

Portrait of the Late Bishop Sullivan.

THE MONTREAL . . .



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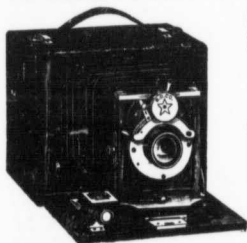
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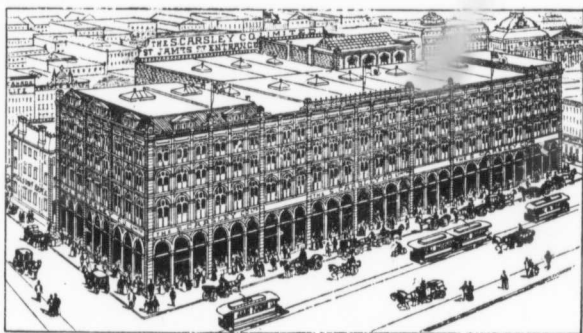
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THE LATE RIGHT REV. BISHOP SULLIVAN

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THE LATE RIGHT REV. BISHOP SULLIVAN.

The death of Bishop Sullivan in the full vigour of his intellectual, and the mature experience of his spiritual life, must be viewed in the light of the rest of Paradise, and of that alone. It is the only light that can steal round and beautify the loss of one dear to so many hearts. For in truth, apart from this, the death of such a man is in every sense a loss; a loss to the whole Canadian Church; a loss to the Canadian Episcopate, of which he was notably the brightest ornament; a loss to the Canadian pulpit, where he stood head and shoulders over all; a loss to the intellectual force of the Church, where questions deep had to be grappled, and the Church dare not remain silent; a loss to that spirit of allegiance to the Church of England, which with heart hot within, loves her with a devotion that admits no rival, yet is large enough to feel that all the jewelry of God is not in her diadem alone. Wherever brother met with brother—a loss. Wherever the strong word was needed to arouse, or give courage—a loss. Judged in the sense of time, of things material and of the earth earthy—a loss every way; and yet, in the light of Christ a gain inexpressible, inexhaustible, a gain—for him. For “blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works follow them.”

He rests the rest that his Lord bestows for duty nobly done and rendered. He worked till he fell with his hand on the plough, he rose again to work, and never did that great mind think more clearly, or that eloquent lip speak more persuasively than in the last year of his

working life. Then the call came, and gathering his own around him as of old Jacob gathered his, the great "Hush" fell on him, as one-by-one it will fall on us. The labourer received his hire, and passed into the "rest that remaineth for the people of God." But, thank God, we have not seen the last of him, or heard the last of him, for we believe in Christ.

J. C.

"THEIR DEBTORS WE ARE."

A PAPER BY THE VEN. ARCHDEACON PEROWNE, B.D.

In these words, the Apostle of the Gentiles, himself a Jew, is asserting the obligation under which Gentile Christians lay to befriend the Jews. It is true that the Jews for whom he claims the debt were not Jews still in Judaism, but Jews who had embraced the faith of Christ. It is true, too, that the Christians on whom he lays the debt were not Christians who, like ourselves, had incurred it in the person of their forefathers long centuries ago, but Christians who had themselves been brought out of heathenism into the Church of Christ by Jewish missionaries. And it is also true that it is only temporal succour, and not spiritual ministrations, that he here asks for in repayment of the debt. "It has pleased them of Macedonia and Achaia," so he writes, "to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have become partakers of their spiritual things, they owe it to them also to minister to them in carnal things." (Rom. xv. 26, 27). But these differences notwithstanding, I venture to maintain, and I shall endeavor to show this morning, that the obligation here insisted upon admits of extension to the whole of Gentile Christendom in every age of the Church, and that the debt incurred is such as can only be adequately discharged, not by silver and gold, but by giving back to them the "unspeakable gift" which we received through their instrumentality, and by making them partakers with us of "the unsearchable riches of Christ."

"Their debtors we are" will be, then, the motto of my address, the thesis which I propose to maintain before you to day.

I. And first in the broad, general obligation, which binds us to evangelize the whole human race, the Jew is certainly included. I claim by anticipation for the Jew every plea of duty that will be urged to-day on behalf of the heathen, the Mohammedan, and the outcast at home. It is his as well as theirs. His voice unites with theirs to swell the mighty cry, "Come over and help us." And to him, no less than to them, the Lord has assuredly called us to preach the Gospel. "Why call ye me Lord," so runs the argument, "and do not the things that I say?" This is "a thing that I say." "Go ye into all the world and preach the Gospel to the whole creation." (Mark xvi. 15, R.V.). If in accordance with the tenor of these words and with the boundless love that breathes in them, our message proves to be a gospel, not to man only, but to man's kingdom also; if in Him who uttered them our Paradise is all regained; if even now, wherever the heralds of that Gospel are welcomed, "the wilderness and the solitary place are glad for them, and the desert rejoices and blossoms as the rose"; if "the groans of nature in this nether world" be but the travail cries of a coming birth, when that Gospel shall reign supreme, and the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God; if thus the goodwill of Heaven reaches for man's sake beyond man and below him, how can we venture to exclude from its gracious overtures any part of the family of man himself? In reply to this argument it is sometimes alleged that to man belongs the awful prerogative of putting himself beyond the reach of the Gospel message, and that the Jews by their rejection of Christ have done so. But when, we ask, was it that they did so? Was it when the rulers in judicial council condemned Him to be worthy of death, and the people raised the tumultuous cry, "Away with Him! Crucify Him!" How came it then to pass that the Author of the Gospel message said after this, that "repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem" (Luke xxiv. 47); and that his disciples should be His witnesses, first "in Jerusalem and in all Judaea," and then in Samaria and unto the uttermost part of the earth; and that in strict accordance with this order the Apostolic Missions of the Church were carried out? No

later rejection by the Jews of the message when presented to them can reasonably be regarded as national and final; nor did the Apostles themselves so regard it. At Antioch, in Pisidia, the Jews as a body "put the Word of God from them, and judged themselves selves unworthy of eternal life; and therefore the Apostles turned to the Gentiles." But even there some Jews believed. And on leaving Antioch their very next act was to repeat the offer of the Gospel to Jews at Iconium (Acts xiii. 46, 43; xiv. 1). The result of Apostolic, as indeed of Christian Missions now, to the Jews, may be summed up in the words: "Some believed and some believed not" (Acts xxviii. 24). Is there not a confusion of thought between the, I will not say rejection, for "God hath not cast away His people," but the temporary deposition and degradation of the Jews from their primacy as a nation and the exclusion of individual Jews from a place in the Church of Christ? "As touching the Gospel they are" now, as a nation, "enemies for our sakes" (Rom. xi. 28). "Blindness hath happened unto Israel" (ver. 26) but it is neither final nor total. It shall only last "till the fulness of the Gentiles be come in"; and in the interval—mark the "gracious qualification"—it is only "in part." The stock of the ancient tree, "the holy seed," still stands and lives, though it "is felled" (Is. vi. 13, R. V.): and not only so but some of its branches still remain; and into that stock and "amongst" those branches we Gentile Christians are grafted, and "with them" we partake of the root and fatness of the tree (Rom. xi. 17). "Even so then, at the present time also there is a remnant according to the election of grace" (ver. 5). God is visiting the Jews, as he is visiting the Gentiles, not to convert them all in this present dispensation, but to take out of them a people for His name (Acts xv. 14); and He has laid the obligation upon His Church to be fellow-workers with Him in the prosecution of this high emprise.

