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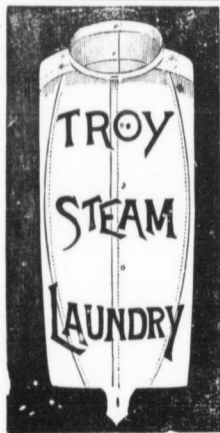
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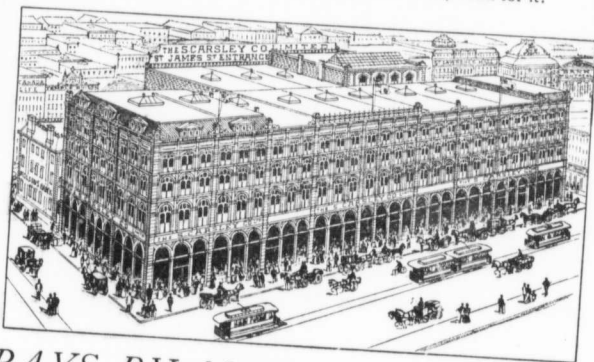
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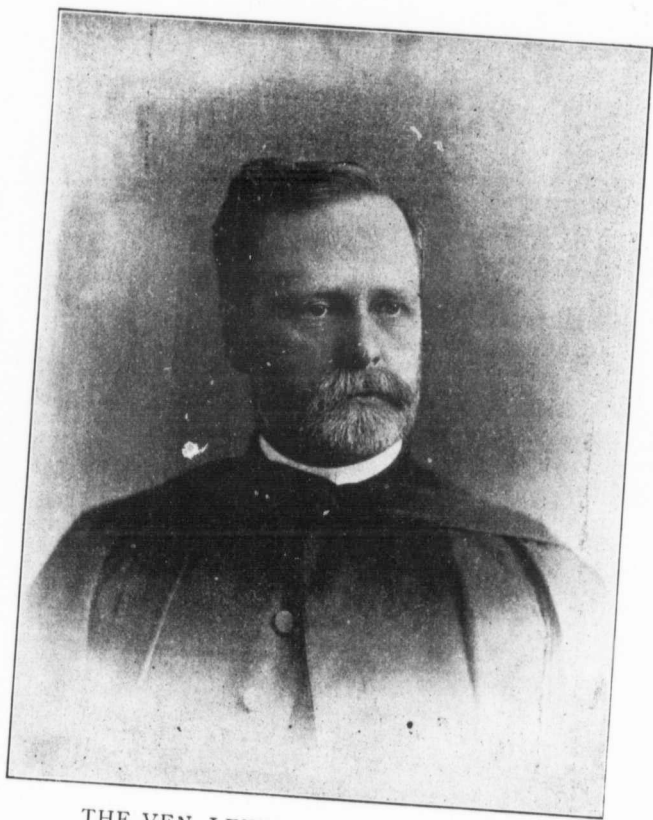
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MONTREAL, JANUARY, 1899.

No. 3.

THE CHURCH OF ENGLAND.—ITS MISSION AND
WHAT IT HAS DONE.

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

St. Luke XIX: 13: "Occupy till I come."

I. The Church of England has connected the great missionary cause throughout the world with St. Andrew's Day, and has appointed special prayers and intercessions for missions to be used on any day of the week on which on St. Andrew's Day falls. St. Andrew was the first Christian missionary, and as such he illustrates in the most perfect manner the very essence of the missionary cause. When he had been led to Jesus Christ by the ministry of John the Baptist, "he first findeth his own brother Simon and saith unto him, we have found the Messias, which is being interpreted the Christ, and he brought him to Jesus." To be led to Jesus one's own self, and then to be the means of leading others to Jesus; that is the very essence of missionary work, at home or abroad, in Christian or heathen lands.

II. And the Holy Scriptures have connected the missionary cause with the Season of Advent, when they connected it with the Second Coming of Christ. As though the Second Coming were made dependent on the zeal and labor of Christian workers; as though it were in our

power to hasten or to retard that Coming. It is written, "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the Lord come."

III. And there never was a time in the history of the world of which it might be said, as it may be said of the present, "Behold, I have set before thee an open door." The Lord of the harvest has said, "Lift up your eyes and look on the fields for they are white already to harvest." As we look with a practical eye upon the vast field, we see that for the first time in the history of the Church the whole world is open to her conquests. It is not only the Roman Empire, as in the days of the apostles, not only the civilized world, as in the days of our fathers, but the whole race of man, the whole compass of the world. The unexplored regions of Central Asia, the hitherto inaccessible forests and deserts of Africa and all the islands of the seas have opened their gates to the heralds of the cross. And as the way has been opened by various natural causes, so it has been made smooth and protected by the various agencies of civilization. Capital, that almost irresistible power of the world to-day, is seeking investment in every country under heaven, and though not Christian itself, yet because it is owned by Christian nations, casts the whole weight of its influence on the side of the Christian and the civilized, as against the non-Christian and the non-civilized. Commerce, whose methods are not always commendable, but whose presence is felt everywhere, is silently preparing the way of the Gospel. It is the railway that has carried the British army to Khartoum to avenge the memory of the martyred Gordon, to shatter the forces of the Mahdi and to destroy the most odious and cruel tyranny known to modern times; and it is the railway that will carry the light of freedom, of life and immortality to that land of slavery and of the darkness of the shadow of death. I have been told by missionaries in the far north of our province, that the presence of British men of war in these waters is sufficient to protect them in the midst of the most savage Indian tribes or the most infuriated medicine men, who dare not touch a hair of the head of the missionary, not even a lady missionary, because he or she is a British subject. It is European ideas, disseminated through the press, that have battered heathenism to the ground in Japan and

prepared the way of the Gospel and the Church. It is schools and hospitals and the various agencies of civilization that are undermining the immemorial prejudices and errors of India. It is the colonies of England, planted like sentinels along the highways of the world and at the gateways of the sea, that, like detachments or garrisons, reproduce and multiply the influence of the motherland, till by sheer force of national influence and pressure, the non-Christian and non-civilized will be compelled to enter the field of the Church of Christ. All these agencies have a divine as well as a human mission, and as the Lord prepared the way of the first Advent by His messenger, John the Baptist, by the combined work of the Jew, the Greek and the Roman, so He is now preparing the way for the Second Advent by the missionaries whom He is sending to all the nations, and by the varied forces of what we call civilization, and so every valley is being filled and every mountain and hill is being brought low, the crooked places are being made straight and the rough places smooth that all flesh may see the salvation of God.

IV. And in this vast field, which is co-extensive with the world, and which is being specially prepared by the hand of God, there is no instrument better fitted to do the work, no agency that can appeal more strongly to the varied elements that go to make up the problem than the scriptural, the apostolical, the national, the liberal Church of England.

1. The Church of England appeals with force to the hearts and consciences of men, because she is based upon the immovable, impregnable rock of the Holy Scriptures. The Word of God is the Sword of the Spirit, an instrument for the conversion and sanctification of the world. Prophets and apostles were the mouth-pieces of the Divine will. The fulness of that Divine will was made known by Jesus Christ, who is the wisdom and the power of God. His Holy Scriptures therefore contain the whole counsel of God. They teach the highest morality and the most spiritual religion ever made known to man. In the love and fatherhood of God, in the cross and atonement of Jesus Christ, in the sanctification of the Holy Ghost, there is a Divine power to control the unruly wills and affections of sinful men, and that Church must be strong in the strength of the truth and love of God that rests on the sole foundation of the written word of God.

