

THE MONTREAL . . .



DIOCESAN THEOLOGICAL
COLLEGE MAGAZINE . .

VOL. 8.

February, 1900.

No. 4

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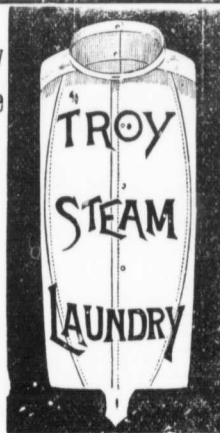
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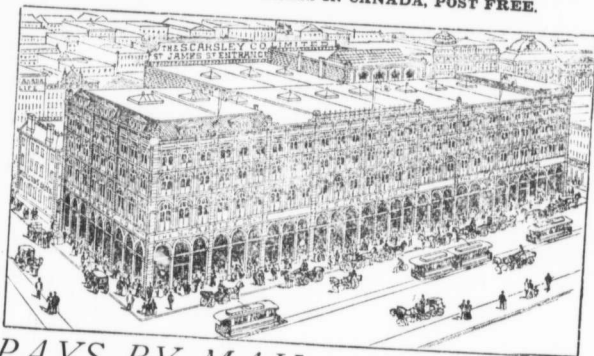
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THE
Montreal Diocesan Theological College
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MONTREAL, FEBRUARY, 1900.

No. 4.

DIOCESAN SYNOD.

The effects of two new departures were distinctly felt in the forty-first Annual Session of the Montreal Diocesan Synod. On Monday two devotional meetings for the members were held in the Synod Hall under the presidency of the Bishop, and very early in the proceedings a motion was carried that the speeches at Synod be not allowed to exceed one quarter of an hour save by special permission of the House. We cannot be wrong in attributing to the first of these the harmonious spirit which was so markedly manifest during the four days of the Session; and to the second we owe the blissful brevity of the orators.

The attendance in the Cathedral on the first morning was not as large as it ought to have been, but those who were present heard a most excellent sermon from Rural Dean Robinson on the words: "God is in the midst of her, she shall not be moved: God shall help her and that right early," adapted by the preacher to the Church of Christ.

The Synod met at two o'clock when the rolls were called by the Rev. F. Charters and Dr. L. H. Davidson. The Bishop then delivered his charge in which he gave a clear and compendious view of the present state of the Parishes and Missions in the Diocese. His spirited allusions to the war in South Africa were greeted with loud and reiterated applause, and at its close the members stood and sang the National anthem.

The Bishop alluded to the College in the following terms :

" I learn from the Reverend the Principal, that the progress made in 1899 (last year), was very gratifying and satisfactory. Ten students have been added to the twenty on the roll, and three scholarships, each for two years, worth \$200 each, have been announced as open to competition under wise and liberal conditions. I think the Clergy should bring these Scholarships to the notice of Churchmen in the country, as well as City Parishes, for the encouragement of young men who feel themselves called to the Ministry. It is a thing worthy of note that all our theological students, at the present time are either graduates, undergraduates of McGill, or are preparing for matriculation. The College has now a complete staff of Professors, whose great aim is to raise the standard of learning, while they strive to maintain at its highest piety, purity and simplicity of character. We should be greatly pleased if a considerable addition were made to our library. This, in a measure, could be effected if an arrangement could be made whereby the books in the Synod library were transferred to the College library. The College library is open to all the Clergy of the Diocese, and the free use of the books would be very gratifying. The COLLEGE MAGAZINE, now under the charge of the Principal, is useful, as affording practice and experience to the young men, and conveying information to the members of the Church. It should be supported by the Clergy and their Congregations. The Principal and his staff have taken charge of the missions of St. Hyacinthe, St. Jerome, Coteau du Lac, and Amherst Park. This is very helpful, and deserves our warm recognition. I think that the members of the Church should subscribe much more freely and generally to the College. It would be a wise and worthy act and is imperatively needed. I trust you will do your utmost in this behalf. It a claim in which the whole Diocese, and beyond the Diocese, is deeply interested."

We especially commend to the Clergy and their Congregations his reference to the COLLEGE MAGAZINE.

The Rev. J. Baylis was elected Clerical Secretary, Mr H. Mudge Lay Secretary and Mr. Charles Garth Treasurer of the Synod, and the Bishop nominated Dr. L. H. Davidson, Q. C. as Church Advocate.

The Bishop of Algoma was invited to a seat upon the platform, and addressed the Synod upon the needs of his Diocese, and it was doubtless owing to his presence and earnest appeal that subsequently the grant of \$500 to Algoma for the present year was passed without a single dissident. The following visitors were invited to seats on the floor of the house : Ven. Archdeacon Lofthouse, Moosonee,— Rev. A. Hickman, China,— Rev. A. L. Fortin, New-

York,— Rev. G. H. Butler lately of New Westminster, B. C.,— and Rev. I. Knight, lately of Barbadoes.

Complimentary Standing Votes were passed with reference to Rev. Canon Empson, the Ven. Archdeacon Lindesay, and the Rev. Canon Anderson, the latter of whom entered upon his 90th year while the Synod was in Session.

The usual Reports were read, discussed and adopted. The Committee appointed last year to arrange for the due observance of this the 50th anniversary of the creation of the Diocese of Montreal brought in a Report which was adopted, and of which the details will shortly be made public.

Dr. Allnatt, the acting Principal of Lennoxville College and University, read the Report, and a resolution expressing regret at the retirement of Dr. Adams, and sympathy with him in his affliction, was carried unanimously.

A great many Resolutions appeared as notices of motion, but several were withdrawn and others were negatived after discussion. Of the resolutions passed the following were the most note worthy :

“That it be an instruction to each Standing Committee of the Synod comprising more than six members that such Committee shall, at its first meeting after appointment, to be held as soon as possible thereafter, name from its members a Sub-Committee of not more than five, which shall be charged with the active prosecution of the purposes for which said Committee is appointed, and shall act in its behalf without the necessity of summoning the whole Committee.”

“That, in the judgment of this Synod, the discriminations of the Church Temporalities Act of this Province, excluding women of the Church from membership in the Vestries of this Diocese, should be repealed, to which end the Officers of the Synod are hereby instructed to take needful action before the Legislature of this Province for the earliest possible removal of the disability imposed in the existing Act.”

“That in order the better to meet the requirements of the Board of the Domestic and Foreign Missionary Society of this Ecclesiastical Province, the Domestic and Foreign Mission Committee be and is hereby authorized to choose from its members a Sub-Committee of not more than six, who shall be the Corresponding Committee of said Board for the Diocese of Montreal.”

“That the Synod of Montreal be requested to name or elect twelve of their number, six clergymen and six laymen to sit as members of the Corresponding Committee of the Colonial Church and School Society.”

"That in the opinion of this Synod, the time is opportune for the presentation, by means of illustrated lectures, and otherwise, of the antiquity and continuity of the Historic Church of England."

A Resolution was also passed that the Cathedral Character of Christ Church should be developed, but the Synod did not see its way to any more definite action, considering the difficulties by which the question is surrounded.

The following motion was discussed but eventually a somewhat modified resolution was carried to be brought forward again next year :

"That this Synod of the Diocese of Montreal respectfully requests the General Synod to allow to officiating ministers the option of reading the lessons in the Church's public services either from the authorized version or the revised version."

But unquestionably the most interesting and animated debate was raised upon the Report of the Executive Committee which was conducted with closed doors, or as one member expressed it "in camera *obscura*". The object was simply to allow the members to criticize the action of the Executive Committee, and the Mission Fund plan with all freedom and openness. The members took advantage of the opportunity and plain truths were spoken with the greatest Christian courtesy and forbearance, though some had evidently been rankling under sense of grievance. The result however was highly satisfactory. The greatest confidence was expressed in the Executive Committee, but it was felt that some alterations were needed in the scheme as adopted some years ago in this Diocese. This question is to be brought forward again next year when it is certain to be thoroughly threshed out.