II. But while I thus claim for the Jew his right to a share in the "beseeching invitation of Him Who is in Christ reconciling the world unto himself"; while I think that this common right should be made the broad foundation on which we rest our appeal to the Church to evangelize the Jew—I am very far from conceding that that is the whole of the obligation under which we lie to him. As the advocate

of the Jew I magnify my office. Very properly, I think, has precedence been accorded to the Jew in the order of our deliberations today. Not in the outskirts of the world-wide throng, to which the voice of the herald is to reach, will I accept for him place. Not in the highways and hedges—last and most distant—will I suffer him to be sought. His ancient prerogative is in abeyance, if you will; but it is not forfeited. "As touching the election," he is still "beloved for the fathers' sakes." "The gifts and calling of God are without repentance." It was the faith of my childhood. The experience of life seems to assure me that it is not the superstition of my old age; that the sentence of benediction, "Blessed is he that blesseth thee"; "They shall prosper that love thee"—though it include in its embrace all who by faith are children of faithful Abraham, has lost nothing of its old significance as regards the seed of Abraham according to the flesh.

Their debtors we are, because they are of the number of "all men," and the God Whom we serve, "the God of Whom cometh salvation," has told us that He "will have all men to be saved." But their debtors we are for many and weighty special reasons besides. Let us think of some of them.

I. First among the "advantages" of the Jew, St. Paul enumerates it, "that they were intrusted with the oracles of God" (Rom. iii. 2). The Bible is their Bible. Both of the Old Testament and of the New they were for the most part the human authors. It unfolds the history, it details the experience, it lays bare the heart, it breathes the spirit, it clothes itself in its larger part in the garb and speaks to us in the language of the Jew. It is a Jewish book, or rather a Jewish library. But this "advantage" which was his, the Jew has imparted to you the Gentile. Shall I accept the gift and ignore the debt. He now lacks the "advantage" which I once lacked, but which through him I now possess. Is there no obligation upon me to see that, through me, he lacks it no longer? Shall I nourish and refresh my soul in that garden, where grows every tree that is pleasant to the eyes and good for food, and bestow not a thought on my hungry brother in the wilderness without? Shall I listen as to an *ἡδίστον ἀκρόαμα*, to the voice of the Lord God walking among the trees of the

garden, and heed it not when he bids me cry in the wilderness without, and bring good tidings to him, and say to the cities of Judah, "Behold your God"? In that Jewish Bible I find, as a man, satisfaction for all my need. In that Jewish Bible, I find, as a citizen, that which makes my Fatherland free, and strong, and great. In that Jewish Bible I find, as a Churchman, that which makes my Church (God keep her so) pure and true and Catholic, the charter of her liberties, the standard of her faith, the storehouse of her ministers—that, and not chalice and wafer, committed to them at their ordination, that they may go forth not to be sacrificing priests, but men of God, thoroughly furnished with those inspired Scriptures, with every good work. Shall I find all this, and more than this, in this Bible which has been given me by the Jews, and yet deny that their debtor I am in consideration of the gift? Shall I not recognize my obligation to give them back, first of all, the book itself, for as regards even the Old Testament they are too commonly in need of it, and then to help them to "turn to the Lord, the Spirit," that the veil may be taken away from their hearts when they read it? Shall I not invite them to "search the Scriptures," that so they may come to Him of Whom those Scriptures testify, and coming may have life? Shall I not teach them that their own Holy Scriptures "are able to make them wise unto salvation," but that it must be "through faith in Jesus Christ."

2. But if their debtors we are in respect of the Scriptures, their debtors we also are in respect of Him of Whom those Scriptures testify. I am not unmindful of the Apostle's disclaimer of knowing Christ after the flesh (2 Cor. v. 16). I see in it the death-blow to that gigantic error, the *cultus* of the Virgin Mother, which stalks unabashed through so large a part of Christendom, and which is creeping, scarcely veiled, into our own Church again. But I remember that the same Apostle distinctly claims for the Jew, as a title to reverence and regard, the human lineage of our Lord: "of whom as concerning the flesh, Christ came, Who is over all, God blessed for ever" (Rom. ix. 5). When God, over all, blessed for ever, took upon Him to deliver man, He took the manhood into God, that so with a hand that was human while it was Divine He might reach and grasp

the man whom He would deliver. But the manhood which He took into God was Jewish manhood. "For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham" (Heb. ii. 16; comp. Matt. xiv. 31). When with the firstfruits of the Gentiles I bow in adoration before the cradle in Bethlehem, it is a Jewish Babe, the Child of a Jewish mother, before Whom I bow. "The son of Adam, which was the son of God" (Luke iii. 38); but "The son of David, the son of Abraham" (Matt. i. 1) also. When I follow the Good Shepherd when in His earthly ministry He goeth after His own sheep till He findeth them, it is to "the lost sheep of the house of Israel," Himself an Israelite, that He goes. When I stand beneath the Cross and drink in its saving lessons of strength and weakness, of shame and glory, of life and death, my eye rests upon the title, "The accusation written" above the Holy Sufferer, "Jesus of Nazareth, the King of the Jews." And as I ask myself, "What can I do for Him, Who did all this for me"? the answer comes to me, "I am not ashamed to call them brethren"; "Inasmuch as thou didst it unto one of the least of them, thou didst it unto Me. Their debtor on My behalf thou art."

3. Their debtors we are; and yet another item in the debt we owe them should not be forgotten. It is the witness they bear to the truth of God. It is related that a prince once asked a preacher (according to one writer it was Frederick the Great and a learned divine), to mention to him a convincing argument for the truth of the Bible in a single word, and that the striking answer was "The Jews." The present position of the Jews among the nations of the earth is altogether without parallel in the history of mankind. They are scattered among all people, but they are nowhere amalgamated or absorbed. You find them everywhere, and everywhere you recognize them as Jews. They are oppressed and trodden down everywhere, but they are nowhere stamped out. "They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France and in Britain they are more thinly scattered. In Persia, China, and India, on the east and

on the west of the Ganges they are 'few in number among the heathen.' They have trod the snows of Siberia and the sands of the burning desert, and the European traveller hears of their existence in regions which he cannot reach." Between points of the world most distant, "no inhabitant of any nation upon the earth would be known in all the intervening regions, but a Jew alone."

Tribes of the wandering foot and weary breast,

When shall they flee away and be at rest?

