do not express Christian ideas, their very use is a testimony to the influence of the Gospel of Christianity in the birth and growth of Brahmoism. Nor need we wonder at this power exerted by Christianity, when we remember that the founder Rájá Rám Mohun Roy himself believed in the Mission of our Lord, though he denied his Divinity. He thought Christ was superior to Angels, that he had lived with God before the creation of the world, and that the Father created all things by Him and for Him. He believed that Jesus had the power of forgiving sins, and that the Father has committed to him the office of final judgment. With such a genesis before us, we cease to be surprised at resemblances to Christianity in the various sects of Brahmoism. It is, I venture to assert, all important that we should emphasize these facts, for in the present day there is a great desire to minimise their importance. Reformed Hindus endeavour to show that their cherished doctrines are the natural outcome of the human mind, and the common property of all mankind, or the real teaching of their ancient religious books. They would like to ignore the historical fact that Theism, apart from Revelation, has never become the religion of a nation, and they are gradually allowing the distinctive Christian terms to drop out of their vocabulary, but their own published writings are sufficient evidence of the Christian connection.

But perhaps the most striking of all the imitations of Christianity were made by Keshub Chunder Sen when he proceeded to adapt the two Sacraments of Christ to his "New Dispensation." The following interesting accounts were published by Keshub Chunder Sen in his own paper the "New Dispensation."

"THE CEREMONY OF THE EUCHARIST."

"On Sunday, the 6th March,(1881), the ceremony of adapting the Sacrament to Hindu life was performed, with due solemnity, in

accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor upon bare ground. Upon a silver plate was Rice, and in a small goblet was Water, and there were flowers and leaves around both. The minister (Mr. Sen) read the following verses from Luke xxii:—

“And he took bread and gave thanks, and brake it, and gave unto them saying, ‘This is my body which is given for you. This do in remembrance of me.’

“Likewise also the cup after supper, saying, ‘This cup is the New Testament in my blood which is shed for you.’

“A prayer was then offered, asking the Lord to bless the sacramental rice and water;—

“Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may upon entering our system be assimilated to it as the flesh and blood of all the saints, in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.

“The Lord blessed the rice and He blessed the water.

“And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints.”

This was followed by the Ceremony of Baptism, which is thus described in the “New Dispensation” of June 16th, 1881.

“THE CEREMONY OF BAPTISM.”

“After service in the Tabernacle the devotees congregated in the family sanctuary. The Minister (Mr. Sen,) took his seat on the *vedi* (pulpit) and offered a short prayer to the following effect:—

“Eternal Spirit, we, Thy pilgrim servants, desire to go on pilgrimage to the Jordan, in the Holy Land, for our redemption’s sake. We desire to be where, eighteen centuries ago, Jesus Thy Son was baptised. Gratify, Thou, our heart’s longing, and guide us and cheer us in our pilgrimage. The devotees then formed a procession, and solemnly moved on, singing a hymn with the accompaniment of the

mridanga (drum), the conch shell and cymbals, till they reached the bathing ghat of the Kamal Sarabar, the tank attached to the Sanctuary. The place had been decorated with flowers and evergreens and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the ghat; the minister sat upon a piece of tiger's skin, stretched upon a wooden *vedi* erected for the occasion. Deep silence prevailed. It was near mid-day, the torrid sun burning overhead, when the minister addressed his people as follows:—"Beloved brethren, we have come into the land of the Jews, and we are seated on the banks of the Jordan. Let them that have eyes see. Verily, verily, here was the Lord Jesus baptised eighteen hundred years ago. Behold the Holy Waters wherein was the Son of God immersed. See ye here the blessed Jesus, and by his side John the Baptist administering the rite of Baptism, and behold in the sky above the descent of the Holy Gnost. All three are here present Father, Son and Holy Spirit spiritually united. Pilgrim-brothers, mark their union to-day on this hallowed spot, and see how the Water shineth in celestial radiance. O Thou Great Varuna, Water of Life, Sacred Water, Mighty Expanse of Seas and Oceans and Rivers, we glorify Thee. Thou art not God but the Lord is in thee, etc., etc. O thou extinguisher of the fire of all pain and discomfort. And Jesus too magnified thee, and He praised thee as none ever did before. For He saw and found in thee new life and salvation. In the Holy Jordan was the Son of God baptised. We praise thee, we bless thee, Holy Water. Rain and river, lakes, seas and oceans, we bless and magnify.

"The minister read the whole of Matthew, Chapter III.

"In those days came John the Baptist preaching in the wilderness of Judæa, etc."

"He explained the true system of Baptism thus:—"Why did Jesus plunge into the water of the river? Because he saw the water was full of God. The Omnipresent Spirit of God saw (was?) moving upon the face of the waters, and in every drop sparkled Divinity. In such holy water, in the Jordan of divine life was Jesus immersed. And as he dipped into Divinity, and straightway he came out of the water, full of new or Divine life, and the Holy Spirit overhead

announced his acceptance by God as His "beloved Son." Thus in Him was the Father glorified, and likewise the Inspiration of the Holy Ghost. Behold, my brethren, the water before us is full of the Lord, and blessed are they who are baptised in it as was Jesus of Nazareth.

"The minister anointed himself with flower oil and went down into the water. Standing with his head above the water and reverently looking above he thus prayed; May I behold Thy bright and sweet face, O God, my Father, in the water that encompasses me! Convert this water into water of grace and holiness that I may be immersed in life everlasting. May Thy beloved Son abide in my soul! May John the Baptist be here to administer unto me the sacred rite! And may Thy Holy Spirit hover over my head and inspire me! Thus saying he thrice immersed himself saying, 'Glory unto the Father,' 'Glory unto the Son,' 'Glory unto the Holy Ghost.' To magnify the Three-in-one, he dipped once more, saying, 'Blessed be SACCHIDAN-ANDA!—Truth, Wisdom and Joy in One!

"With the water he washed his eyes and ears, his hands and feet and prayed with clasped hands."

The sincerest flattery of imitation could not go farther than this.

In public worship all these reformed sects imitate the usual form of service of Nonconformists; Hymn alternating with Prayer, followed by the reading of sacred writings, Sermon, and concluding with the Benediction of peace.

