

THE MONTREAL . . .



DIOCESAN THEOLOGICAL
COLLEGE MAGAZINE . .

VOL. 8.

March, 1900.

No. 5.

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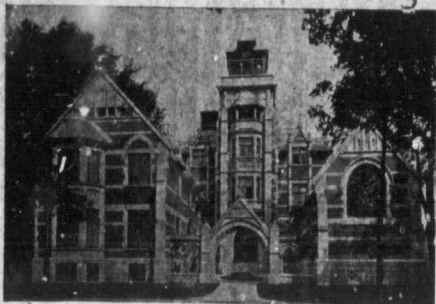
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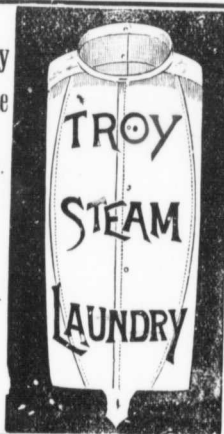
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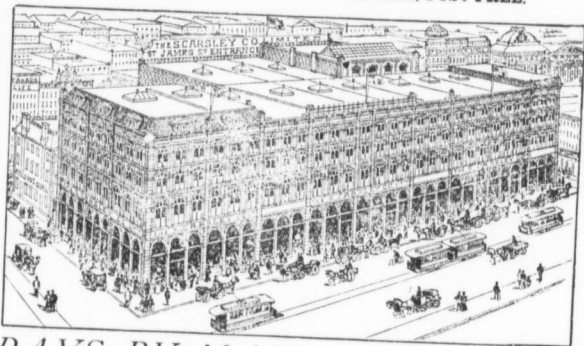
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THE
Montreal Diocesan Theological College
MAGAZINE.

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MONTREAL, MARCH, 1900.

No. 5.

CHRISTIAN UNITY.

Let me premise that in venturing to write on such a sacred and delicate subject as Christian Unity, my sincere desire is to approach the task with reverence towards God and with humility towards my fellow-men. The reunion of distracted Christendom can only be accomplished through the spirit of meekness.

It is known by all students of the question that there are three solutions of the difficult problem, which are now set prominently before us.

1. Rome meets the difficulty with no uncertain voice. Submission to the See of Peter, unconditional surrender of the claims of the Papacy, is the unwavering answer of the Roman Catholic Church to the great question—How shall the scattered flock become One?

2. The Non-Conformist remedy for "our unhappy divisions," as voiced for example by the Rev. Hugh Price-Hughes, is a federation of all churches on the ground of liberty and equality in Christ Jesus.

3. The Church of England in the well-known "Chicago-Lambeth Quadrilateral" proposes that the reunion should be effected on the basis of a general acceptance of a modified form of the Historic Episcopate. It is a grave mistake to imagine that this means absorption of all Christian bodies in the Anglican Church as the one condition of reunion. Nor does the acceptance of the proposal carry with it the acceptance of any particular theory of Apostolical succession. It simply makes the Bishop a centre of unity, and would make Episcopal ordination universal. I need hardly add, that to my-

self, as a loyal Churchman, this proposal seems entirely reasonable, united as it is with the Holy Scriptures, the Two Sacraments of the Gospel, and the Nicene Creed.

4. Nevertheless I am convinced that no one of these propositions will ever command universal consent. Furthermore, I feel that even if, for example, the Anglican proposal were accepted, and Universal Episcopacy were established, it would by no means necessarily involve the Unity for which Christ prayed. Our Lord made request—*that they may all be one; even as Thou, Father, art in Me and I in Thee, that they also may be in Us.*" No mere outward Ecclesiastical Unity can even satisfy these sacred conditions, nor convince the world that Christ is the Sent of God.

5. It is obvious that the question of Church Government does not touch the salvation of the soul. The real essentials of unity are also the essentials of salvation. In these dangerous days it is more than ever needful to insist upon these three essentials, which three after all are one, viz., the true Divinity of our Lord Jesus Christ, the Atonement on the cross as the one sacrifice for sins, and the Unity and integrity of the sacred Scriptures, as in truth the Word of God. Alas! how many who profess and call themselves Christians are departing more or less gravely from these essentials!

6. I am humbly convinced that Christ's prayer for unity has been heard and answered from the beginning. There has always been One Flock as truly as there has always been One Shepherd, and this Flock has been in a certain sense visible though confined to no ecclesiastical fold. All who are of that Flock know the voice of the Good Shepherd, and follow Him gladly. They also recognize each other in the unity of the spirit, in the bond of peace, and in righteousness of life. And the world takes knowledge of them that they have been with Jesus. They are the true Christians, and at the return of the Lord in His glory (and not till then) will it be clearly and fully manifested that they are indeed one body.

7. I venture to add that this is found true in Christian experience. For instance, he whose soul turns utterly away from Romanism may have true fellowship, nevertheless, with the spiritually minded Roman Catholic, who is one with him in Christ Jesus in spite of the

Roman system. He who cannot for a moment justify the principle of division, (for the Church of Christ is one), may still take sweet counsel together with every Non-Conformist brother who is truly loyal in heart to Jesus Christ and Him crucified. One for whom Ritualism has no charms may yet rejoice with the Ritualist, who has laid hold of the Life which is life indeed, in beholding the beauty of the Good Shepherd. This Unity is no fictitious sentiment but "a living, bright reality."

8. I believe in Jesus Christ, in the Word of God, and in really Primitive Christianity. I have no confidence in the "Commandments of men." Catholic tradition (so-called) is just as dangerous as that other and older tradition which in the days of our Lord made the word of God of none effect. The doom of mere ecclesiasticism is involved in our Lord's mournful question—"Nevertheless, when the Son of Man cometh shall He find faith on the earth?"

9. Spiritual men on all sides are really one. A wellknown and very able Churchman once said to me—"I am as High as you make them, but the time is at hand when all who believe in the true Divinity of Jesus Christ, in His atonement on the cross, and in the integrity of the scriptures, must stand shoulder to shoulder against the common foe." This saying is true. Christ crucified, enthroned in the written word of God, and in the heart of the believer through the power of the Holy Spirit, is the Christian's all in all. Let us contend earnestly for the faith, in the love that despairs of no man, for the truth must eventually prevail, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

10. The key to the solution of every Christian problem is found in the genuine missionary spirit. If all who bear the Christian name were but really touched with the Saviour's compassion for the souls of men, our unhappy divisions would disappear. For lack of this compassion, in outward ecclesiasticism the final Christian Unity is waiting for the Return in glory of our Lord Jesus Christ, and that restoration of Israel unto Himself, which shall be as "life from the dead." The zeal of the Lord of Hosts shall perform this, for the mouth of the Lord hath spoken it.

G. OSBORNE TROOP,

Montreal, 31 January, 1900.

St. Martin's Rectorv.

DIFFICULTIES OF MISSION WORK
ARISING OUT OF THE DIVISIONS OF CHRISTENDOM.

[*Concluded.*]

Divisions lead to apathy at home.

But it is at home that the cause of missions suffers most from the divisions of Christendom. Without hearty support and co-operation from those at home, the Christian missionary abroad is fettered in his work. A divided Church cannot afford the same encouragement and support to its missionaries as it could were it a unified whole. And this is a natural consequence; "Union is strength," and especially as regards the church's attitude towards missions. But there is no union to-day. Looking once more at the Apostolic Church, we see there very apparent signs of disagreement, and differences were rife which to-day would be in short order the cause for the establishment of a new sect. Yet there was an organic unity, a unity of spirit, which enabled the Church to present for several centuries an unbroken front to the mission field. We see the result in the rapid spread of the Faith in those early times. And in modern times it is worthy of note that the most successful mission fields are those where practical unity exists; in Uganda where the Church is largely at peace in her work; in the New Hebrides, where Paton labored so well; in Melanesia where Bishop Patteson's career was so fruitful of good results. But to-day the front is shattered. Christianity is disorganized into Anglicans, Romanists, Greek Church and various Protestant bodies of different types, each endeavoring to promote its own tenets and tending more or less to separate itself from all who reject these tenets.