It is as though some rivulet had poured its scanty waters into all the greatest rivers of the earth and yet those waters had never ceased to flow on distinct and unabsorbed, traced in the surface of each mightier stream by their own native and ineradicable tint and hue. It is as if some primeval rock had been shattered to its base, and its fragments hurled far and wide; and yet those fragments, though crushed beneath the iron hoof, broken and pulverized, neglected and overgrown, had never ceased to be recognized as belonging to the rock from which they were hewn. Their holy land and their sacred city, though trodden under foot by the Gentiles for eighteen centuries, are their land and their city still—theirs by the irrevocable gift of the God of Abraham and Isaac and Jacob, and theirs by the ineradicable patriotism of every true Jewish heart; theirs, by the passionate cry, "If I forget thee, O Jerusalem, let my right hand forget her cunning"; and by the dignified resolve never to buy back as another's what by inalienable right and title they hold to be their own. And all this which we see and know to-day we find written long centuries before it came to pass, as even the higher criticism admits, in the Scriptures of truth—written with an accuracy of description, with a minuteness of detail, with a life-like and graphic power, which almost startles us by its resemblance to the work of the contemporary historian. "And the Lord shall scatter thee among all people, from the one end of the earth even to the other. . . . And amongst these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. xxviii. 64-67). "For, lo, I will command, and I will sift the house of

Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9). So wrote the ancient prophet and the yet more ancient lawgiver of the Jews; and so it has come to pass. Like as the Lord thought to do unto them, so hath He done, we are fain to confess to-day. And then this lamp of witness to the truth of God, kindled in the past, projects its heaven-born light, shining serene and steadfast amidst the rolling mists and lowering clouds of our troubled sky upon the future that is in store for Israel and for us. "All Israel shall be saved, for it is written, the Redeemer shall come to Zion, and shall turn away ungodliness from Jacob." "The Lord shall reign in Jerusalem, and on Mount Zion, and before His ancients gloriously." And the "receiving of them" shall be "as life from the dead" to the Gentile world. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" When Joseph shall be made known unto his brethren, the Egyptians and the whole house of Pharaoh shall hear it. "From every clime they come to see Thy beauty and to share Thy joy, O Zion! An assembly such as earth saw never; such as heaven stoops down to see." And to this, the Jew, as he now stands before us, is a witness. The accomplished fulfilment in the present is the pledge and assurance of the expected fulfilment in the future.

Their debtors, then, we are, because they belong to the family of man to whom we owe it to preach the Gospel; because they gave us on their human side the Scriptures, and in His human nature our Saviour also, and because they are a standing witness to us of the truth of God.

Their debtors we are, and how have we paid, how are we paying the manifold and accumulated debt? The answer to this question may well fill all Christendom with shame, and bid the Church of Christ fall on her knees and pour forth her penitent *Kyrie Elvison*. The treatment of the Jew by the Christian is among the darkest pages of the world's history. Bitter hate, withering scorn, cruel and relentless persecution has been the coin current in which the debt of the Christian to the Jew has been discharged. This, too, foretold in prophecy, the judgment of God, yet none the less the sin of man.

concerning him. And when, as, thank God, in England now, that payment is repudiated, is there not too often substituted for it no better remuneration than neglect and aversion, suspicion and prejudice? We are verily guilty as concerning our brother. Yet may not the very consciousness of this suggest and supply the motive of amendment?

My debtor thou art, there is a Voice that says to me. "I forgave thee all that debt," the penalty of that and of every other sin, because thou desirest Me; forgave it thee freely, inasmuch as thou hadst nothing to pay—freely, and yet at how great a cost incurred by Me for thy release! By thy full and free discharge from thy debt I have bound thee by a new obligation of grateful love, of loving service, of self-consecration to Myself. My debtor thou art; constrained by My love, enabled by My grace, encouraged by My approval, repay the debt, or desire at least to repay it, by bringing thy brother and Mine to me. Albeit, I say not unto thee, how thou owest unto Me, even thine own self beside.

1879 — OUR BISHOP. — 1899.

On the feast of the conversion of St. Paul, 1879, the Very Rev. William B. Bond, LL.D., Rector of St. George's Church and Dean of Montreal, was consecrated Bishop of this Diocese, in succession to the Most Rev. Ashton Oxenden, then recently resigned.

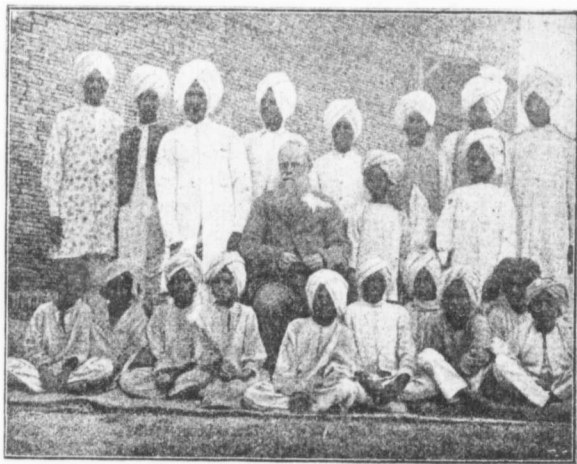
Since that day, twenty years have come and gone—years filled with the anxieties, prayers and watchings which, in the nature of things must be the very meat and drink of him on whom devolves the care of all the Churches; yet at the end of this long period, the Bishop still sits erect on the throne of his diocese, to all outward seeming his eye not dimmed, nor his natural force abated.

As with the Bishop himself, so with the Diocese. In all departments of work—missionary, parochial and educational—there are everywhere the outward and visible signs of strong and healthy life. It is impossible to name any diocesan work that has not made great and notable advance under the Bishop's administration.

Those under whose authority this Magazine is issued, will especially remember that it is to Bishop Bond the Diocesan College in great part owes its very existence, and that to the enthusiasm invoked by his own personality is due the fact that their *Alma Mater* is now so commodiously and elegantly housed in her new habitation.

Of all the congratulations and prayers of which the Bishop of Montreal is at this time the subject, none are more fervent than those of the the students and *alumni* of the Diocesan College.

J. K.



MR. ROWLAND BATEMAN AND GROUP OF CONVERTS,
AT NAROWAL.

MISSIONARY WORK IN INDIA.