Some startling changes were observed when the results of the voting were declared, but who can pretend to judge or declare the secret motives that rule the affairs of men.

Viewed as a whole the results of the Synod were satisfactory, and the spirit that animated it most admirable.

THE FUNCTIONS
AND LIMITATIONS OF "THE DEACON."

The duties assigned to the Diaconate in the Book of Common Prayer, as well as the restrictions placed around the sacred office are the natural offspring of the Primitive Ages, when the Spirit of God was all but visible in the multiplying activities of the Church. In this paper, therefore, I shall devote my attention almost entirely to passages of the New Testament bearing on the subject, and to information gathered from the literature of the first four centuries.

Our Blessed Lord after His Resurrection "gave commandment unto the Apostles" and "spake to them of the things concerning the Kingdom of God." Probably, there existed from the very first among the native born Jewish Christians in Jerusalem subordinate ministers. Some authorities think that the younger men—who bore the bodies of Ananias and Sapphira to burial were inferior officers of the Church, and a passage in the First Epistle General of St. Peter appears to confirm this view. "Likewise," the words are, "*ye younger*, (vide the Greek equivalent), submit yourselves to the presbyters or elders." At this early date the male believers alone in the mother church numbered 5,000, principally of the poorer class, and this would serve to indicate a multitude of persons claiming the necessaries of life from the general fund. The Apostles with all their other duties could not attend to this important matter, and so they likely appointed men to bear the burden with them and to distribute to the necessities of the saints. Very soon the foreign Jewish Christians complained that their widows were neglected in the daily ministrations. Accordingly, men of the highest standing were chosen and ordained for the distribution of food and other necessaries, for instance, at the regular love feasts. Their names seem to indicate the exact sphere of their labours. The primary duty of the Diaconate was the relief of the poor and needy. But from the high character of the parties chosen, their special qualifications, and the splendid opportunities they would have to spread the knowledge of the Truth, it is likely that they were set apart for higher duties as well. The New Testament only presents to our view what is really necessary for the purpose in hand,

and we may reasonably suppose that much of the Christian work accomplished by the Seven is kept in the back ground, while Stephen and Philip appear as the more prominent figures on the stage, just as the Apostles Peter and Paul loom large at the expense of their colleagues. Stephen, well versed in the Scriptures, a living epistle read of all men, convicts the Jews out of their own sacred books. Philip instructs private individuals and brings them into the Fold through the usual gate as in the case of the Ethiopian Eunuch. He prepares classes of candidates for the rites of Holy Baptism and Confirmation as in the case of the people in a certain city of Samaria. In so doing he covers a wide range of belief embraced in the words "Christ and the Church." He seems also to have acted as an itinerant missionary travelling from city to city in the Holy Land. Soon the Diaconate spread rapidly beyond the bounds of Palestine among the Christian communities established at important points in the Gentile world. True, the notices in the Epistles are few and scanty but their *incidental character* would seem to impart all the more weight to the idea of the importance and prevalence of this lowest order in the ministry. The consensus of opinion interprets the term 'helps' in the First Epistle to the Corinthians to refer (*chiefly* at any rate) to the deacons whom in the words of the Apostle "*God hath set in the Church,*" and by 'helps' we understand "a certain power and influence for the support of others." So, too, in the Epistle to the Romans, chapter XII, the word 'ministry' from its connection is taken to mean the Diaconate and the passage in its entirety can be expounded thus "Let not the deacon assume too much or fail in his duty." In this Epistle also we find mention of a deaconess, a wealthy woman and prominent member of the Corinthian Church who had been of great service to St. Paul and had likely performed offices of Christian charity among the poorer women of the congregation. These women mentioned in the same chapter as labouring in the word in the Church at Rome are also supposed to have been deaconesses with duties similar to those of Phoebe. As a rule in the early days of the Church the deaconesses were widows of a considerable age with children of their own, being thus better qualified to minister counsel and comfort. This being the case may not St. Paul's advice to-

Timothy be reasonably taken to refer to the deaconesses at Ephesus "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strange if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

I shall deal more fully with the offices of the deaconess in a few moments. Ere we pass beyond the limits of Holy Writ it is well to observe that in the Church at Philippi—about thirty years after the institution of the Diaconate—where the financial condition of the congregation was so good that they could send contributions to relieve St. Paul's temporal wants no less than three times, we yet find deacons duly recognized ranking next after the presbyters. A few years later the language of St. Paul to Timothy shows that the lowest order of the ministry was pretty well established throughout proconsular Asia, and they were Apologists for the Truth not to be despised.

Now, it seems to me, that the Scriptures unfold enough to show that the Diaconate was meant to be a permanent order with duties higher than the mere "serving of tables." "The whole current of antiquity runs in this way." Early literature proves that there were deacons in congregations blessed with ample means. It throws around the office an air of dignity, and ranks the order with the Bishops and Presbyters as *the ministry ordained of God* for the benefit and guidance of His people. St. Clement of Rome in his Epistle to the Corinthians plainly refers to the deacons as having received the ministry of the word from the Apostles, and Ignatius says that "the deacons are not deacons of meats and drinks but ministers of God's Church." And he bids the Philadelphians "adhere to the bishop, the college of presbyters, and the deacons." The deeply learned Clement of Alexandria writes that "he is indeed a deacon and minister of the Divine Will who both practises and teaches what our Lord has prescribed." Tertullian refers to the deacons as "guides," and St. Cyprian says "the apostles appointed deacons for themselves to be ministers of their episcopal office and of the Church." I hasten on to picture the practical duties of the Diaconate as they appear in the churches

of the East and West during the first four centuries, not forgetting that these duties in their entirety may never have been exercised in a single congregation. The deacon visited the widow and orphan, the sick and the afflicted, the martyrs in prison; made report as to their conditions, and ministered to their needs as directed by the higher officers of the ministry. It was also his duty in certain places to enquire into the morals and behaviour of the people.

In cases of extreme necessity when a presbyter could not be obtained (by leave of the bishop) confessions were made before a deacon so that the penitent, according to St. Cyprian, "might receive the sign of reconciliation or laying on of hands and go to the Lord in peace." After a time, when the exigencies of the case demanded a number of inferior officers such as subdeacons, readers and singers, the deacon in absence of the priest had power to suspend anyone of them from office for due cause. Deacons attended their Bishops at General Councils as secretaries and even took part in the discussions but could only vote in the absence of the Diocesan, and then simply as his proxy.

Deacons were sometimes employed to convey messages from the Bishop to members of his own flock or to foreign churches.

The deacons were allowed here and there to baptize by permission of the Bishop, to preach having authority and license of the Diocesan so to do, and in the absence of the priest could read Homilies in the Church, the Bishop being willing.

The deacon had the care of the altar, its ornaments and utensils, and was regarded as the assistant of the bishop and priest in the services of the Church. He exercised the useful office of a pilot or steersman, putting people in their proper places in church and seeing that they behaved themselves and paid heed to the Word of God. He gave notice when each part of the service was to commence and encouraged the people to do their part. It was his duty to give notice to the catechists, penitents and others when to pray and when to depart and he even repeated a form of words to show them how to pray. He received the offerings of the people and handed them to the priest who presented them to God. It also appears there existed a custom whereby the deacon announced the names of contributors

with amounts paid in, and the names of those who promised. The deacon read the Gospel in the Communion Office. At the proper time he cried "Let the hearers and unbelievers depart." He assisted in the distribution of the elements, and carried the reserved sacrament to the sick and to those in prison. The Council of Nice expressly laid down that "the deacon had no power to offer or consecrate the Eucharist because he was only a deacon."