2. The Church of England appeals with force to the unbiased intellect of men from her apostolic character. She is not the creation of the Reformation. She is not the creation of the Papacy. She is not the creation of any human movement or effort. She holds her credentials directly from Christ himself. She stretches out her long arm beyond modern times, beyond the Middle Ages, the Dark Ages, and even primitive times, and clasps the hands of the infant Church that assembled in the Upper Room, on which the Saviour breathed His parting blessing, to which he gave the command, "go ye into all the world," and the promise, "lo, I am with you always," and on which the Spirit came, in cloven tongues as of fire, with his sevenfold gifts of Pentecost. She was scattered abroad as a missionary Church in the persecution that arose in regard to St. Stephen. She took to herself wings for her world-wide flight in Antioch, with Paul and Barnabas, Silas, Timothy and Luke, to carry the Gospel to Athens, Corinth and Rome, and later to Spain, Gaul and Britain and to the utmost limits of the West. That Church must appeal with very great force to the unbiased judgment of the world, whose teachings are the teaching and whose constitution is the institution of our Lord and His Christ.

3. Standing on a Divine foundation, the Church of England nevertheless appeals to human instincts, because it is so intensely human. Her main features bear the stamp of the Divine impress, and yet every lineament bears traces of the dust of conflict and the strain of herculean labor. Her history goes hand in hand, for fifteen centuries, with the history of the English nation. She gave the Anglo-Saxon Bible to the Angles and the Saxons through the venerable Bede and Alfred the Great. She gave the English Bible to the English people through John Wycliffe and William Tyndale. She gave the book of Common Prayer through Cranmer and Cosin. She gave spiritual freedom through the martyrs of the Reformation. She gave political freedom through Stephen Langton, at the time of the Great Charter, and through the seven bishops, in the days of James II. She gave unity to the divided realm through the example and influence of her own unity. The oldest institution in the motherland, she has shared the ups and downs of the English nation and

has had a large part in the formation of English institutions and the English character. She is the most perfect embodiment of the English genius. From her peculiar character and long and distinguished services, she should appeal more strongly than any other agency to the affection, gratitude and loyalty of the English-speaking race scattered over the face of the earth.

4. And her work is not yet done. She is no weary Titan staggering under the weight of his burdens; no worn out warrior who can only fight the battles of the past. With roots deep down in the soil of the past, she can still brave the storms of the present and the future. No institution has a better claim to appeal to the enlightened, progressive spirit of these latter days than the Church that founded and endowed the world-renowned universities of Oxford and Cambridge; that founded and supported the great public schools, where so much of the noble manhood of England has been trained, as was said with so great effect quite recently; (it is on the play grounds of Eton that the battles of Waterloo and Omdurman were fought and won); and that for nearly 200 years, from 1698 to 1870, mainly through the efforts of the noble Society for Promoting Christian Knowledge, has founded and carried on the work of national popular education. The Church of England has encouraged all efforts at research in every department of science and letters. She stands with open mind, in face of the great forces that threaten to overturn all religion—criticism that endangers the very foundation on which she rests, the authority of the Holy Scriptures, and science that threatens to rob us of our most precious inheritance, our spiritual nature and the life beyond the grave. She rests on the confidence that the God of revelation is also the God of reason, of nature and of truth. God's eternal truth is mighty, and must, in the end, prevail. With roots deep in the soil of the past, with trunk and limbs gnarled and bent with the stress and storm of ages, like some mighty oak, she still spreads out her leafy shade to shelter the nations of the earth, or like Moses, with a long and eventful history behind her, she looks out into the dark and uncertain future "with eyes undimmed and natural force unabated."

V. This is our position and the instrument with which we are called to do our work. It should be to us a great cause of gratitude and confidence. It imposes very heavy responsibilities upon us. And it should cover us with shame and confusion of face should our Church fail in her divine mission, or should she only partially succeed. And must we not confess that our success has been only partial? Take the Dominion of Canada as an example. There could be no better field of missionary enterprise, for here the Church was called to labor among her own children and she had everything in her favor. And her position now is very far from satisfactory. In older Canada, east of the great lakes, in the Maritime Provinces and the Province of Ontario, with a population of nearly 5,000,000, where she might have been first, or at any rate easily second, she comes in a poor fourth or fifth in the race. In newer Canada, west of the great lakes, in Manitoba and the North-West, in British Columbia, especially in Kootenay, other religious bodies are raising and spending \$2 where we can only afford to spend \$1. With farsighted judgment they survey the field, select the most commanding positions, are the first to enter the arena, send their best men to the front and then support them generously in their first struggles, with the result that their church edifices are built largely with Church of England money and our poor sheep, straying on the hill sides without a shepherd, are gathered into their choirs and Sunday-schools and other organizations. And, late in the day, the Church of England clergyman appears on the scene, to lead a forlorn hope where others are already entrenched in the best positions. Nothing but failure can follow such a course. Now what is the cause of this? Many causes might be mentioned. I can only say in a general way that we have presumed too much upon the advantages of our position and have not been ready enough to send our best men, to devise wise methods and to do hard work. We have not found out the secret of appealing to the liberality of people and enlisting them in the work of the Church. The mission field is a very real world, where we are dealing with the truth of God and the eternal welfare of man. And we are being taught by bitter experience that only

two things can gather in the sheaves and win the crown of success. Not our scriptural position, not our apostolical organization, not our national character, not our liberal principles, but men—living, loving, devoted, earnest men—and work—hard, laborious, persevering, conscientious work. And that religious body, call it what you will, that agency will reap the harvest and win the crown of success, that sends the most and best men into the field and that does the most and the best work. For God chooses and fashions instruments to do His work, and when those instruments grow old or useless He breaks them in pieces like a potter's vessel.

VI. For, when all is said and done, this work is the work of St. Andrew all along the line. It means individual effort, being ourselves led to Jesus Christ and then leading others to the same Saviour. It means persevering effort, long as life and opportunity and duty last. It means combined effort, bringing the wisdom, strength and resources of the whole body to bear on any, even the weakest point. It means sympathetic effort, making ourselves all things to all men, that we may by all means win the children by interest, the sick and suffering by sympathy, the stranger by cordiality, and pouring out heart and life in a living stream for the glory of God and the welfare of men. It means intelligent effort, casting aside worn out weapons and forging new ones when necessary, forming new methods or modelling the old ones so as to adapt them to the conditions of the work that is to be done. And above all, it means prayerful effort, not presuming to attempt the impossible in human strength, but calling down the help and blessing and guidance of the Almighty on ourselves, our parishes, and our various organizations, so as to make them mighty to the pulling down of all the strongholds of error and evil in the world. Such work, so undertaken, in the fear of God, in the love of Christ and in the power of the Holy Ghost, cannot fail of its reward. Such work would soon place the Church of England in the first rank among the missionary agencies of the world, and would contribute largely to the fulfilment of the vision of the old prophet, "the earth shall be filled with the knowledge of the Lord as the waters cover the seas."