In many points these new religions are not only different from but hostile to, Christianity; but I am of course now confining attention solely to the points of similarity. There is, however, one most remarkable movement, and that the most recent of all, which approaches nearest to Christianity, is devoid of all bitterness and hostility, and is the most spiritual of all the reformed sects of young India. The Deva Dharma Samaj has its head-quarters in Lahore and was founded by Pandit Agnihotri and formally declared upon the Queen-Empress' Jubilee day in India, Feb, 16, 1887. The Founder had been a Brahma, but professed to desire a more spiritual religion, and so was led to evolve this new system. It is very evidently derived from Christianity with the name and person of its

Founder entirely omitted. To fully appreciate the likeness, their books should be read, but a few points may be mentioned by way of illustration. So far as I am aware nowhere but in Christianity—and certainly not in Hinduism—is the doctrine found that “man cannot turn and prepare himself, by his own natural strength and good works to faith and calling upon GOD”, and yet this is a fundamental doctrine of the Deva Dharma Samaj. “Param Deva (the great God) by giving His light and showing a sinner the picture of his sinful life, as contrasted with His own divine nature, enables him to see how dangerous, dreadful and fatal is the course of his life. Unless and until a sinner receives the Light of God, the true sense of his fatal course is not awakened in him, he cannot have consciousness of sin and a true repentance for it.”

But this is but the beginning. “Having entered into the *new life* of Devattwa (godliness), when a soul struggles to get united with GOD in every thought, word, and deed.....and obtains sufficient spiritual nourishment, power, and training, then it receives salvation from all sin, worldliness, and spiritual darkness. To grow in this divine life is Deva Jiwan (divine life). To live in God is to live in Heaven. The progress and development of soul towards God is eternal.” But most striking are the autobiographies of five of their Missionaries (which are modelled of course after the Christian pattern), published in a small pamphlet, entitled “The New Life of Devattwa—how they got it.” Take as a sample the last one—the experience of an Indian lady: ‘I am the daughter of Lala Beni Parshad Sub-Engineer P.W.D., and was born at Delhi on the 16th August, 1870. My father took a special interest in my education and sent me to school at the early age of four or five. I acquired in a few years rudimentary education in Hindi, Sanskrit and Urdu. I learnt English from a private tutor and when only nine years old. Even at this early age I had a great faith in prayer.....I had a great religious tendency. (When thirteen years old I first met our founder), his sermons and prayers pierced my heart and awakened my inner nature, and it was then that for the first time I felt a fervent desire for attaining salvation and godly life.....My heart became very

thirsty for godly life. The next anniversary of the Samaj arrived and on this occasion, in one of our Founder's sermons his appeal to the audience, of whom I was one, for forsaking sinful life and entering into life divine, was so heart-rending and forcible, and the Deva Shakti (divine power) working in him took hold of my soul so strongly, that, in spite of a hard struggle which arose within me, I could not resist the voice of God, and came out of the *purdah* from amongst the ladies and surrendered myself entirely to God. It was a heavenly scene and produced a remarkable effect on the audience. Since then I have passed through several inner struggles and spiritual changes. I have had to pass through a fearful repentance for the past worldly life and the impure thoughts I had imbibed." After describing the events of her life—how she had passed the Examination for Hospital Assistants in the Lahore Medical College, and had become a Missionary of the Society, she concludes: "I realize God's presence and power in my heart. There is divine peace in my heart, and I feel that my life is safe and secure in the Hands of God, if I only keep myself faithful to Him. I cannot sufficiently describe the heavenly blessings of the life of Devattwa I have attained, and I thank Him from the depth of my heart for His dispensation of the eternal blessings. May Param Deva grant that these blessings may be extended to my fellow-sisters in this country, May He give me His Divine power to enable me to be faithful to Him and may He utilize my life and my energies, however insignificant they may be, to the glory of His Holy name and the mission to which I belong." PREM DEVI (Love of God).—In reading this one might well imagine that he was reading the autobiography of a Hallelujah lass of the Salvation Army. So closely indeed do they imitate Christianity that a native Christian friend of mine assured me that on one occasion he really thought he was reading a Christian paper, till it was pointed out to him that it was the organ of the Deva Dharma Samaj.

Enough, and more than enough, has been said to show that both chronologically and logically, by the dates and circumstances of their origin, and by their doctrines, these Hindu Reformed Sects are

proved to be but developments of Christianity after the fancy of their founders.

It will, however, have been noticed that hitherto nothing has been said of Muhammadanism, and indeed it might well be excluded as being an imported, rather than an indigenous Indian religion. But not only is "Islam" the greatest of all "Semi-Christian developments of Religion", but it is strange that in the present day efforts are being made to reform Muhammadanism and to bring it into even closer outward resemblance to modern Christianity. Some kind Moslem, with my best interests at heart, sent me a pamphlet entitled "What is Islam?", which is mainly remarkable for the imitation of Christian nomenclature and the omission of the distinctive dogmas of Muhammadanism. It is inscribed "Tracts for the Times!" "Church of Islam." "Copies obtainable with liberal discount for *missionary* purchasers." The ordinary programme of the Friday meetings plainly reveals the hand; they will be on the Western ecclesiastical method, and consist of

- (a) Opening Prayer,
- (b) Reading of Church of Islam Prayer Book,
- (c) Singing of a Unitarian Hymn,
- (d) Reading a chapter of Koran and traditions,
- (e) Reading a chapter from the Bible,
- (f) Sermon or lecture,
- (g) Orthodox 'Isha Namaz for Moslems only."

Semi-Christian Islam itself then has to be made more like Christianity, that it may be more acceptable to educated young India.

I must draw to a close with a few conclusions irresistibly forced upon us by the preceding considerations. In the first place we note the *Influence of the Gospel of Jesus*. However much the adversaries of Christian missions may point to the apparent want of success in missionary effort, they cannot deny the potent influence which Christianity has exercised and is now exercising upon the non-Christians of India—both Hindus and Muhammadans. The most hostile critic must admit that it is far and away the strongest of all religious forces at work in India—it is a leaven leavening the lump till the whole be leavened.