It was the duty of the deacon to see that no one came or went during the time of the Oblation. While the deacon was, therefore, an important officer of the Church, his subordinate position was never lost to view. He stood near at hand while the Bishop and Priests sat on their thrones, he never sat with the presbyters and could not even say grace at an ordinary meal if a presbyter were present. I pass on to notice briefly the functions of the deaconess.

The office likely existed from the beginning, and was entered upon after a solemn ordination service with laying on of hands. While widows who had children were more commonly accepted, still virgins of various ages were taken into the order. The deaconess sought out and attended to the wants of the sick and needy women, and of female martyrs languishing in prison. She was the keeper of the Holy Gate at the church entrance, assigned women their places, and looked after their behaviour. She assisted the female candidates for Holy Baptism to disrobe and anointed them with oil. She acted as a private catechist to women who sought admission to the Church and its means of grace, but in no case did she exercise what might be styled sacerdotal functions.

A word or two about the functions of an Archdeacon. He was originally of the same order with the deacons, and as the name would seem to imply was a man of conspicuous ability and great reputation. The Bishop chose him, not necessarily from the ranks of the older clergy, to be his attendant and assistant *par excellence*. The office does not seem to have existed before the 3rd century. The Archdeacon assisted in the management and disposition of the Church's revenues.

He took precedence over the other deacons at the services of the altar, and had power to censure deacons who presumably, as now, were not always docile. He was regarded as *the* preacher, being

more often called upon than the other deacons. As the Bishop's Eye, or Heart he enjoyed special privileges and could enter fields where the ordinary deacon, although called in the picturesque language of the day, an angel, could not and dared not tread.

In the middle ages the Archdeacon had to examine into the state of every parish and report upon the conditions of its ornaments and property. Parochial clergy were under his care and he was often deputed to end controversies.

Now in the light cast by the Primitive Church upon the functions and limitations of the Diaconate, the care taken by our spiritual mother is best understood. Is it in accordance with the church's mind as expressed in the Ordinal to place a deacon in independent charge of a parish? The deacon can only baptize infants in the absence of the priest, and apparently has no power to administer adult baptism, though why not is not clear in the face of Philip's acts. He can read Holy Scripture and Homilies in the Church but can preach only by license and authority of the Bishop. He can assist the Priest in Divine Service, and, since the time of Elizabeth, Morning and Evening Prayer have been said or sung by Deacons with the exception of the Absolution.

Wheatly holds that deacons were never commissioned by the Church to pronounce absolution in any of its forms. At the Savoy conference the presbyterian divines made strong objections to the use of the word 'priest' at all in the Prayer Book. Yet the Bishops struck out the word 'minister' in the rubric before the absolution and in its place inserted the words "to be pronounced by the Priest alone." They did this on the ground that the absolution could only be pronounced and consecration performed by a Priest. A moment's consideration will show that the deacon is not supposed to officiate at many of the occasional services of the Church. Can the deacon perform the marriage ceremony in face of the rubric at the close of the office, and when the service is one of benediction? At the Holy Communion the deacon can read the Gospel and help in the distribution of elements. An important sphere of labour lies before him in the instruction of young people along the lines of the Church Catechism, and "to search" for the sick, poor and enfeebled, making

report to the Parish Priest and relieving their wants under his direction. Though at first the deacon remained a deacon for life, now the office is a stepping-stone to a higher dignity, and in the limitations cast about it we see not only the reflection of the past, but a certain wise precaution that tells for the good of the Church.

W. A. FYLES.

*DIFFICULTIES OF MISS'ON WORK
ARISING OUT OF THE DIVISIONS OF CHRISTENDOM

In mission work there are three elements of success so far as human agency is concerned: the intrinsic worth of the religion that is being propagated in other lands; the ability and zeal of those laboring in the cause exhibited in the methods they employ, and the support and encouragement received from those who have sent them to the work. By "intrinsic worth" is meant not only its truth with regard to definite dogma, but rather those qualities which enable it to meet the social and moral requirements of all nations, together with that superiority over other religions which gives it the right and power to supplant them. From this aspect, a successful missionary religion must be a purely Catholic one, if it is to extend throughout the world. Such a religion Christianity unquestionably is, and its successful missionary enterprise depends upon the enforcement of its true nature and value upon the minds of prospective converts.

Influence of dissension.

Without dwelling upon the ever-present and absolutely necessary guidance of God's Holy Spirit in Christian missions, let us try to ascertain what is the influence of the divisions of Christendom upon those conditions we have named of successful work. These divisions nearly all refer to the two great constituents of our religion, inward Faith and belief, and outward form and method. Therefore, touching as they do, the vital principles of missionary life and progress, they

⁺A paper read before the Conference of the Alumni Association of the College, October 1899 by H. S. Boyle, B. A.

would seemingly have a direct influence on the face-value, so to speak, of our Christianity in other lands, and on our personal missionary work abroad and at home. We may trace out in the history of missions how great that influence has actually been.

Differences mean divisions.

Christianity contains the essentials of a truly missionary religion, being unquestionably in its fundamentals a universal faith. But there are divisions among Christians arising out of questions, generally of secondary importance, which tend to destroy the apparent universality of the Christian religion. The differences are on minor matters of faith or discipline, but differences on which depends the very existence of various parties who uphold and dogmatize upon them. For such parties, or sects, as they must be called, it is impossible (speaking generally) to give the heathen a universal Christianity. It must of necessity be colored with the distinctive doctrine which this or that denomination upholds. Let us suppose two missionaries of different denominations are working near to each other in a foreign field. Granted that at first they confine themselves to the common ground of Christianity, the fundamental doctrines of the Faith, it will not be long before they reproduce among their new converts the controversies which are only too prevalent at home. Those converts are intelligent enough probably to notice the respective differences between their Christian teachers, but are slow to note their absolute agreement on the great necessary truths. To them the secondary things appeal, simply from the fact that contrast brings them into undue prominence. On fundamental truths, the missionaries, it may be, agree and are silent. They will, unconsciously perhaps, allow the greater truths to lie partially hidden, in the effort to bring into clearer light, the peculiar doctrines they uphold. Or they will on the other hand launch their converts at once into dogmatic teaching, on the doctrine of Baptism, for instance, before they have dwelt sufficiently upon the Gospel story itself. Thus the most attractive side of Christianity, the beauty of Christ's life, and its bearing on every relationship of our life, the grandeur of His conversation, the example of Him who was the only really Catholic Man, is very largely lost in the endeavor to establish not that universal religion rightly called Christianity. but rather some

respective portion of it, for which its adherents claim all the universality of the religion of Christ. Well might the heathen ask, as in fact they do "Is Christ divided?" Missionary enterprise imbued with such spirit, seems doomed to partial failure at least. The words of Christ's command to "make disciples of *all* nations" infers the universal character of His teaching. The attempt to propagate a *divided* Christianity cannot be following the spirit of His words. Nor can it appeal to heathen minds as a religion of great superiority, coming to them not with the force of a great truth on which all men agree, but with the weakness of divided opinion within itself, and contradicting in fact its great central teaching of unity and "Godly love." In a small town in China or Japan one may find four different Christian bodies, having no communion with one another, and very little friendliness. Is it thus we are following the thought of our Saviour's prayer—"That they may all be one; as Thou, Father, art in Me and I in Thee; that they also may be one in Us;" and in the same breath, "that the world may believe that Thou hast sent Me"?—as though He said "A divided Church will prevent the conversion of the world,—will prove a stumbling block to the world and cast doubt upon My mission to mankind; may My people therefore be one, that the world may be constrained by the traits of love and affection it shall behold in them, to believe that Thou hast sent me." In the early Church, our Saviour's prayer was realized; but now "our unhappy divisions" have produced the unfortunate condition against which His prayer should have been a note of warning. No wonder intelligent pagans are puzzled. A prominent Western Canadian was nonplussed by a question asked him by a young Japanese, who, with two companions, was travelling eastward to study English military tactics. "How is it" the young man asked "that you call your Church the Holy Catholic Church of Japan—for that is our name there—and yet there are two quite different sections in it? And why is it that your religion has so many branches? Our religion is whole and undivided, while Christianity is of at least half a dozen kinds." The question, which needless to say was not satisfactorily answered, shows the attitude of many Japanese towards the Christian Faith. Furthermore, among the more educated Heathen and Mahommedans especially the

divisions of Christianity are only too well known, and are used with telling effect against the missionaries in these countries. Christianity must and will prosper in the hands of thoroughly devoted men, but their devotion will be, to some extent at least, neutralized, and the visible worth of our religion greatly lessened in the eyes of heathendom, in the attempt to impress a many sided Christianity on those still young in the faith.