Let us look briefly at the results. In the first place it is the cause very largely for the indifference of a great many among us here at home, and gives a coloring to the excuse we so often hear, "We have heathen at home; why go abroad to find them?" It is responsible for the apathy towards missions of many of our best and most influential Christian men. One of our foremost Churchmen in this city when approached for a contribution towards a missionary object remarked that he gave it under protest, and spoke of the "Church's

obstinacy in persisting in a policy of exclusiveness in her missionary societies." Again, it prevents concerted action on the part of the Churches or of any individual Church. Geo. Smith, in his "Short History of Christian missions" says :—By its institution, constitution, object and early history the Church alone, is and always should be, a directly aggressive missionary power." The truth of this is apparent ; yet no denomination to-day, except the Presbyterian, carries on its missionary work through its own regular organization. Even the Roman Church depends upon societies within herself, often at variance with that church as a body. The work is divided among smaller societies who find it hard often to support their existence, to say nothing of maintaining adequate aggressive effort in the mission field. Our own Church furnishes an example. Its work is carried on by two great societies chiefly, representing in the main two parties within the Church and they do not by any means always voice the sentiments, or receive the support of the Church at large. The Canadian Church, with its two societies furnishes another similar example. Hand in hand with this lack of unity of purpose goes a lack of unity of prayer, whereby we forfeit recklessly one of the greatest powers for good in our work.

Another loss is the waste of time and energy in controversy which these divisions and differences involve. A Church, in its earthly capacity, has a certain amount of available energy and no more. Not to sit in judgment on the denominations about us, let us look once more at the record of our own Church. In reading over the index of conference reports for several years back we find approximately that two-fifths of the time allowed has been spent upon some form of Church controversy, another two fifths upon Liturgical and minor questions, while the remaining fifth has been divided between missions, and questions of Ethics and Sociology. Can we not suggest this as one cause of the Church's unproductiveness in her mission work ?

With all this we do not mean to argue that missions are a failure, or that dissension is the most formidable obstacle in missionary enterprise. In some cases, denominational division is lost sight of in the co-operation and goodwill existing among those at labor in

the field. Or if not, it may lead to the adoption of better methods. It may tend to a healthful rivalry and infuse life and vigor into the work. Yet it is possible to carry the principles of organic unity into the field without forfeiting the benefit of healthful rivalry or of mutual example. There is much to be gained by a more united effort to give the heathen a more united Christianity.

More unity is possible, for Christian unity has brighter possibilities in mission work than in any other phase of our Church life. The object of missionary effort is nothing less than the regeneration of all life. And this is the aim and object of *all* true work. Whatever differences we may have, we all unite in this supreme purpose, and if any union is possible, it must be in this purpose, where the "highest desires and activities of men meet and coincide." And such union is possible. It can be brought about without distributing the field, or using the dangerous expedient of "Union Chapels." It can be done by a positive method. Our differences, if we stop to think, lie not in those qualities and characteristics we possess, so much as in those we lack, and the effort towards union will be not destructive but constructive. It is not necessary here to discuss the best external organization. We are not called upon to give up our own theories and methods, but to see something in Christ and immortality large enough to overshadow differences in minor matters. And in the contemplation of mission work, we can best live our way into the greatness of Christianity. It will lead us to a union in loyalty; for all Christianity leads to Christ, so that community of purpose opens into loyalty to a common master; we are united in hope and effort and we are one in Christ. It will lead us also to a union of belief; for those who would regenerate life must deal with the principles which most directly touch life; and these are the fundamental truths of Christ. Even good men will disagree on smaller matters, but all are of one mind on the larger truths, the Divinity of Christ, the worth and dignity of the human soul, the beauty of Christian virtues, and these are the things which should claim our attention in missionary effort. Unity on these points too leaves room for endless progress and development. If we could, in our missionary endeavor, have "unity of spirit" on these broad principles, and agree

on a fundamental which we could without division carry to the heathen world, perhaps many of our discouragements would vanish, both there and at home. Is it not a thought worth considering, a goal worth striving to attain? For the sooner men lose sight of smaller differences in the face of the great truth that it is the truly Catholic Christianity that can best evangelize the world, the sooner will the world become "the Kingdom of God, and of His Christ."

H. STANNAGE BOYLE.

CHRISTIANITY AND CHRISTIAN MISSIONS IN MOHAMMEDAN EGYPT.

Mohammedan Egypt! How humiliating to admit after 19 centuries of Christian history! Egypt was a cradle-land of the Church of Christ. S. Mark, tradition tells us, brought her the gospel. Alexandria was a great Bishopric of the undivided Church, and a Patriarchal See. As early as the second century the theological school of Alexandria was the first in the world. There Pantaenus and Clement and Origen performed their herculean labours, expounding Christianity to the cultured pagan philosopher as the only perfect philosophy, and shaping that splendid Greek idea of the gospel of Christ, which after centuries of neglect is now again carrying the day. Egypt gave the Church Athanasius and the Nicene creed. Here too it was that men first adopted the hermit life, and made monasticism so popular that Egypt soon came to be known as a land of monks. To-day from Cairo to Assouan those massive pagan temples that seem built for eternity bear on their disfigured walls and columns marks of Christian worship and Christian horror at idolatry.

What made Egypt Mohammedan? The weakness of the Egyptian people, their religious dissensions, and the invasion of a stronger race. The Egyptians have always been a docile, light-

hearted, unwarlike people, a prey of stronger nations. In the fifth century they became involved in a religious controversy in which they were swayed more perhaps by racial feeling than by theological conviction. The Council of Chalcedon in 451 decided against their doctrine of the union of the human and the divine in Christ, but the majority still adhered to their Eutychian heresy, as it was called, and formed an heretical Church. Theological strife between the heretics and the orthodox became so bitter that the former connived at the invasion of Egypt by the Moslems under Omar in 639, hoping thus to secure more favourable conditions. Omar took Alexandria, burned its famous library, and conquered Egypt. Fear of the orthodox Greeks vanished, but the native church had before it centuries of untold misery. At first the Arab conquerors were mild and tolerant, but they soon had cause to suspect the loyalty of the Christians, and persecutions and repressive measures began. Persecuted at home, and, as heretical, cut off from the sympathy of the outside Christian world, the Egyptian church entered upon a long period of decline, during which the majority of the people embraced the faith of their conquerors. The Coptic church of the present day is all that remains of early christian Egypt. The word *Copt* is from the Greek and means *Egyptian*. It is estimated that there are possibly 700,000 Coptic Christians in Egypt out of a population of about 10,000,000. The Coptic church is a stubborn bit of antiquity that has survived unchanged the trials and changes of over a thousand years. In its creed, its liturgy, and its worship it is a survival of the undivided Church of the fifth and sixth centuries. Generally it belongs to the Greek branch of the universal Church, from which it is separated only by its Eutychian doctrine of the union of the divine and human in Christ, which practically amounts to the rejection of all the words after "one altogether" in the clause of the Athanasian creed that runs: "one altogether, not by confusion of substance, but by unity of person." Their heresy is to confuse the two natures in Christ so that the human is really lost.