From this we deduce the *Truth of the Gospel of Jesus Christ*. That religion must truly be from GOD, which exercises such powerful influence upon the minds and consciences of men. The rejection of the fundamental doctrines connected with the Person and Work of our LORD, only throws into more striking relief the approval shown by conscious and unconscious imitation. This thought is well worthy of the serious consideration of unbelievers and sceptics.

And as for us Christians, we thank GOD and take courage—our faith grows firmer in the *Final Triumph of the Gospel of Jesus Christ*. There is much to disappoint and depress the Christian Missionary in the comparatively small visible results—in the desertion of apostates—in the lukewarmness and inconsistency of adherents—in the coldness and indifference of his countymen—in the personal, domestic and official difficulties with which he is encompassed—but these considerations serve to confirm the conviction which is born of faith that “in due time we shall reap if we faint not”—these are but signs of the coming time, when the knowledge of the LORD shall cover the earth as the waters cover the sea.

H. M. M. HACKETT.

OUR SUNDAY SCHOOLS.

At the triennial convention of the Episcopal Church, recently held in Washington, special prominence was given to the discussion of the Sunday School question. The American Church Sunday School Institute and the Sunday School Institute of the Diocese of Washington held a joint meeting, for which an excellent programme had been provided. The report of the Secretary, Rev. Herman L. Duhring, of Philadelphia, showed that in the Episcopal Church there are 6,500 Sunday Schools, with 600,000 pupils and 62,000 teachers and officers, and it appears that nearly all these schools are following the Scheme of Lessons laid down by the Inter-Diocesan Lesson Committee.

Among the topics discussed at the Washington Convention that of “Teaching the Teachers” appeared to engage the chief attention of the convention, which placed itself on record in the following forms :

membership in sight is the total absence of territorial designation for the local Ecclesiae. It is "the Ecclesia of Thessalonians" not "of Thessalonica," or it is "the Ecclesia in a certain city." Groups of Ecclesiae are also designated by a Genitive of the region, such as "the Ecclesiae of Judæa" (these collective instances leading, to no misunderstanding.) But we find no instance of such a form as "the Ecclesia of Ephesus." Apart from the idea of one universal Ecclesia, which will be discussed presently, the N. T. recognizes only these independent local Ecclesiae in the various cities. Yet there is abundant evidence to show the pains taken by St. Paul to counteract any tendency toward isolation and wantonness of independence, which might arise in the young communities which he founded, or with which he came into contact. The epistle which contains most evidence of this kind is I Corinthians. The keynote as against isolation is struck in the very salutation. They are taught to look on themselves as united to "all who in every place invoke the name of our Lord Jesus Christ." He condemns Corinthian practices or tendencies by reference to the adverse practices of other Ecclesiae, "we have no such custom, neither the Ecclesiae of God." Again in enjoining order in the prophesyings he adds "as in all the Ecclesiae of the saints" and again we read "as I directed for the Ecclesiae of Galatia, so do ye also," and "as I teach everywhere in every Ecclesia." These and other details help to show how St. Paul's recognition of the individual responsibility and substantial independence of single city Ecclesiae was brought into harmony with his sense of the unity of the Body of Christ as a whole by this watchful care to seize every opportunity of kindling and keeping alive in each society a consciousness of its share in the life of the great Ecclesia of God.

The development of the idea of one universal Ecclesia belongs to St. Paul's later years, the period of his life which begins with his arrival in Rome. It may be in part a consequence of mental progress in the man, the result of ampler experience and riper thought. But we have also to remember the significant hint given us in I Corinthians II. that while he was cutting down his teaching to meet spiritual conditions and the requirements of the Corinthian Church, he was cherishing in his own mind a world of higher thoughts, "a

wisdom" he calls it, which could rightly be proclaimed only to maturer recipients. But there were still other reasons why St. Paul should think and write about the Ecclesia at this time. In the period preceding his two captivities his mind was filled with the antithesis of Jew and Gentile within the Christian fold, and with the steady purpose of averting division by his dangerous last journey to Jerusalem, after which he hoped to crown his missions with friendly intercourse with the Christians of Rome. The abiding monument of this aspiration is the epistle to the Romans, and Ephesians is the monument of the same thoughts from the side of fulfilment. Neither epistle is really intelligible without the other. To take away the distinction of Jew and Gentile without putting anything better in its place would have been deadly retrogression, not progress; but fusion takes place because Jewish and Gentile believers alike are members of a single new society held together by a yet more solemn consecration than the old, and the new society is called the "Ecclesia:" in other words for Christians it is true to say that there is one Ecclesia as well as to say that there are many Ecclesiae. The Ecclesia was to Paul in writing to the "Ephesians" a kind of symbol or visible expression of that wondrous "mystery" which had been hidden throughout the ages, but was now made manifest, that the Gentiles were made fellow heirs of the same body and partakers of the same promises. Indeed it was more, it was a kind of pledge for the complete fulfilment of God's purpose in the dim future. Ideally the Ecclesia was co-extensive with humanity: all who shared the manhood which Christ had taken were potentially members of the Ecclesia: its ideals were the ideals of a cleansed and perfected humanity. We must not forget too that St. Paul's position at Rome, a Roman citizen in the central city of earthly human affairs, the proud symbol of a single Empire that united Jew and Gentile, Greek and Barbarian, must have helped him to the recognition of the Ecclesia as *one*, as did also the Biblical association with the one Ecclesia of Israel.

It is to be carefully noted that the development of the idea of the one universal Ecclesia comes rather from the *theological* than from the *historical* side, that is, less from the actual circumstances of the actual Christian communities than a development of the thoughts respecting