The second public missionary meeting of the year in connection with the Diocesan College Missionary Society was held in the Convocation Hall, on Monday evening, the 16th ult., and proved to be one of the most successful gatherings we have ever had. An

unusually large audience was present, and the address given amply justified the expectation of something of more than usual interest. The Rev. the Principal occupied the chair. The Ven. Archdeacon Mills also had a place on the platform, and opened the meeting with prayer. Principal Hackett in a few words introduced the speaker of the evening, the Rev. Rowland Bateman, M.A., whom he said he had had the pleasure of knowing during his own stay in India. Mr. Bateman is a veteran missionary, having spent thirty years in active work in the Punjab as a C.M.S. worker. He is now a venerable looking gentleman, with a pleasing and kindly address which gives an additional grace to his forceful and well chosen words. The narrative of his experience, briefly and tersely told, was most interesting and his originality of style lent additional fascination to his inimitable description of missionary life in India, its successes and its failures. He began by telling us of the three classes in India with which the missionary comes in contact, the Mahommedans, the Hindus and the "outcasts." The Mahommedans, he said, are generally the first class to be approached by the missionary, since they already have some knowledge of the Scriptures and of the Prophets, which gives a kind of starting point in the attempt to Christianize them. They seem almost impregnable, however, and are ever ready to attack the Christian even before he approaches them on the subject of Christianity. Hinduism is equally inaccessible, for there is nothing in their belief that the missionary can use as a beginning or foundation for his teaching. It is almost impossible at first to win from them any recognition whatever. The "outcasts"—those who do not hold any of the native beliefs—are, of course, more easily sought but are characterized by an indifference to religion from which it is most difficult to rouse them. They are quick to see the faults and inconsistencies of the native religions, and esteem themselves, therefore, as well off without any religious faith whatever. In carrying on the work, four methods are employed; the evangelistic, the educational, the medical and the literary; and in the earlier days missionaries were expected to be able to work along all four lines. Mr. Bateman related some rather laughable incidents of his work along those different lines. In his evangelistic experience, more than in

any other department, these incidents were numerous. On one occasion, after preaching in a certain village, he was delighted with, the evident impression he had made, and the pleasure the people seemed to have had in listening to him, when he was rather astonished to find that their satisfaction consisted in the fact that a preacher had come to them at last "with a beard the colour of the Prophet's." At another time, in reading from the Scriptures, he had purposely chosen an easy passage, and began, "A certain man had two sons," when a native in the audience interrupted him with the question, "What was that man's name?" They had promised not to interrupt except to ask for information; this was a poser, however, and Mr. Bateman was forced to say he didn't know, whereupon he was made the subject of some ridicule, together with the sacred Book from which he was reading. In his educational experience he had charge of the C.M.S. school, in which a class of native boys were under his instruction. To test their knowledge of the Scripture and moral teaching he had given them, he conducted a private examination, and on the paper asked them to quote from Scripture a reason "why missionaries came out to India." He expected, of course, some such verse as St. Matthew xxviii. 19, but the characteristic answer he got was, "Because a prophet is not without honour, save in his own country"—therefore he came out to India! On leaving this school, these same boys presented him with a long address, setting forth in glowing terms his excellent work, and praising his missionary endeavours particularly because "he had obtained for several of his pupils good government positions." As a medical missionary, his experiences were novel and varied. Once, when treating a case of quartan fever, he was asked what the symptoms of this disease were. When he told them correctly, the further question was put to him—"Where is the fever when not acting on the person?" He was unable, of course, to say, and his knowledge of medicine was accordingly ridiculed by the jearned native "doctors." In his literary work, which consisted chiefly of translation and sale of books, he was not brought into such direct contact with the people. He told of one interesting method he employed in selling books: when at some of the crowded fairs or bazaars, he would offer a native a book at half price on condition that

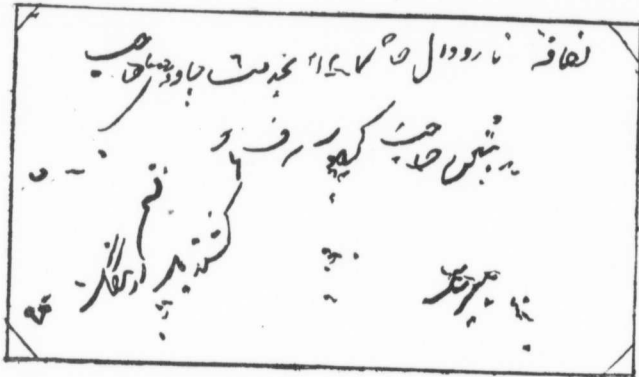
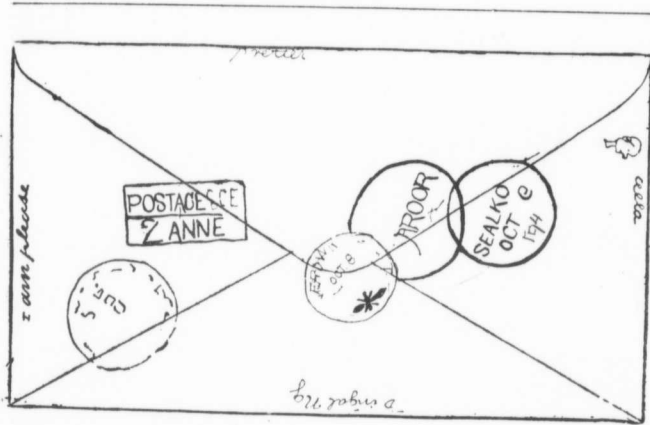
the man would read out loud say six pages. By this means Mr. Bateman got his books and their contents spread abroad without overworking his own lungs, which sometimes threatened to give way under the long strain.

But the work had its comforts and successes, as well as its difficulties. One of the greatest pleasures of the missionary's life was when called upon to explain the Scriptures to some new enquirer who had got a glimpse of the truth, and was seeking for further light. In the work of conversion, the unity existing between the different denominations aided greatly the missionary progress. Recent converts, who were departing to another part of the country, would often be commended by letter from their teachers to another missionary of different Christian thought. Very often a conversion begun by a Presbyterian, or other evangelist, would be completed by a churchman, or *vice versa*, sometimes long after the first missionary had departed to a new field. Conversions resulted from different means, chance meetings with missionaries, reading books, or medical cures. The record of converts numbers people from every class, from highest to lowest; from Mohammedans, from Hindus and from the "outcasts."

Mr. Bateman went on to tell of some of the conversions which came under his notice. One very interesting case was that of a boy from the "outcast" class. One day, while waiting for the teacher in a crowded bazaar, he asked leave to speak, and in a few words courageously told the crowd assembled there of the Christ who had come, and was to come again into the world. Another Mohammedan lad was taken out of the C.M.S. School on account of his leaning towards Christianity. He had asked to remove his turban at the school services, which was a sign that he believed in the new teaching. Though he belonged to one of the best Mohammedan families, his father sent him to work at the lowest of occupations, as a herdsman, at a place some distance away. He was faithful, however, to his convictions, and found means of keeping up communication with some Christians in the vicinity. Once, when detected visiting at a Christian house, he was beaten almost to death by his father, a punishment which did not dissuade him from his belief, for he continued steadfast in his Christianity and was eventually baptized.