The most striking feature of the Coptic church to-day is its backwardness. To the European mind it seems a very poor church, yet the Copts as a class possess more than their share of the nation's wealth. They are also considered less illiterate than their Mohammedan follow-countrymen. It is they who for many centuries kept alive in the land the flickering torch of learning, and from their ranks clerkships in the civil service and positions requiring a literary education have to a great extent been filled. Still the Coptic church is ignorant, mean, and unprogressive. On the historic side it interests the traveller, but on the practical it offends him. There is little teaching in the Churches and less preaching. The Bible is practically a sealed book. The chief, nay almost the only, service is the Eucharist. It is read in the original Coptic in a most disagreeable nasal monotone, and then translated wholly or in part into the colloquial Arabic. An interesting feature of this service is a survival of the ancient oblation in kind for the benefit of the poor. A number of very small loaves of prescribed shape, from which the consecrated bread is taken, are distributed at the end of the service. The Churches are all small, dirty and dilapidated. The vestments and Communion vessels are generally in a still worse condition. Ecclesiastical linen apparently is never washed. The laity seem most devoted to their Church, and shew no signs of religious indifference. It is not perhaps correct to call their religion purely mechanical or traditional, but it is certainly dreary. Spiritual life is not extinct, but throughout clergy and people a lamentable condition of religious ignorance prevails, and the great need of the Coptic church is more light, especially among the clergy.

Under British rule Copts and Mohammedans live together in peace, and there is no attempt on either side to proselytize. Christian work among the Mohammedan Egyptians is confined to the missions from Europe and America. The Roman Catholic church is at work in most of the centres of population. The C. M. S. has also a mission in Cairo. But the great Protestant mission to Egypt that dwarfs all others is that of the United Presbyterian church of the United States, known as the American Mission. In 1898 this mission

had nine principal stations extending from Alexandria on the Mediterranean to Luxor on the site of ancient Thebes, and over 30 missionaries (not including wives of missionaries) besides a native staff. The work done is evangelistic, medical and educational. A special staff is employed for the teaching of women in the harems, and for book distribution. In 1898 18,486 copies of the Bible were sold, 11,361 religious books and 41,005 educational. The educational work of the mission has been quite remarkable. For many years it provided almost the only schools open to the masses, but of late years the Egyptian government has established an excellent system of popular education with well equipped buildings of the most modern construction. These schools will gradually render the educational work of the American mission unnecessary except for girls, to whom the government schools are not open. In 1898 there were 8,000 pupils at the national schools and 11,552 at the schools of the mission.

The American mission numbers a little less than 6,000 communicants. Of these only about one per cent. are converts from Mohammedanism. Probably over ninety per cent. have been drawn from the native Coptic church. The real work of the mission therefore is to transform Copts into Presbyterians. Much may be said for and against this practice. The preaching of the mission is strong, enlightened and scriptural, and is a great boon to the more thoughtful among the Copts. Without religious instruction themselves, it is only natural that they should embrace with gratitude the advantages the mission offers. At the same time the avowed object of the mission is to proselytize, to reach the members of an ancient Christian church and make them members of another Christian body. The individual converts may profit materially by the change, yet an Anglican cannot but regret a work the tendency of which is to undermine an historic Church that recognizes the historic episcopate and clings tenaciously to the worship and customs of the undivided Church. The true remedy, if the ancient national Church of Egypt is to be preserved, would be to come to its rescue, and raise it from its present position of ignorance and degradation, and make it once

more a power. There is said to be already a small but growing progressive party in the church which advocates radical reform and the introduction of Western learning. With the growth of this party, and proper encouragement from the English church, which must in future feel a special interest in the progress of Christianity in Egypt, the regeneration of the Coptic church ought not to be an impossibility.

Whether the time has come for Europe and America to undertake the evangelization of Mohammedan Egypt it is hard to say. The Mohammedans are very strongly attached to their faith, which has many praiseworthy features, and they resent angrily all attempts to convert them. They have had Christianity in their midst for centuries without being attracted to it or influenced by it. They are in most respects as moral as their Christian fellow-countrymen. If a change in favour of Christianity comes over them it will probably be the result of Western civilization and Western ideas, which are being rapidly introduced, and of the general progress of education, which in the long run is sure to be adverse to the general spirit of Koran. Education and enlightenment will not make the people Christian, but it ought to prepare the ground for the introduction of the gospel, which at present cannot get a hearing. British rule in Egypt, let us hope, will also help to create a disposition more favourable to Christianity. At the present time preaching and theological discussion will accomplish little. The only Christianity that is likely to make any impression on the Mohammedan mind is the Christianity of good works and brotherly love, that breathes the spirit and reveals the mind of Christ.

FREDERICK J. STEEN.

PRAYERS FOR THE DEAD.

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

Under strong protest I accepted the charge, put upon me by you last month, to write a paper upon Prayers for the Dead. My experience since then has more than justified my hesitation. Not only has my work at the College suffered from my thoughts being thus drawn aside from other matters, but I have realized the utter impossibility of doing even bare justice to the subject set before me, from the necessary limitation of time both from the preparation and also for the delivery of this paper. A month to prepare, and half an hour to read can scarcely secure an exhaustive treatment of a subject so extensive. Not only have volumes been written upon it, but the variety of different and discordant views held even within the Church of England is most perplexing.

I deem it advisable to give a connected account of the whole question, and therefore it will be necessary to repeat some facts and arguments, which are well known to some if not, indeed to all of us. But there is this advantage in addressing Clergy, that it is possible to assume a special knowledge, and therefore fewer words will suffice than would be demanded in a similar address to the Laity. But one other word of introduction, and that a humble confession—that you need not look for anything very original. I am only saying what has been said and written many times before; the sole merit of the paper is the attempt to bring all the various opinions and thoughts to a focus, in order that each may be enabled to form a clear judgment for himself.

I imagine that I can best meet the requirements of the case by dividing my remarks under the following heads :—

I. A brief statement of the various views which have been, and are held in the Christian Church, with regard to the Intermediate State and Prayers for the Dead—for both subjects are inseparably united.

II. An examination of the arguments used for the support of these views.

III. A consideration of the teaching of the Church of England on the subject.

IV. A few concluding thoughts.

I. Many and various are the views which have been held as to the state of the faithful departed, and the influence of prayer upon them.

All Christians agree in a belief in some kind of an intermediate *state*, though not in an intermediate *place*. Even those who believe that the spirits of the dead in Christ go straight to highest Heaven, still believe that they are not perfected, and cannot be perfected till the risen and glorified body is united to the glorified spirit. The spirit in the interim is necessarily in a middle or intermediate state, —different from its previous state on earth in union with a material body, and different from its future state of resurrection blessedness in a spiritual body. It is with regard to the nature of that state that so many contradictory opinions prevail.

(1.) The Roman Catholic doctrine of Purgatory rests upon two considerations—the difference between mortal and venial sins, and the difference between temporal and eternal punishment.

Purgatory is a place of fiery torment and intense suffering—through which all except the greatest saints and martyrs must pass before they enter Heaven, and in which they must remain till their own sufferings, the merits of others, or the suffrages of the faithful on earth have paid the very last farthing of the debt due to the justice of God for temporal punishment and venial sin.

(2.) A very similar doctrine is held within the Church of England. The word purgatory is commonly not used, but the idea is hardly separable. Not long ago I heard it clearly enunciated thus—“the Church has always believed in three states; probation on earth, purification hereafter, and perfection in heaven.”

It is thus described by Dean Luckcock. “The souls of the departed pass through some purifying process between death and judgment.”

“Every one who dies with the blemishes and stains of a sinful nature uneffaced, even though he may have received pardon and forgiveness, will obviously require spiritual cleansing and purification.”

It will be "some ordeal of purification", "by all devouring and common fire." But he would distinguish his view from purgatory.