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the place and office of the Son of God. His headship was felt to involve the unity of all those who were united to Him. This universal Ecclesia is the grand theme of the epistle to the Ephesians, into a close examination of which we cannot now enter. The main figure used is that of the Body. The Ecclesia is the Body, individual Christians are members and Christ is the Head, and from Him all gifts, powers and ministrations flow. It would seem, however, that St. Paul dreaded the very semblance of representing an Ecclesia of God as intended to be a shapeless crowd of like and equal units. Accordingly he claims all varieties and inequalities as so many indications of divers functions needed to work together to a true unity. "To each one of us was given grace according to the measure of the bounty of the Christ." The rapid enumeration of apostles, prophets, evangelists, pastors and teachers as so many various gifts of God to men is followed by an explanation of their present and ultimate purposes, their present purpose being the *καταρτισμός* or perfecting and accomplishing of the saints (that is, the individual members of the great community) unto a work of ministration, and secondly, the building up of the body of Christ. The ultimate purpose of these processes is the attainment of *all together* unto the unity of the faith and of the knowledge of the Son of God, unto a perfect (full-grown) man, unto a maturity such as belongs to the fulfilment of the Christ. And St. Paul ends with a description of the action of the Head on the Body of the Ecclesia, the fitting together and knitting together of the whole, the spreading of life as from a centre through every joint by which it is supplied, and as a result the growth of the Body into a building up of itself in the power of love. This Ecclesia was built upon the foundation of the apostles and prophets in the sense which the Gospels lead us to recognize, the chosen band of intimate disciples, the first rudimentary Ecclesia on which the Ecclesia of Palestine was first built, and then indirectly every other Ecclesia, whether it had or had not been personally founded by an apostle.

Finally, a word on the relation of the one universal Ecclesia to the many local Ecclesiae. To each local Ecclesia St. Paul had ascribed a corresponding unity of its own; each is a Body of Christ, and a sanctuary of God; but there is no grouping them into partial wholes,

or into one great whole. The members which make up the One Ecclesia are not communities but individual men. The One Ecclesia includes all members of all partial Ecclesiae, but its relations to them all are *direct*, not mediate. The unity of the universal Ecclesia is a truth of theology and of religion, not a fact of ecclesiastical politics.

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

Sunday, November 14th, 1897.

This has been another day long to be remembered. It was finally arranged last Friday, that we should leave Mombasa this morning. Yesterday afternoon, (i.e. Saturday,) we left Frere Town and went to Mombasa, where we were put up by some of the C.M.S. Missionaries, or rather all of them, for they all had a share in entertaining us. Mr. Ecob and myself slept with Mr. Parker and were provided with supper by the ladies. We left Mr. Parker's house shortly after 6 a.m., so as to be in time for the train which left at 7 a.m. When we arrived at the railway station we were told that after all the train could not take us that morning. It was finally decided that two of us had better go with the train to look after our goods, and two remain and come with the rest of our porters on Monday. Mr. Maddox and myself went with the train to-day, quite a novel experience; a Uganda railway special to convey us to the end of the line, (the whole train was not for us.) We left Mombasa at 7.50 a.m. We occupied a small compartment in a brake van. We were not alone in the compartment, there being six boys and the brakesman, besides Mr. Maddox and myself, and a quantity of baggage in a place about 5 ft. x 8 ft., no room left to move around and only one seat between us. The boys were ordered out after the first stopping place, Mazeras, and then we had more room. Mazeras is 10 miles from Mombasa and used to be a days' journey by caravan. We arrived there at 9.30 a.m. and made a long stop there. The engine took water and all the porters had their water bottles filled. Some of the porters bought provisions also. We stopped at five stations on the way to our present camp at Voi, 100 miles from Mombasa. The

first station was Mazeras already mentioned, the second was Maji Chumve station, 33 miles from Mombasa, where we arrived at 11.30 a.m. The third station was Sumbura St., 41 miles from Mombasa. Shortly after passing that station the train passed through a great prairie fire. The grass was on fire on both sides of the track, fires of that sort being very common in Africa. Taru Siding was the fourth place we stopped at; we were there at 1.22 p.m., 53 miles from Mombasa. About one hour after leaving it again, I was unfortunately enough to have my helmet blown out of the train. The engine driver noticed it and very promptly stopped the train and ran it back again to where the helmet lay. That at least was a great advantage over an English or Canadian train. This happened in what is called the "Taru Desert." It seemed to me to be a desert only because no people were found there, as it is waterless, but there is a very luxuriant vegetation. About 82 miles from the coast we saw Mt. Maungu to the south of us. It is 6,300 feet high. There is a station 83 miles from the coast, named "Maungu." After that we ran along the Ndara Hills all the way to Voi river, and we are now encamped just on the western bank of the river, waiting for Messrs. Roscoe and Ecob to arrive with more porters. There are several camps here, The Uganda railway has a very large one, and the Government has another large one. I am going to photograph some of the scenes here. A cup of hot tea and some lunch tongue was very refreshing after we had got our tents pitched here. The porters arranged our tents for us and our boys got us water to wash in and then prepared our tea. These boys seem to know just what we want. Mr. Maddox and I had Luganda prayers with the Baganda boys before retiring. *A strange Sunday.*

Monday, November 15th.

I slept very little during the night, but rested comfortably otherwise. Arose when daylight appeared. Found it somewhat hard to look after the cooking of meals. The boys of course do the cooking, but they have to be shown what to do. However we managed it all right and hope to do better. We had to get Mr. Roscoe's and Mr. Ecob's tents set up and made ready for them when they should arrive. We had very little else to do with arranging the camp, so I got my boys to do some washing for me.

I took a photograph of the inside of my tent during the afternoon. About 5 p.m. it began to rain, and we had a very heavy African shower. It rained until nearly 8 p.m. Our camp was flooded. My tent was the only one in which we managed to keep the floor dry. The train on which Messrs. Rascoe and Ecob came, arrived just as the rain stopped. They brought the two Misses Mayor with them, who are going to Tavata. The Rev. Mr. Burt, of Mombasa, was with them also, but he returns to Mombasa to-morrow. A few minutes later, Mr. Maynard, of Tavata, who had come to Voi with a caravan to take the Misses Mayor to Tavata, joined us at our camp and we had our hands full finding something to eat and drink for so many. It was of course dark at the time. At 10 o'clock our camp was beginning to quiet down again for the night, and I was glad to get a rest as I felt very tired. The Misses Mayor went to Mr. Maynard's camp to sleep, as their tents were there, and the Rev. Mr. Burt slept in the train. Our boys were quite content to sleep on the wet ground under the fly of the tents, with only a sleeping mat under them.

Tuesday, November 16th.

