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REV. CANON ELLEGOOD, M. A., Portrait and Short Sketch.

The Montreal . . . .



# Diocesan Theological College Magazine.

**VOL. 6.**

**JANUARY, 1898.**

**No. 3.**

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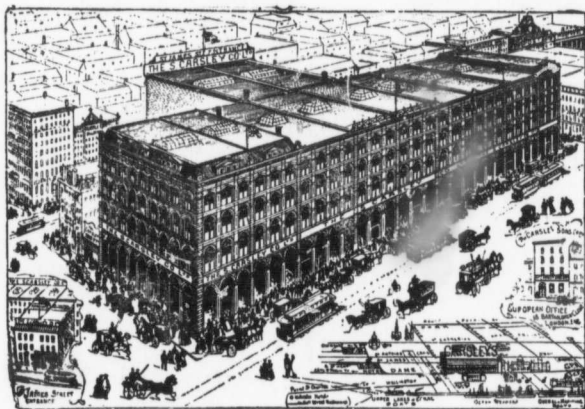
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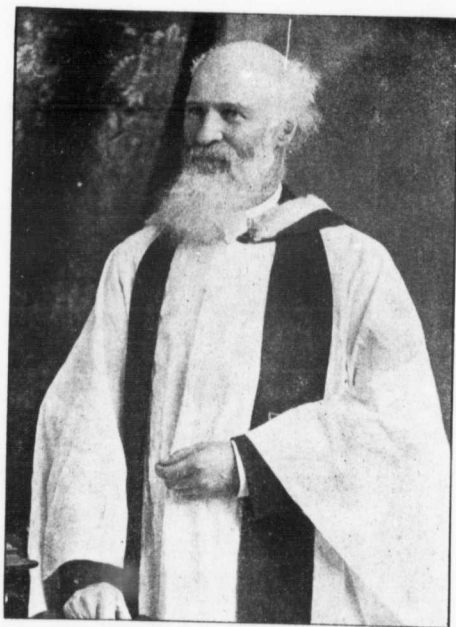
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No. 3.

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The Alumni Pulpit.

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EPIPHANY MEDITATION.

REV. CANON SWEENEY, D D., RECTOR ST. PHILIP'S CHURCH,  
TORONTO, RURAL DEAN OF YORK, ONTARIO.

St. Luke II. 32, P. Bk. Version.—“To be a light to lighten the Gentiles; and to be the glory of Thy people Israel.”

The familiarity of these words, where the members of our church congregations are concerned, might be urged as a ground against their selection as a text on which to meditate as being too well worn through ages of repetition of saying and singing. And the objection might be well taken, were it not for the truth that often what is so familiar in this way is not necessarily by that fact, mentally grasped, spiritually assimilated or operative for good in heart and life. Familiarity is not identical with comprehension, though it may be part of the essence and condition of true knowledge; and so we venture to make choice of these words for meditation, believing that there are many who have failed to grasp their marvellous scope and comprehensiveness.

Roughly speaking, from the standpoint of the inspired Simeon, all the world was divided into Jews—God's chosen people,—and Gentiles, those outside His covenant. In this, the speaker follows popular usage and sanctions local phraseology. For the purposes of

his prediction it is abundantly adequate and sufficiently concise. The Infant Saviour whom he holds in his aged arms, object, to him, of a blessed revelation by the Holy Spirit, theme of his inspired hymn, is to be a Light for all outside of Judaism, and finally the glory of the whole house of Israel. Does not this prediction indeed cover the entire family of man, and is it not full of sober joy and gladness to the race? "A Light"—"A glory"—(*Ἀποκαλύψετε-  
Jóζα*)—Search we to see what mean these words.

O Lord our Illuminator, shine into our dark minds and teach us of Him to Whom alone they can refer.—Amen.

I. Many words in Hebrew Holy Writ and many in the Greek of the New Testament are interpreted "light" without regard to the shades of meaning in which these rich tongues abound. Many are the connections in both Testaments in which they are found, but by far the most important is that of the context. From the statement of the Psalmist, Ps. xxvii. 1—"The Lord is my light," on to his prayer "O Send out Thy Light to lead me to Thy Holy Hill", Ps. xliii. 3—on again to Statements of Prophets (Esp. Isai: ix. 2. xlii. 6; lx. 3), till we reach New Testament times, steady are the suggestive references to Christ—the Light. And then in that memorable year of the Nativity of Wonder, as if the Most High had again for the spiritual darkness of the world, (as He said it for its physical), uttered the fiat, "Let there be Light," there was Light, such Light as had never been known before, Light to whom St. Matthew, formerly Publican, bears witness when he writes (quoting from Isaiah), "The people which sat in darkness saw great Light, and to them which sat in the region and shadow of death, Light is sprung up." (iv. 16.)

Light of whom St. John the beloved affirms, "In Him was Life, and the Life was the Light of men." (i: 4.)

And again, "He was the True Light which lighteth every man that cometh into the world." (ibid: 9.)

And again, recording His testimony to Himself, "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life" (ch. ix. 5; xii. 35, 36, 46.) Light, whose rays shine through the deeds of Apostles, penetrate by their

enterprise through Gentile lands afar, piercing through the gloom of prisons and dungeons, and the darkness and carnal habitations of a world alienated from God. How that Light traversed earth's continents, history well attests; conquering and subduing wherever it went that with which it could have no concord (2 Cor. vi. 14). Men found it in the early ages in Antioch and Alexandria, in Athens and Corinth, in Cyprus and Macedonia, Gaul, Rome and Spain. Men find it to-day in Europe, Asia, Africa and America, wherever modern civilization has traversed the habitable globe and set up the cross, standard of the Christ of God. Men of the future shall find it the whole world over and then this first prediction will have been fulfilled, and the hour in the plans of God will have struck when the second part of it shall enter upon its realization in fact. "A Light to lighten the Gentiles!" Through the times of the Gentiles this Light continues to burn. It lightens the darkness of their moral condition, It reveals the corruption within as a light shining in a dungeon shews the loathsome denizens that long have lain and lurked there. It lightens the darkness of their spiritual being, clearing the outlook of clouds that hang low in the sky of their hopes, dispelling the mists of doubt, and breaking even through the gloom of the tomb shines upon the confines of the Life that knows no end, bathing the very garment of Immortality in its glory, and mingling with the brightness of the Celestial City's walls of precious stones, gates of pearl and streets of shining gold.

All the palaces of England and the Continent are ablaze with this Light: The seats of learning honor it, countless Christian Societies spread its glad rays far and wide.\* The Fine Arts, modern Sciences, Literature and the Church's emissaries pass on its torch till in its triumph it girdles the mighty globe in its golden zone,† O'er spreading at the last all spaces and o'erglowing at the last all life, itself "the twinkle of a star in Gods' eternal day."

II. "To be the glory of Thy People Israel." There was a time when the light shone in the darkness and the darkness apprehended it not. (R.V). There was a time when the same Light was despised and

\*S.P.G. C.M.S. S.P.C.K. C. and C.C.S. B. and F. B. S., &c., &c.