The most interesting narrative that Mr. Bateman told was that of a young native named Dina Nath. The story, lacking Mr. Bateman's descriptive touches, is as follows: Dina Nath was a pupil at the C.M.S. School, and had there imbibed some of the teaching of Christianity. An occasion came for him to go home; small-pox had broken out in his village, and he was wanted to go up with his mother to the shrine of the goddess of small-pox, there to offer up a sacrifice that the plague in the village might be stayed. He obtained permission for a three months' furlough, and accordingly he and his mother went up to the temple of the godless, taking with them one of the finest goats that their village could afford. On their arrival there the priest told them that the goat could not be sacrificed that day, that they must come again during the night—at an almost impossible hour—as the goddess could only then be invoked. This answer was given day after day, until the poor woman in despair left the goat in the hands of the priest with instructions to sacrifice it at the proper time, which he promised to do. The next day when they went up to the temple the priest met them with congratulations: "O fortunate woman! The goddess singled out your goat for herself, though there were several others there, and she has devoured it entirely; only the horns and hoofs are left; she certainly has heard your prayers." They were returning from the temple hill, the mother in good spirits over the success of their mission, when the boy, who was evidently rather observant, saw a goat in the priest's yard which he at once identified as their own, which was supposed to have been sacrificed. The goat completed the identification by uttering a friendly "bah," on seeing its old friends. Dina Nath at once returned and accused the priest of dishonesty. The latter at first denied the charge, and insisted that he had offered the goat, but when the boy remained firm he finally gave way and admitted that probably the goddess, in her excessive good-will towards them, had restored their goat again alive. The incident was enough to shake the young native's remaining faith in the Hindu religion, and on his return to school, he announced his belief in Christianity and asked to be baptized. Mr. Bateman, however refused to baptize him without his father's consent, for he was under age. He therefore went to his father and told him of his

conversion, and requested permission to be baptized. His father very angrily refused, and Dina Nath returned to the missionary and requested baptism in spite of his father's wishes. Mr. Bateman again refused, but to test the boy's sincerity, offered to give him a pledge of his faith, and suggested that he should have his ear bored in token of his adherence forever to Christianity, as was the custom with slaves in early times. Dina Nath consented; as his ears were already pierced in the fashion of Indian youths, the process did not need to be repeated, so the missionary placed in his ear half of a broken match, as a token of his faith. The boy's father very soon removed him from school, and placed him in a shop in the same town. There he could not openly recognize Mr. Bateman, but whenever he would meet the missionary he would scratch his head and lift his turban slightly on the left side to display the peg, and so signify his steadfastness. Mr. Bateman decided to interview his father on the subject, which he did without much success, except to obtain reluctant consent to the boy's baptism if he did not change his opinions within a certain time. Accordingly his father did not allow him to remain so close to his old associations, but removed with him to another district some distance off. The missionary now was puzzled; he did not know his young convert's address, and could not communicate with him. By a fortunate chance, in the post office one day he saw the father's address. He at once wrote off to him, asking him about his son, and incidentally requesting the price of rice and wheat. He received the answer in a few days:—"Wheat is so-and-so, and rice is so-and-so—and good-bye." Not a word of information regarding Dina Nath. He had thrown the envelope away in disgust, when the postman requested the postage on the letter, which had not been prepaid. Mr. Bateman picked up the envelope again to look at it, and noticed on the reverse side some writing. It proved to be just what he wanted. On one edge was written the boy's name, on the other the address. At one end was written, "I am please," to signify his happiness, and at the other was drawn a boy's head with a very plain picture of the ear with a peg through it—Dina Nath was still faithful to his religion. Shortly after the father returned, and Dina Nath was sent to another school, under the direction of the American Presbyterian mission.



By kindness of Mr. Jas. Dennison, from photographs of the original in Mr. Bateman's possession.

Mr. Bateman wrote to the principal of the school, giving him the boy's name, and asking him to take care of him. The principal replied that there were nine Dina Naths in his school, and Mr. Bateman must come and identify his boy of that name. This he did very

easily, but as soon as communication was again established between teacher and pupil, Dina Nath was hurried off to the Government school at Lahore, where he would be free from Christianizing influences. Mr. Bateman was not to be daunted, however; he asked for volunteers for a certain missionary work from among the boys of his school, and selected one of Dina Nath's own age. This boy he sent off to the Government school, with instructions to encourage and cheer the young convert. The plan succeeded well, and the two boys became friends and companions, writing to Mr. Bateman their condition and their joy in their Christian faith. At last the time came for Dina Nath's baptism. His father still held out, and asserted that the boy was still under age, a statement which, however, was proved untrue. A most unwilling consent was won from his father, and Mr. Bateman then sent him off to win his mother's consent. The scene between them was heart rending, but Dina Nath was firm. He won her consent at last on condition that for three months he would not eat with the Christians. He could not promise for a longer time, for he hoped then to be confirmed and to be admitted to the Christian Feast of Feasts. On his return to be baptized he narrowly escaped being captured by a crowd of his native "friends," but Mr. Bateman succeeded in keeping him, and soon after he became a member of the Church.

Dina Nath has proved to be a most noble upholder of the Christian faith. He is now a doctor, and is at present in London. Not so very long ago he was recognized in England by an English officer who had been under his care in India. The latter spoke to Mr. Bateman about him, and told of his surgical skill and gentlemanly bearing.

At the close of the meeting, Archdeacon Mills pronounced the benediction, and the audience dispersed carrying with them, we are sure, a lasting memory of the venerable missionary, and his stirring and impressive words.

THE CLERGYMAN IN THE PARISH.

A PAPER READ AT THE LAST CONFERENCE OF THE DIOCESAN
COLLEGE ASSOCIATION BY THE REV. A. C. WILSON,
RECTOR OF MALONE, N. Y.

The portion of the subject allotted to me seems to include all that has to do with the clergyman outside the study and the pulpit. If this be so we would have to follow him to the Sunday School to the font, to the altar, in parish visitation, in the social life of his parish and as a man among the men with whom he comes in contact. We might also have to look in upon him as he conducts the various guilds and societies, which go to keep up church interest and work in his sphere of labor. Perhaps you will tell me that "The Clergyman in the Pulpit" was meant to deal with the preaching, the administration of the Sacraments and Sunday School work, all these falling to his lot within the walls of the Church. Let us leave it so and go out into highways and by-ways of the parish and see the parish priest in the work-a-day world. There you become acquainted with him, there you see him as he is. There his metal is tried and there the effect of his work is particularly experienced. This must be readily granted, for even a cursory glance at the state of things as they really are in all our parishes, will bear out the statement that not the greatest preacher, nor the most learned scholar and student is always the most successful everyday clergyman. While the gift of the power of "pulpit oratory," so called, is highly appreciated and mightily felt, and while the attainment of erudite learning and polished mind may wield itself as an attraction, yet these things of themselves will not make a clergyman a successful man in his parish. While they will assist him greatly, yet there must be something more. Men of tact as well as men of learning, men filled with the glowing heart of human sympathy as well as with the bright intellect, are the men who make the most successful parish priests. Outside the pulpit the clergyman is in close proximity to the throbbing life of his parishioners. The city clergyman may have a different kind of people to deal with, but as human nature is the same the world over, I presume to say that parish work is followed pretty much on the same lines. There is the parish