I awoke about 6.30 a.m. after a good sleep, and felt much refreshed. The cares of getting something for breakfast for Mr. Ecob and myself fell upon me. Mr. Ecob and myself are going to mess together on the way up. During the morning, after breakfast, I felt very uncomfortable, my head was aching and I had hardly any appetite for dinner. The heat was very great and trying. The Misses Mayor and Mr. Burt came over to our camp to say good-bye during the morning. They have gone to Tavata. I took a photograph of the Uganda railway this a.m. After dinner I did not feel any better, so I brought out the little instrument presented to me by the Rev. Mr. Bushell, of Montreal, and called the "Fever Arrester." I applied it for a little more than one hour and I then felt perfectly well again. I was surprised at the result, I had not expected it to work so promptly; it worked well. All our porters have not come yet, but it is very likely that we shall go on to-morrow a.m. with what porters we have.

While writing this it is thundering quite near, so we are likely to have another shower like the one yesterday. Went for a bicycle ride around the camp about 5 p.m. I also took a photograph of our part

of the camp, showing all our tents, and our loads in the foreground. Mr. Roscoe decided later not to go on this morning, but to wait here another day at least, as more porters may come on from Mombasa to-morrow. It rained after sunset. Very damp all night.

(To be continued.)

REVIEWS.*

The first volume of the new Dictionary of the Bible has now been for some time in the hands of subscribers. The Dictionary, as a whole, is the work of Dr. James Hastings, well known to all readers of the *Expository Times* as the able editor of that interesting theological review; and Dr. Hastings' name upon the title page is an assurance to all who know him that the work which has resulted from his design and supervision will be scholarly, comprehensive, and thoroughly up to date.

As to this, perhaps we may be able, in a later issue, to take up some of the subjects treated, in such detail that those who have not the book itself may be able to form some judgment of its merits. Meanwhile a glance at the list of contributors will give an idea of what may be expected in the treatment of those subjects which range alphabetically from "A" to "Feasts." Among the names which carry greatest weight as being most widely known are to be noted those of Davidson, Driver, Swete, Gwatkin, Agar Beet, Headlam, Hommel, Ramsay, Plummer, Salmond, Sayce, George Adam Smith, and Thayer, the first three as well as Mr. Selbie, of Maryculter, Kincardineshire, being associated with Dr. Hastings as assistant editors. There are one hundred and thirty-five contributors in all to this volume, exactly one-fifth of whom are laymen; some, as Lt.-Col. Conder, members of the Palestine or the Egyptian exploration parties, others, authorities in philology, archæology or oriental languages, including the well known names of Mayer, Petrie, and Margoliouth. The articles are all signed by their respective writers.

Among the articles which attract attention on a cursory glance through the pages of the book are *Acts*, by Rev. A. C. Headlam; *Assyria*, by Prof. Hommel; *Baptism*, by Dr. Plummer; *Brethren of the Lord*, by Dr. J. B. Mayor; *Corinth*, by Professor Ramsay; and

* "A dictionary of the Bible, dealing with its language, literature and contents, including the Biblical Theology." Edinburgh: T. and F. Clark, New York; Charles Scribner's Sons, 1898.

Eschatology, of the Old Testament by Prof. Davidson, and of the New by Prof. Salmond. To the last we hope to refer again at some length.

One cannot but be struck with the fact that the majority of the contributors to this work are wholly or comparatively unknown to most readers. One cannot therefore pass judgement on these before having had time to make their acquaintance. The Dictionary would seem indeed like all works of composite authorship, to have an unequal value in its various parts, while the different schools of thought which are represented in it must prevent readers of any particular stripe from agreeing with all its methods or conclusions. Conservative scholars cannot but regret that the treatment of the Old Testament has been undertaken by the exponents of what has been described as "a passing craze in Biblical criticism."

On the whole, the new Bible Dictionary is likely to be referred to often and with interest by all who have access to it, though one still leaves the great work of Dr. William Smith upon the shelf, and with regard to some of its matter, treated by a master hand, albeit antiquated, feels inclined perhaps to say, "the old is better." At the same time, this valuable work will soon be no longer antiquated, as the first volume of a new edition has just been published; a copy, by the way, is being ordered for the College Library.

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

We are able this month to place before our readers, a few particulars regarding the work of a graduate of our college, the Rev. Harry Naylor, B.A., who is now laboring for the Master in the Klondike region. From the Ven. Archdeacon Naylor we have obtained portions of his son's diary, and these, together with a private letter of the writer's, will furnish us sufficient news from one in the "vanguard of Christ's army" to enable us to pray intelligently for a blessing on the work.

The last letter received from the Rev. H. Naylor was dated Aug 16, and from this we learn that he and Mrs. Naylor are "holding the fort" at Forty-mile city, a place about that number of miles from Dawson city, which "is filling up quickly," and therefore they are kept very busy.

We shall notice

1. *The Country*; its climate and conditions of life. In such a northern latitude we expect to hear of frost and snow, and the newspaper reports have made us tolerably familiar with this aspect of the country. Last year the first snow fell on Sept. 9, and by the 13th the ground was all covered. Min. Temp. 10° F. Max. 23°. Happily the country seems to agree with Mr. Naylor. He writes: "I have had excellent health, but Mrs. Naylor has never been thoroughly well yet. She started home last summer, ('97), but turned back after making sixteen hundred miles of the journey. She arrived back at two o'clock one morning and found me fast asleep. I had not locked the door when I went to bed, so she got in easily and woke me up."

Travelling in the winter becomes a hardship. Last winter was very trying owing to the non-arrival of expected provisions, the water at Fort Yukon being too low to allow steamers to pass. Then again, wood is a scarce commodity, and costs \$40 per cord at Dawson. It seems that Mr. Naylor obtains his winter supply from the Indians, and also hauls his own wood on a dog sled. On May 16 of this year we read in the diary—"Much wood floating down; caught enough to last all summer."

2. *Provisions*.—"There is no starvation here, but some do suffer from lack of food. There are a good many cases of scurvy." The Bishop seems to have had a touch of this disease, but happily he is now better. "The store prices for provisions are shamefully high, but speculation prices are worse. Flour has sold for three dollars per pound, but now sells from fifty cents to a dollar a pound." On account of non-arrival of provisions, Mr. Naylor was forced to buy his winter supply at one of the trading stores. We read that between the 6th June and the 6th July of this year their provisions, due in Sept. 1897, arrived, but lacking, he says, "oatmeal, sugar, milk, etc." Feb. 4: "Gave an Indian 50 lbs. of rice and 50 lbs. of flour for 120 lbs. moose and cariboo meat." (Mrs. Naylor sends her best regards and asks me to tell you she has not yet come down to a diet of whale's blubber.)