†"Dominus Illuminatio Mea" is blazoned on the Arms of Oxford; and Cambridge writes, "Hunc Lucem et pocula Sacra."

rejected of the men of His generation when they hid as it were their faces from Him, scorning His illumination and essaying to extinguish the brightness of His presence. For retribution, it passed over them, blinding them in its passage as Saul when stricken of the light above the brightness of the sun,—leaving them in darkness until now. He was not then, He is not now (save in a few individual cases) "the glory of His People Israel," but He shall be. The few isolated cases in which He is today the glory of those who are His brethren after the flesh, are the presage and earnest of the hour, full of an universal joy in heaven and on earth, when in its fulness, its widest scope, this ancient prophecy, long on the page of time, shall find itself empty by fulfilment, God speed the day!

It means both Jew and Gentile, joying and rejoicing together; it means one household of undivided unanimity; it means one fold under one Shepherd; it means one Kingdom, one loving Lord; all gladly owning one allegiance, and all with one heart and one mind glorifying the Light of the Gentiles, the glory of Israel. The light of the world.

Brethren, ere the Advent echoes die and pass away, shall we not catch some stray note of that solemn season and suffer it to linger in our ear and in our heart, and take up yet again its entreaty, Come Lord and bring the long looked for day? That all may be one, inmates of the one house of many mansions, dwellers in the one home, sharers in a common love, in brotherly concern and interest, rejoicers in a common transcending weight of glory and of a blessedness that shall know no end.

"O quickly come, sure light of all,  
 For gloomy night broods o'er our way,  
 And weakly souls begin to fall,  
 With weary watching for the day,  
 O quickly come; for round Thy throne,  
 No eye is blind, no night is known."

TUTTIETT.

The Rev. Canon Ellegood, M.A., whose portrait appears in this issue of the MAGAZINE, is one of the veterans of this Diocese. Appointed in June, 1848, to the post of junior assistant at Christ Church (now the Cathedral Church of Montreal), he will (D.V.) have completed fifty years of service on Trinity Sunday next.

During his long and active ministry, the Canon has taken a leading part in various incidents of civic life and church extension in this city. While attached to the Cathedral, it was his special duty, for a time, to look after the district of Point St. Charles, where he was called upon to minister to the unfortunate victims of small-pox and ship fever, the spiritual care of whom cost the Church in this Province the lives of seven of her clergy.

In October, 1848, Mr. Ellegood was appointed to St. Anne's Church, Griffintown, which, after having been destroyed by fire, was rebuilt in 1857 under the name of St. Stephen, and was thus the original predecessor of the present St. Stephen's Church.

In course of time, the westward movement of population having led to the formation of a new parish, Canon Ellegood was appointed rector, and opened the Church of St. James the Apostle in May, 1864. The record of this parish has been one of constant growth and expansion. The Canon, still its respected and energetic rector, has lived to see two of the mission stations which he founded grow into the strong and flourishing parishes of Grace Church, and the Church of the Advent, while the important mission of Côte St. Paul has been worked for more than twenty years by Dr. Leo Davidson in connection with the Parish of St. James the Apostle.

The many friends of Canon Ellegood rejoice to see him, after an exceptionally long and active career, still hale and hearty, and with the prospect, under Providence, of living to enjoy the fruits of his labours for a long time yet to come.

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TO ALL OUR READERS.—A VERY HAPPY NEW YEAR.

As each New Year brings to the earnest Ambassador for Christ a deeper sense of the responsibilities which rest upon Him; as each New Year finds Him asking with greater emphasis, "Who is sufficient for these things?" so may each New Year and this New Year be blessed to him with a brighter faith in the God-given word of promise, "My grace is sufficient for thee, for my strength is made perfect in weakness."

## A MESSAGE TO THE ALUMNI.

FROM THE LORD BISHOP OF MONTREAL.

My Dear Brethren,—I have been asked to address, through your Magazine, some words of counsel to the Alumni of the Montreal Diocesan Theological College.

I am pleased to have the opportunity, but I find it difficult to decide on the subject of my address. The aspect of the professedly religious people, in relation to the world, suggested the danger to the Church of conformity to the world. Of course, in speaking to you, I felt that I was speaking, through you, to your congregations.

The language of the Word of God on this subject is unequivocal. These passages cannot be mistaken,—“The world lieth in wickedness.” It has a God,—Satan. It has a Prince,—the devil. “If any man love the world the love of the Father is not in him.” “The friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.” The language of the Church is equally plain. In baptism, the pomps and vanity and covetous desire of the world are renounced. In confirmation, the vow of baptism is renewed. And in the Lord’s Supper, the members of the Church are warned that they are not of the world, but chosen out of it, and separate from the world.

I may beseech you then, in the words of the Apostle, “be not conformed to this world.” Its flatteries, its seductions, are all around you. You come into contact with it on every side. Its entanglements are felt in all the circumstances of life. The influence, the fascination of the world is found, not only amongst those who care little for religion, but also in the professing Church; in the social meetings, the religious societies, even our homes and churches. In all the world’s voice is heard, dictating our manner of life, leading us on in the selfish pursuit of worldly glitter, and frowning on all humility, self-denial and patient waiting for Christ. Therefore, I beseech you, be not conformed to this world. The objection is often heard—“I am not conscious of harm from my intercourse with the world; why need I be so strict in this matter?” The admonition of the Word of God

and of the Church should be sufficient reply; but reason and experience also warn of danger—contact with evil is always dangerous—the mind and spirit contract defilement by the intercourse with evil; and conformity leads on to love of the world. The world knows this, and will use its honors, its flatteries, its wealth, its qualifications to strengthen its hold; but it oftentimes scorns the traitor, and makes him feel that the firm uncompromising Christian, though hated, it may be, is at least admired and esteemed.

Besides, it is more than dangerous, it is destructive. It destroys the spirit of prayer. You cannot conform to the world and worship God in Spirit and in truth. You may begin the day with real prayer; but if you bring your mind into harmony with the soul-absorbing, money-getting, selfish, seen and present, it will eat out the life of prayer. It destroys delight in the Word of God. The Bible is as much disliked by those who conform to the world, as the admonitions of a faithful friend by those who will do evil. Its tone rebukes. It irritates. Conformity to the world destroys power for spiritual good. When the worldly see the child of God jostling with themselves in the excitements of worldly pleasure, or taken, like themselves, with the things that perish in the using, they simply scorn him when he attempts to stem the current of vice. Conformity to the world destroys the soul. It soon produces spiritual deadness, and spiritual deadness is speedily succeeded by the life and vigour of those corrupt feelings, for which things sake the wrath of God cometh on the children of disobedience. The soul cannot breathe in such an atmosphere, and it dies.

Dear Brethren, be not deceived by the fawning and favor of the world. The favour of the world is not the mark of the child of God. Stand aloof, as far as duty will permit, from the fascinations and temptations of the world. You may be called by duty to some of the most trying scenes of worldly life; but if you have the Spirit of Christ through the renewal of the Holy Spirit, the world will be kept outside, and you will be safe from the world's intrusive and constraining power.

Our Lord prayed "not that Thou shouldest take them out of the world but that Thou shouldest keep them from the evil."—Amen.

W. B. MONTREAL.



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 THE CRITICAL STUDY OF THE BIBLE.

 BY THE REV. N. A. FITZROY BOURNE, B.A., RECTOR OF  
 DUNHAM, QUE.
 

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*A Paper read at the last Annual Meeting of the Diocesan College Association.*


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## WHAT IT IS.