Effect on missionary methods and conduct.

Again, in the conduct of missions, and the methods employed, the cause suffers a great deal from the divisions among Christians. Here it may be stated that differences *are* largely lost sight of in the mission field, that missionaries must and do teach the same general truths; they differ more in method and in name than in doctrine. The differences do not become difficulties for the most part until after conversion, or at least after some acquaintance with Christianity. These difficulties too will be different in different fields, varying according to the intelligence and state of civilization of the natives. In Japan for example, where culture is advancing, they are proving much more formidable than in the South Sea Islands. Yet differences, whatever they may be, must lead to questioning and controversy; and controversy must tend to an increase of teaching and to a closer defining of various Christian beliefs. This is just what we find in many mission stations to day. If we turn to Apostolic times for a moment, we find that there were two parties among those early teachers of the Faith, both zealous in the cause of foreign missions, both willing to make great sacrifices in the cause. What would have been the result on the spread of the Gospel, if it had been given to the world in this divided state, for converts themselves to judge and choose between? But the wave of Traditionalism was checked and organic unity restored by the genius of St. Paul, and saved from the fate of becoming a narrow national Church, the Faith vindicated its claim to Catholicity by its conquest of the world. The superb simplicity of the first Christianity must have been its power. And is it not significant that with the loss of its early simplicity, it lost in the controversies of the middle ages nearly all trace of missionary activity among its members? Now we must all admit that we are bound to

two conditions with reference to our missionary progress, to use our reason and be guided by Apostolic example. But in many cases Christianity has done neither. We are not content to silence even minor disputes, and give the nations the great seed truths—Sonship, Brotherhood and Immortality, but have insisted on giving them also in one phase or another, the results of centuries of theological thought. Even within the limits of our own Church, we must needs have two societies, proclaiming to the heathen each its own view of Anglican Christianity. Considering the diversity of custom, and the condition of life and thought among heathen nations, does it not seem more reasonable to give them the simple Gospel story rather than that Gospel together with the product of modern Church thought and controversy? And is it not such a course more in accordance with Apostolic custom, which opened the mysteries of Christianity to its Converts, "as unto babes" and as they were able to bear it? We may say we have the two tendencies with us even to day the one endeavoring to impose the past upon the present, the other recklessly casting aside the message and example of the past. Christianity to make the best progress can do neither. In India or China for instance, it should be in a form capable of assimilating and making use of what is best and permanent in the hereditary character and religious feeling of the Indian or Chinese. Must it not be then primitive in its character, simple and elemental in its form? Thus, the endeavor to do too much, to give the new converts a standard of Christianity they are not able to receive, has been mournfully given by a number of missionaries, as the cause of failure. Instead of making them good Christians, the missionary attempts to make them good members of this or that denomination as the case may be. The result too often is that the foundation teaching is badly given; the new Christian cannot grasp the finer distinctive doctrine, and he is left in possession of a vague outline of confused Christianity which can have very little effect on his life and conduct. He is a nominal Christian, no more. Yet the missionary cannot be false to the doctrine of the Christian body which sent him out; indeed very often his zeal is measured by his devotion to that body. But such devotion to a particular denomination can never take the place of devotion to Christ. The truly

evangelical teacher at home or abroad, but especially in the mission field, strives to teach Christ. Labor for a "church," or for a particular denomination cannot be the same as labor for Christ and for *the Church of Christ*; yet every missionary goes forth as the representative of some particular body, to whom he is responsible for conduct and teaching. Nor can that true consecration and spiritual power which is the best and only safe guard for success, ever be fostered in those laboring in the field, by allegiance to any definite distinctive body. Yet this is the spirit shown in so many missionary reports sent home. The work of some particular mission is compared with that of some rival body, as if the expansion of the distinctive denomination were the chief end in view. Examples too are not wanting where the patient labor of years was wrecked, owing to the destruction of necessary discipline in the infant church, by the heedless admission of recalcitrant members into a rival Christian body. Added to all this there are instances of different missions coming into open opposition to and conflict with one another, though such cases are fortunately few. To quote one example, a certain denomination insisted on opening a mission in Allahabad though the ground was already occupied by the C. M. S. and several other societies, a waste of energy which might have proved so useful in a new locality. In Japan the case seems worse. A reliable writer in a standard magazine says:—"Success of the early missions to Japan is perhaps irreparably ruined by the division of Christendom into Romanists and Protestants, and the multiplied sects of Protestants. The early Protestant missionaries had it all their own way, and persuaded the Japanese that the Romans already established were not Christian, and had designs on the state. After the Japanese found out that they *were* Christian as the others, they became suspicious of both parties and have lost faith in Christianity. The Japanese are for the time being outwardly Christian, for political reasons; and for the same reason the Japanese Government may make Christianity the state religion." This will not however, go without controversy. Or, if an instance in the domestic field be allowed, we find a Christian body encroaching on our work in a suburban mission, and endeavoring to build up a congregation of their own at our expense.

(To be continued.)

MISSIONARY PORTFOLIO.

CHINA AND JAPAN.

In a recent "letter to Leaders" which is published from month to month by the C. M. S., a very forcible analogy was drawn for missionary purposes from the present war in South Africa. We shall this month use their missionary letter, and weave in articles of interest summing up the work of the past year in China and Japan.

The one absorbing subject in all minds and on all lips is the war in South Africa. The interest taken by all classes in its progress is immense. Crowds surround the windows in which maps of the seat of war are displayed with small flags marking the dispositions of the opposing forces. The "man in the street" is as familiar with the respective positions of Ladysmith and Kimberley and Mafeking as he is with the thoroughfares in his own locality. Railway stations and docks are thronged with people giving our departing troops an enthusiastic "send-off" to the accompaniment of ringing cheers, and the highest in the land bear their part in these patriotic farewells. Funds are opened everywhere, into which from prince and peasant are poured vast sums of money, and for which poet and musician contribute of their best, in order to assist the wives and children of the soldiers ordered to the front. The constant "latest editions" of the various newspapers which are issued all day long find hosts of eager purchasers. The news of British Successes, the tidings of our Reverses, the lists of Casualties, the descriptions of the embarkations or arrivals of Reinforcements, the reports of military Operations, and the slightest Incidents of the campaign, are all anxiously read and discussed on every side.

Is there no lesson for us in all this? Are not "the children of this world" still "wiser in their generation than the children of light?" Is there anything approaching the national interest in the nation's conflict to be seen among the members of "Christ's Church militant here on earth" in that great missionary warfare, to carry on which is the primary object of the Church's very existence? Where is to be found the careful study of the maps and books which indicate the Church's position in Heathen and Mohammedan lands? Where is

the eagerness and readiness to purchase and read the latest accounts of the progress of the campaign as set forth in our *Missionary Magazine*? Where is the intelligent and interested discussion of *Missionary* problems and possibilities? How little of all this is to be traced within the borders of the Church of Christ. And yet we, too, in our *Missionary Warfare*, have our *Successes*, and our *Reverses*, our *Casualties* and *Reinforcements*, our *Operations* and striking *Incidents* in the field.