visiting, which if much else is neglected, must be persisted in. The old proverb of Dr. Chalmers, here forces itself upon our notice "a house going parson makes a church going people," a saying which is true to the experience of us all. Neglect the house and the house will neglect the church, pay no attention to the home and the pew will be vacant on Sunday, is, more or less, the scene which the canvas reveals to us. A man wants to be noticed, I care not what position in society or who the person, his human nature longs for attention and is almost always ready to reciprocate. You may tell me that all this is old; it may be true, that it is old—but will not a good thing bear reiteration? A great many of us are prone to neglect this most important of all parts in our lives as parish clergymen. As to what nature these parish visits are to take must be left pretty much to the exigencies of time and place, there can be no set rule. Where exhortation and reading and prayer may be had it is most desirable, but to say these things are absolutely necessary to a successful visit, yea a fruitful one, is to say that to which I for one cannot testify. My plan has been to allow the request for such to come from the people themselves, not always, but generally. If there is no request, I do not go away with the impression that the man has no practical Christianity. During my visits I try to awaken an interest in the work of the church. That is the main object of parish visitation. But outside this there are a hundred and one little things to talk over. An interest must be taken in the work of the husbandman, or the trade of the mechanic. A thorough sympathy with every man wherever you meet him is sure to be productive of good. It is thus that a clergyman gets to know his people and his people get to know him, personal knowledge of each is to be aimed at. Let us not leave the impression that we look out a family to give them a curtain lecture, in a long-faced fashion, but rather to get to know their needs and how to supply those needs.

But in a parish where guilds and societies exist, a clergyman will find other occupation beside parish visiting, Children's leagues, Woman's auxiliary, Ladies' aid, Altar guild, all these come under the immediate care of the clergyman. He is expected to promote their interest, to guide them with his hand, to be their head, to share

their confidence and be their general conductor, in all these things the object is to keep up interest, not to do the work yourself but to get the people to do it.

The purely social life of the clergyman must also be touched upon. He has to attend the fortnightly or better still the monthly tea. All are expected to come and "eat tea," to look at each other and to go home again; often, very often, these social affairs are the driest, the tamest, the most unattractive. The clergyman is at hand, and the people must walk straight-laced, not a smile, hardly a whisper as he enters the room. Now it rests with the clergyman to thaw out this freezing mass. By his genial hand-shaking and by his timely joke, he can put the whole assembly into general good humour. He must lead the people to see that besides being an angel, he is a man, that besides having that mysterious something which envelopes him with a cloud of sanctity, he at the same time can enter into and enjoy the amusements of ordinary beings. While preserving his dignity, he may thaw the feelings of the elders and open the floodgates of joy in the young.

Then again the clergyman is at once the receptacle into whose ear is poured the gossip and the stories of his whole parish. It is hardly necessary to observe that he must be "swift to hear and slow to speak." He must be careful to avoid anything like a retail business in gossip. If he must hear he must to all appearances forget that he has heard. But above this how often does he have the confidence of people given unto him? That confidence which touches more nearly the inner life of men and women. He becomes a counsellor, a friend, a father in God, one who must hold and keep as sacred the knowledge of his people's affairs.

As to the more secular side of his life, the clergyman has ample opportunity of asserting his individuality. There may be secret or rather private societies into whose hidden mysteries he becomes initiated. Some may object to these things, but it may be fairly maintained that in and by these things a clergyman comes into touch with many who are otherwise separate from him. A judicial interest in such human societies may prove of great value in entrenching a clergyman in the good graces of his fellows and opening up an

avenue of usefulness, along which the perfume of his life may work as leaven in the company of a common brotherhood. As a politician, he should be content to cast his vote, no good can come of an electioneering campaign in favour of his own party, even a slur cast upon the opposite party may awaken a spirit that will remain in the breast. In this as in other matters, tact is needed to carry one through.

"The clergyman in the parish" is a subject so wide that volumes have been written upon it and yet I have merely touched the hem of the subject. I have just taken a general glance into the field only to leave it for you to enter and gather the golden lessons, which I may have overlooked. Look into the parish and see the clergyman, he is man, yea wholly man. He should therefore be manly in the fullest sense of the word. He is steward of Divine mysteries, a father in God, a friend of his people, a physician of souls, a messenger of peace, not a hireling but a shepherd, not a ruler nor yet one to be ruled a co-worker with his people, for the glory of God and His church. Let his priesthood have for its ideal the pattern of our Great High Priest, and the clergyman in the parish will carry on the work of God to a successful issue, to the edification of souls and the advancement of the Kingdom of Christ.

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

Tuesday, November 23rd, "Ngumeni Camp."

This morning we left camp again at an early hour, in spite of the fact that we had another porter desert us to-day. This camp is only nine miles distant from the last one. We have to make short marches for two reasons: first, because there are eight or ten more porters coming after us with loads left behind at Voi River, and we must give them the chance to catch up with us, also several of our porters are ill and they cannot at present make long marches, but we hope in a few days to travel faster. Those of us who had made use of bicycles had finished the journey at 8.30 a. m., but then we had to wait for the sick porters to come in with their loads, and we did not get any dinner until 2 p.m., but had to depend upon biscuits and potted meats until then.

This part of the country is very mountainous and very pretty. So far it seems to have been nothing but a large forest, that is since we left Voi River. I have just now photographed our camp, showing the positions of our four tents. Mr. Roscoe is sitting outside his tent, Mr. Maddox, who is the doctor, is attending to some of his patients outside of his tent, Mr. Ecob and his boys stand up outside his tent, and my two boys stand outside mine. In the foreground a few of our porters are sitting. It should make a good group. It is very hot in this camp; one is kept in constant perspiration even when writing inside the tent. We shall leave this camp again at an early hour to-morrow a.m. Mr. Roscoe bought two more goats for our own use to-day, so we are well provided with meat for several days to come.

Wednesday, November 25th, "Kinani Camp."

This a.m. we left our camp at 5.30 o'clock, the daylight was just appearing. Breakfast was taken in the dark. The morning was nice and cool and it rained a few drops. The road is still running through the same large forest mentioned.

We made a halt about half way between the two camps and had something to eat and some cold tea to drink. I find the best manner to secure quietness for Bible-reading while travelling, is to run ahead of the caravan on my bicycle and then select a quiet spot under some tree and there read my Bible. It is lovely to travel early in the morning while it is cool. Some of the birds in this forest sing most beautifully and the lovely flowers of all sorts abound on both sides of the road. Some of the natives we meet look quite frightened when they see us coming along on our bicycles and they usually give us the whole road when they hear the ringing of a bicycle bell. After having lunch on the road, I rode ahead of the caravan again and went steadily on until I came into this camping place at 8.50 a.m. Some of the porters came in about 15 minutes later. Before the gentlemen of our party arrived, I had time to climb the rocks which are about 300 yards from the camp and from the top of which we expected to see "Kilemanjaro." However, I could not see it, but the high mountains to the south of us are very pretty. I went up to the top of this rock again this afternoon, hoping to be able to see "Kilemanjaro" then, but was disappointed again. This evening we are

having quite "a frog concert." There is a pool of stagnant water near the well from which we draw our supply of water. The frogs are in and around this pool and they make a most horrible noise. We travelled eleven miles to-day. The ground around our camp is covered with beautiful white flowers, which make it very pleasant to the eye.

Thursday, November 25th, "Mtoto Ndi" Camp.