A reference to the programme will show that this paper is a sub-division of the larger subject of the "Study of the Bible"; and that it is preceded by a paper on the "General Study," and followed by one on the "Devotional Study." Perhaps I shall best be able to indicate what I understand by the "Critical Study of the Bible," if I compare and contrast the other two subdivisions of the subject with the portion with which I have to deal. And here I might say, that the order of the subdivisions on the programme—general, critical, devotional—expresses the proper relationship of these subdivisions. It would be a fatal mistake to commence the study of the Bible critically before we approached it in a "general" way. We must know something of it as a whole, and of its several books as entire works. Also, we should find out what can be known about their external history. We cannot rightly enter into the contents of a work if we are unaware of its historical setting. The general study of the Bible therefore as leading to the critical study is not only helpful but is indispensable.

In studying the Bible devotionally we must listen for God's voice and take the attitude of Samuel,—*"Speak for Thy servant heareth."* But as Eli—who stood to Samuel, in a measure, as pastor does to people—guided Samuel in recognizing God's voice in order that he might assume the proper attitude, so must the pastor discern the Lord's voice and lead his people into the attitude of expectancy. He will not ask them to listen to what he himself says, but rather to what God says. To study the Bible therefore devotionally we do not pursue any hard and fast methods, but rather place ourselves in a listening attitude, with the quiet resolve: *"All that Thou commandest us we will do, and whithersoever Thou sendest us, we will go."*

Indeed the devotional attitude should be assumed no matter how we study God's Word. The devotional study is done by the *heart*, the critical by the *head*. But the heart needs to be guided. Zeal is indispensable in matters religious, but Hooker says: "Zeal, unless rightly guided, forces services on God which please Him not, opposing things being, or supposed to be, opposite to religion, endangers religion itself." Abraham must be sure that God has sent him into a strange land, far away from kindred and friends, before he should set out. Or again, he should have no misgivings whatever before he proceeded to take the life of his son—his son of promise.

I shall keep in mind throughout that I am addressing God's ambassadors. The thought therefore which is uppermost in my mind as an ambassador of God is, the thought of the Apostle on Mars' Hill:—"Whom ye therefore ignorantly worship, Him declare I unto you." There are widespread in the world, general, hazy notions of God; and His ambassadors must strive to make Him known. The trumpet must give no uncertain sound. He that teaches another must therefore first teach himself. In prosecuting the critical study of the Bible then, we are called upon to form a judgment (*κρισις*) of what the Word says. The critical study therefore must lay the foundation upon which the devotional will build later.

Our first step in studying the Bible critically is to find out *what God does SAY*. This is most important. We cannot discover what a person means until we pay attention first to what he says. How much trouble might be saved in life if people were careful to discover what others say before they conclude even by legitimate inference as to what they mean. The exact words of the writers, so far as they may be obtained, must be examined. This cannot be done if we study only the English Bible. So far as the New Testament (to which I restrict myself) is concerned we must study the Greek, which if it is not the language used originally by all the New Testament writers, is a language sufficiently precise to convey their ideas to mankind. But no sooner do we commence our study of the Greek Testament, than we find various readings of many passages. We soon see therefore how important it is to strive to find out first what the writer actually says, before we proceed to interpret him. One MS. makes him say one thing, and another MS. makes him say something

different. But I must decline to enter into the subject of Textual Criticism. Those who desire to familiarise themselves with this subject, can do so in a short while by perusing Warfield's "Introduction to the Textual Criticism of the New Testament," in the Theological Educator Series. The great work on this subject is by Dr. Scrivener. We must not however neglect to mention the companion volume to Westcott and Hort's Greek Text.

What Greek Testament shall we use? No one can afford to be without Wescott and Hort's. It should not be far out of reach when we are studying our New Testament. But I would keep it *beside* me, not in front. The Greek Testament, published by the Oxford University Press has incorporated (unless my memory is defective), the readings of the Revisers in the text, and the "displaced readings" are to be found in the margin, so that one is able at a glance to see how it is that the Revised version differs from the English version of 1611. For my own part, I prefer, and have used for some time, the Greek Testament published by the Cambridge University Press, edited by Dr. Scrivener. A few extracts from the Editor's Preface may serve to show what this text is:—The special design of this volume is to place clearly before the reader the variations from the Greek Text represented by the A. V. of the New Testament which have been embodied in the R. V. . . . . The Revisers communicated to the Oxford and Cambridge University Presses a full and carefully corrected list of the readings adopted, which are at variance with readings presumed to underlie the A. V.," in order that they might be published independently in some shape or other. . . . . It was. . . . impossible to print a continuous Greek Text which should include the readings certified as adopted by the Revisers, . . . . The Cambridge Press has therefore judged it best to set the readings actually adopted by the Revisers at the side of the page, and to keep the continuous text consistent throughout by making it, so far as was possible uniformly representative of the A. V. . . . . In considering what text had the best right to be regarded as "the text presumed to underlie the A. V.," it was necessary to take into account the composite nature of the A. V., as due to successive revisions of Tyndale's translation . . . . . Between 1598 and 1611 no important edition appeared; so that Beza's fifth and last text of 1598 was more likely than any other

to be in the hands of King James' revisers and to be accepted by them as the best standard within their reach. It is moreover found on comparison to agree more closely with the A. V., than any other Greek text; and accordingly it has been adopted by the Cambridge Press as the Primary authority."

Given a text, how shall we proceed?

The workman must have tools. What tools then shall we need? A Greek Lexicon of the New Testament, a Grammar, a Greek Concordance, and a Book of New Testament Synonyms. As regards (1) *Lexicon*, Cremer's or Thayer's Grimm's. (The latter pronounced by Bishop Westcott as the best, (2) *Grammar*, Winer Moulton's edition, is the work. Green's is very serviceable. (3) *Concordance*, Not long ago we had to say, Bruder's. Now we do not say Bruder at all. But the "New Concordance to the Greek Testament," Moulton, and Geden. (4) *Synonyms*, Trench.

These involve no small outlay if purchased at once. If only one or two at a time can be obtained which shall we commence with? The Lexicon (Thayer's), and Green's "Handbook to the Grammar of the New Testament." This latter contains a capital list of Synonyms which will be found very useful indeed, where access cannot be had to the larger work of Trench. And useful too as containing in short form the principal shades of meaning. Thayer's Lexicon too, will tide us along until we can secure the Concordance, as the majority (I might say) of words used in the New Testament are referred to. And we can always tell when our word has been exhausted because an asterisk is found at the close of the references. Of course, a dictionary gives an opinion, so that original work must be done with the Greek Concordance. In the Concordance the word we are studying is given in all the contexts in which it is found, both in the New Testament, and in the LXX. You can then decide for yourself the precise shades of meaning it is intended to convey in its particular context. But I am not thinking of the subject with a view to writing a Commentary, but rather to discover from what the writer says what he means us to understand, so that we may be able to deliver our message to God's people and to the world.

Thoughts, or truths are expressed by *words*. It is therefore with words that we have most to do. God, when He would reveal His mind to us, came to us as a Word Incarnate. No higher honour therefore could have been conferred on words than the fact that Jesus is described by the New Testament Seer as the Logos, the Revealer. As Archbishop Trench has put the matter (in effect) "Words are the coins by which the currency of thought is possible." God has used these coins to make His thoughts known to us. The Holy Spirit by Whose operation Jesus—the Word, became incarnate, produces, if one may so express it, a similar operation in the minds of the prophets and evangelists. And the word is made flesh as it were, and dwells among us.