3. *The Work*. Truly apostolic. "In journeyings often . . . in perils in the city . . . in perils in the wilderness . . . in perils

among false brethren ; in weariness, and painfulness, in watchings often, in fastings often, in cold and nakedness . . . besides those things which are without that which cometh upon me daily, the care of the churchès."

Let us put together a few lines taken from his dairy.

October 3, Sunday. Mr. Bowen, (now ordained) brought twenty men from River Steamer "Bella" to service. He passed a note saying "These men request no collection." We have had no collection lately.

October 17, Sunday. Two of the newly arrived police came to service.

November 11, Thursday. Started for Chicken Creek, a place 100 miles up the Forty Mile River.

November 13, Saturday. Snowing. Had to break trail all day with snow shoes, 17 miles.

November 16, Went up Napoleon Gulch, had dinner, afterwards went up the Forty Mile to Atwater Bar, and stayed all night in an old deserted Cabin, which was smoky, draughty and cold. The most wretched night I ever spent.

November 17, Reached Chicken Creek, at mouth of which Mr. T. had left my blankets in a cache. Last night I slept under Martin's blankets.

November 18, Slept last night under Mr. Martin's fur robe. That is real comfort. Took a sled down to mouth of Creek and hauled my blankets up.

November 21, Sunday. Service in Mr Martins house, about a dozen men were present.

November 22, 27, Occupied with return journey.

November 27, Saturday. Presbyterian Clergymen, two, have arrived at Dawson. They immediately eclipse the Church of England mission (but leave Indians alone I think.)

Christmas Eve, Friday, Reed came and decorated East end of service room very prettily.

December 25. Morning service spoilt by cold room. Two police, Reed and Marshall took dinner and spent the day with us.

January 1. 1898, All the Indians came to shake hands with us to-day.

January 2, Sunday. Communion service, Reed and Marshall both communicants, so our numbers are increasing.

On February 10, it seems that Mr. Naylor set out for Dawson city pulling his own sled. The first day he made 20 miles, on February 12, arrived at Dawson found the Rev. Flewelling living with the Bishop.

February 22. The Bishop to-day gave me a note appointing me to start a mission at Stewart River, 75 miles above Dawson on the Yukon.

February 27, Sunday, Preached for Flewelling at Eldorado, in the Bar-room of the Grand Forks Hotel, kept by Miss Mulrooney, a Roman catholic. After service we walked to Dawson, 18 miles. Judge McGuire arrived yesterday in Dawson.

(By letter) "I have been at Dawson lately and it is quite a town. There are about twenty saloons, and stores, and several dance halls; about a dozen minings brokers, a Roman Catholic Hospital, a Church of England Mission, also a Presbyterian Mission. Judge McGuire has arrived and established a court, and before he had been a week at Dawson, had sentenced two men to five years each of hard labor. The arrival of mail is always a joyful day, we got letters only. Other things will arrive next summer.

On the 6th June, Mr. Naylor wrote a letter. We expect a steamer along in a few days to take us to Stewart River, and possibly to Selkirk. We have everything packed up. It would appear though that he went alone in the end for on the 6th July he writes "The Bishop wanted me to go up to Stewart River. I went and stayed a few days, and concluded that there was no certainty of a population there next winter, and it could not yet be decided where the town would be, if there were a population." He therefore decided to remain at Forty-mile which he says is sure to have a population. One of his difficulties about going was that a house would cost \$2000.00 and that would be the simplest kind of log house. But the Bishop could only allow him \$1000.00 for building.

Mr. Naylor says that there ought to be a Missionary moving about amongst the Stewart River mines, and that Pelly River, Hatalinqua, and Lake Bennett should each have one, and the Dawson Indian Mission where Flewelling was, should be occupied. Making five new clergy needed this year. "Brethren pray for us." S. A. M,

Quiri-Decanal Reports

We are pleased to receive such reports from our deanery correspondents, and only regret that we have been forced this month to omit some items from them through lack of space.

MONTREAL.

Among other things we notice in this deanery which go to prove the steady growth of our Church we might mention the following:

During the past ten years St. Mary's and Grace churches have been rebuilt on a much larger and more modern plan. St. James the Apostle's has been enlarged by several hundred sittings, while we hear that the vestry of St. Simon's Church have just purchased a lot on the Glen road, Westmount, where they propose to rebuild on a much larger scale, at a cost of about \$20,000. At the Church of the Advent also arrangements have been made for an extension that will accommodate nearly 200 persons. During this same ten years the following new parishes have been erected: St. Andrew's, Sault au Récollets, and the Church of the Ascension, Outremont; All Saints, St. Simon's, Church of the Advent, Montreal West, and St. Stephen's Chapel.

In 1888 there were seventeen clergymen engaged in work in the city, exclusive of the Colleges and Synod; to-day there are twenty-nine.

An ordination will take place on Dec. 18th, when the Lord Bishop will ordain the following men as deacons: Mr. Low, a graduate in theology, Bishop's College, Lennoxville, as assistant to the Ven. Archdeacon Naylor of Shawville; Mr. J. A. Poston, a graduate of the

Diocesan College, to Edwardstown and Havelock; and Mr. A. Buckland to Eastmann.

The Rev. Principal Rexford gave an excellent lecture in the Synod Hall on evening of Nov. 17th, on "How we got our English Bible." He dealt with the age of the MSS. of the Old and New Testaments, their different languages, the history of the Bible in its transformations under Wyclif, Tindale, Coverdale and others, with the steps leading up to the authorized version, concluding with the revised version. The lecture was very instructive, especially to S. S. teachers, and was greatly appreciated.

BEDFORD.

A meeting of the Clerical Union of the Archdeaconry of Bedford was held in the church hall, Cowansville, on the second Tuesday of November. The attendance was not so large as it, doubtless, would otherwise have been, owing to a meeting of the Executive Committee of the Diocese taking place on the same day in Montreal. The passage of Scripture studied proved very interesting:—the Epistle to the Church at Smyrna. At the close of the study it was decided to have a paper read at the next Clerical Union on the subject of the Second Death spoken of in the Epistle.