Let us turn our thoughts, at any rate for a brief space, from the National to spiritual War, to which each of us was solemnly pledged from that moment when we were "signed with the sign of the Cross," in token that we should be "Christ's faithful soldiers," and "fight manfully under His banner unto our lives' end."

Think of some recent *Missionary* *SUCCESSES*. In this warfare we cannot expect great and decisive battles; "the kingdom of God cometh not with observation"; yet slowly that Kingdom is winning its way in the world, and ever and again we hear of tokens of victory.

At St. Stephen's Church in Hong Kong, China, there were, during last October, thirty baptisms, twenty-five adults and five infants. "With the exception of the women," writes the Rev. L. L. Lloyd, "most of these are the result, humanly speaking, of the preaching carried on in the colony by the Rev. Fong and his assistants, and are convincing proofs that though much of the seed falls by the wayside and is apparently 'trodden under foot,' yet some at least, falls into good ground and brings forth fruit unto the glory of God.

There are now in the C. M. S. Missions in South China, 18,500 Chinese Christians. Forty years ago there was not even an enquirer. In Mid China there are some 5,000 Native Christians, making a total of 23,500 adherents.

During the absence of Archdeacon Wolfe Mr. Lloyd had the oversight of the work in Fuh-Chow. He baptized during the year 1898 some sixty of its inhabitants, and writing of these baptisms he says, "When we remember that until a year or two ago we had to write again and again that Fuh-Chow itself seemed utterly indifferent to the claims of Christ, we do thank God for these tokens of His presence, and are encouraged to persevere in pointing out the way of life

to these busy people. Almost nightly preaching is carried on in our chapels, and as a rule, quiet, well-behaved congregations listen to the earnest words of the catechists and others, and usually some few remain at the close for further conversation."

In Japan an extract from a Bishop's letter will cheer us. He is writing about a Confirmation service held in an engine driver's house, in the little town of Nagaoka, one Monday evening, and the celebration of the Holy Communion, for six of the native Christians, in the same house, at six o'clock the next morning; and he adds: "They are a very hearty set, these three husbands and three wives, and it was striking to see the engine driver over night at the Confirmation and again at six in the morning in his best light-gray Japanese silk dress, receiving us as his guests into his clean little house, with his wife fully to match, a regular little lady, and at nine o'clock to greet him on his engine very differently attired to take us back to Nagano." In another place the Bishop tells us of two men, both officials of their town, who started at one o'clock in the morning and walked twenty miles to Matsumoto, where was the nearest Christian church, to be in time for a Confirmation service there. It is impossible to doubt the earnestness of men like that.

In the most Northerly Island of Japan, we read that where 14 years ago there was only one Ainu convert, there are now nearly a thousand Ainu Christians. In Japan there is very little of the meaningless profession of Christianity with which we are so painfully familiar here, because only the earnest and sincere seekers after truth can endure the ordeal of persecution which the open adoption of Christianity entails. "*Thanks be unto God who giveth us the victory through our Lord Jesus Christ.*"

We also have tidings of *Missionary REVERSES*. Shadows always accompany light.

The Fuh-Kien province in China was visited during the year by a very severe typhoon, and this was followed by heavy floods. Many of the Mission houses were seriously damaged, and there was great wreckage among the native houses in some places. Three hundred lives were said to have been lost, and the harvest of the plain was spoilt.

Japan also suffered severely by disastrous floods through which more than 30,000 were rendered homeless. Hundreds of people were entirely dependent on charity and had to be supplied with food until the Spring. The Rev. J. Batchelor's native helper told him how much difficulty he found in preaching to "hungry and weeping congregations."

But when this great calamity was overruled for "the furtherance of the Gospel", then the readiness of the people to hear the truth was greater than ever before. Mr. Batchelor narrates the following. "On my first visit to the distressed districts after the floods, one poor woman came to me and, with many tears related how her hut, garden, and storehouse—indeed her all, even to her clothes—had been washed away; but she added, "I saved my Missionary Box." A young man from the same village came and begged for a new Prayer Book and Testament, because his old ones had been washed away by the floods. He said nothing about wanting food for the body, it was the Bread of Life that he thought most about."

The Rev. W. C. White of the Canadian C. M. Association visited the Kien-ning district of the Fuh Kien province in September last, and speaks hopefully of the future prospects of the Mission, notwithstanding the loss caused by the riots. He says the Christians are more in earnest and less dependent upon the foreigners. In his round of the stations Mr. White baptized twenty-one adults, two grown-up children, and three infants. About eleven others (adults) had been proposed, but although by their answers they seemed ready for baptism he felt they had better wait for a month or so, as at the time of the persecution they showed signs of fear.

He adds "Thank God, Satan has never yet gained a victory over our Captain, and inch by inch in this great fight on the Kien-ning battle field, he has had to give way, until the final victory is now assured." "*In all things we are more than conquerors through Him that loved us.*"

Meanwhile, throughout China and Japan, *Missionary OPERATIONS* are proceeding.

Mrs. W. S. Moule gives interesting particulars of the work of Bible-women at Ning-po. Those working in the city attend the

dispensary twice a week, visit in the women's hospital, and in the homes of any women willing to receive their message. They also help at various classes. During the past year another way of teaching has opened to them. The public vaccinator, who is a Christian, asked that the Bible-women might go to his house to talk to the women who bring their children to be vaccinated. He had fitted up a room on purpose for them. They complied with his request, and have thus been able to reach many women who might not otherwise have heard the Gospel.

The veteran Bishop of Mid China is still active in his Master's service. Bishop Moule, after more than forty years of service, was able last year to cover some three thousand miles in the course of his visitation tours. Nearly one-third of the year he was absent from his home at Hang-chow; thus he continues to "endure hardness as a good soldier of Jesus Christ."

Dr. N. Squibbs commenced dispensary work about a year ago. He records 1000 attendances in the two months of October and November. The patients had been of all classes, from the beggar in rags to the governor's wife. And so the work progresses. "There are diversities of operations, but it is the same God which worketh all in all."

Nor are our despatches from the front without their striking INCIDENTS. From China comes the account of five families putting away their idols; the Rev. W. C. White thus describes the scene in one case.

"I shall never forget the night when a little handful of us stumbled over in the dark to hold a service before burning up the idols! We roused all the men in the hamlet to come—about thirty in all—and then, in the flickering light of tallow dips, sang hymns and prayed. The catechist gave a short, earnest talk, after which the men called for one of our number, Ha-Cheng, to speak to them, 'For you,' said they, 'can speak the native words.' After this we took down all the idols and idolatrous scrolls, the charms and shrines, idol prayer books, and paper money, and piled all in the centre of the mud floor. The Heathen had by this time all gone out, some with

frightened looks upon their faces, feeling, perhaps, that something dire would be sure to follow such sacrilege. The good man's wife, too, was in a fearful state, for she was not yet reconciled to putting away the idols. One idol in particular she wanted to keep. "It is so new and beautiful, and cost such a lot, she said, 'could I not keep it for the children to play with?' But all had to go on the pile, and then, the fire being applied, we watched the smoke and flames with joyful hearts, feeling that it was a real sacrifice unto God, for it was no easy thing for the old man of sixty years to break off from old associations and memories, and to stand alone for the cause of truth and of Christ."

Many are the difficulties experienced owing to the ignorance of the people in some parts of China. Miss Brooks says that to begin with they did not know which day was Sunday, and either had to be reminded the day before, or else to be fetched to the service. Then "time" caused great perplexity; some came at eight o'clock or half-past eight for the 10.30 service, and others came at noon, all being equally astonished to find they were not right. Again, they did not know what to do when they did come. One old lady taught several others on her first visit, that they must kneel all the time, and was careful to set the example by trying to kneel upright on the high narrow form; if the missionaries had not gently explained the mistake, the people would have spent their time of worship in trying to balance themselves! And there was yet one more difficulty, for when the baby organ was played the first time, it was a signal for all to leave their seats, and discuss what caused the sound! However, week by week, there was a marked improvement in the behaviour, which was accompanied by an increase in numbers, until one Sunday there were as many as ninety at the service.