We do not deal with isolated words, we have to take them in their various settings or contexts. Our concordance comes in here most helpfully. These words *must be made to yield* up the precious treasures which they contain. They are Spirit-possessed. As our bodies are called temples because of the indwelling of the Holy Spirit, so are the words of Scripture. The Comforter must guide us into their truth else we cannot discover it. But while we look to Him to *guide* we must not expect Him to *carry* us.

We should in studying a writer give him the credit for exercising a power of selection in the words he has used. This at least. And when we think of the illuminating of his mind by the Spirit, we have all the more reason to expect that as there is a shade of meaning that can be expressed by one word which cannot be expressed by another, in selecting a given word the writer (or the Holy Spirit through the writer) intends us to grasp an idea which cannot well be otherwise expressed. It is for us to discover it. Here our Synonyms come in.

Then our Lexicon will aid us to see the history of the word we may be studying. And how instructive is a word whose history we know!

Perhaps now I may be permitted to make use of a few words to illustrate the helpfulness of the use of the tools I have been speaking of. I shall take three words from the Epistle for last Sunday (17th after Trinity), which I happened to study during the

past week. Ephes. vi. 2: "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye are called, with all *lowliness* and meekness, with *longsuffering*, *forbearing* one another in love, (μετὰ πάσης ταπεινοφροσύνης καὶ προφότητος μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ.)

ταπεινοφροσύνης—"lowliness." In Classic Greek this word means "meanness of spirit." It is obvious that St. Paul would not inculcate the idea contained in the classical use of the word. Christianity takes man as he is found and elevates him. So also does she take his language as it is found and elevates it and makes use of it to express truths which man before elevation never could have conceived. She does not invent a language for the purpose of revelation, but vivifies the language possessed by the people to whom the good tidings is taken. This word therefore has been elevated to express a Christian grace, viz:—"the esteeming of ourselves small, inasmuch as we are so; the thinking truly and because truly therefore lowly of ourselves" (Trench). μακροθυμία. Bishop Lightfoot points out that this word and ὑπομονή occur together in the same context in Col. i. ii & c. He says, "the difference of meaning is best seen in their opposites. While ὕπο. is the temper which does not easily succumb under suffering, μακ. is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge. This is the general distinction,"

ἀνεχόμενοι, (in the New Testament only in the middle voice) to hold up (e. g., κεφαλὴν χεῖρας) hence in mid. to hold one's self erect and firm (against any person or thing) to bear (with equanimity), to bear with, endure. When one looks at this word a little he sees the beauty of its setting. We can endure or hold ourselves up against persons or things from different motives. We may do so stoically (if the expression may be allowed); we may forbear in order to "bide our time." But the Apostle has told us already to think lowly of ourselves, then he has told us to practise that self-restraint which does not hastily retaliate a wrong; and now he supplies us with a motive for our forbearance:—we are to forbear one another ἐν ἀγάπῃ, in love.

After we have worked with the above tools then our Commentary comes in. Not the commentary that tells you that there are *three lines along which the subject may be "naturally divided"* and then you proceed to pad out this skeleton and dress it up in a similiar fashion to the doll-dresser. But the commentary which *will aid you to find out what the writer*, or the Holy Spirit (which is the same to me) *means*. We are to be pitied if we cannot convey this meaning to others after we ourselves have grasped it. The Homiletical Commentary will get, as it deserves, a wide berth. There is no work so suggestive as the New Testament in Greek.

In our quest after the truths which the Word of God contains I should like to mention before I conclude a few rules that will help us to form our judgment: (1) Never to base a doctrine on figurative language. (2) To be careful lest we draw Universal conclusions from Particular premises. (3) The study of the way in which Jesus and the New Testament writers treat the Old Testament Scriptures, both when quoting from and referring thereto, will be most helpful to us in studying both Testaments. But we must exercise great care here.

The question of the Higher Criticism, I felt, did not come within the limits of the subject set me. It is a matter that has been dealt with in the Conferences by itself. My labour has been along the line of studying the Word of God with a view to helping ourselves, who are teachers of others, to teach ourselves first.

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### AN AMERICAN DIOCESAN CONVENTION.

The Annual Convention of the Diocese of Albany met this year in the See city, on November 16 and 17. It was then my privilege for the first time in the United States to participate in proceedings of the kind. I have been asked to write an account of the Convention for this Magazine, and as a loyal alumnus I readily herewith respond. The Convention opened with a magnificent service in the magnificent Cathedral of All Saints. This institution is a model of its kind in architecture, in character, in influence. It is not a

parish church. It is established and worked on the true Cathedral plan,—emphatically a diocesan institution ; a full chapter, a highly efficient choir, free and unappropriated seats ; the Bishop's Church, the People's Church ; a centre for the diocese of warm intelligent missionary zeal, of high preaching power, and of incidental parochial activity. Two years ago the special preacher at the anniversary service was the Bishop of Niagara, then Rector of Toronto.

The Convention is composed of the Bishop, clergy and three lay deputies from each Church in union with it. There are 139 clergymen in this diocese, which extends over 20,000 square miles in the State of New York. The calling together of these representatives is, not only in theory but actual practice, for business. A great deal is accomplished in a very short time. The works of the diocese, its ecclesiastical, educational and charitable institutions are set before the clergy and lay people in concise, authoritative reports, so that one can tell at a glance what has been done and what is needed. Unnecessary speech-making is not indulged in,—would not be tolerated. If anyone desires information it is supplied. If anyone objects to a recommendation in a report, he states his objection and moves an amendment ; business is not unnecessarily delayed. It is very evident that the bishop is supremely the guiding and controlling genius here. And this by reason of his exceptional ability. He is a man of great intellectual power, great force of character, great spiritual gifts. He, I believe, originated the Cathedral idea in the United States. He built and has partly endowed his own Cathedral. He established the celebrated St. Agnes School. From him proceeds much of the inspiration for activity in the extensive missionary districts of his diocese (the wild Adirondack region). His place and influence in the recent Lambeth Conference were next that of the strong English Primate himself. For these reasons, for his natural and spiritual graces, the clergy and laity of the diocese rally round him, believe in him, are devotedly loyal to him.

As an evidence of vitality let me state two facts which were brought to light, and how they were dealt with. The Mission fund was found to be \$1400 short. Then and there each parish was assessed proportionately to the sum required, the people everywhere



will respond and the missionary work of our missionary church will not suffer. On the bishop's salary account there was a deficit of \$800. The bishop receives \$3000 a year from endowment and the same amount by assessment on parishes. There had been a shortage from the latter source owing to various rectorial vacancies and changes. At once, when the condition of the fund had been made clear, parish after parish in the person now of its lay now of its clerical representative, on the floor of the Convention, pledged immediate extra amounts until the whole required sum had been subscribed.

The Church in the United States is making wonderful progress, not because she excels the sister Canadian Church in learning, ability or piety, for she does not; but because she is proportionately so much weaker; there has been in these States a fearful lapse from the Church of the Anglo-Saxon race; she has so much more ground to recover, which, by divine grace, she is recovering.

ALUMNUS.

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ANNUAL MEETING OF THE MONTREAL LOCAL  
ASSEMBLY OF THE BROTHERHOOD OF  
ST. ANDREW.