"If we could remove"—he says, "the many subordinate evils, which have made the Roman Doctrine of Purgatory a byword, and leave out the dominant idea, which underlies it, of a progressive cleansing commencing immediately after death and lasting on till the work is complete, a great end would be gained."

While passing through this 'fiery pain,' they are helped by the prayers of the faithful upon earth.

It is right to add that Dean Luckock, speaks of the soul in this state being in peace and security, though I cannot say that I quite understand how it can then be said to be enduring "fiery pain enough." He says that "there will be such a vast preponderance of joy and felicity that everything else will sink into insignificance."

3. Another theory, also held in the Church of England, differs from Dean Luckock's in excluding entirely the ideas of pain and purification, and dwelling rather upon the soul's progress and development. "The probation of the Blessed is over, their salvation is assured," but their condition is not perfect—they will always remain imperfect. Hence they can be benefitted by prayers.

Bp. Welldon writes: "by our prayers may the souls which have passed behind the veil be lifted higher and higher into the knowledge and contemplation and fruition of God."

Wheatley, who holds the same view of a painless intermediate state, speaks of prayer for them "that they might altogether attain a blessed and glorious resurrection and be brought at last to a perfect fruition of happiness in heaven."

(4). In his well known work upon Christian Antiquities, Bingham points out general and particular reasons why the ancient Christians prayed for the dead, without the least intimation of their being tormented in the temporary pains of a purgatorial fire. Some prayers were eucharistical, thanking God for their deliverance out of the troubles of this sinful world. They thought that men died with some remainders of frailty and corruption, and desired that God would deal with them in mercy rather than in strict justice. In this connection

be quotes St. Augustine making intercession for the sins of his mother Monica.

They desired to put a distinction between the perfection of Christ and the imperfection of all other men. They prayed for all Christians as a testimony both of their respect and love to the dead, and of their own belief in the souls immortality

The Resurrection being yet to come, they prayed that the dead as well as the living might attain a glorious resurrection.

Besides these general reasons he mentions particular opinions which led to the same practice. A great many believed that the souls of the righteous were sequestered in some place out of heaven and prayed that they might at last be brought to the perfect fruition of happiness in heaven.

Others, believing in the Millennial reign of Christ, prayed that they might be raised to that state of glory. Many believed in a fire of probation at the Day of Judgment, and some even believed that the prayers of the Church would mitigate the pains of damned souls, and would augment the glory of the saints in happiness.

"These" writes Bingham—"are all the reasons we meet with in the ancients for praying for souls departed; none of which have any relation to their being tormented in the fire of purgatory, but most of them tend directly to overthrow it."

(5) The ordinary doctrine held in the Church of England is that the Souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity—they are in the place of departed Spirits called Paradise—they are with Christ. They are waiting for the Resurrection and have no pain or sorrow—no trials or temptations and hence they do not need our prayers.

(6.) Some would even say that they are in Heaven, but by this they do not mean anything more than what others call Paradise—for they too believe that they will not be made perfect till reunited at the Resurrection with their bodies.

This is the meaning of the Homily against fear of death; which says "that death delivering us from our bodies, doth send us straight home into our country, and maketh us to dwell presently with God

for ever, in everlasting rest and quietness." And this too is the teaching and language of the Westminster confession.

(7.) There are some who suppose that the interval between death and resurrection is spent in unconscious sleep, in which state they cannot profit by our prayers. But I have never heard that such argue in favor of prayers for the dead.

These then are all the theories which as far as I have been able to discover are or have been held by Christians, as to the intermediate state, and the efficacy of prayers for those who are in that state.

(II.) In considering the arguments advanced for these opinions, we remember that the subject for our consideration, 'Prayers for the Dead,' happily limits the scope of enquiry, and therefore we will only examine those arguments which bear upon that particular point.

The Roman doctrine of Purgatory rests, say they, upon the "authority of the Church, and her Apostolic Traditions recorded in "ancient Liturgies, and by the ancient fathers." "There are also "passages in Holy Scripture from which the fathers have confirmed "the Catholic belief on this point;" in other words, it rests upon the Church and Tradition, confirmed by the Holy Scripture.

This you observe very nearly reverses the position of the Church of England. We base arguments for the truth of doctrine upon Holy Scripture, and look for confirmation, if need require, to the authority of the Church and Apostolic Tradition.

The passages advanced by the Romans to *confirm* the authority of the Church and Tradition are chiefly these.

(a) 2 *Macc.*, 12, 43-45

To this we answer in the first place that we do not consider the Apocrypha part of the Holy Scripture.

In the second place we point out that it was a reconciliation for the dead under the Jewish law, and has therefore no bearing upon Christian doctrine.

And in the third place we remind the Roman Catholic that those slain died in *mortal* sin because they had "concealed under their coats things consecrated to the idols of the Jamnites," and therefore, according to the Roman idea were not in Purgatory and should not have been prayed for.

(b) *St. Matt., 5, 25-26.*

It is not by any means clear that this refers at all to future punishment, and even if it does Roman Catholic authorities themselves are not agreed that it means Purgatory, for some consider that the prison denotes Hell.

The whole argument rests upon the word "*till*," as implying that at some time payment can be made. The Roman Catholic then argues "this cannot be Hell because from it there is never any release, it must therefore be a place of purification". But the same Roman Catholic Church takes exactly the opposite line of argument upon the verse "*till* she (Mary) had brought forth her first born son," arguing that here "*till*" cannot imply any time at all, as their belief is that the Virgin never had any other child.

(c) *St. Matt., 12, 32.*

From this they try to prove that in the world to come there must be forgiveness of some sins at all events. But the parallel passage in St. Mark (8, 29,) shows that our Lord meant that the sin against the Holy Ghost "hath never forgiveness."

(d) *1 Cor. 3, 11-15.*

This is the principal passage relied on, but this evidently refers to a fire which *tries* works, and not the fire which purifies souls. I observe that Dr. Gibson Vicar of Leeds, in his work on the xxxix Articles, though expressing belief in Prayers for the Dead, still holds this, as I believe, to be the obvious meaning of the passage.

(e) *1 Pet., 3, 18-20.*

This passage is also quoted, but is not strongly urged. It is felt that a mere allusion to "spirits in prison" cannot be a very convincing proof of purgatory. And the same may be said of

(d) *St. Mark, 9, 49.* "Every one shall be salted with fire."

Now I have mentioned these verses because they are the very ones relied upon by some in the Church of England to prove the existence of a place or state of future purification. But if there is not found in them much *confirmation* for the Roman doctrine—it is certain that they will not furnish *proof* for a similar doctrine in the Church of England. For again let me point out that the Roman

only looks to Holy Scripture to confirm the Church's teaching; the Anglican must look to Holy Scripture to establish the doctrine, to bear the whole weight of proof, though he may appeal to ancient writers to *confirm* what has once been proved from Scripture. It is of the highest importance to observe this difference, for it is not uncommon to hear, or to read of the authority of the Ancient Fathers being quoted as though that settled the question. As a matter of fact, the evidence can never prove more than that such were the individual opinions of ancient and revered writers, or that such were the common beliefs of the Church. Even a consensus of opinion could not prove that a doctrine was true, it could only serve to confirm the truth of a doctrine based on Scripture. It will of course be observed that I am speaking of doctrine, and not of matters of order and comeliness, of rites and ceremonies, or of opinion evidently left open in Scripture. All will with Dean Luckock accept Waterland's dictum: "We allege not Fathers as grounds or principles or foundations of our faith, but as witnesses, and as interpreters, and faithful conveyers."

Feeling the force of this the Anglican who believes in Prayers for the Dead endeavors to justify his belief from Holy Scripture.