The Rector read a paper on the Church's work and present day difficulties. This subject also proved so interesting that it was decided to continue it at the next Clerical Union.

The meeting accepted the Rector of Cowansville's invitation to meet there on the first Tuesday in December. It was thought advisable to skip the month

of January, as Deanery meetings and the Synod are held in that month, and would take as much time as parsons could spare out of their parishes.

In the death of the Hon. Thos. Wood, of Dunham, the Church Militant on earth has lost a faithful son. He represented the parish of Dunham in the Diocesan Synod which met in 1872, and continuously from the year 1880 to the present year. Mr. Wood was one of the oldest legislators in Canada, having held a seat in the Legislative Council of Quebec from its creation in 1867. He attained the ripe age of 83 years.

The Rev. W. C. Bernard, M.A., of Lacolle, has been appointed Rector of the parish of St. Armand West, in succession to the Rev. A. C. Wilson, now Rector of St. Mark's Church, Malone, N.Y.

One of a series of missionary meetings in the rural deanery of Bedford took place at St. Hyacinthe on Wednesday, Oct. 26th. Although a very wet evening, a fair congregation assembled to hear the splendid missionary address given by Rev. Rural Dean Nye, of Bedford. After speaking briefly about the state of the mission fund of the diocese, he then earnestly set before his hearers the claims which foreign missionary work has upon every true servant of God. Mr. C. E. Jeakins, of Diocesan College, assisted in the service, and exhorted the people to greater zeal in the Master's service, shewing that it was not their money God most wished for, but themselves, their souls and their bodies.

BROME.

IRON HILL.

The annual harvest home service in connection with this parish was held at Bondville on the evening of the 29th of October, and was a success from almost every point of view.

Service was held in the Church of the Good Shepherd at 6. The rendering of the service by the choir under the management of the efficient organist, Mr. W. M. Hillhouse, was better even than customary. An eloquent and earnest sermon, which made a deep impression upon the large congregation, was preached by the Rev. T. E. Cunningham, Rector of St. Luke's, Montreal. After service an adjournment was made to Leo Cottage, the residence of Messrs. J. Henry Robinson, of Montreal, and Jas. McKinnon, of Cowansville, where a supper fit for a king was served by the ladies of the parish.

CLARENDON.

The Rev. J. M. Coffin, Bristol, has been appointed as correspondent of the M. D. C. M. in the rural deanery of Clarendon. All clergy in that deanery please send items of news to him.

The annual meeting of the Sunday School Institute, deanery of Clarendon, was held at Aylmer on Tuesday, Oct. 18th, 1898. Holy Communion (choral) was celebrated in Christ Church at 10 A.M., at which there were a fair number in attendance. Ven. Archdeacon Naylor celebrated, assisted by Rural Dean Smith and Rev. H. Plaisted. The following clergy were present: The Ven. Archdeacon, Rural Dean Smith, Revs. H. Plaisted, W. E. Kaneen, J. M. Coffin, R. F. Taylor and W. A. Fyles.

In addition to the teachers at Aylmer others were present from Clarendon and elsewhere. The officers elected were: Mr. J. G. Morris, President; Rev. H. Plaisted, Vice-President; Rev. J. M. Coffin, Secretary-Treasurer; Rev. R. F. Taylor and Mr. R. W. Hodgins, delegates to the Diocesan Association. The reports read from the various parishes gave the impression that Sunday School work in the deanery of Clarendon is well to the front.

The papers read were very practical and showed careful preparation, and the suggestions and hints resulting therefrom were very helpful. At the end of the session the members entered the church and concluded with a short service, consisting of metrical litany and prayers. A bright service in the evening, with a special anthem and two addresses, ended the proceedings of the day.

The thanks of the Association is tendered to Rev. R. F. and Mrs. Taylor for their hospitality and care in connection with the convention.

A Thanksgiving service was held at St. Alban's Church, Parkman, Clarendon parish, on Wednesday, 25th Oct. Rev. Rural Dean Smith and Rev. H. Plaisted were in attendance, the former giving a practical and appropriate address. The little church is a gem, and the situation is lovely. The Archdeacon is to be congratulated on this splendid effort, which may be termed "a thing of beauty and a joy forever."

Missionary services were held in Bristol Mission on the first, second and third days of November, Rev. J. M. Coffin, incumbent. Rev. H. Plaisted,

Portage Du Fort, conducted the services and in a plain unobtrusive way gave actual information regarding the mission field and the triumphs of the Gospel in connection therewith. He urged greater devotion along the lines of prayer, faith and almsgiving, and closed his addresses with an individual appeal for more thorough consecration and sacrifice.

IBERVILLE.

The Rev. W. C. Bernard has been appointed by the Bishop to the parish of Phillipsburg. The Lacolle people will be very loath to part with Mr. Bernard and his family. During the six years and six months of their residence in Lacolle, they have endeared themselves to the people generally and to the congregation in particular.

The correspondent for the Deanery of Montreal made the remark that it was not an inspiring thing to find the Thanksgiving services strung along from September to November.

I agree with him, and would suggest that we in the Diocese of Montreal have a set day early in September.

CLARENCEVILLE.

A Thanksgiving Service was held in St. George's Church on the 28th Aug. The Bishop of the Diocese preached on that occasion. A splendid thank offering was made to further God's work in the parish.

NOVAN.

In the preceding week one of the most successful Harvest Homes ever held took place here. Divine service began at 11 a.m. The preacher on that occasion was the Rev. B. S. T. Marriott, Rector of Chambly.

The choir had made special preparation, and consequently their singing was highly complimented and appreciated.

After the service a most excellent dinner was served by the ladies of the congregation.

The afternoon was given up to sports and listening to an admirable address by Major E. S. Bond on the Plebiscite.

Something like \$160.00 were taken. May many more just such Harvest Homes be held.

HUNTINGDON.

On Wednesday the 19th October a most interesting service was held in St. John's Church

The induction of the Rev. W. P. R. Lewis, B.A., Rector of Huntingdon and Hinchinbrooke.

After the induction missionary addresses were given by the Rev. J. I. Strong and the Rural Dean. Both speakers congratulated pastor and people on the appointment and wished Mr. and Mrs. Lewis God-speed in their grand and glorious work.