St. Peter, in his first epistle, tells the members of the Christian Church, that they are "an holy priesthood," and also "a royal priesthood." That they were priests, in that they offered up prayer and praise to God. The priesthood of the laity is by no means recognized in its full sense by the whole Christian Church at this present time. In one branch of the Church it is little thought of, and in that branch the lay element but rarely assists in parochial work. In the Church of England, however, lay work is a most important part of the work of the parish. The young men and young women are especially brought into active service.

At one time there was felt the need of a band of young men, earnest in the faith "once delivered to the saints," who would look after their erring and indifferent brothers. This need has been filled

by the formation of the Brotherhood of St. Andrew. The work of a Brotherhood man is just what St. Andrew did when called by Christ. Andrew went to his brother and influenced him ; so must the members of the Brotherhood. Their work lies among the young men with whom they come in contact in business, college or society. All members must be communicants of the Anglican Communion. They are bound by two rules only. The Rules of Prayer and Service. Every man is to pray each day for the spread of Christ's kingdom among young men, and to make an earnest endeavor to bring at least one young man each week, within the hearing of the Gospel. The Brotherhood man is the very embodiment of loyalty to his rector, to his Bishop, to his Church, and above all to his Saviour the founder of his Church. He can do nothing unless his rector approves of it. There is on record the action of a Chapter of the Western States that returned its charter simply because the rector could not see the use of a Chapter in his parish, although the men were doing good work.

The Brotherhood has had a marked success in the United States from its inception ; likewise in Canada, although the British element of conservatism has rather hindered its progress in some Canadian parishes. But the Brotherhood has made a name for itself, and to-day a Chapter is recognized as an essential feature of parochial work. The testimony of those rectors and curates who have Chapters is that they are of the utmost value to them in reaching and influencing men whom it would be hard to influence in any other way. For our young men do not feel the same reserve with a layman that they do with a clergyman. The men seem to be more in touch and sympathy with them, and can better understand them and their wants. The reason why so much attention is given to the Brotherhood in these columns, is the hope that in time every rector of this diocese will have a Chapter at his back, to assist him in his work. The one gratifying thing about the Brotherhood is that it belongs to no party, takes up no party cry, and is absolutely loyal to the rectors.

The work in Montreal has been and is progressing. There are now ten Chapters, with eighty-nine members, as compared with nine

Chapters, and seventy-nine members, last year. The work is as follows:—First of all, parish work, under the direction of the Rector of the parish. Hotel work consists of inviting the guests at the various city hotels to attend Sunday services. A series of Lenten noon-day addresses were held last Lent, with an average attendance of thirty-seven busy men. These addresses will be resumed this coming Lent. Work among sailors is to be taken up next spring. Over one-half of the sailors are Anglicans, and under the present state of affairs they hardly ever have a chance of hearing the beautiful prayer-book service.

The annual meeting of the Montreal Local Assembly was held at St. George's Parish Hall, on November 30th (St. Andrew's Day.) There were present over sixty members. The annual reports were read, showing the Brotherhood to be doing good work, and also to be in a good financial condition. The Dean addressed the men on the subject of the priesthood of the laity, urging the members to appreciate their responsibilities as having sacrifices to offer to God, as dignified and acceptable as those which the Jewish priests offered up in the Holy Place.

The retiring President, Mr. A. P. Tippet, spoke of the object of the Brotherhood. Referring to the fact that it had been accused of partizanship, he said, "We know no party, we know only one thing, and that is Jesus Christ and Him crucified."

Professor Steen also delivered an address on a few points that ought to characterize every Brotherhood man. He should be continually looking to his own religious life. The Brotherhood depends for its existence upon such men. Every member should be loyal and devoted to his Church and her prayer-book and her history. In this connection he recommended as useful books—"Barry's Teacher's Prayer-book," "Wakeman's History of the Church of England," and "Cutts' Turning Points in Church of England History." The meeting closed with the Benediction pronounced by the Rev. Dr. Ker.

The Canadian Council intends holding a public meeting on the 23rd of January, 1898, (that is during Synod week), and it is hoped that

all the clergy will remain for that meeting and learn something more of the Brotherhood, with a view to establishing Chapters in their parishes.

Mr. D. M. Stewart, Bank of Commerce, Montreal, will gladly answer any enquiries about the Brotherhood and its work, and the way of establishing a Chapter.

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### OUR MISSIONARY PORTFOLIO III.—INDIA.

It is absolutely impossible in such a paper as this to represent in any adequate way the needs of such a country as the one under discussion this month. We are appalled at the very offset with the immense population of India of over 287 million souls, more people than all Africa and South America combined, more than all Europe exclusive of Russia, and

#### ONE-FIFTH OF THE ENTIRE HUMAN RACE.

When we begin to consider the spiritual depravity of such a country, where 330 million idols are said to be worshipped, and possessing vast districts untouched, where the natives have never yet heard of the name of Jesus, then indeed we feel how weak are our best endeavors to cope with such a gigantic mass of heathenism. India has been committed to the British people by God for some purpose, and "unto whom much is given, much shall be required." We call India a "dependency" of the Crown, and humiliating is the fact when we consider how little has yet been done to bring the subjects of our beloved Queen to the knowledge of our Adored Lord and Master. Mr. E. Stock, of the C. M. S., wrote after travelling through the country:—

"And this India, in the mysterious providence of the most High God, has come into the possession of our remote little kingdom! It is a truly wonderful thing to travel 6,000 miles on Indian railways, as I did,—to see the multitudes of natives that crowd the long trains joining and leaving them by hundreds at almost every small station,—to observe the enormous flat plains over which one travels,

and know that the scores of groves of trees visible at any point represent each of them a village,—to watch the diversity of languages, the placards at the stations being sometimes printed in four different characters,—and then to consider that this huge country with its teeming population belongs to our England. Then to reflect that for all these myriads the Son of God died; that they do not know it, and we do; and that we are content to let them go down to the grave at the rate of nearly thirty thousand souls a day without telling them of their Saviour and ours! It is not for us to judge them. They are in the hands of Infinite Love. But it is high time that we Christians sat in judgment on ourselves. Our Master has told us in the plainest possible words to go and teach them. Are we doing it?"

Who is sufficient for these things? is our heart cry. Let us learn again the lesson conveyed in the miracle of the feeding the 5000. "Master we have only

ONE MISSIONARY AMONG EVERY 500,000 PEOPLE,

but what are they among so many? bring them hither to me.' Then fresh from the Master's hands, rich with his blessing, these few become a means of blessing to countless numbers. Here then lies the secret, "Not by might (an army) nor by power, but by My Spirit, saith the Lord of Hosts." Let us each one bring our little to the Lord, our prayers, our alms, our services and then go forth with this cry:—"Help us, O Lord our God, for we rest on Thee, and in Thy Name we go against this multitude."