I will try to reproduce the arguments employed with as great an exactness as time and space will permit.

(a) The Jews in the time of our Lord believed in prayers for the dead and yet our Lord does not rebuke them. "There seems"—says Dean Luckock "to be no alternative, but to interpret it as a sign of the Divine acquiescence."

(b) *2 Tim. 1 16-18 and 4-19.*

The case of Onesiphorus proves that Prayers for the Dead were practised by St. Paul.

(c) Early Liturgies and Inscriptions upon the Catacombs bear witness to the prevalence of the practice. The early Christians must have derived it from the Apostles.

(d) The Fathers give the same testimony, and add their own authority.

(e) The Church of England has formed her Burial service on this theory. She uses words of hope for all, which implies that Prayer and Eucharist for them are still available.

(f) Petitions still found in the Prayers witness to the faithfulness of a few, and the providence of God in retaining Prayers for the Dead in the Prayer Book.

(g) The legality of Prayers for the Dead has been established by the Court of Arches, and therefore it is proved not to be contrary to the Church's teaching.

(h) The history of Article XXII proves the same—that the Church does not condemn Prayers for the Dead.

1. It is generally thought that the Jews in the time of our Lord believed in and practised Prayers for the Dead and certainly He never either condemned or approved of them, but it would be perilous to base upon this silence a positive argument for our Lord's approval. The argument a silentio is admittedly one of the weakest, and it is made weaker still by the consideration that unquestionably there were many things believed in and practised by the Jews of that time which were not approved, and yet are not recorded to have been condemned by Him. He himself spake of the "many such like things," in which they made the word of God of none effect thro' their tradition. One positive principle He did lay down for their guidance—to look to God's Word as their authority in religion. Had they done that they would not have prayed for the dead, for in the Old Testament Scriptures there is no warrant for the practice.

2. *2 Tim. i, 16-18, (with which compare 4-19.)* demands close examination for it is admittedly the one passage upon which the upholders of the doctrine depend. The question resolves itself into this,—was Onesiphorus alive or dead?

It may be paid at once that no certain answer can be given to the question.

But assuming that he was dead two obvious comments may be made. A verse of doubtful interpretation is not a very solid foundation upon which to base a doctrine.

The so-called prayer for the dead resolves itself into a pious wish, and certainly gives slender support to the superstructure built

upon it. "Mercy in that day"—does not imply Purgatory—or a period of fiery purification. Taken even as a prayer for the dead it does not seem to signify more than the "God help them" that springs to our lips when we hear of some terrible catastrophe involving sudden death.

But was Onesiphorus really dead. It seems somewhat audacious to take the opposite view in the face of such statements as "there is little doubt that St. Paul prayed for Onesiphorus when dead."

"Such was the almost unanimous verdict of the early fathers of the Church."

"It must be allowed to be the most natural inference."
(Luckock.)

And yet I must honestly say that a good deal can be said on the other side. Chrysostom and Theodoret both suppose him alive, but absent from his family. And it is noteworthy that Chrysostom was himself an advocate of Prayers for the Dead. Fabricius, the Biographer, of Leipsic, in the last century asserts that according to an old tradition Onesiphorus was Bishop of Colone in Messenia, some time after the writing of Second Timothy, so that all the Patristic evidence is not in favor of his death. The mere omission of his name from the salutation certainly would not prove that he was dead. No one would argue from the similar expressions in Romans XVI "salute the household of Aristobulus"—"salute the household of Narcissus"—that they were dead. Indeed tradition asserts that at this time Aristobulus was a missionary in Britain. In I Corinthians, 16-18, St Paul mentions the household of Stephanas, but no one from this would argue the death of Stephanas, If they did they would be wrong for from the next verse it appears that Stephanas had gone to be with St. Paul himself. There is in reality no positive evidence to prove that Onesiphorus was dead, and yet upon the *certainty* of his death the value of the passage as a Prayer for the Dead depends. It must not be forgotten that this most doubtful passage is the sole Scriptural foundation for Prayers for the Dead.

(To be continued.)

S. V. M. F. M.

Two years ago, a tall form appeared on the platform of the Molson Hall at McGill, as one of the representatives of University College Toronto, in the annual inter-collegiate debate.

This was Mr. F. W. Anderson, B. A., who was again in Montreal last month, but on a different errand. He came this time to present the claims of the Student Volunteer Movement for Foreign Missions, and visited our College among others.

As this movement does not always get fair play in the judgments passed upon it, we should like to give here some gleanings from Mr. Anderson's address which may help to remove certain misunderstandings in the matter. We notice about the movement:—

- (1.) WHAT IT IS.
- (2.) WHAT IT SEEKS TO DO.

(1.) *What it Is.*

I. The movement is now a large organization, with somewhat varied spheres of action. But what there is about it different to other societies of a missionary nature, may perhaps be best seen by glancing at its origin.

Over twelve years ago, as the result of a period of spiritual awakening, a number of young people were led to take a deep interest in foreign mission work. This interest took definite form soon after when a band of missionary volunteers was started among the students at Northfield, U. S. These signed a declaration, *not a pledge*, saying, "it is my purpose, if God permit, to become a foreign missionary." Out of this beginning has grown the present organization, which has representatives all over the civilized world. Its largest and perhaps most important sphere of action is not so much among Theological Colleges, as among Universities, High schools, and training Colleges of various descriptions which are not of a distinctly religious character. That it is more than a mere register of definite missionary volunteers may be seen by,

(2.) *What it Seeks to Do.*

This is best understood by noticing what is known as its "four-fold purpose."

(a) To awaken and maintain an active and intelligent interest in foreign missions among all Christian students.

From time to time widely-representative conventions are held. Delegates hear papers read on missionary motives and methods, and gain much information as to the work actually going on in the mission field. They obtain particular benefit from joining in discussions which are carried on at such times.

A travelling secretary visits all the educational institutions to which he can gain admission, and not only presents the claims of mission work upon its members, but also tries to encourage the formation of classes for mission study, and the maintenance of a special missionary library. This is quite apart from the formation of bands of volunteers who have signed or will sign the purpose card. That is a higher step, which may or may not be feasible.

(b) To enroll volunteers, and keep such lists for the use of various missionary societies and similar bodies which may want to know the whereabouts of possible missionaries.

This registration affords the mutual help and sympathy extended by those who are known to be joined by such a close bond as real interest in so sacred a work. It also enables the movement as a whole to follow with attention and sympathy the work and career of its members in their various parts of the mission field, should they finally be able to proceed thither.

(c) To assist volunteers in their preparation for mission work.

This is done in various ways, some of which are referred to under (a.) Another way, and one which in our opinion is more important than any, is that of the educational department. A new book is produced quarterly, giving either a comprehensive history and description of a mission country, a phase of Missionary life and work, or a scheme of Missionary Bible study. These books are intended to be used at Missionary study classes, and papers of suggestions as to how such classes may be best conducted are sent out to the various leaders. The books themselves cost from fifteen to thirty-five cents.

Among the many interesting books out of the whole library thus produced may be mentioned, "Africa Waiting," by Douglas M. Thornton, (Trin. Coll. Camb), "The regeneration of Japan," by Otis

Cary, "Social evils of the non-Christian World," by Rev. J. S. Dennis, D. D., and "St. Paul and the Gentile World," by Harlan P. Beach, educational secretary of the movement.

(d) To lay *upon those who stay at home* the burden of responsibility of working for foreign missions.

This subsection differs from (a) in that it is confined to those who do not definitely intend to go to the mission field. It is carried out partly by the methods described under (a) and (c), partly by the usual methods of public meetings etc.