THE VENERABLE LEWIS EVANS, M.A., D.C.L.
ARCHDEACON OF MONTREAL; BISHOP'S CHAPLAIN.

We have much pleasure in presenting this month to our readers an excellent portrait of the Venerable the Archdeacon of Montreal.

The Archdeacon, who was born at Woodhouse Rectory, Ontario, is the youngest of the six sons of the Rev. Francis Evans, D.C.L., Rector of Woodhouse from 1826 to 1858, (one of the pioneers of the Church in the West.) It may be of interest to our readers to know that the Archdeacon's father was among the first to receive a Doctor's degree from Trinity College, Toronto, and also that each of his six sons in due course won competitive scholarships, and received degrees from the University.

The Archdeacon, after a grammar school education, and a course at Upper Canada school, matriculated at Trinity in 1863, and graduated in 1866. He studied Theology at Huron College, and was ordained by Bishop Cronyn in 1869, being priested the following year. His first charge was at Norwich, Ont., whence he came as junior assistant to Christ Church Cathedral, Montreal, in 1871. He was shortly afterwards appointed curate by the late Bishop Oxenden. In 1874 he was elected Rector of St. Stephen's, Montreal, just when it had been largely depleted by the opening of Grace Church. In 1881 he completed and opened, free of debt, the present St. Stephen's at a cost of \$70,000. He was made Archdeacon of Montreal in 1887.

The Archdeacon's grand work in connection with the redemption of Trinity Church will never be forgotten by churchmen, it being largely due to his magnificent efforts that there is any Trinity Church at the present time.

He has been for many years, and still is a member of the Board of Protestant School Commissioners, and in this connection has done a great work in the interests of Protestant education.

We should also add that the Archdeacon built, and opened, in April, 1898, St. Stephen's Chapel, which occupies a site on Dorchester street, Westmount, undoubtedly one of the finest church sites in the city, as he has already built up a large congregation in the new chapel and one which is destined to exert a strong influence.

WANTED—A FORWARD POLICY.

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

An invitation to contribute an article to this magazine immediately received an affectionate response, for it seemed to me no less a duty than a privilege to assist if possible in the good work here represented namely the extension of the Church's work through the agency of our Alma Mater.

In attempting to say something on the present and urgent need of a forward policy in our Canadian Church, it is of course understood that all suggestions are more or less tentative, to be modified or withdrawn, as the wisdom issuing from a thoughtful discussion may indicate. The temper of such a discussion, to be profitable, should be of the most frank and courteous character. To give of our best we must experience the sense of freedom and security which dominates a trusted brotherhood. When all are striving after truth it is manifestly unfair to treat mistakes as heresies to be stamped out forthwith.

That the Church of England in Canada stands in need of a shaking up,—of an energetic forward policy, few will deny. If any doubt exists on this point the records of the last Provincial Synod will furnish abundant evidence. From east and west the tone of the delegates who discussed this subject was far from jubilant; it was precious near being despondent. The wail went up from all sides that there was something wrong somewhere. There was of course a great variety of opinions about the remedy, there was but one about the fact. We have a church of divine origin and apostolic organization, which has survived the persecutions of despots and continued when empires have been blotted out. How is it that now, in the full sunshine of liberty, its pulse seems to have grown feeble, and this power to conquer has apparently been lost? In the great Protestant province of Ontario the Church entered the race with a very substantial lead; now it has fallen to the third or fourth place. In the East it has retained a firmer hold upon the people, but even in this Province where the Church of England numbers about as many adherents as

the Presbyterian and Methodist denominations together, there is a palpable lack of vitality. We do not seem to realize our strength. The prestige of triumph is nowhere to be found.

The fault is not inherent in the Church, for in the United States, where it still is a comparatively small body in relation to the Baptist and Methodist denominations, it is making splendid progress. It has had to pull against the stream of strong anti-British prejudices for more than a century, and now there is manifestly a verve and vitality that presage victory at every step. There is a tone of confidence issuing from every pulpit that induces respect on the part of other denominations. There is the steady throbbing of a mighty energy noticeable at every triennial convention. It numbers among its sons and daughters the very flower of American citizens, and its influence far outstrips its numerical strength. Much the same may be said about the Church in England. The testimony of men like Mr. Moody goes to show that it is alive to the needs of the hour, especially in the large centres. The energy and activity displayed, as well as the immense adaptability to the varying needs of the people, is a constant surprise to visitors to the Mother Country.

If the Church in Canada is not appealing to the religious instincts nor expressing the religious aspirations of our people, as its origin and history would lead us to expect, there must be a cause. It is only the part of wisdom to seek out this cause, and if possible apply the remedy. If the facts are as alleged then let us face the situation like men. It is as dishonorable as it is foolish to try to conceal what is tolerably well known.

The Church of England stands for divine origin, apostolic orders, fidelity to truth, historic continuity and catholicity of worship. It lays stress upon the virtue of obedience to the will and wisdom of the Divine Head of the Church, and deprecates the evil of schism. It stands for loyalty to the powers that be, and encourages the greatest freedom of thought and speech. Now this is a record of which every churchman may well be proud. Are we loyal to our ideal? I have grave doubts of this. If I were asked to lay my finger on the root of the difficulty which impedes the progress of the Church to-day, I would be inclined to lay a good share of the responsibility at the

doors of our theological colleges. If there is one branch of theological training that requires more attention than any other, it is this very question of the truth of the claims we make for our church—its origin, organization and teaching. Young men preparing themselves for the ministry should be taken through a course of reading on this subject, so that when they face the world they will know that they stand on solid footing. They ought to be familiar with the objections to our position from various standpoints, not merely baby objections, but the very strongest arguments advanced by our ablest opponents. Our claims are either true or they are not true. If they be not true let us abandon them at once as honest men. But if they be true it is of infinite importance that we should know and feel this truth. The effect of this knowledge is most strikingly manifested in our confidence and sincerity. We shall not feel it necessary to apologize for our churchmanship, but if called to arms we shall be able to give a good account of ourselves, even against the doughtiest foe. "In quietness and confidence shall be your strength."

The Church of England in Canada seems to have adopted the policy of drift. One section of our Church says, Hands off the Roman Church, it is a part of the Church Catholic. Another says, Hands off the other Protestant bodies, they are blessed of God, and what more can we offer? We are shut up apparently, to the policy of holding on to those we have, and thankfully receiving from other folds a few stray sheep who have quarreled with their shepherds, or wish to shirk the responsibility of some new financial obligation. This surely seems an inglorious warfare, when we think of the high key in which our battle song is pitched. Too much energy is expended in guarding the baggage; let us strengthen our fighting forces at the front. What use are we making of the press to disseminate this precious truth of which we are the guardians? Are church papers circulated freely among our people? Are wholesome books and papers finding their way into the homes of this country from our Sunday Schools? Are we ready to discuss quietly and earnestly Church matters with our neighbors when suitable opportunities present themselves, or do we turn the subject of conversation to something else when it approaches the subject of the Church? These are matters worthy of

consideration. We may err in our zeal and develop into Church cranks, nuisances to the community and absolutely without influence in society, if we do not temper our zeal with wisdom. But there is no necessary antagonism between zeal and common sense. If we have no forward policy, and no Church sentiment sustaining this policy then we cannot be surprised if we stand still, or go backwards.