Heathenism as it exists in India is of the most degrading character. The holy sites and cities instead of being remarkable for sanctity, are notoriously dirty and debased. The dark places of the earth are full of the habitations of cruelty. The rivers in some places are lined on both sides with temples. These temples are full of abominations, too gross to be described. The presence of large crowds on the banks of the river, bathing with a hope of getting rid of their sins, is

THE GOLDEN OPPORTUNITY

of our missionaries to tell of the blood of Jesus Christ which cleanseth

from all sin. Mr. Julian Hawthorne who has been visiting the famine-stricken district of India, gives an account of what he saw in the *Cosmopolitan Magazine*. He describes how he was conducted into a crypt, the "holy of holies," of Brahmanism. "Here, if anywhere on earth," he says, "the grand historic religion of countless millions of intelligent human beings, found its glorious manifestation. Toward this stifling, stinking rat-hole the eyes of all India are turned with admiration. I came up out of the pit with relief and joy. But I looked abroad over the illimitable plain, and saw in its helpless barrenness, peopled with skeletons, the fruit of idolatry.

VISITING INDIA MAKES ONE VALUE CHRISTIANITY."

One great feature of the heathen religion in India, is the existence of the "fakirs" or holy men. The Rev. W. Fremantle thus writes:—

"Our first interest was the great yearly Méla or religious fair, attended by 2,500,000 people, who came to bathe at the "new-moon-day" in the sacred water at the junction of the rivers Ganges and Jumna, and some of whom camped out in booths for a month. There must have been a thousand fakirs there, mostly smeared with white ashes. One had not lain down for years, and another had held his arm up for twenty-six years. I took a photograph of one on a bed of spikes (I counted seven such), like 800 open knives an inch apart, and all sharp too. His hair was in long twists reaching to his feet. They usually wear it coiled on their heads. He told me in English that he had been educated at a Government College, where they do not teach the Bible, or he might have learnt better; and he said, 'I am so holy that whoever gives me anything gets good for himself.' But holiness, as I told an open-air meeting at Benares a week or two later, is not mere negative morality, but positive usefulness. Only India does not know that yet, although Michael, a self-supporting itinerating Native evangelist, told me most of the pilgrims said that Christianity must conquer, and all the fakirs say the same only they must go on thus to get their living. We saw children too, dressed up like idols, and getting rice from the pilgrims."

Here is another description from an eye-witness:—

"Stand aside now, here is a sacred bull coming. And what is this

little procession chanting 'Ram nam sat nam' (Ram's name is the true name)? Only the body of another soul gone to eternity without Christ. *How much do you care?* 'Tell me, where hast thou gleaned to-day?' What may be the measure of it?

"Here we are at the Well of Knowledge, an evil-smelling pool of decayed flower and rice offerings mixed with mud, of which the poor pilgrims will drink a pice-worth to get divine knowledge, eternal life. Here is an acrobatic fakir, and there is the sacred carved bull. Now come down this passage and look through that squint-hole. You can see the worship of the great Golden Temple; they will not let you in, though I got in for a minute. Now climb up here and look at its golden domes. On again, and here we are at the Cow Temple, with cows tied up all round, and hundreds worshipping them, and then walking past the master of the temple, who makes lage sums out of them, marking them with vermilion paint on the forehead with his thumb. But our heart is sick, and we drive home, praying for God's patience, for Christ's grace, and for the Spirit's power to witness each one for Him, till He comes to reign in His kingdom, even over the holy city of Hinduism.

"But cruelty and superstition reign now. A few days ago I heard a poor woman near here, who was so under the power of a Brahman fakir, that she let him murder her little nephew of three, for her to bathe in his blood, as the only means of cure for her disease. He had a spite against the boy's father."

It has been stated that the Brahmin monks who preside over the Great Temple of Jugannath, send out from Pooree *annually* 7000 missionaries throughout the length and Breadth of India, to proclaim the name and glory of Jugannath—lord of the world (Jugat—world, nath—lord). What zeal and devotion to a shapeless wooden leg of an idol, and yet what a contrast to the lethargy and indifference of Christendom in proclaiming the Gospel of the Incarnate Son of God—the true Jugannath. The poet Clough must have caught the missionary enthusiasm when he wrote :—

"Go with the spiritual life, the higher volition and action,  
With the great girdle of God, go and encompass the earth.  
Not for the gain of the gold, for the getting, the hoarding, the having,  
But for the joy of the deed ;—but for the duty to do !"

Besides the difficulties the 250 C. M. S. missionaries have to contend with, in the enormous population, the degraded heathenism, the numerous caste divisions which separate people from people like huge barriers, "the most inexorable system of social tyranny ever inflicted on the human race," there is the almost unapproachable seclusion in which the women of India are kept. There are about

120 MILLION WOMEN IN INDIA,

of whom forty millions are secluded in the Zenanas, and of these only one in every 800 is under instruction. One fifth of the female population are widows, 80,000 of them widows before they were nine years of age. An Indian woman is justly said to be, "unwelcome at birth, untaught in childhood, enslaved when married, accured as a widow, and unlamented when she is dead." The Hindu widow must eat but one meal of rice in twenty-four hours; twice a month she must fast twenty-four hours, besides many other fasts during the year. If she be dying of thirst on a fast day, she dare not touch a drop of water; if she ask for water a few drops are poured into her ear.

Now what of the forces at work for Christ. Truly an inspiring record of the Triumphs of the Cross. Sir Chas. Elliott, Lieutenant-Governor of Bengal says, "The growth of Christianity in India has been a solid, and sufficiently rapid to give all needful encouragement to the supporters of missions; indeed *The Quarterly Review* states that "at the present rate of progress in India, it is calculated that the Protestant faith will absorb the entire population by the middle of the 21st century"; and Professor Max Müller writes, "From what I know of the Hindus, they seem to me riper for Christianity than any nation that ever accepted the Gospel." Christians! arise! possess your possessions! how long are you slack to possess this good land; "shall your brethren go to war and shall ye sit here? And wherefore discourage ye the hearts of the people from going over into the land which the Lord hath given them?"

To the Danes we must look as the first Protestants to send missionaries to India.

WORK WAS BEGUN IN 1706

by the pioneers Ziegenbald and Plutchan, and the first Protestant Church was organized 14 months later. It was not till 1815 that



the first C. M. S. Missionaries went out to India. Many of the great Christian successors of these men have become household names with many:—Carey, Duff, Marshman, Henry Martyn, Lawrence, Montgomery, Edwards, Wilson, Gell, French and Sergeant. These were giants among men. With William Carey in 1793 began the progressive march of missions in India. Associated with this honored servant of God are two striking phrases; one, a motto:—“Expect great things from God, and attempt great things for God.” the other was a reply given to the question of Mr. Thomas:—“There is a good mine in India, but it seems almost as deep as the centre of the earth, who will go and venture to explore it?” “I will go down,” says Carey “but remember that

YOU MUST HOLD THE ROPES.”

Here are the great forces at work, breaking down the strongholds of India—Prayer, and faith in the omnipotent arm of the Almighty.

In April, 1891, at a fair in India, a young Missionary who did not know the language, was watching the preaching of the Gospel by others. A young fellow was doing his best to disturb the preachers. The Missionary remembered on that very day all those who use the C. M. S. Cycle of Prayer were offering intercession for that part of India. So he prayed silently. “Hear the prayers of Thy people, and shut that young man's mouth,” and several older men got up and put the man to shame, so that he went away. “While they are yet speaking, I will hear.”