Thus the movement is not a society which supports Missionaries. Its work is even more far-reaching than this, for it strives to fulfil, (and to a satisfactory extent succeeds in its endeavour) the noble task of arousing, deepening, making intelligent, and bringing to a practical issue, that unselfish interest in the needs of the heathen world which is such a healthy and hopeful sign in the Christian Church to-day.

T. B. H.

NEWS FROM THE NORTH.

Many of the College alumni will remember the Rev. Rd. Faries, who left Montreal in May 1894 to return to Moosonee as a missionary to the Indians, from which people he is partly descended.

We have published long letters from him at various times, but none within the last year or so. We give below some extracts from a recent letter received from him. Mr. Faries has been gradually moved Northward in his work. Beginning as assistant at Moose Fort, he went in time to Fort Hope, where he built a church and house, assisted for the most part only by native labour.

Last summer he moved again to Fort York, a station which, as will be seen by his letter, has been without a missionary for seven years. The letter, in reviewing the events previous to his leaving Fort Hope Mission, tells of the triumphant completion of the church there and its opening on Easter Day 1899, when special services were held, including a celebration of Holy Communion, at which twelve persons were present, "two coming forward for the first time."

After Easter the usual trip was made to the station at Marten's Falls. On the way, some camps of Indians were met with, whose members, though nominal Christians, were found to have been secretly practising heathen conjuring, a fact discovered by certain signs and landmarks, though the instruments and charms had lately been hidden.

The missionary unfortunately missed the chief Indian party, who had left Marten's Falls before he arrived there, so that after a three day's ministration to the English residents, he returned to Fort Hope. The return journey, which was somewhat perilous, is thus described.

"The warm weather had melted the snow into water, so that we had to wade our way back, and the ice on the rivers was so weak, that we were risking our lives in venturing to walk on it. But thanks to our Heavenly Father's care, we reached Fort Hope without any accident, though we did break through the ice several times. The people of Fort Hope were naturally very anxious about us, and it was with joy and thanksgiving that we met in public worship."

The next visit was to Osnaburgh, where a large number of Indians had come in from their hunting grounds.

Of this division of his flock the account is :—

"The Osnaburgh Indians still hold to their old customs and superstitions, and only put on religion like a garment during the visit of the Missionary. When he is gone, they put their books away and go back to their old heathenish customs. The poor people are left too much to themselves, for they only see a Missionary once or twice a year, and then only for a few days. Had the Church followed up her advantage when she persuaded them to give up their pagan faith and to embrace Christianity, by leaving a Missionary among them to care for, and watch over them, they would have been a staunch Christian community to-day. But as it was, the Church just initiated them into the Christian faith, and then left them to their own devices. No other result could be expected, but a falling away from the new faith. It back into the old pagan faith which was born and bred in them. It must not be supposed that we have gained nothing in all these visits and revivals. There have been *individual cases*, where the Spirit of God has awakened the sinner to a true sense of his spiritual danger, and finally led him to lay hold upon Christ, as the Saviour of the world. Generally speaking, the state of Christianity at Osnaburgh

"is sadly weak and dangerous. Nor will any impression for good be made until a clergyman resides in their midst, devoting all his time and energies to showing that Christianity is a *reality*, and not a mere outside garment to be worn only on certain occasions.

"*Cat Lake Indians.*—At the west end of Lake St. Joseph, I came to a camp of Cat Lake Indians, who were out fishing. I was very glad to meet these people, as the Cat Lake Indians seldom see a Missionary. They told me some sad stories of sickness and death among them during the winter. But the saddest and most horrible was that of the untimely end of the Cat Lake Chief, who was deliberately shot by another Indian. The Chief had been ill, and evidently was delirious with fever and suffering, for he acted strangely and talked foolishly. According to the Indian superstition, when a man is deprived of his senses, he is no longer a human being, but a "wendigo," i. e. a devil, and must be immediately dispatched. The execution is often accomplished in the most cruel manner, ending with the body being burnt to ashes. In the case of the Chief of C. L., he was merely shot by a man who professed to be his friend, and then *buried*. The ridiculous part of the story was, that the man who committed the deed, buried the body, reading the burial service. *That* he might have left for some one else to do. It shows a strange mixture of paganism and Christianity in the Indian mind, and how great is the necessity for a Teacher at C. L. to teach the poor ignorant creatures how to serve the Divine Being faithfully."

When the final return to Fort Hope was made, Mr. W. Renison had arrived, who was to take charge until Rev. E. Richards could leave Moose Fort to assume control of affairs.

After this, Mr. Renison having been initiated into his duties, Mr. Faries bade farewell to his congregation, who seem to have become quite attached to him during his four years stay at Fort Hope, and took his journey northwards to Fort York. Of this place and the journey thither, his next letter will tell.

As a result of the long period during which Fort York Mission has been unoccupied, the organ formerly used at the services has become so dilapidated as to be quite unfit for use. Mr. Faries pleads for a new one in its place, and we hope that friends in Montreal will be able to help us to supply the need.

Ruri-Decanal Reports

ST. ANDREWS.

The Quarterly Meeting of the Clerical Deanery Association was held on Tuesday, Feb. 13, at St Andrews and many of the clergy availed themselves of the kind invitation of the Rector, the Rev. A. E. Mount. The weather was very stormy, but none the less there were good attendances at the Celebration of the Holy Communion in the morning, when the Rev. Jas Carmichael of Hudson gave the address, and at the Missionary meeting in the Evening when helpful words were spoken by the Revds. L. Foulkes of Lakefield, Stephen Mallinson of Grenville and Jas Carmichael of Hudson.

One important issue of the Conference was the formation of a Sunday School Association of the Deanery in connection with the Diocesan Association with the following Officers. President:—Rev. A. B. Given (Lachute), Vice President, Rev. Jas Carmichael (Hudson), Sec-Treas, Revd. S. H. Mallinson (Grenville) and the following Committee, Mrs. T. Owens (Stonefield), Miss Howard (Lachute), Revd. R. Y. Overing (Buckingham), Revd. A. E. Mount (St Andrews), Mr. W. Middleton (Buckingham), Dr. Shaw (St Andrew's). It was proposed that the first conference of the Association be held (D. V) on Sept. 5 in Grenville.

SHEFFORD.

The Annual meeting of the chapter of this Deanery was held in Granby on Jan. 9 preceded by a celebration of H. C. in St Georges Church. The business was conducted in the Memorial Hall, the Rural Dean presiding. Revs. Jeakins, Gunnett, Abbott and Garland were present together with nine laymen. Reports were read and discussed from all the parishes, excepting Milton and N Shefford which are vacant. The Secretary of the chapter Rev. S. R. McEwan, having removed to Fort Covington, Rev. R. Gunnett was appointed to that office. The continued absence of Ven. Arch. Lindsay deprived the Chapter of his wise counsel and opinion on Church affairs of the Deanery. The Meeting was a successful one. No arrears were reported.

If the Deanery work is not conspicuously extending itself we are glad to feel that we are about holding our own. We have lost six persons only this year, while the number of confirmees and communicants is increased by twenty four. We have raised about the same amount of money for the mission Fund and \$1000.00 more than last year for general purposes, without any special objects in view.

BOSCOBEL.

Portion of the Glebe and Parsonage fences have been rebuilt with bar-

bed wire and net. At N. Ely a new organ has been placed in the church and a second hand one in the district school house.

WEST SHEFFORD.

The parsonage and outbuildings have been thoroughly repaired making it a most comfortable home for the new Incumbent.

S. STUKELY.

S. Matthew's parsonage has been reshingled and the cellar cemented, a new furnace installed and a gift of an acetylene plant for lighting church and parsonage has been promised by a friend of the parish from outside.