It was one of the noticeable and painful features of the discussion on Dr. Langtry's motion at Provincial Synod, in regard to the aggressive work of the Church, that a decided tendency to find fault with the Bishops of our Canadian Church was manifested. It was only too evident that these strictures were assented to by the majority of delegates. How far the Bishops are responsible for the apparently unsatisfactory state of the Church the writer does not pretend to know. Everybody, however, recognizes the importance of the Episcopal office in our ecclesiastical system, and like all offices its effectiveness depends in a large measure upon the character and calibre of the officers. Every clergyman feels the need of the closest possible contact between his parish and Bishop. The more thoroughly the Bishop knows his men and parishes, from his own personal experience and observation, rather than the reports of other persons, the better. He stands in a position to settle a hundred little difficulties as no one else can. His words of encouragement and wise counsel will prove a benediction to drooping hearts. This fathering of the diocese seems in most cases impossible at present, owing to the magnitude of diocesan territories. Bishops have but little time to spend in each parish as they make their annual confirmation tours. It is scarcely sufficient to stir up any enthusiasm, and the personal influence is almost entirely lacking. If the Church as a whole, or the Bishops in particular, can devise ways and means of bringing head and body into more vital connection, the church will be an unmistakable gainer.

It is impossible within the limits of a single article, to touch upon many intensely interesting subjects that must find a place in the Church's forward movement of the future. What is the Church going to do about the sponsorial fiction in baptism? What is the attitude

of the Canadian Church towards the problems affecting the labouring and leisure classes? Is the Church alive to the importance of increasing the efficiency of our Sunday Schools, and is it willing to establish normal classes for the training of teachers? Can we have a General Superintendent of S. S. in each diocese? And lastly, can we establish that brotherly love and mutual confidence within the Church, that will issue in the establishment of a strong, confident Church Sentiment? A great deal depends upon the sentiment that dominates our forces. If we are conscious of being the guardians and representatives of a truth of vast importance to the world, if we are animated by a loving "esprit de corps," whether few or many, we shall put life and enthusiasm into our work.

It is of course apparent at a glance that Diocesan College men occupy a position of great responsibility in regard to the future of this diocese. One may almost say its present as well as future is in our hands, so far at least as the clergy are concerned; almost half of the clergy of the diocese being Diocesan College men. It becomes us as men acting in the living present, to study the problems which the Church is facing to-day, and give attention to its needs that our voices may be raised in its counsels for progress and stability. The day has come when the young men in the Church ought to make their influence more decidedly felt. Until they do we need hardly expect the Church to venture out of the well worn path.

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

Wednesday, November 17th.

Out of bed at 5.30. The ground was very wet. I slept soundly all night and felt perfectly well. The "Fever Arrester" was evidently the thing to set me right. It is a very cloudy morning, not very warm; it would have been pleasant for a march, as the sun is hidden by the clouds. The fine weather turned into heavy rain again this p.m. There was no news about the porters to-day. Mr. Roscoe has decided not to wait any longer in this place. To-morrow at 6 a.m. we break up camp and begin our marching, we have been busy getting ready for the march this afternoon. We are very short of

porters. We shall likely have to leave a good many loads behind. The Lord knows what is best for us, and He will provide.

Thursday, November 18th.

This a.m. the camp was astir at 4.30 o'clock. Fires were going getting the morning meal ready, porters running to and fro. The sunrise was a most beautiful sight, the sky was cloudy and the sun tried hard to penetrate the mist, but in vain. The tent was being taken down over my head while eating my breakfast, so I had to take the table with its contents outside to finish my meal. It was just cloudy enough to make it a pleasant morning to begin our walk through East Africa. By 6 a.m. breakfast was over, the tents taken down, and everything packed up ready for the porters. Now the difficulty was to know which loads to take and which to keep. We had to leave thirty loads behind us, to await the arrival of more porters from Mombasa in a few days. By 6.30 o'clock the porters had received their loads and we began our march. After crossing the railway track, Mr. Maddox and I mounted our bicycles and rode some distance ahead of Mr. Roscoe and his boys, who walked after the porters (i.e. some distance behind.) We both found it much easier to ride along slowly than to walk. After catching up with the porters we had a rest by the roadside and waited for Mr. Roscoe to come up, we did the same several times. If I can manage to make my tires stand, the bicycle will be of great service to me. I find a little water inside the air tube, keeps the tires in good condition continually. On the way we passed a caravan which had four wheeled trucks for their loads and four donkeys to draw each truck. The leader of the caravan told me that he thought it would be better and cheaper to travel in that manner, but it seemed to me to be even more brutal work than porters carrying the loads. The carts or trucks get stuck in the soft roadbed continually and the poor donkeys had to be whipped most unmercifully in order to make them pull, and then sometimes one or more of the donkeys would pull in the opposite direction to the others and more whipping had to be done. There is a need for a S.P.C.A. out here. We got into camp again about mid-day after a pleasant march. Our present camp is at Ndi, just under the Ndi Hills which are marked on the map. It is 9 miles from the Voi River camp, so

we did not walk very fast, but it was a steady climbing of the hillside which made it hard walking, especially the last 2 miles, when we could not ride our bicycles. We are encamped in a beautiful spot; hills several thousand feet high right behind us and a large valley in front of us. It rained heavily during the afternoon. We shall remain here over to-morrow at least. I am going to attempt developing negatives after the sun goes down.

Friday, November 19th.

The negatives developed last night were rather disappointing to me. I had five negatives and only one was good, that one is the inside of my tent, it is very good. The reason of the failure in the others is, that some of the native boys had been tampering with my camera and my dark slides while in Mombasa. The photos which turned out badly had been exposed to the light by drawing out the slide. I noticed the day before leaving Mombasa that the slides had been tampered with by some one, but did not think it was as bad as it really was. The inside of my tent was alive with insects of all sorts last night after my candle lamp had been lit. Some of them are very pretty, but some are just the opposite. This place is alive with lizards. Many of them are exceedingly pretty, but still one does not like to have such creatures in one's tent. A great part of this a.m. was spent in repairing the horizontal pole of my tent. The end had been broken clean off. Four pieces of hoop-iron set it right again. The rest of our porters have arrived with all our loads. To-morrow a.m. we proceed with a complete number of men to our next camp, where we hope to stop over on Sunday. Mr. Ecob has been unwell all day, I have just applied the "Fever Arrester" to his arm as he expressed a wish to try it. If it works as well on him as it did on me, then he ought to be well in a couple of hours. This has been a beautiful day. It rained so heavily last night that everything was mist this morning, both outside and inside the tent. I am speaking as much as possible to my boys in Luganda, but as yet I can ask only for a very limited number of things. The boys are very good to me and help me all they can. They do not laugh when I make mistakes. I wrote about no rain to-day too soon, as we had a very heavy thunderstorm during the evening.

Saturday, November 20th.