At the Annual Gleaner's Union Meeting held in England lately a Mrs. McClelland gave two touching anecdotes:—

In China once I was called at midnight to go and see a dying man. When I got there the people were all weeping, and I said to them, 'Why are you crying?' 'Oh,' they said, 'we are so afraid he is going out into the darkness; we shall never see him again.' I said,

to the poor man, 'How are you?' He said, 'I am very afraid; it is very dark. I am passing over my generation, and I am very afraid.' When I spoke of Christ's love and pity for him, of Christ's compassion and death for him, of pardon here, and of a home of light beyond, where there was no darkness at all, he said, 'It is too late, it is too late. It sounds good. It is good to the ear, but it is too late for me. Why did you not come before?' Is there any heart to whom I can pass on that cry, the cry of the Heathen, 'Why did you not come before?' Will you go now? Then I want to tell you something of the brighter side of the missionary's life, just one little story. A little child was dying, and I looked at him as he lay upon his little bed, and I said, 'What is the matter, little brother?' He said, 'It is very dark, and I am very afraid.' I picked the little boy up in my arms, and put his head on my shoulder. I told him of the love of Jesus to little children, how he took them in His arms, smiled upon them and blessed them, I told him of Jesus as the sinner's Friend. The story was told over and over again to him, and a few days later he died, but he said to the women who were sitting by, 'I am not afraid. The foreigner's Friend, Jesus Christ, has come for me, and I am being taken up in His arms. I am going out into the light, but you are stopping in the darkness; I am not afraid.' So he died."

Our missionaries often experience exciting incidents, as when a medical missionary tells of rough treatment on one occasion upon which he was mobbed out of a village by some hundreds of people, who yelled out threats of "hanging, drowning, and crucifying the foreign dog," etc. Writing of this he says:—

"As I leant hard on the Lord, moment by moment, the more the mob raged the more He filled my heart with love to them, and though the stones and clods of earth they threw at me fell thick on every side, not one struck me, and the Lord restrained them from further violence and kept me safe."

News from the front also brings its list of CASUALTIES. The oldest Native Pastor in the Mid-China Mission, the Rev. Sing Eng-teh who was ordained in 1875, has been called to his rest. The diocese of Osaka in Japan has lost one of its chief officers in the death

of the Ven. Archd. Warren in June last. He first went out to China in 1864, and afterwards began work in Japan in 1873.

The cable brings the sad intelligence of the death of Rev. S. Brooks, who was murdered at Ping-Yin, in the Province of Shan-Tung, China, on December 3rd, by the members of a seditious society known as the "Boxers," who have been active lately, destroying many villages and killing native Christians. The cable message states that the Governor of the province had despatched a force of cavalry to the scene of the disturbances, but the soldiers arrived too late to save Mr. Brooks. Mr. Brooks was not a C. M. S. Missionary, as stated in the cable, but was, so far as can be ascertained, a member of the S. P. G. staff, and his sad death will serve to show how unfounded are the stories of the safe and easy lives of missionaries, and also that the soldiers of the Cross, no less than the soldiers of the Queen, take their lives in their hands when they go forth to win fields for their sovereign.

Even these few casualties mean gaps in the ranks; how are they to be filled?

If we could only reply to that question by pointing to strong *Missionary REINFORCEMENTS!* On all sides soldiers have been hastening to the colours; the Reserve man, as Mr. Kipling's stirring lines declare, has

"Heard his country call,

And his reg'ment didn't need to send to find him."

Thousands of Christian men and women must have heard over and over again their Master's "call" to evangelize the world—do they need anything more? Must He also "send to find them"? We read that numbers of clergy have volunteered to the War Office to accompany the troops to the Cape; where are the volunteers for service among Christ's soldiers in the mission-field?

Miss Lawrence, a veteran missionary of Japan, speaking in England, said:—

"We have often heard it quoted that God works by a few. Some years ago, on the Keswick platform, I heard a clergyman say, 'God save us from an army of missionaries.' We are continually pointed to Gideon and his little army. This is again and again brought for-

ward as a reason why missionaries should be a small party. There are people in England—Christian people—who think that now we are sending missionaries enough. Now I thought I would just find out about the relative proportion of Gideon's army. We are told that 120,000 of the enemy fell, and we are told that all that were left of the hosts were 15,000. Therefore Gideon's army of 300 were opposed to 135,000. Will that bear any comparison with the force that we are sending out against 1,500,000,000? Well, you just compare it. I made out that Gideon's army was one to 450. The Church Missionary Society's European agents, men, women, wives and unmarried, and the doctors all put together, are 1,134; therefore that is one foreign worker belonging to the Church Missionary Society to 1,200,000 people. If you put all the foreign and native workers together of this one missionary society you have one worker, including all the Bible-women, including all the half-taught catechists, to 205,000. If we put one man to 200,000 people, I think we are, as one General has said, putting them into 'untenable positions.'

If we turn to China and Japan we find 120 European missionaries of the C. M. S. amongst a population of some 400,000,000.

Is there no humiliation in the fact that an overworked missionary in China, who now rests from her labours, should ever have had to make such an appeal as this to the Church at home:—

"How are we to carry on the work? Oh! friends, won't you come and help us, or must we work when we ought to rest? Come and teach, come and sympathize; don't let it be said of you, 'I sought for a man . . . but I found none.'"

"I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I, send me,'"

S. H. M.

City Church Intelligence.

An extended account of the Annual Diocesan Synod will be found on a previous page.

The re-appointment by the Synod of the committee to organise and develop the work of Deaconesses in the Diocese of Montreal is a step in the right direction. There are many women ready and willing to consecrate their lives to the work of the church, only waiting to be called forth to that work.

The large city parishes, with their countless poor especially have need of the devoted work of consecrated women, though in the scattered country parishes no less will their usefulness be realized.

We hope that there will soon be a training school in the city, and that some means will be provided whereby these "Sisters" can live in community.

The Missionary Meeting held in the Synod Hall, during the meeting of Synod, was one of the most successful meetings ever held in this city. The Bishop of Algoma was present and as usual, gave a very interesting account of his work in Algoma. The Ven. Archdeacon Naylor read a few letters from his son the Rev. H. A. Naylor of Dawson City, and the Rev. E. Bushell read several from Mr. K. Borup of Uganda. The evening was closed by the exhibition of a number of slides by Rev. A. C. Ascah, illustrating work in the Diocese of Moosonee, Rev. Mr. Ascah is desirous of giving lantern addresses on Missionary work in the far

north and we bespeak for him a hearty welcome and appreciation inasmuch as his addresses are intensely interesting and practical.

S. STEPHEN'S

It has been proposed to hold a series of Mission Services through the winter months in S. Stephen's. These services will be conducted by the students of the college, under the supervision of the Principal, and we pray that a great deal of good may result, and that by the services many may be brought into closer touch with Christ.

CHURCH OF THE ADVENT.

The work of this Church has been extended. Sometime ago the Rev. Thos. Everett resigned the cure of Trinity Church, Beauharnois, and now a new arrangement has been made. Trinity Church becomes a Mission of the Church of the Advent and the Sunday Services will be supplied by the clergy of the Advent. On Sunday the 14th ult. the Rev. H. Kittson, M.A., celebrated the Holy Communion at Beauharnois.

S. GEORGE'S MISSION, MAISONNEUVE.
It is very pleasing to note the gradual growth and progress of this Mission. A special effort was made sometime ago to clear off a large part of the mortgage debt, and on the 1st of January ult. the sum of \$1000.00 was paid off. The services are conducted by Messrs A. B. Haycock, A. P. Tippet, with occasional help from the clergy. A very vigorous Band of Hope holds meetings each

week, which are well attended by young and old. The singing is very hearty, the choir being under the able training of Mr. Richard Bassett.