N. SHEFFORD.

At the last meeting of the Executive Committee in Montreal a deputation was appointed to visit certain defaulting missions, and the Rural Dean of Shefford is by the Bishop's request about to visit this parish with a view to establishing an agreement as to financial support with the Synod under the M. F. Plan, before the parish is supplied with the services of Rev. J. A. Poston, who it is hoped may soon be sent to take the pastoral oversight.

MILTON.

Mr. J. E. Lindsay a student of the M. D. T. C. is now reading service in this mission.

GRANBY.

This Rectory has added considerably to its endowment by the sale of glebe lots. The offertory for the Mission Fund on Septuagesima Sunday was over \$200.00. More is expected to come in. Internal repairs to the Rectory house have been recently effected to the amount of nearly \$200.00.

WATERLOO.

Here the project of a new Tower to surmount and complete the church of St. Luke is before the people. Subscriptions are flowing in, and the contract for its erection in the spring is let out for the sum of \$1200.00.

On the evening of Saturday 17th a lantern exhibition was given by Mr. W. H. Robinson of Granby on behalf of the Junior Association of this Parish,—the Guild also sharing with them in the proceeds which amounted to \$10.00. The views shown and described were those of Windsor Castle and some of British Columbia.

CLARENDON.

ALLEYN.

One of the most devoted workers to be found any place is Rev. Thomas Ball, of Alleyn. He is building on the enduring foundations laid long ago by Rev. Wm. Ross Brown and Rev. Wm. Percy Chambers. He is building silently and well. It has fallen to his lot to bring into the fold many sheep who for years have been straying among the hills. On one occasion the writer saw, in a class of fourteen candidates presented for Confirmation, two grandfathers and a grand-mother receiving the Apostolic rite. It was an impressive sight to see our venerable and beloved Bishop confirming those whose heads were heavy with years, and welcoming them in God's name. On the same occasion a father and his four grown up sons were presented. Mr. Ball is also carrying forward successfully the work begun in Cawood by Mr. Chambers to whom it is due that the Church has a foothold there at all. His self-denying work can never be forgotten, and his

name is still fresh in the minds of all in that country who saw and knew him. He and Mr. Brown, (now Rural Dean), were veritable Apostles and have practically saved that Gatineau district, from Kazuabazua to the Desert, for the

Anglican Church. Three clergymen are now carrying on the work thereof done by one. Mr. Ball is one of the three and doing his work without show, and is loved by the people to whom he ministers.

City Church Intelligence.

In a very quiet way the City Parish Churches work along, doing as much good as in their power lies, and there are a great many phases of City work to which we would like to call attention if we had time and space. It would well repay a visit to one of the large Churches during the week to see how much work is done in connection say with St. George's or St. James the Apostle. In either of these parishes not a day passes without several meetings of various parochial societies. In the mission held weekly at St. Stephen's, the Students of the College are getting an inkling into the work that is being done and has to be done. The Students visit the different homes in the lower part of the City, and invite the people to the mission, which by the way is very well attended. It is to be hoped that this mission is but the precursor of a more united and decided effort on the part of the Church in Montreal and that in time a larger staff of men, who have given up their lives entirely to work among the poorer classes, will be found actively engaged in the future "Mission

Church," of Montreal. All the larger cities on the continent, even some of the smaller ones in Canada have distinct Missions among the poorer people, and it is to be hoped that we will soon see the same plan adopted with regard to St. Stephen's.

It is rumoured that two parishes are about to become vacant. One in the East End of the City, the other in an adjoining suburb.

On Septuagesima Sunday a service of intercession issued by the Lord Bishop of the Diocese, was held in all the City Churches. Special sermons on the war were preached and it was rather interesting to note the various opinions expressed by the clergy in referring to the war.

ST. GEORGES.

The contributions from this parish towards the Diocesan Mission Fund amounted to nearly \$4,000.00. Every Friday afternoon, at 5 o'clock, there is held a short service of intercession on behalf of those engaged in the war in South Africa. St. Georges is well

represented in the 1st Contingent which is at present at the scene of action.

The bells presented by Mr. A. F. Gault, have been placed in position. The alterations and additions to the Crathern Memorial Organ are in progress.

The future of the Maisonneuve Mission is perplexing some minds at present. Maisonneuve is a flourishing suburb with quite a large English population which is bound to increase. At present the Mission is being most excellently conducted by a band of workers from St. Georges, Montreal, but the limitations of the lay office are keenly felt and there are many expressions of hope that in a year or so this mission may be handed over to the charge of a priest who will be able to develop the possibilities which undoubtedly are at hand in this suburb.

AMHERST PARK MISSION.

Mr. T. J. Wilson and the Church Wardens of the Mission, desire to express their very hearty thanks to the Ladies' of the Church of the Advent, and St. Thomas' for the valuable gift of a most beautiful cloth for the Holy Table. Accompanying the altar cloth was also a Dossal, and the Wings for the sides of the Dossal. The Ladies of St. Thomas' supplied the material, while the Ladies of the Advent wrought with their needles, gifts which greatly help in beautifying the little Sanctuary at the mission.

ST. JOHN THE EVANGELIST.

The Lord Bishop of Quebec, delivered a most instructive lecture in the Parish Hall, on Monday evening, the

19th ult., which was attended by a large number of the congregation, as well as quite a number of the city clergymen. The subject upon which the Bishop spoke was :—

“The need of the Reformation of the Church, and how it really came about.”

His Lordship described the various abuses in administration and doctrine which turned men's minds to reform on Catholic lines. He gave a brief but excellent account of the different acts of legislation leading up to the rejection of papal supremacy by the Anglican Church.

ST. MATTHIAS.

The enlargement of St. Matthias Church has just been completed. The structure was commenced about 25 years ago. Since then it has been added to several times. A wing has now been added accomodating about 125 people. Two rooms have also been built, which will be of great use for the Sunday School and other organizations of the church. The chancel has been raised and a larger window placed in it. The heating apparatus has been re-arranged and a new furnace provided. The church will now seat about 450 people. Mr. G. H. Massey, C. E., made the plans. Mr. Arthur J. Cook, architect, designed the pulpit, choir stalls, holy table, reredos, chancel window and screen. They are all in the perpendicular style of the gothic period of ecclesiastical architecture, made of quartered oak, antique finish, and are intended for the new and larger Church to be erected in the future. Mr. C. Wells decorated the chancel, under the supervision of Mr. Cook. The interior of the Church now presents a very ecclesiastical appearance. The

congregation is to be congratulated upon the improvements that have been made. The church is the oldest in Westmount. Its members support a missionary in Uganda.

A few days ago we received a copy of the quarterly report of the missionary Diocese of New Mexico and Arizona, U. S. A., which gives us some news of the Revs. F. S. Eastman, and A. Elliott, late of this city. Rev. Mr. Eastman received a hearty welcome from the church people of Nogales, Tombstone, and Globe who for some time have been without a clergyman. Mr. Eastman according to the Bishop's report is doing an excellent work. He publishes a monthly parish magazine "Church Messages" of which some copies have been sent to College. In the Clergy list of the Diocese we see the name of the Rev. A. Elliott, late of St. Stephen's Church, Montreal, who is now "Presbyter-in-charge" of Bisbee, Arizona. We hope that both Mr. Eastman and Mr. Elliott will be prospered in their work.

WOMAN'S AUXILIARY.