The camp was all alive at 4.30 a.m. By 5.30 we all had had our breakfast and the tents were being taken down. We all breakfast in the open air when preparing for the march. At 6 o'clock we were ready to make a start, but now a very formidable difficulty presented itself, three of our porters had deserted during the night. After some hunting one of the deserters was found hiding in the bedroom of a house, belonging to the Government, close by. We were still two men short, we had to leave one load behind us, in charge of the government official. Mr. Maddox was the sufferer, his typewriter was left. These difficulties kept us from starting until 7.15 o'clock. Mr. Roscoe, Mr. Maddox and myself did not start on the march until nearly 8 o'clock, as Mr. Roscoe had some business to attend to some distance back from our camp. Mr. Maddox and myself took to our bicycles from the beginning. We rode almost the whole distance of 11 miles to our present camp, the name of which is *Nguunga Yakuzunuka*. We found after riding some distance that Mr. Ecob who had left the camp with the porters, was riding his bicycle also. He is not quite as well to-day as he might be, but he seems much better than yesterday and was able to travel the 11 miles comfortably. The bicycle makes African travelling easy. We would ride some distance ahead and then wait until Mr. Roscoe and his boys came up with us. The road is much better than I expected, the distance which we have travelled has, in most places, been as good a road as one could wish to travel over. We passed the railway when we had traveled about 6 miles. The road bed is cut out for a considerable distance, but the rails are not laid yet. Some of us arrived in camp about 12 o'clock. Mr. Roscoe came in a few minutes later and we began hunting for water as there is no running stream of water around here. We found water on the top of a great rock under which we were encamped. The water is in a hole in the rock and the supply is limited. From the top of this rock a most beautiful view is had of the country all around. Great mountain peaks and deep valleys surround us on all sides. The top of that rock is flat and extends about a mile in length, and the highest point is about 150 feet above our camp. The water we use here has to be brought from the top of

this rock. The porters came in slowly. It was past two o'clock before my tent was put up. While waiting for my tent I had a cup of hot tea made. Afterwards I found a shady spot under the rock and there finished reading the Epistle to the Colossians which I began during the morning while waiting to begin the march. To-night the camp is ablaze with bon-fires. It looks very beautiful. We have had no rain to-day, it is a treat to have everything dry this evening. The insects are swarming here, I have closed up my tent tightly in order to keep them out while I write, I could not keep them out of my food this evening, we do not mind such things in Africa. We shall stay here to-morrow, as Mr. Roscoe disapproves of Sunday traveling unless absolutely necessary.

Sunday, November 21st.

This has been a quiet day in the camp, everybody has been resting so as to be in good condition for a week's marching. We have had no rain in this camp, but it has been very hot during the day. We had expected our remaining porters to join us to-day, but have been disappointed. A native came into camp with a load of chickens on his head. We thought he wanted to sell them, as we are in want of fresh meat, but he said he carried the chickens along as his own food and would not sell. Went for a walk on the rocky plateau above our camp with Mr. Ecob this p.m. as he did not feel quite well again. After getting back to camp we had evening service in Mr. Roscoe's tent. Mr. Ecob read the prayers and I read the lesson. The evening is so very beautiful we had our supper outside our tent this evening. It was quite a treat. To-morrow a. m. we leave this place again D.V.

Monday, November 22nd, Tasoo River camp.

We made an early start this a. m. My tent was taken down shortly after 4.30 o'clock. Breakfast had to be prepared and eaten almost in the dark, while eating breakfast we were treated to a "Lion Concert" by moonlight. One of these kingly animals was within a very short distance of our camp. The deep notes which proceeded from his majesty's mouth sounded anything but encouraging to us who had to journey in the direction from which the sound came. My boy Nasani, who looks after my personal comforts in and around

my tent, was serving my porridge at the time, he looked in the direction of the lion and said "Epologoma," which means lion, and then caught hold of his own throat to show me that that is the way the lion kills its prey. Shortly after 5 a. m. when it began to be light, most of our porters left camp. About 5.30 we had all started on the march. Those of us who had bicycles made use of them. The morning was cloudy and it was very pleasant to travel in the cool of the morning. When having travelled 6 or 7 miles, we met some natives with a flock of goats and sheep. We made a bargain with them for four of their small goats, as we had no fresh meat at all for eating. While writing this I hear the boys killing one of them for our supper to-night. We are encamped on the western bank of Tsavo River, this river is marked on the map. The name should be "Tsapo" not Tsavo I am told here. We had some trouble with our bicycles in crossing the river. We either had to wade across, or else walk across on the trunk of a tree which was thrown across the stream. The only railing this bridge has is a piece of native rope put high enough up in the air for a man to reach it. Mr. Maddox started off first to carry his bike across the primitive bridge, when he was half way across I saw that he was tired out so I went out to help him. But eventually one of the natives had to come out from the opposite side and carry the bike across, the same had to be done with the other two machines. We shall go on again to-morrow a.m. This camp is 11 miles from the previous one.

(To be Continued)

SKETCH OF SOME DIOCESAN HISTORY. BY A CLERIC.

The scope given to the writer in a paper suggested to him is "the Early Church History of the Eastern Townships," with a direct reference to diocesan relations. The subject is one of sectional interest and wide-spreading influence. It bears upon the birth of the Church in our great Dominion, and claims laurels which will retain freshness as generations succeed, conquests are recounted and events are multiplied. The halo of a character to which can be unequivocally

applied the psalmist's eulogy, "he hath dispersed, he hath given to the poor, his righteousness endureth forever, his horn shall be exalted with honour," especially brightens the history of the Eastern Townships and casts its radiance near and far.

The name of the Hon. and Rev. Charles James Stewart should be ever held in remembrance, from the exemplary aspect of a devoted life and the singular blessing which the Divine Master caused to rest upon humble, obscure and yet unflinching labours, in the simplicity of consecration and not less in heroic perseverance. It is more than the loftiest title of elevated rank that the second Bishop of Quebec could be described at the close of his episcopate and at the end of a life not counted dear unto himself, as "the father of the Church," and "the founder of a large proportion of the buildings now dedicated to the service of Almighty God in the Canadas."

We enter upon our brief review with this central missionary genius as the chief figure, whose great virtue was not only to win personal and unselfish success for Christ and the Church but also, and equally, to imbue all kindred minds in association with him with an active leaven of consecration and an ideal of Christian living and practical service. Methinks that the great Inspirer of all good may oft turn the eyes of the recruits taking office as standard-bearers and ambassadors of Christ not only to the footsteps of a Heber, a Martyn, a Patteson, and like heroes in distant lands, but equally to the career of the pre-eminent Eastern Townships evangelist and apostolic pioneer, Stewart, who earned the distinctive appellation "good." We have, indeed, a few names preceding on the scene his initial labours, but however excellent they may have been they left no more than barest footprints on the sands of time. Verging almost on the pre-historic are the names of clergy of England, Nichols, Short, and one of the first-fruits of the episcopate of the United States, a Rev. Garlic. These, simply like shooting stars, appear to have cast a fitful gleam of Gospel truth and apostolic order over a region destitute and wild. The term "Eastern Townships" is one of rather indistinct definition, comprising generally that section of the Province which lies east from the River Richelieu to the boundaries of New Hampshire and Maine, extending southwards to the U. S. line of 45°, and with uncertain

limits on the north. These Townships have been said to number more than eighty, but those which now concern our attention—omitting reference to the greater number retained and still lying within the diocese of Quebec—are St. Armand West, St. Armand East, Stanbridge, Dunham, Farnham, Brome, Sutton, Potton, Bolton, Stukely, Shefford, Granby, Milton and Roxton. Like St. Armand, originally constituted a seigniori, Caldwell Manor and Christie Manor, now included in the parishes of Clarenceville and St. Thomas, are inseparably identified in historic connection with the Eastern Townships proper. Nomenclature and nothing more forms a dividing line. These constitute the garden of our diocese of Montreal as formed in 1850, regarded agriculturally, socially, politically or ecclesiastically.