FRANKLIN CENTRE.

On Thursday afternoon, Oct. 20th, a missionary meeting was held in Christ Church. Addresses were given by Rev. W. P. R. Lewis and the Rural Dean. For some reason or other the meeting was not as well attended as it should have been. We hope, however, the meeting was not in vain.

ORMSTOWN.

On the evening of the same day a missionary meeting was held in St. James' Church. Although the night was dark and the roads as bad as one could wish to travel over, a goodly number was present and much interest

manifested. Addresses were given by the same gentlemen who spoke in the afternoon.

SHEFFORD.

We learn with sorrow that our correspondent in this deanery is afflicted with family trouble. Mrs. Savage, Mrs. McEwan's mother, was buried upon the 21st of November. The sympathy of students and alumni is with our friend.

ST. ANDREW'S.

The quarterly meeting of the Clerical Association was held on Tuesday, Nov. 22, at Grenville, and proved a most profitable time. The attendance of the clergymen of the deanery was, however, very small. The Rural Dean, Rev. W. Sanders, of Montreal, Rev. A. B. Given, of Lachute, Rev. S. H. Mallinson, and R. Hamilton, lay reader of Grenville. The Rev. James Carmichael, Jr., got as far as Hawkesbury on the way up, but was unable to obtain a ferry to cross over the Ottawa.

Two capital missionary meetings were held, the one on Monday in Trinity Church, Calumet, the other on Tuesday in Grenville Town Hall. These were well attended and able addresses were given by the visiting clergymen.

The annual Deanery meeting will be held in Lachute on Jan. 16.

We regret to hear that the esteemed Rector of Hudson and family have had an attack of the grippe. On last report all were doing well.

The Rev. A. Mount, of Lakefield, acting on medical advice, has been obliged to confine his ministrations to the one church adjoining the Parson-

age. We have deep sympathy with our friend in his physical weakness. He is supported by many earnest prayers.

The Rev. R. Y. Overing is building a new church in his parish of Buckingham.

College News

Prof. Abbott-Smith entertained the local alumni on the 15th November in the college. Many of the clergy took advantage of this opportunity to personally become acquainted with the Principal. The students at the same time seized the opportunity to celebrate the occasion in their own *little* way up stairs. Both parties enjoyed the evening very much.

Some of the alumni may remember Mr. J. F. Cox, at one time student in the college. News reaches us that he recently graduated at S. John's College, Winnipeg. He is now in charge of the Sioux Mission, Griswold, Man.

It is a pleasure to pick up the Magazines of the various colleges now on file in our reading room. The McGill "Outlook" has a prominent place, being so dear to us all, Bishop's College "Mitre," King's College "Record," Queen's "Journal" and others, all tell us that besides ourselves *there are others* whose hair is turning white over solutions of triangles which "are easy," Homer whose "style is really beautiful," and the Philosophy of Plato who died after he had written it. Well may we say to the professor "Thou has shewed thy people heavy things"

The Church Students Missionary Association's annual convention will be held this time in Cambridge, Mass., on 9th February. Our Missionary Society feels honoured in having one of her members, Mr. Bertal Heeney, on the executive committee as Vice-President. Mr. J. B. Meyer, B.A., has been elected as our representative. Three or four more of the students are talking about going, so our college will be well

represented, thus keeping up our reputation so wide spread, of being a missionary college.

The College Missionary Society is ever active. The foundation of a new church has been laid at Amherst Park, in the north part of the city, and Mr. T. B. Holland holds regular services in a school house near the site of the new church.

Our Missionary Society meets regularly once a month, when, besides the regular business, a paper, on some particular mission work is read. Every Sunday morning too, after breakfast, an informal "talk on missions" is given by one of the members of the society. In this way the different mission fields and labours are being brought before us continually. Christianity is by no means *Ethnical* but *Catholic* and we cannot study the workings of God's will in other parts of His world, and see the great and wonderful things that are being done without having our faith strengthened. "Be still then and know that I am God, I will be exalted among the heathen and I will be exalted in the earth."

Choir practices are regularly held in college once a week, and consequently the singing in the chapel services has greatly improved. We are delighted to find that our Principal is musical.

The Church Students Missionary Association have issued their Cycle of Prayer. It is drawn up to cover two weeks. All the great work going on in the different mission fields is thus brought forward for systematic prayer. Unfortunately, however a few errors have crept in, a misquotation, an interpolation and the omission of China,

which might come in in the second week some place. The Cycle is intended to promote united prayer for missions. To realize that hundreds are joining with us in prayer each day for a common purpose cannot fail to awaken within us new energy and zeal. Copies may be obtained from H. Stannage Boyle, B.A., the Diocesan College, Montreal.

We join with the Bishop's College students in welcoming back their

Principal. We earnestly trust that Dr. Adams will soon be in the possession of his health again and able to resume his work.

In the spring Prof. Steen will, D.V., visit the Holy Land and return by way of Paris and London. Just before his departure the students presented him with an address and a Kodak as a token of the esteem in which he is held by them.

A THANKSGIVING HYMN.

Father! to Thee our thanks we raise
In humble, yet adoring praise,
For all things good, our life, our health,
Our good, shewn in Thine Harvest's wealth.

But above all for Thy dear Son,
In whom we live, and trust and run
The race that is before us set,
We praise Thee—May we ne'er forget.

Pour down upon us from above
The pure, true token of Thy love,
The gracious sanctifying Gift
To tune our hearts, and voices lift.

Eternal Godhead, Three in One,
To Father, Spirit, Blessed Son,
We yield and give this day to Thee
Ourselves, our souls, as thanks to be.

CHAS. E. JEAKINS,
Diocesan College,
Nov. 24th, 1898.

BUSINESS, STRICTLY BUSINESS.

Several clergy and other friends have lately obtained new subscribers for the Magazine. We hope many more will follow this excellent example, and act as literature missionaries. Will those who have not already done so, kindly send us the names and addresses of new subscribers, so that these may have their copies promptly. If subscriptions

are sent at the same time, it will be better still.

All subscriptions should be sent in now.

Acknowledgements of all subscriptions paid since last session will be made in our next issue.

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