This a.m. it was 6 o'clock before we left camp. We travelled about 12 miles to-day and the ground was rising the greater part of the way and in some places very hilly, which made it hard work for the porters, and some of them did not come into camp until after 12 o'clock. We passed through enormous swarms of locusts. In some places they actually covered the road. They are large yellow insects and both the trees and the bushes and the road we passed over for about five miles were quite yellow with these insects. We have passed over Mtoto Andei River and are encamped about half a mile from the river. This stream is not much more than an ordinary brook. It has what in Africa is considered a good bridge over it, and the water is good. I noticed numerous footprints of lions on the road to-day, so I did not ride very far ahead of the caravan, as I have no desire to meet one of these kings of the forest alone and unarmed. There are no flowers around this camp. It is not nearly so pretty as Kenani. We have not yet heard anything about the loads left behind at Voi River. We hope to reach Kilwegi on Saturday.

Friday, November 26th, "Dara Jani" Camp.

We left Mtoto Ndi Camp at 5.30 o'clock a.m. Many of the porters had left at 5 o'clock, before it was light. It was delightfully cool to travel in the early morning, but one gets tired out very quickly here and has to take frequent rests. I took to my bicycle almost immediately and rode some distance ahead of the caravan and sat down by the wayside and read a portion of Scripture, as there is no time for that before leaving camp. I like to sit down for some time in this forest during the early morning and hear what the Lord has to say to me through His own Holy Word. We passed through more locusts to-day, but not nearly so many as yesterday. Still, some of the porters had caught some and tied them together with

strings, so that they might prepare them and eat them. I saw a monkey running across the road some little distance ahead before reaching this camp. Though leaving Mtoto Ndi Camp so early this a.m. yet most of our porters did not come into this camp until nearly 11 o'clock, and it is only nine miles to walk. I was in camp before 8 o'clock and had to wait three hours for my tent. The porters were afraid that they should be asked to go seven miles more if they came in early, so they spun the time out so late, that we could not ask them to go on. We shall not reach Kibwezi until Monday now. About noon Captain Haslin came into this camp with a large Government caravan. He has no porters, but is using horses, mules and donkeys, and has several two-wheeled carts with him. He is going through to Uganda. He first overtook us at Tsavo River. We left him there. Yesterday afternoon he came into camp again at Mtoto Ndi, and to-morrow he goes on to Kibwezi and will most likely get to Uganda before us. His caravan makes this camp very lively to-day. Hitherto I have found it very little hardship to travel in Africa. The road is much better than I expected it to be, and I believe it is good the whole way to the Lake Nero.

Saturday, November 27th, "Misongoleni" Camp.

We left camp about 5.30 a.m. again to-day. We have travelled only nine miles to-day. This is a food station, and we had to stop here to get food for the porters. We were in hopes that by coming in at an early hour, we might procure food for our men and then proceed to Kibwezi without camping here but as the food had to be ground before distributed among the men, we were compelled to camp here. We shall remain here to Monday a.m. Mr. Ecob and myself were in camp here at 7.30 o'clock and some of the porters came in a few minutes later. All the porters were in about 9 o'clock, so we had a long day in this place. We can see the snow on the top of Kilemanjaro from this camp. When we arrived here we were treated to a cup of delicious cocoa by the clerk who is in charge of Smith, Mackenzie & Co.'s place here. There are several native villages around this camp and we can buy fowls and milk here, but they charge too much for their things. Captain Haslin's caravan passed us this morning and went on to Kibwezi. The camp this

afternoon presented a very amusing scene. In one place a native barber was at work shaving the heads of some of the porters. Their hair is not cut, it is shaven clean off. Close by was sitting another man who evidently was an expert in pulling hairs out of eyebrows and eyelashes. I saw him exercising his noble trade upon one man. Other porters were playing some curious one-stringed instruments and some tried to get some music out of a bamboo flute. Food was being cooked over numerous fires. Clothes were being washed and spread out on the ground to dry; everybody seemed to be busy with something and things looked very lively and pleasing. It was quite cool in the camp we left this a.m. The thermometer was considerably below 70. This afternoon it has been over 95 in my tent and that in the shade of a large tree. I believe the temperature will vary still more than that when we get in amongst the mountains.

(To be Concluded.)

Ruri-Decanal Reports

CLARENDON.

The annual tea-meeting in connection with St. Paul's Church, Shawville, was held in Hodgkin's Hall on Thursday, Dec. 29. Ven. Archdeacon Naylor made an appropriate opening address expressive of welcome to the several classes of the community which the audience represented, particularly the Rev. Mr. Low, the assistant in the parish, and Rev. Mr. Warrington, the new incumbent of Portage du Fort. He also explained the absence of Rev. Messrs. Coffin and Plaisted, who were detained with appointments in their own parishes. There were also present Mr. T. J. Wilson, of the Diocesan College, Montreal, and Mr. E. W. Hodgins, of the Model School, Arundel, Que., and Mr. W. D. Armitage. The three latter gentlemen are on a visit to friends in Shawville.

The programme consisted of addresses and selections of music by the choir, all of which was fittingly brought to a close by singing the National Anthem.

St. Thomas' Church, Bristol Corners, looked very bright and cheerful Xmas Day. Here and there suitable and appropriate mottoes and wreaths met the eye. Prof. Workman, late of Ottawa, but now residing in Bristol, conducted the musical portion of the service. The Rev. J. M. Coffin preached the sermon, basing his remarks on Isaiah ix., 6, "His Name shall be called Wonderful." Quite a goodly number remained to receive in gladness "the body of the Lord."

Mr. Joseph Armitage, of North Onslow, formerly of Ireland, passed away not long since at the ripe age of 84. A man of sterling worth and integrity. A

more loyal son of the church it would be hard to find. For 26 years he held the post of churchwarden, and the present St. Matthews is a monument to his indefatigable labours and indomitable energy. His funeral, conducted by Rev. H. Plaisted, was a large and representative one.

The ruri-decanal branch of the Deanery of Clarendon met at the residence of the Rural Dean, Hull. The annual statistical report was submitted to and concurred in by the Deanery.

SHEFFORD.

The annual meeting of the Rural Deanery of Shefford was held in the basement of St. Luke's Church on Jan. 11th. The attendance was rather smaller than usual owing to the extreme cold weather and the very bad state of the roads.

The reports from the various parishes were read, showing a healthy state of church life in the Deanery. A resolution of regret for the retirement of the Ven. Archdeacon Lindsay from active

work and of sympathy in his failing health and of appreciation of his long and valuable labors for the church, was unanimously passed.

WEST SHEFFORD & FULFORD.

New hymn books for the choirs and congregations, containing the "Supplement" have been placed in both churches.

A sum of \$60.00 has been collected and invested with the Synod of the Bell and Spire Fund of Fulford Church.

The Xmas services were bright and encouraging. There were about 50 who partook of Holy Communion, and the offertory, amounting to \$35.50, was devoted to the reduction of the arrears on the Mission Fund Assessment, the incumbent generously waiving his right.