It is encouraging to note that the Word of God is being extensively circulated, over 90,000 copies of the Bengali Bible were sold in India in one year, and 419,000 Bibles in the Madras Presidency during the same year. The Native Christians are also busily engaged, there being 156 Native Clergy in connection with the Church of England in 1897, and over 2,600 Native lay workers. Not until 1814 were there any Bishops in India. The “Diocese” of Calcutta at first included all India, Ceylon and any other British possession in Asia and Australia. In 1836, the year before Queen Victoria came to the throne, Bishops were sent to Madras and Australia. Now India and Ceylon form an ecclesiastical province, with the Bishop of

Calcutta as Metropolitan, and nine other Bishops, viz : of Madras, Bombay, Lahore, Rangoon, Lucknow, Chota Nagpore, Travancore and Cochin, Colombo and Tinnevely.

Other forces in the field are the Medical Missions and the C. of E. Zenana Missionary Society. Dr. Henry Clark, missionary at Amaritizar, reports an interesting conversation on the subject of Christian missions, which he had with a friendly Hindu. "Do you mind telling me," said Dr. Clark, "which of all our methods you fear the most." "Why should I put weapons into the hands of the enemy?" replied the Hindu. "But I will tell you, we do not greatly fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors*; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and homes are won, what is there left us."

The C. of E. Zenana Missionary Society is doing a grand work among the women of India. Last year over 6000 houses were visited and 5000 women came under instruction in them. Of the hundred and forty millions of women and girls in India alone, perhaps scarcely one million amongst them have heard of the good news of a Saviour, and of these, how few have received him into their hearts as their Lord and King.

This number will doubtless be in the hands of some of our Readers on The

#### NAME-DAY

of the Lord Jesus. Truly as the Rev. Handley Moule says, "let us sing a glad New Years song to Him whose Name is called Jesus. That Name is new every New Year's Day and always new every morning all the year. And we, in it, are to be always new in faith, hope and love."

"And send portions for whom nothing is prepared." Innumerable cheerless New Years are beginning for the millions who as yet know not even the syllables—Jesus Christ—*Jsa Masiya*. Remember-

ing them, let us yield ourselves afresh to Him whose "Name is in us," that whatever be the way, we too may be "chosen vessels to bear the name."

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

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

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*(Continued from December Number)*

What then are the problems now receiving such anxious attention at the hands of the Christian Church, and for the solution of which we turn to the ethical teaching of Christ? Are they not those self-same problems with which our Lord and His disciples were face to face in their day, but now conditioned by the progress and greater complexity of modern society? With the wonderful march of civilization and the vast expansion of human influence and power, which on the whole has been most encouraging, there is always the uncomfortable recollection that along with this advance the powers of evil have greater capacity and wider fields of influence. In the time of our Lord, for example, the influence of impurity and unchastity was circumscribed. It was almost a matter of individual sin, now it is that and a great deal more. The printing press that has played such a wonderful part in the progress of civilization is made use of to waft the evil imaginations of the impure from one corner of the earth to the other. The cylinders of 1000 presses clank, the fingers of 10,000 compositors fly, the mails are laden, and the net result is thriving publishers, and a debased community. The powers of other evils are enlarged in about the same proportion. Look at the dishonesty, bad faith and corruption, only half concealed, in business methods, in municipal, political and international affairs. Cornering the market, bearing and bulling the stocks, bribing the electors, standing in with the contractor, haggling and blustering on the part of a great nation over the paltry indemnity of abused sealers; these are all associated with vast experience of men and things and with the

infinite resources of our civilization. Again there are the mighty problems associated with the vast wealth of the present day and its enormous influence. To begin with, what about the employment of the hands willing and ready to go to work, but no man hires them? We talk and act on the assumption not only that men and women of sound mind and body should sustain themselves by their own labors, but that there is work for them to do. Where is it? The conditions of our civilization involve two at least in this matter. There must be an employer in the vast majority of cases, as well as a laborer. In the olden times when a man's needs were supplied by the products of the field, the flock, or the loom, men stood on planes of comparative equality. But to-day the land is owned by a landlord or a corporation, the flocks are beyond his reach, the looms have been gathered into factories, and steam and electricity are doing the work of human muscles with infinitely greater rapidity and accuracy. How are we going to find employment for the idlers who are crying out for some one to employ them? That is one question.

Another question is, what influence can be brought to bear upon those who employ laborers, to have them give at least living wages? Laborers have found employment, but the wages are so small that it is only a trifle better than starvation. On the principle of competition this is all that it is necessary to pay. So many are without employment that they are willing to take a little rather than have none at all. We can readily understand how this state of things lends itself to the brutalizing of the poor. They cannot keep pace with the advance of the times, and the tendency is ever to get further and further out of sympathy the one with the other.

Finally there is the enormous accumulation of wealth in the hands of a few. They have toiled for it bravely we will say. They have spared not themselves, they have done it all by methods well-known and sanctioned by law. Yet, on the face of it, it seems to be abnormal, unjust and morally wrong, that one man should have millions and another is not to know where the next meal is to come from. Here is a man spending annually on his yacht what would keep 100 families more than comfortably. There is a lady with jewels on her fingers and round her neck, costing more than scores of laborers could earn at steady employment for years. The man of wealth can travel

the world over in private apartments, he can possess himself of the gems of art and pick up the rarest curios. He may dine off golden plates and sip the choicest wines. He may ride to the hounds and play for royal stakes at the gaming table. He may square with the city council for a franchise, and win the undying gratitude of a government by contributing handsomely to the campaign fund. In short, all things are his. On the other hand poor souls are famishing of hunger and cold. Worn out women toil day and night to keep soul and body together; children are brought up in the most unhealthy surroundings; intemperance, vice, and coarseness prevail. It is useless for us to say that it is their own fault, that they had the same chances as many others who have come to the top. Suppose it is their own fault, is that any reason why we should not help them to rise to something better, and live as men and women and not as mere beasts of burden? Between these two classes of course there is a large class of moderately well-to-do people, educated and refined, who have much to make life interesting and happy. For them no sympathy is sought.

And now, having called attention to the very unequal positions of rich and poor, employer and employee, you may ask me what blame can be attached to me if I have been successful. Am I to be censured for rising up early and late taking rest; for watching the signs of the times and preparing myself for every opportunity that presents itself? Is it not better to be active than lazy? Is it not better to be quick-witted than stupid? Certainly, if you respect the rights of others in your course. And here let me say that we have no right to approach this question in the spirit of anger against the wealthy. We have no right to think that there is any special evil connected with being rich, or any special virtue in being poor. As a matter of fact the self-same principles are ever applied by the poor to their business transactions among one another, as govern the greater transactions of the rich. Are we to assume that those who cry out against their lot, and demand that this wealth of the more fortunate should be shared with them, are doing so in order that they may exercise a more just stewardship over it? It is no such thing. The poor man is just as selfish as the rich man, and the hearts of both need to be prepared, the one to receive and the other to give in the proper spirit.

I think I have noticed throughout the discussion of this great question, that the tribunes of the downmost people attacked the uppermost people as though they were guilty of a moral crime, of which the poor are entirely innocent. The charge, I think, is not true, and from a purely prudential point of view it is a great mistake to set up a barrier of antagonism between those two sets of people, who we hope may be brought eventually more closely together.

And what, may I ask, is the basal principle governing business transactions? It is surely *competition*. It is essentially a selfish principle. I buy at the cheapest place and sell where I can get the highest prices. I employ labourers at the lowest wages. If the labourer finds it too small, why it is his own look out, he may take it or leave it. Competition is found everywhere. It is operating in the market, the factory, the railway, the professions, everywhere; and so convenient is it that men do not stop to question the justice or injustice of it. And so the vast industrial juggernaut rolls on its way, crushing numberless victims in its progress.