These are of particular interest in the school of the prophets within the Diocesan College halls, as forming the future field of many of its students, to whom Providence may appoint their spiritual oversight. These have presented from time to time a territory of such resources and prospects as to warrant efforts for and expectations of the creation of a third See in the Province of Quebec, not last nor least, worthy of the devoted energies of the best of the Church's leaders, and which some of the alumni of the College may hereafter fill. In the geographical outline fore-written Sorel stands in significant relative position alike in history as in territory. The north-west lighthouse of this tract of country it may be designated, as we advert to England's arms and England's Church, both planted at the junction of the Richlieu with the St. Lawrence. Britain's rule at the conquest and military occupation later naturally resulted in "Sorel church, the first erected in Canada"—antecedent by three years to the consecration in 1793 of the first Bishop of Quebec. It is perhaps still more apt to note that this beginning of the Church of England in Provincial Canada was the first mission of the venerable Society for the Propagation of the Gospel established within its bounds under the Rev. John Doty in 1784, and that the "nursing mother" has been singularly exemplified in its history.

From the little village of Frelighsburg, where in 1807 the Hon. and Rev. C. J. Stewart planted his stakes and erected and equipped a fort

of Christianity, in the opening and establishment of Trinity Church, the first place of worship erected in the Eastern Townships, using the term in qualified correctness, that humble and devoted servant of Jesus went forth without limit to regions round about—even pursuing his divine mission beyond the southern border and leaving records of many ministerial acts within the jurisdiction of the United States, evidencing that happy unity of spirit, devotion and loving relations which have ever subsisted between the daughter branches of the Church of England on this new continent. Referring to the centennial of the Church in the United States, the S. P. G. was enabled with satisfaction to state in its report of 1881: “No one who knows anything of that Church needs to be told that freely and gratefully it is ever, where acknowledged over the whole breadth of the American continent that its Church owes its existence, under God, to the nursing care of the old Church Society during the first eighty four years of the eighteenth century.” It may be of interest and even of profit to messengers building upon the foundations laid in the Eastern Townships and throughout Canada as well as in the United States by the Ven. S. P. G., to mark the mould into which their predecessors were cast in the “standing instructions” for transit and residence given to S. P. G. missionaries:

“When embarked they shall demean themselves so as to become remarkable examples of piety and virtue to the ship's company; and whether they be passengers or chaplains they shall endeavor to prevail with the captain to have morning and evening prayers, daily with catechising on the Lord's Day; that during the passage they shall instruct, exhort, admonish, reprove, with seriousness and prudence, so as may gain them reputation and authority; that when they arrive in the country where they are sent they shall be frequent in private prayers, conversant with the Holy Scriptures, Prayer-Book, Articles and Homilies; be circumspect; not board or lodge in public houses; gain not at all; converse not with lewd and profane persons, save to admonish them; be frugal; keep out of debt; not meddle with politics; keep away from quarrels; say the service every day when practicable, and always with seriousness and decency; avoid high-flown

sermons ; preach against such vices as they may see to prevail ; impress the nature and need of sacraments ; distribute the Society's tracts ; visit their people,—in a word, bear themselves like Christians and gentlemen."

If we find in these some salad of quaintness and novelty, it cannot be questioned but that they embody a very practical clerical paraphrase of baptismal obligations in "doing duty in that state of life into which it pleased God to call them." If we further review present progress or hoped-for extensions—present workers or coming occupants of a favoured vineyard, it is grateful to apply words of Holy Writ—"Behold this is the joy of His way, and out of the earth shall others grow."

EXTRACTS FROM REV. A. C. ASCAH'S LETTERS.

In a letter dated August 12th, written from Mistassini the following is found :—" I arrived here on Monday, August 1st, having been eighteen full days on the way. The journey was hard enough, as I was travelling in company with Mr. Miller, the master of the post. He had four men in his canoe besides himself and his wife, who paddled very often, and as I had only three men it was necessary for me to work. I paddled, poled and trucked, i.e. pulled the canoe up the rapids with a string. Sometimes I was almost up to my waist in water, and my feet were very sore from running on the rocks. In going over the portages I carried all I could, but did not use the strap. I usually carried the small things, as paddles and poles, but once or twice I helped to carry the canoe. They always "rush" while travelling. Often we were only twenty minutes cooking and eating breakfast and having prayer. Up in the morning at three or three thirty and away at four or four thirty and to bed late. I was tired when I reached this place, and now I have to start back again, but the return journey will not take so much time. It will take only ten days at the most, and I expect to make it in about seven. I am having services twice a day, and am also teaching the children both morning and afternoon. My church is an old store with small windows, leaky roof and boards on kegs for seats. My bell is an old pit-saw hung by one end from the eaves of the church, upon which I beat with a piece of iron. I beat, then sit down and wait about half an

hour before the people arrive. They have no word for time in the Indian language, and I am sure old Father Time has never presented himself as they have no idea of time. I have baptized eight children, and married two couples. To-day they are having a marriage feast. Three days ago they had a general feast, towards which I contributed a little flour and grease."

In a letter dated September 8th, from Rupert House, he writes : "I had quite a journey this summer, and now that it is over it seems like some dream. I travelled nearly one thousand miles and did it in twenty-eight days. We went up Rupert river for a distance, then into lakes, then into another small river called the Marten river, again into lakes, again into the Rupert river, and finally into the Mistassini lake. Mistassini is the Indian word for Big-stone. There is a fairly large boulder on the shore of the lake, and from it the lake gets its name. We passed many rapids and falls, and crossed over, I think, fifty-seven portages. I worked very hard indeed, and was tired. I remained and worked among the Indians for fifteen days then started down again. I worked even harder coming down than I did going up, as I wished to catch the Bishop, who was passing through my district ; I paddled very hard all the time and carried two loads over every portage. The first time I took my guns, cartridge case, small valise, coat and one end of the canoe. I can tell you that was no small load to carry for about half a mile without stopping. The next load I took the sail and mast, nine paddles, two poles and my rain coat, I was tired enough when I arrived here. However, it did not disagree with me, so I suppose I shall do the same thing next year. My voice is not very good, especially when I have much talking to do."

Ruri-Decanal Reports

MONTREAL.

On Sunday, the 11th inst., the Lord Bishop of the diocese ordained to the office of deacon Arthur Wellington Buckland, a student of the Diocesan College. The service took place in St. Thomas' Church, the sermon being

preached by the Rev. G. O. Troop. The candidate was presented by the Rev. Mr. Renaud, who also took part in the celebration. The Rev. Mr. Buckland will be in charge of Eastman, Que.

On the fourth Sunday in Advent Messrs. J. J. Low and J. A. Poston were ordained to the office and work of the diaconate. The Rev. Professor Abbott-Smith presented the candidates, and the sermon was preached by the Rev. Principal Hackett.