NORTH SHEFFORD.

Special Xmas services and entertainments were held in each church for the Sunday Schools.

The A. & M. hymn books have been placed in St. Philips' Church, South Roxton, to substitute the Hymnal.

College News

The annual debate between representatives of the four Theological Colleges in affiliation with McGill University was held on Friday, Jan. 13th, in the Wesleyan Hall. The resolution, "That strikes are detrimental to the best interests of the labouring classes," was well debated; the affirmative being represented by Mr. F. I. Worth, B.A., of the Presbyterian College, and Mr. Thomas Powell of the Methodist College; the negative by Mr. H. T. S. Boyle, B.A., of the Diocesan, and Mr. D. D. Hambly, B.A. of the Congregational College. The jury consisting of

the Principals of the Theological Colleges and Mr. P. T. Lafleur M.A. of McGill, gave judgment in favor of the affirmative. During intervals a choice programme was rendered by different students. A few features of the management of the debate cannot pass criticism. We are second to none in our love and zeal for devotional exercises, but we question very much the advisability of making a secular debate a semi-prayer-meeting.

On Saturday morning, Jan. 21st, a novel but interesting event in the annals

of the college took place. As mentioned in our last report, a rink has been made at the rear of the college. Many of the students being good skaters, a hockey team was formed and a challenge sent to Sabrevois College team, who gladly accepted.

The game was well contested from beginning to end and resulted in a victory for the M.D.T.C. by a score of eleven to five. The Sabrevois boys played a most plucky game and in the return match on their own ice will no doubt give us a hard fight.

The following represented the M. D. T. C. :

Carruthers, C. Ireland, Willis, Jeans, A. Ireland, Parker, H. Hackett.

We trust that this is only the first of such manly contests in outdoor sports, by which the old adage will be fully realized, *mens sana in corpore sano*.

The Principal and Mrs. Hackett were At Home to the Faculty and students on Wednesday afternoon the 11th January.

The students have much pleasure in welcoming to their midst Mr. John Seaman, a Sabrevois man. Mr. Seaman is preparing now for a scholarship at McGill, and judging from past records, ought to give a good account of himself.

We hail with delight the new arrangements now being made with regard to vacant parishes and missions supplied by this college. Hitherto Sunday appointments to such stations have been rather laxly managed. Now, however, all such parishes are to be placed under the control of the Principal, as Rector. The Principal will send students (at least those who can pass an examination by the Educational Council, from

which Council they will hold lay reader's certificates) as his "Vicars," "Curates" or "Substitutes." The great advantage of this arrangement is that there will be no uncertainty on the part of the students and parishioners with regard to the regular celebration of the Sacraments.

An evening long to be remembered by the students was that of Jan. 11th, when they were invited by Mr. J. J. Willis to dinner at his father's residence in Westmount. The bountiful repast was enjoyed by all present, and after this important function and pleasure was over, songs and readings interspersed with well-told stories made the time pass all too quickly. Our heartiest thanks are given to Mr. Willis and his kind parents for their delightful evening to the students.

The annual meeting of the M.D.T.C. Missionary Society was held on Monday eve, Jan. 9th. The officers elected for the ensuing year were as follows: Hon. Pres., the Principal; Pres., T. Bird Holland; Vice Pres., Austin Ireland; Sec., D. T. Parker; Treas., W. Bertal Heeney.

The students of the Presbyterian College are to be congratulated on their pluck in accepting our challenge for a game of hockey on Wednesday afternoon, Jan. 25th. The long unused skates, boots and sticks were diligently sought for and produced from the hidden recesses of the college closets, and duly armed they bravely sallied forth for their maiden game of hockey. The object was to bring the students into touch more. It had the desired effect, and into touch with the ice as well, at

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odd times. The match took place on our own rink. After an hour's good solid play they went home quite happy, for although beaten it was not a surprise to them in their unpracticed state. Steps have been taken to try and organize an intercollegiate athletic association between the four theological colleges in affiliation with McGill University. A committee has already been formed in our college which will confer with other committees to make the necessary arrangements for the present year.

The annual service of the Brotherhood of S. Andrew of the city was held in the College Chapel, Tuesday evening, December 27. The service was read by Rev. W. W. Craig, B.A., and able addresses were given by Rev. H. R. A. O'Malley, M.A., of St. Judes Church, and Rev. Principal Hackett. The theme of both addresses was consecration, which was all the more interesting treated from different standpoints. A large number of Brotherhood men and several of the city clergy were present, who thoroughly enjoyed the hearty service and stirring addresses.

BUSINESS ITEMS.

We beg to direct the attention of our readers to the fact that the words, "in advance," are now printed on the front cover of this magazine, beside the statement of its price. Perhaps this will remind them that their subscriptions are overdue, and that they will help us if they kindly remit at once. We should

be glad if subscribers would notify us of change of address, also if the magazine does not reach them regularly. We acknowledge all subscriptions received, in this column, but do not send a receipt in any other form unless there is special need.

Acknowledgements up to the time of going to press are :—

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. Rev. W. J. Mucklestone, (97-9) 1.00. Rev. H. Jekyll, (97-9) 1.00. Rev. S. H. Mallinson, 1.00. Rev. J. Fredk. Renaud, (97-9) 1.00. Rev. F. S. Eastman, 1.00. Rev. A. C. Asch, (97-9) 1.00. Rev. Dr. Norton, (97-9) 1.00. Mrs. Pangborne, (97-9) 1.00. Mr. W. J. Commons, (97-9) 1.00. Mr. T. J. Wilson, (97-9) 1.00. Rev. C. P. Abbott (97-99), 1.00. Miss Tippet, Mrs. J. S. Hall, Miss L. Garth, Mrs. J. C. Pettes, Mrs. Brady, Mrs. F. Stevens, Mrs. W. Wade, Miss Johnson, Miss C. Hinds, Mrs. Wm. S. Baker, Mrs. A. Buchanan, Ven. Archdeacon Evans, Revs. Jas. Thompson, H. E. Horsey, Prof. Coussirat, C. Lummis, F. Steacy, W. C. Bernard, W. Robinson, N. A. F. Bourne, R. Y. Overing, G. A. Mason, E. P. Judge, W. P. Roy Lewis, R. Emmett, R. Warrington, N. P. Yates, Canon Ellegoode, Canon Davidson, Messrs J. J. Willis, R. J. Parker, R. S. Hardiman, H. J. Mudge, George Marcus, N. R. Mudge, E. Fielden Nivim, H. Greenbank. J. P. Cleghorn A. B. Haycock, Captain Clay and Dr. Fisk, each 50 cents.

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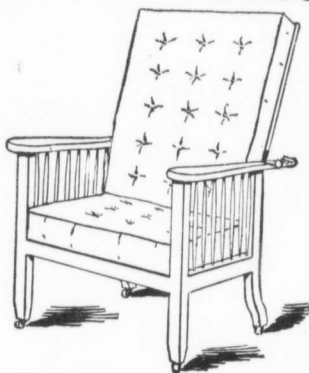
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