But what, I ask, is the principle, if any, that Christ lays down to guide us in our intercourse one with another. It is *CO-OPERATION*. St. Paul phrases it thus: "Bear ye one another's burdens, and so fulfil the law of Christ." This law naturally springs out of the more personal and affectionate thought which forms the very essence of his life and teaching, our sonship in and brotherhood in Christ. When we pray "*Our Father who art in heaven,*" we at once are reminded of *our brethren who are on earth*.

Why, then, is it that men do not do the fair thing by one another; that they oppress one another, that they take advantage of one another's weakness, that they defraud one another? It is because they do not recognize and realize their kinship in the family of God. The first, and I think final step to be taken in the great movement to right these wrongs, is to make men feel that they are really sons of God, and to cultivate in their hearts and consciences righteousness, truth and character. No great moral movement can possibly be a success unless the individual hearts affected are controlled by sound morality.

It is obviously impossible on an occasion of this kind to discuss a subject so broad, so subtle, and from a reformer's point of view, still

so largely in the theoretical stage, in anything like an exhaustive or satisfactory manner. It remains for me only to mention in conclusion that this subject is being approached from two different quarters, and consequently very different remedies are prescribed. On the one hand some men look to the ballot box and the legislation halls for the panacea for all these ills. If men have too much money, make them share it with others, and make it impossible to have that state of things recur. Let the hours of labour be regulated, and the wages fixed by law. In short, everything depends upon getting possession of the law makers position. On the other hand, the remedy is sought in reformed and ennobled lives. When men have their hearts filled with the love of God, then they will do justice to their neighbours. It is of course possible and desirable that the two great influences should proceed together. Enlightened legislation will give men opportunities for cultivating virtue and afford protection against evils. Enlightened consciences will make legislation more effective, and the relationships of society more agreeable. It is, however, evident, after all is said and done, that men must be taught to cultivate those qualities which fit them for heavenly citizenship before they are really fitted for their earthly duties. At the foundation of all our movements we want the qualities set forth by Christ,—courage honesty, purity, truth, unselfishness, love.

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#### GENERAL AND COLLEGE NEWS.

A new feature has recently been introduced in our college life which has supplied some of us with plenty of healthy exercise. Reference is made to a skating rink behind the college which, alas, is at present in a liquid state owing to the abundance of rain.

The growing fame of our college is illustrated by the fact that we have amongst us this year two students from the West Indies, Mr. Bourne and Mr. Austin. Mr. Austin has seen a great deal of the world, having lived not only in the West Indies but also in South America, London, France, Holland, New York, etc. Though the education derived from such experience is not exactly along the lines laid down by the College curriculum, we doubt not that it will be useful to him in the ministry.

The Outremont church, under the direction of Mr. Wilson, is nearing completion, and will be opened shortly after New Year's day.

What will happen next? In the midst of examinations, examiners and students, not to mention the matron, go off for a whole day's holiday. The occasion of this event, unparalleled, I think, in the history of the college, was the laying of the corner stone of the new church at Beauharnois. The College seemed quite forsaken. The party, however, turned up all right at about 10 p.m., and reported to have had an excellent time. One of them writes: "Mr. Austin Ireland is to be heartily congratulated upon the erection and dedication of such a pretty (and thoroughly ecclesiastical) little church. On behalf of the students and friends who accepted the congregation's bountiful hospitality, we desire to tender our most hearty thanks and appreciation to Mr. Ireland and the members of Trinity Church, Beauharnois. It only remains to say that those students who were too busily engaged with examinations to avail themselves of the opportunity, missed a splendid treat." The laying of the corner stone and dedication was followed in the evening by a missionary meeting at which Rev. G. Osborne Troop, M.A., and Rev. Prof. Steen, M.A., delivered addresses, and the whole was a great success.

Examinations are now almost over, and some of our number have already gone home for the holidays, while others are talking about the good time they are going to have. The College will soon be almost empty, and rather lonely for those whom work or other circumstances keep in the city during the holidays. But the old proverb says: "All's well that ends well," and we hope that both the holidays and the work may *so* end for us all. A very happy New Year to all our readers.

Advent ordinations seem the usual thing now. On Sunday, Dec. 19th, at Christ Church Cathedral, the Rev. S. H. Mallinson, B.A., F. W. Steacey, B.A., W. W. Craig, B.A., and G. Gagnon, M.A., were admitted to the priesthood, and Mr. J. S. Ereaux to the diaconate. The sermon which was listened to with marked attention, was preached by the Dean, from II. Tim. i. 6-14.

Rev. C. G. Rollit is leaving Stanbridge East, to become seconp curate under Rev. Canon Ellegood, at the Church of St. James the Apostle, Montreal.



We hear that the Rev. T. Harris, of Grenville, is to succeed Mr. Rollit at Stanbridge.

St. Jude's has a new curate, the Rev. Chas. O'Malley, a graduate of Toronto University and of Wycliffe College. Mr. O'Malley had a splendid College record, being an honour Hebrew man. Upon the completion of his university course he was appointed Sessional Lecturer in Hebrew at Varsity. Mr. O'Malley enters upon his work with the best wishes of the students and the numerous friends of St. Jude's.

Another of the graduates of '97 has enlisted in the Alumni Household Brigade. Rev. W. W. Craig was married on Monday, Dec. 20th, at the Church of the Redeemer, Cote St. Paul, to Miss Silcock, of Montreal. Our best wishes to the happy couple.

As nearly all our students are now attending McGill, alterations and improvements there interest us. The Zoological course in the third year arts is making rapid strides under the able direction of Professor McBride, from Cambridge, who has as assistants a demonstrator, and a small boy to clean blackboards, chloroform worms, and smash bottles. New laboratories have been completely fitted up on the top flat of the east wing, for demonstrations. Specimens are supplied in abundance, and the work of dissection, etc., goes on merrily. Several hours a week are required for this work, in addition to lectures. The University has sent the Professor on a tour of two weeks through this continent, to inspect the various Zoological laboratories in connection with various colleges.

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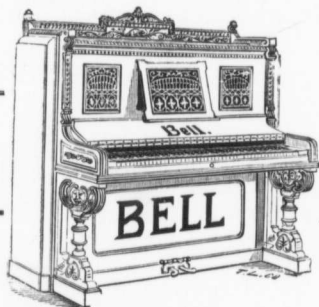
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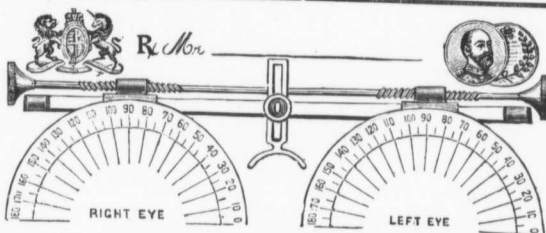
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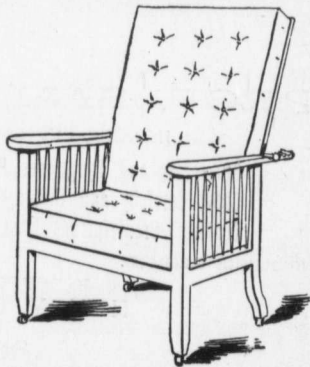
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