The little hall, when arranged for Sunday Services is one of the most beautiful places for service in the city, and would well repay a visit.

S. MARTIN'S.

The Rev. Professor Abbott-Smith has been appointed special preacher of this church.

On Sunday the 21st ult. the Rev. J. Arthur Hickman, C.M.S. Missionary in China, preached to a large and attentive congregation. At Evensong the Ven. Archdeacon Lofthouse, of the Missionary Diocese of Keewatin, was the

preacher.

The Rev. J. Arthur Hickman gave a splendid address on his own work in China, to the parishioners of S. Martin's on Tuesday the 23rd ult. This Missionary tells us two facts to be constantly borne in mind. The first is that many more workers are wanted, while the second is that an English Priest can be maintained in work for the small sum of \$250.00, and \$40.00 is quite sufficient to support a native lay catechist. At the latter rate there is no reason why every parish in the Diocese should not be represented in China and we hope that these few words will stimulate people to ask themselves what they can do in this matter.

Ruri-Decanal Reports

CLARENDON.

Archdeacon Naylor, M.A., and his curate Rev. M. D. Baldwin are hoping to have a new church built in North Clarendon.

The Rev. Rural Dean Smith evoked hearty applause by some witty and happy remarks at the synod, which helped to give a pleasant turn to a hot debate on one of Cannon Davidson's resolutions.

It is rumoured—but we do not give it as authentic, that the Rev. W. E. Kaneen, Incumbent of Eardley is about to return to parochial work to the Isle of Man. We should much miss Mr. Kaneen from our Deanery and his parishioners will miss him in Eardley.

The meeting of the Clarendon Rural Deanery was a most successful one. Archdeacon Naylor and Mr. Smith read very encouraging reports.

The Archdeacon's report on "Lumber Districts" evidenced much care and was most suggestive.

BROME.

The annual meeting of the Ruri-Decanal chapter of Brome, was held in the parish hall of Grace Church, Sutton, on Tuesday the 9th inst.

There was a very good attendance of the clerical members, but the lay representation was very small. The only lay representative present, being Mr. E. A. Dyer a worthy member of the Executive

Com. of the Synod. We might be permitted to digress so far, as to express the opinion that it is very much to be regretted that more of our worthy laymen do not attend these meetings, and the meetings of Synod, when matters affecting the interests of the Church are being discussed. Their Counsel in many instances would be very valuable, and much appreciated by the clergymen of the Diocese.

The reports presented by the different Rectors and Incumbents were considered generally satisfactory, although in a few instances we could have hoped for

better things. On the whole the Church seems at least to be holding her own in the deanery. This however should not satisfy us. She ought to be enlarging her borders. There is much room for improvement.

Mr. W. M. Hillhouse the energetic Superintendent of the Sunday School at Bondville, was elected representative on the Diocesan Sunday School Association, from this deanery. There was no business transacted of special note. The Rev'd Rural Dean Brown presided.

College News.

January, 1900, opened well in Montreal with Missionary meetings and services. Some are referred to in the columns for "City News. We give here merely those which fell to the share of the college.

On Tuesday, Jan. 16th, the Ven. Archdeacon Lofthouse, the well known missionary from Moosonee, spoke to the students at college chapel. In simple and telling words he described some features of the work in Northern Moosonee; but as much of his address was repeated at a subsequent meeting, we defer giving any details here, as they will be dealt with in due order. Suffice it to say concerning this service, that such quiet informal talks in the chapel are well calculated to produce more

lasting and far-reaching results than even a large public meeting.

We had residing with us in college for a few days in January, the Rev. J. Arthur Hickman, C.M.S., Missionary from China. Mr. Hickman went to China some nine years ago. He commenced work in one of the great inland cities of China where no missionary had ever been before. It is useless to try to spell the name of this city, and even if it were spelt correctly it could not be pronounced by any ordinary person, for it has been well said to resemble in pronunciation the sound of a prolonged sneeze. In this city Mr. Hickman and his companions were not received in a very friendly spirit, but were roughly

handled, and refused shelter and lodging.

Here is where their perseverance was brought into play. They did not give up. Through their faithful labors, and the guidance and power of Providence, great things came to pass, till now this same city has become the headquarters for several missions miles around. The language of China is most difficult to learn, being equal to two or three modern languages.

A native assists the beginner. Sitting before his pupil, he pronounces the words, which are imitated over and over again, until they are correctly spoken. Although the Chinese language is so very difficult to learn, it has been known to have been spoken in one year. The C.M.S. allow two years to their Missionaries to acquire a sufficient knowledge of the language to be able to preach, at the end of which time an examination is held.

On Friday, Jan. 19th, Mr. Hickman addressed a public meeting in the Convocation Hall. The four days of Synod with its series of meetings, one of which was of a missionary character, together with the inclement weather, accounted for a comparatively small, yet withal, keenly appreciative audience.

After his introduction by the chairman, the Ven. Archdeacon Mills, Mr. Hickman charmed us by appearing in his becoming Chinese dress, being careful however to inform us that it was his "best Sunday" attire, not his working garb.

Having dwelt with considerable force on China's masses of heathen, counted

by hundreds of millions, he spoke with great earnestness of the need of a "passion for souls," as an incentive for Missionary work in such an abode of utter darkness. Such a passion most fitly represents the yearning of the heart of the Great Master over His wandering children. After referring to the dangers of travelling, or rather rushing down the great rivers, he told us of some of the difficulties and personal danger to life and limb in obtaining an entrance into the larger cities.

In the instance he quoted, when all the efforts of the male missionaries had failed, success was achieved by a *young lady* missionary. Alone in her human weakness, but "strong in the strength which God supplies," she gained admission to a large city, lived in a filthy Chinese hotel, and worked zealously among the women around. This led to her being able to secure a house, and and now that house is the centre of a large Christian Mission, while the gentle heroine, attacked by an infectious disease, has been called to her rest.

The singing of the hymn, "Jesus calls us," fittingly followed this address and prepared us for one from Mr. Loft-house, who told of work under vastly different circumstances. Not to the millions in crowded cities, but to the scattered sheep in the wilderness does the missionary go in Moosonee, seeking to carry out the will of the Saviour who is "not willing that *any* should perish."

We learn that the division of the vast diocese of Moosonee is now almost an accomplished fact. The new diocese is to be called "Keewatin," a word meaning "North Wind," or literally "Back Wind." It will include most of what is

now Western and Northern Moosonee, but will even then only include about a third of the total land area.

The Archdeacon has lately returned from a tour north, in the course of which he assisted in establishing a long-needed mission at Split Lake, a place which has been without any missionary for some years. He will shortly leave Ottawa on another and much longer tour, when he hopes to cross Great Slave Lake and the Barren lands.

His description of the eagerness of the Indians, especially the Crees, to possess the Bible and Prayerbook in their own language, and the consistent devotional lives many of them lead, bore abundant testimony to the fruits of the patient work carried on in these desolate places by the isolated workers.

Some touching instances were related of couples who would walk 30 miles to church on Sunday and be in time for the service at 8 a.m., the woman often carrying her baby on her back, while the thermometer stood at anything from 30° to 50° "below."

The meeting came to a close at an early hour, when missionaries and people went their several ways, probably never to meet again, but bound together, we trust, by a fresh link of mutual sympathy and intercessory prayer.

One of our correspondents, in referring to the above meeting, speaks of these two missionaries in the following terms:

"Could two Mission Fields be more extreme, than these two? As we listen to Mr. Lofthouse telling of his work along

the Ice Fields of the North, we could not help seeing the great contrast between China and the work there, and Moosonee and the work there.