MASCOUCHE AND TERREBONNE.

On Thursday 1st December, a farewell "At Home" was given by the Rev. and Mrs. E. P. Judge to the members of the Mascouche and Terrebonne congregations. A large number accepted the invitations, and a very pleasant afternoon and evening was spent. A pleasing incident was the presentation by four girls of a dress to Mrs. Judge, a pair of fur-lined reindeer driving mitts to Rev. Mr. Judge, and an envelope containing a dollar bill for each of the two children.

A missionary meeting was held in St. Michael's Church, Terrebonne, on Tuesday evening, 6th December, and was a great success, the large church being comfortably filled. The Incumbent opened with a service of prayer and praise, and then introduced Mr. R. H. Buchanan, of Montreal, who gave a very earnest and interesting address on Missions in India, illustrated by a large number of magic-lantern views. This was listened to with marked attention by all present. The offertory amounted to nearly \$9, and was set apart for missions at home and abroad. The Rev. Mr. Judge thanked Mr. Buchanan in the name of the audience, and then Mr. Buchanan came forward and in the name of the Terrebonne congregation, presented Mr. Judge with a very handsome raccoon coat and Persian

lamb cap. Mr. Judge replied briefly but feelingly, and the meeting closed with the benediction.

The members of Mrs. Judge's Bible Class at Mascouche came in a body to the parsonage on Wednesday evening, 7th December, and presented her with a beautiful Teacher's Bible, and an address expressing their regret at her departure, and their appreciation of her efforts to make the Bible a living book to them.

BROME.

BROME

The parsonage has been put into readiness for occupation by the new Incumbent, Rev. E. P. Judge and his family. The whole interior has been re-papered and painted and the ceiling whitewashed. Much credit is due to the ladies for their zeal in undertaking this work, and the thoroughness with which they have carried it out.

The people of Brome have heard with deep regret of the painful and distressing accident which has befallen their late pastor, Rev. F. A. Pratt, and sincerely trust that his recovery may be speedy and complete.

SUTTON

We understand that the ladies of Grace Church are agitating for a new Rectory. What would the poor Rectors do if it were not for the ladies? Men do not seem to appreciate the needs of the clergyman as largely as their helpmeets. With this laudable object in view, the ladies are having a bazaar on Tuesday the 20th.

IRON HILL.

Quite a few of the young people from here went over to West Shefford on the

evening of the 9th ult. to give a concert in aid of the Church there.

The generosity of Mr. A. F. Gault is not by any means confined to Montreal or the Diocesan College. He has kindly donated a nice lot of books, to the S. S. library here. He has the warm thanks of the Congregation of Holy Trinity Church.

BROME.

Much regret is expressed, by the people of Brome over the departure of their late incumbent Rev. F. A. Pratt for Montreal Junction. We take the following from a local paper, "A tea was given on Friday evening by Mrs. G. F. Hall, in honor of Rev. F. A. Pratt who is about to take up his abode at Montreal Junction. The ladies of the choir took occasion to present the Reverend gentleman with a token of remembrance on the eve of his departure. Mr. Pratt responded thanking his friends for their courtesy, and expressing his sorrow at parting with old friends."

Rev. E. P. Judge has been appointed to the Parish of Brome in succession to Mr. Pratt, and has already taken up his abode in the parsonage. We are glad to welcome him to our deanery.

CLARENDON.

We are all very glad to note that at last the Ven. Archdeacon Naylor has succeeded in obtaining an assistant for the parish of Clarendon.

I may say that the missions hitherto known as Thorne and Leslie are now amalgamated; and to give effect to this, the North Clarendon part of the mission of Thorne was added to Clarendon Parish. Work has been taken up at

this post with energy and spirit by the Rev. Mr. Low and already a remarkable degree of interest has been manifested.

A church workers' association has been started at Shawville, and judging from appearances it will not be long before its existence will be justified. They meet fortnightly for the purpose of suggesting, debating, etc., and on the 14th a lecture on Newfoundland dealing with its history, industries and importance was delivered to them by the Rev. J. M. Coffin, Bristol, to whom a vote of thanks was given.

Rev. H. Plaisted with family has removed to the parish of Onslow. On his departure from Portage du Fort, 85 persons met at the parsonage assuring him of their regret and presenting him with something tangible as a mark of their esteem.

Rev. R. Warrington, late of Chappleau, Ont., is in charge of Portage du Fort.

I am sure I only voice the sentiment of the deanery when I say how glad we all were to hear that the Rev. R. C. Brewer was again stationed at River Desert.

ST. ANDREW'S.

Many and various are the Christmas-festivities to be held in the different parishes.

In Arundel the Rev. R. Hutchings has a sale of work on the 22nd.

The Rev. A. B. Given intends having a children's entertainment on January 6, with a most delightful title—"Christmas-Pie." We are glad to hear that the concert at Lacolle on Thanksgiving Day, in aid of the parsonage debt, was a grand success.

At Grenville, the S.S. children are to have a tea in the Town Hall on the 30th, followed by an entertainment.

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

BUCKINGHAM.

A very successful bazaar, under the auspices of the Ladies' Guild of St. Stephen's Church, Buckingham, was held on Wednesday, Dec. 14. Proceeds will go towards furnishing of proposed new church.

The roads having improved, regular services at Glen Almond and Silver Creek have been resumed.

A Sunday-school has been organized at Glen Almond. Prospects are encouraging.

Mr. Wm. Manley, who was confirmed by the Bishop at his last visitation and since licensed as lay reader for this parish, assists regularly in the services and is preparing himself with a view to eventually entering College.

Services are being held in St. Stephen's Chapel every Wednesday and Friday evening throughout Advent.

St. Stephen's Chapel has been given a new coat of paint by the members of the Young Men's Guild. The churchshed, which was in ruins, has been replaced by an almost entirely new one.

Repairs on the parsonage have been completed at a cost of about \$300.

College News

COLLEGE NEWS.

The Students extend Christmas Greetings to all, and wishes for a Happy New Year!

During Advent addresses were given every Friday at the Evening Chapel. The Rev. E. I. Rexford began the series with a sermon on "casting off the works of darkness." The Rev. Dr. Ker preached on "St. John the Baptist", and the Rev. T. E. Cunningham concluded with an address on "The Personal Character of the Clergyman."

The latest news of Mr. Steen comes from Cairo, Egypt. He is enjoying good health, and finds that riding a donkey is more interesting than sitting in a carriage, while viewing the sights in "the Streets of Cairo."

The greatest point of interest in the College now, since the exams are over, is the Rink. In the rear of the College a fine piece of ice can be secured in size about ninety by eighty feet, surrounded by boards. The Rink is very popular, affording both recreation and exercise combined. A register has been secured for the Gymnasium, in which the attendances at the classes is marked. We invite the inspection of any who may ask if the Gym. is appreciated by students.

In King's College "Record" for Nov. the writer of "University Curriculum" says "even now there is a tendency towards making the College a cloister and the Students are classed by themselves, isolated from the world." In Queen's "Journal" of Nov. 26th, a

picture is found of "the divinity Student of to-day," which pictures him garbed in the most dudish fashion, a man of the world, a regular "dead-guine sport."