The fourteenth annual meeting of the

Montreal Diocesan Woman's Auxiliary, was held on the 20th, 21st, and 22nd of February, in the Synod Hall. A large number of ladies were present at the different meetings, all of which were very interesting. The annual Corporate Communion was held in the Cathedral, at which service the Bishop preached. Apart from the regular business meetings two public missionary meetings were held. The first on the 20th, was addressed by the Rev. Dr. Hackett who gave an excellent lecture on the needs of the Mission Field. His lecture was illustrated by a number of coloured slides. On the 21st, a talk to young children, on the children of India was given by Miss Lily Lyman, of the Zenana Mission. The reception and reunion of members of the 22nd, brought a most successful meeting to a close. Several new features were introduced this year, including a very good exhibition of Missionary Curios and of the work done by various Diocesan branches. The talk to juniors, judging from the attendance and attention of the little ones, is worthy of being repeated at a future Convention.

College News.

ALMOST GONE.

There was a time when our Literary and Debating Society was the most flourishing institution in the college. now it is the most sickly. In fact one student thought it was dead, and consequently posted a cartoon on the

notice-board in which he represented the officers of the society carrying its remains to their last resting place. This was only a slight exaggeration; last Thursday it was convalescent; it even had the ambition to discuss the question, "Should General Buller be recalled?"

It is sad; sad not that the Literary Society is in a rapid decline, and may have to go to the mountains of Colorado for twelve months, but sad that men are so dead to the needs of the age and to their own responsibility in this matter.

Prof. Steen says that Shakespeare was great not only because of his wonderful faculty of acquiring knowledge, but because he 'turned over in his mind,' assimilated and added to what he had read, and then said it better than it had ever been said before. But it is too self-evident to require proof, that to cultivate the art of public speaking while in College is a necessity, is a duty. We venture to suggest that each student should be obliged to pass an examination each year, in speaking without Mss. on some secular subject. The writing of a sermon does not meet the needs of the case for any student, much less for those who are still in their junior years or at the University.

W. B. H.

The news from the seat of war has, until recently been somewhat discouraging. There have been minor successes and, we are sorry to say, reverses for our arms in South Africa. But all were cheered when the message came that Kimberley had been relieved. The plan of campaign consummated by Lord Roberts, aided by Lord Kitchener, appears to have been able to burst the shell of the Boer fortifications.

Advance is now steady and we hope that ere long the British flag will float over Bloemfontein and then over Pretoria. The glad tidings of victory are sobered by the sad news that many

have given up their lives for their country. To-day Canada mourns for her valiant soldiers who have fallen in the fight. We are proud of them. Proud of our army. Proud of their leaders. Proud of such men as Lord Roberts and Kitchener, Generals Buller, French and Methuen. We believe the God of battles is with us, and although He has a wise purpose in suffering the Empire to be defeated at times but not beaten, we confidently look forward to the time when the Union Jack shall float over South Africa in the interests of freedom, justice, right and religion.

None follow the campaign with more enthusiasm than do our students. Their patriotism is of a high degree. Anyone visiting us after the news of a British success becomes known, and hearing the strains of "Rule Britannia" mingled with cheers for our worthy generals, would be thoroughly convinced of the true hearted and inspiring patriotism of our men. In our chapel services the special Collect for war is used, and the hymn for soldiers is regularly sung.

Is it not possible for the College to possess a Union Jack, or rather the Canadian flag, for we are all Canadians? There surely ought to be one which could be floated on special occasions.

Comparisons are odious, but when we see flags floating above our sister Colleges, we think that the Church of England which has meant so much for the Empire, should have one over her college.

Is it too much to ask the authorities to procure one?

We take much pleasure in bringing to

the attention of our readers, the "Moosonee Mailbag," which always contains bright, spicy news from the frontier. The "Mailbag" is issued quarterly and only costs 25 cents a year. It is illustrated with pictures of the workers and of the Mission houses and churches. The Montreal agent is Mr. E. M. Renouf, 2238 St. Catherine St. This paper should be interesting to Montreal Churchmen, because of the fact that a large number of the staff in that northerly Diocese come from this Diocese, and we may add, in passing that Mr. T. Holland of the graduating class of 1900 has been accepted for work by Dr. Newnham, and proceeds to his position early in the coming summer. The January number of the "Mailbag" contains the annual report of the Bishop and also an excellent photogravure of Archdeacon Lofthouse who has made many friends throughout this Diocese.

The Literary Society is not yet dead as some have reported.

On the contrary it is very much alive. A few weeks ago the members had the pleasure of listening to a paper on Shakespeare by the Rev. F. W. M. Barnes. The essayist showed a thorough knowledge of Shakespeare's writings, and a keen realisation of the spirit of our greatest Dramatist. Then a week or so later the members held an open debate on the advisability of recalling General Buller. Clever speeches were made on both sides and the vote, at the close, showed that General Buller had narrowly escaped being recalled.

Negotiations are on for a debate with Bishop's College, Lennoxville.

The many friends of Mr. Guy O. T. Bruce will be glad to hear that very encouraging news are regularly received from him. His health is greatly improved and he hopes to be able to return to his work next fall. His letters always refer to the good work being done by the Rev. F. S. Eastman, near whom he is at present sojourning.

Mr. A. E. Rollit has been obliged to discontinue his course for some time in consequence of continued ill-health. We hope that he will soon recover his health and rejoin his class.

The visit of the General Secretary of the C. S. M. A., which is looked forward to with such pleasure, was this year a disappointment. Instead of that feeling of satisfaction we usually experience during the visit, it left us with a vague feeling of unrest. It was not the visit itself of course which proved so unfruitful in results, but if we might use the expression, the visit which did not materialize. In fact Mr. Owens impressed us so thoroughly during his short stay, that our feelings were akin to anger when he was forced to make it so short. Mr. Owens was obliged to cancel some of his arrangements on account of temporary illness, a fact which made his stay here much too brief. With characteristic modesty, he went to a hotel on arriving in the city, to avoid giving us trouble. When he finally came to us after recovering somewhat, it was with feelings almost of—shall we say disgust?—that we learned he had been in Montreal something over a day. We should have been only too delighted

to have entertained him here, as we did forth-with—illness and all. Mr. Owens is a worthy successor of his predecessors in office. A candidate for the foreign field himself, he impressed every one with his unassuming earnestness, and touched us one and all with a similar spirit of duty and devotion. His visit was an inspiration, and we can only reflect with regret, how full of blessing a longer stay would have been. Meanwhile we are glad that the regrettable illness was not of more serious nature. Those who were fortunate enough to enjoy some personal association with Mr. Owens during his too short stay among us will all be glad to welcome him once more, should opportunity present itself ever of revisiting our city.

S. JEROME MISSION.—The Churchwardens and people of S. Jerome have received from Miss Ellis, of the Montreal Diocesan Woman's Auxiliary, the gift of a large Bible for use in the Mission, and desire to express their gratefulness and appreciation of this gift which was just what the Mission had been in need of for some time.

The services continue to be well attended, and there is without a doubt a bright future in store for the Mission.

ACKNOWLEDGEMENTS.

We beg to acknowledge the following subscriptions.—

The Dean of Montreal, \$2.00.

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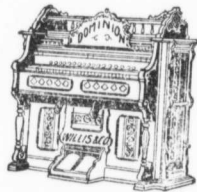
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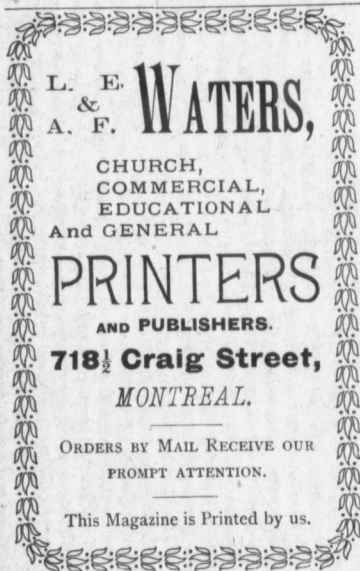
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