Mr. Lofthouse must travel hundreds of miles on snow shoes, or by dog sleighs, to reach a few.

Mr. Hickman travels a few miles, even less, to reach hundreds—nay thousands.

The one travels along ice and snow, before cold and piercing winds, the other along the roadside under the fierce rays of an Eastern sun. Thus these two noble men, inspired as it was so beautifully said with a *holy passion for souls*, wend their way irrespective of self, seeking the lost."

We congratulate two of our sister Colleges on being so favoured as to have representatives in the two Canadian Contingents.

The Rev. H. Almond, who went as Anglican Chaplain to the first Contingent, is a recent graduate of Bishop's College, Lennoxville. The Reverend gentleman left Quebec on an hour's notice, and received his commission when he reached Cape town. According to a letter received from a Montreal officer, he is the only Chaplain regularly attached to the 1st Canadian Contingent by the Imperial authorities.

A recent graduate of King's College, Windsor, N. S. the Rev. W. J. Cox has been appointed Anglican Chaplain to the Second Canadian Contingent.

Both of these young priests are very popular and have been hitherto blessed in their work. Our prayers and sympathies go with them.

The annual inter-collegiate debate of the four theological colleges in affiliation with McGill took place on Thursday eve., Jan. 18th in the convocation hall of the Congregational College.

The usual keen interest taken by the different colleges in their representatives was most perceptible. The subject of the debate was that "The Republican form of Government is Superior to Limited Monarchy." W. G. Brown B. A. of the Presbyterian and W. B. Heeney B. A. of the Diocesan, supported the affirmative, against R. Hicks of the Wesleyan and Wm. Munroe of the Congregational on the negative. Undoubtedly if the decision of the contest had been left in the hands of the audience, the affirmative would have obtained the victory easily.

Conscience or no conscience, the people of Canada are too patriotic to hesitate in choosing their side when a subject of loyalty to the mother country, her Queen and Government, is in question.

The affirmative had the weather side of the debate but this was little consolation to the supporters of the negative, for their opponents Messrs Brown and Heeney are old and experienced debaters, having taken before today the cudgels in inter-collegiate debates between Toronto and McGill.

Taking then into consideration the stronger position of the negative according to the wording of the debate, on the one hand, and on the other, the prestige and experience of the debaters, the contest was close and exciting.

Both speakers of the affirmative seemed to be so full of arguments and thoughts

that they were unable to speak quickly enough to satisfy their eagerness and in a couple of instances were perfectly sure that no man in their audience or in any other audience could confute their arguments. The speakers of the negative in comparison were "slow of speech", quite dramatic in a way, yet managed, in the decision of the judges, to worst their opponents by their arguments. Dean Johnson on behalf of the other judges, Dr. Scrimger, Dr. Antliff, Prof. G. Abbot-Smith and Prof. Creelman, gave the decision in favour of the negative, who had won the debate, proving that Limited Monarchy is superior to Republicanism as a form of Government.

The Congregational-men are to be congratulated on the manner in which they so tastefully decorated their hall.

The speakers were at a disadvantage by their position on the platform.

A speaker should never be placed in a corner, nor behind a door, nor partially so, but should have every advantage which can possibly be afforded.

The Annual Business Meeting of the College Missionary Society was held on Thursday eve. the 25th ult., President Holland in the chair.

The following were elected officers for the ensuing year.

President,	Mr. E.H. Croly B.A.
Vice. President,	Mr. Charles Ireland.
Secretary,	Mr. Robert Blaggrave.
Treasurer,	Mr. Austin Ireland.

The retiring Treasurer Mr. H. S. Boyle B.A., read a most satisfactory report showing that though this Society

was not primarily a collecting Society, yet it had dispersed over \$160.00 in missionary work at home during the past year. The financial statement showed a good balance in hand.

The meeting decided unanimously to support the Principal in the Mission which he has started at St. Stephen's Church. Each Wednesday evening six or seven men are to go down with the Principal, some to address the people present, others to play, sing, or act as ushers. The Society hopes that this work will be but the stepping-stone to a larger and more developed Mission in this part of the City.

The C. S. M. A. meets in convention this year at Gambia, Ohio, U.S.A. but owing to the heavy expense that would be involved in sending a man there, the College Society will not be represented this year.

A report of the work at Amherst Park showed that affairs were in a prosperous condition, a fact which is very encouraging to those actively interested in the work of the Church in this rapidly-growing suburb.

Another feature of the Meeting was that, upon recommendation of a Committee appointed to look into the question of a Missionary Hymn-book, the C.M.S. book (latest edition) was adopted by our Society.

We have to record in this month two hockey matches played by our team.

On Thursday Jan. 25th at 4 p.m. a team from Sabrevois Mission School came up to our rink and a spirited contest took place—in which the Diocesan men were victorious. The game was played in a down pour of rain and clean fast hockey was an impossibility on account of the state of the ice. Everyone however seemed to enjoy it—the spectators especially, who were under cover and were thus able to enjoy the discomfort of the players.

The score was 5—1.

A different story has to be told of our game with the boys of S. John the Evangelist's School. This match took place in the Victoria Rink on Sat. Jan. 27th at 9 a.m. and, we are sorry to say, our team was defeated by a score of 6—2. The game was well contested, but the speed and combination of our opponents eventually proved too much for us. We heartily congratulate the S. John's boys on the splendid team that they have.

A match with the Presbyterian College is being arranged for. Also return matches with Sabrevois and S. John's School.

The team is as follows:

Goal. H.S. Boyle; Point, C. Ireland; Cover Point, J.J. Willis; Forwards, A. A. Ireland; J. Hackenley; R. Manley; C. E. Jeakins.

As was mentioned in the magazine

for December an analysis of each man's work will be given. A fairly representative match has not yet been played but the men have already been picked out as possessing some good qualities needed in this fascinating game.

In a great measure we owe the smallness of the scores against us to our excellent "point" C. Ireland. He perhaps fills the most important position on the team. He is never found wanting and always uses good judgment—a great *desideratum* in his position.

A little harder checking on his part would be of great value.

J. J. Willis has position of "Cover Point" on the team. His fearlessness in meeting the puck, stands us in good stead at critical moments. If "Jack" would use more of what is known as "body checking" he would find it easier to stop his opponent than by merely aiming for the puck with his stick. We can always rely on this member.

R. W. Manley is a new member in the team, and has not had the experience of the other men. He plays carefully and seems to go on the principle of "make haste slowly." We would caution him

against being too slow. Hockey is a fast game and consequently quickness both of body and mind is an essential requisite. Mr. Manley with practise in swiftness and directness of shooting will make an excellent "Rover."

ACKNOWLEDGEMENT OF SUBSCRIPTIONS.

We beg to acknowledge the following subscriptions:—

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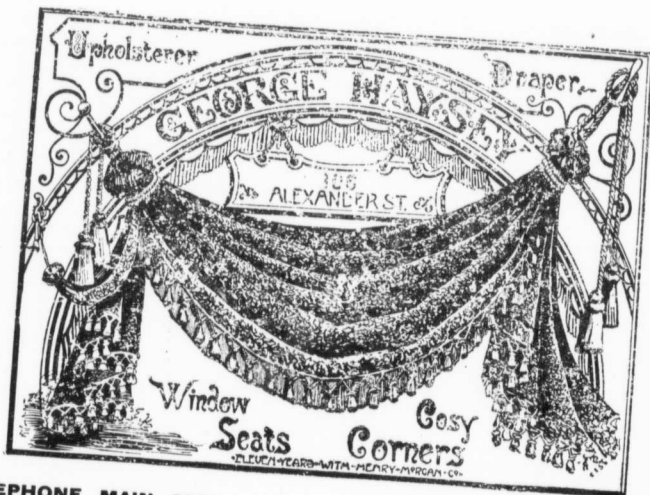
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