"Where are we at?" "Who shall decide when doctors disagree?"

Mr. E. Fielden Nivin, B. A., is the latest addition to our ranks, and we welcome him cordially. Mr. Nivin is a graduate of Emmanuel College, Cambridge, England. We are glad that our College is obtaining such a cosmopolitan reputation.

A public missionary meeting under the auspices of the Students' Missionary Society was held in Convocation Hall on Tuesday Evening, 29th Nov., the Eve of St. Andrew's Day. Rev. Dr. Ker, of Grace Church, presided. Rev. Principal Hackett gave his first missionary address in Montreal, and the very Rev. Dean Carmichael followed. Principal Hackett gave a most interesting account of mission work in India, with some personal incidents of actual work in connection with the C. M. S. College, Allahabad, where he was for some years Principal. He described the religions of India, the Brahmins, their customs and ceremonies. He gave some most interesting stories of conversion which had come under his notice, which needless to say, were listened to attentively. One of the most engaging features of the Principal's address was a description of a missionary meeting which had been held at the College shortly before he came away, which lasted four hours, and at which there were twenty-seven speakers who told one by one how they had

been led to adopt Christianity. Some had been influenced by the example of the lives of consistent Christian people, others by the reading of the Bible, others by hearing the Gospel preached. The Very Rev. the Dean gave an eloquent address on domestic missions, forcing home our duties and responsibilities to our Canadian Northwest. He spoke of the great privileges enjoyed by the church people of Canada, and of the great responsibilities these entailed toward the heathen portion of our population, the Indians, the Esquimaux, and the Chinese of our land. A generous collection was taken up, to be devoted to the mission work of our Society.

It is interesting to note in connection with the representative nature of our College that we have among faculty and students, six universities represented: Trinity, Dublin; Toronto University; Lennoxville; Cambridge; Trinity, Toronto; and McGill. We hope next year to have several more graduates enrolled among us as students, two more at least from "foreign" universities.

A most interesting feature of our work under our new Principal is his systematic study of words in his weekly lectures on the English Bible. Each idea is taken up separately and traced clearly and exegetically throughout the whole Bible. It is proving to be one of the most helpful departments of our work.

The ever-welcome King's College "Record" for November, contains an article on the old question of compulsory

chapels. Among other things, the correspondent says "The Church is not Christianizing herself but becoming godless by compulsory attendance at chapel service." This is a broad statement, yet the King's man ought to know what he is talking about. Here in the Diocesan we find no difficulty in attending chapels, though there is no compulsion, and their voluntary nature, if we mistake not, adds to their spirituality. To quote again: "that the faculty are to have no more right to require the attendance of any student at the worship of Almighty God, than at the dancing festivities which usually end the College year." Here is an interesting comparison of college rules; King's men have compulsory chapels, and are allowed to dance; we have voluntary chapels, and are asked as a student body in college to refrain from dancing at academic festivities. Which has the better spiritual effect?

Special services in connection with the arrival of Principal Hackett, were held on Thursday, 1st December. In the morning Holy Communion was celebrated at 7.30. At the Evensong were present the Lord Bishop, the Principal, the Staff, Governors and Students. The Bishop, in a few well-chosen remarks, referred to the many prayers, both of himself and the friends of the College, that God would send them a man. Their prayers had been answered and they were now present to thank God for His Great Goodness. In closing he also urged upon the students the necessity of being loyal to the Principal.

The Principal then said a few words, after which the Bishop pronounced the benediction.

This service, together with the reception tendered by the Governors to Principal and Mrs. Hackett, formed a fitting introduction to the work of the new head of our College.

On Tuesday, the 21st inst, exams were all over, and in the evening Professor Abbott-Smith was "At Home" to the students. A very pleasant evening was spent in conversation, music and readings. The students deeply appreciated the kindness and thoughtfulness of their esteemed Professor and friend.

ACKNOWLEDGEMENTS.

Mr. G. Willson, (95-8.)	\$1.50
Rev. J. G. Baylis, (96-8)	1.00
Rev. R. W. Plante, (97-9)	1.00
Rev. G. Abbott-Smith,	1.00
Mr. T. J. Willson, (97-9)	1.00
Mrs. Pangborne, (97-9)	1.00
Miss Tippett,	
Mrs. J. S. Hall,	
Miss L. Garth,	
Mrs. J. C. Pettes,	
Rev. Jas. Thompson,	
Rev. H. E. Horsey,	
Rev. Prof. Coussirat.	
Messrs. R. J. Parker,	
R. S. Hardiman,	
H. J. Mudge,	
W. P. Hillhouse,	
W. M. Hillhouse,	
George Marcus, and	
Captain Clay, each	fifty cents.

RESULTS OF CHRISTMAS THEOLOGICAL EXAMINATIONS.

(N.B. Class I.=75%, Class II.=60%, Class III.=50%.)

I. OLD TESTAMENT.

- a. First Year.
 Class II.—H. T. S. Boyle, B.A.,
 J. B. Meyer, B.A.
 Class III.—H. Mount,
 A. A. Ireland.
- b. Second Year.
 Class I.—J. J. Willis, B.A.
 Class II.—T. B. Holland.
 Class III.—H. T. S. Boyle, B.A.

II. NEW TESTAMENT.

- a. First Year.
 Class I.—J. B. Meyer, B.A.,
 H. T. S. Boyle, B.A.
 Class III.—A. A. Ireland.
- b. Second Year.
 Class I.—J. J. Willis, B.A.,
 T. B. Holland.
 Class II.—H. T. S. Boyle, B.A.

III. DOGMATICS.

- a. First Year.
 Class II.—J. B. Meyer, B.A.
 Class III.—H. T. S. Boyle, B.A.,
 A. A. Ireland.
- b. Second Year.
 Class I.—J. J. Willis, B.A.,
 H. T. S. Boyle, B.A.

IV. APOLOGETICS.

- First Year.
 Class I.—H. T. S. Boyle, B.A.,
 J. B. Meyers, B.A.
 Class III.—A. A. Ireland.

V. ECCLESIASTICAL HISTORY.

- a. First Year.
 Class I.—T. B. Holland.
 Class II.—H. T. S. Boyle, B.A.,
 J. B. Meyer, B.A.,
 H. Mount.
 Class III.—A. A. Ireland.
- b. Second Year.
 Class I.—J. J. Willis, B.A.
 Class III.—H. T. S. Boyle, B.A.

VI. LATIN PATRISTICS.

- a. First Year.
 Class I.—J. B. Meyer, B.A. and
 H. T. S. Boyle, B.A.,
 equal.
 Class III.—A. A. Ireland.
- b. Second Year.
 Class II.—H. T. S. Boyle, B.A.,
 J. J. Willis, B.A.,
 T. B. Holland.

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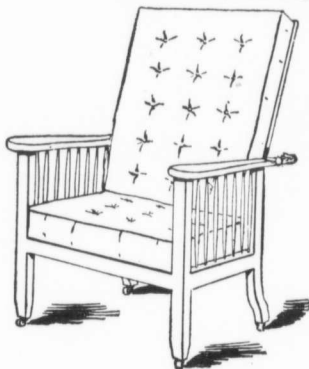
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