

THE MONTREAL



# Diocesan Theological

# College Magazine

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## CONTENTS.

	PAGE
I The Clergyman in his Social Relationship as a Gentleman.—REV. JAS. A. ELLIOTT, B. A. ....	1
II Annual Meeting Prisoners' Aid Association .....	7
III Life of Archbishop Magee.....	9
IV Editorial.....	15
V Indian Missionaries. —Lecture before C. M. S. Gleaners Union .....	18
VI Synod Notes.....	21
VII The Missionary's Wife.....	23
VIII College and General News.....	27
IX Acknowledgements.....	30

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THE  
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THE CLERGYMAN IN HIS SOCIAL RELATIONSHIP  
AS A GENTLEMAN.

PAPER READ AT THE EIGHTH ANNUAL CONFERENCE OF THE  
DIOCESAN COLLEGE ASSOCIATION, October 23rd, 1896, by

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

The subject of this paper differs widely from those of the papers we have already listened to with so much pleasure and profit. Mr. Pratt and Mr. Cunningham have led us to the very foundation of all ministerial life—spiritual preparation. Every undertaking of the clergyman whether it be public or private in character must be coloured by his devotions. If we are ambassadors it is vital that we should keep ourselves in touch with the court we represent. In like manner Mr. Rexford has carried us from our private chamber to the nursery, the school, and the church where we are called upon to bring the Master's life into the lives of children.

Now I am asked to discuss with you, not the clergyman on his knees or at his desk or in the pulpit, but as a man and a gentleman; as he moves about his parish, and touches society. My subject is therefore, not a question as to whether the clergyman is sound in the faith, eloquent in speech, or scholarly in attainments; it is rather a question of externals, a question of how to win the hearts and sympathy of those we wish to influence with a higher truth.

I. First I would ask what is the true work of the clergyman? Is it not to elevate, to purify, to regenerate society by setting before it the world's Redeemer? We are happy indeed if we can prevail

upon this one or that one to accept Christ as his example in life, his friend, his Saviour; and every means that is really effective in producing this result ought, in my opinion, to be employed and used to the full extent of its power. Consider the power of irreligious worldlings in society, to undo or impede the progress of the life-giving truths of God. Few of the sins of society are the direct result of the open advocacy of apostles of vice. It is true we can probably trace the origin of many to unholy literature which taints the imagination and fires the passions of youth. But more powerful and more widespread than these are the conversations, conduct and amusements of thoughtlessly or deliberately impure men. These men are not monsters. We meet them daily, dine with them, do business with them, see them at the club and the foot-ball matches. Their object may not be to lower the tone of morality, but that is certainly the effect of their conduct. There is an ill-concealed contempt for things religious, there are the clever but coarse jokes and obscene stories; there is a confessed scepticism of virtue; there is a shameless confession of impurity, and the charge of hypocrisy against those who profess to live otherwise. It is into this current of social influence that nine boys out of every ten are cast and to our sorrow we know that many have been swept on to destruction by the tide of human passion thus aroused.

Is it possible to stem this tide and turn the current of social influence to meet man's higher cravings? God only knows how far we may succeed in this effort, but this is surely the aim of every clergyman and Christian worker, whether in the pulpit or out of it. To accomplish the purpose it is very certain that every force at the command of the church must be called forth, and possibly none is more potent than the clergyman in society. If a clergyman is able to live among men, feel their temptations, enter into their ambitions and amusements, and remain loyal to the supreme object of his ministry he is wielding an influence for good that is as substantial as it is great.

II. Let us next enquire how may the clergyman prepare himself for effective social work? The first step in my opinion is to put himself in harmony with society. If you put yourself in antagonism with every prejudice and practice of society you might as well talk to the

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winds. St. Paul's plan of making himself "all things to all men" was designed to meet this very end. He gives us a forcible illustration of it when addressing the Athenians. Instead of hurling anathemas against their idolatry he began by commending their religious zeal evidenced by the many shrines about him, and supported the truth he wished to teach by quotations from their own philosophers. This was a delicate and prudent method of catching the ear and winning the sympathy of his hearers. Let the clergyman arrest the attention and win the respect of society by observing those rules and practices on which the best society or the best bred people insist, and let him do so with that ease and grace which is always admired. In doing so he is in no way surrendering to the world. There is scarcely a rule or convention insisted upon by well-bred society that is not framed for its protection, or does not add to the enjoyment of social intercourse. Let no one think he is lifting men heavenward by overthrowing or ignoring good manners. Society will not tolerate manners in a clergyman that it scouts in a layman, and it would be stupid to expect it to do so.

In doing this we need in nowise be afraid that familiarity with the deportment of the most refined will stand in our way in touching the lives of the less cultured, unless indeed we be mere prigs or fops. Emerson says, "My gentleman gives the law where he is; he will outpray saints in chapel, out-general veterans in the field, and outshine all courtesy in the hall. He is good company for pirates and good with academicians, so that it is useless to fortify yourself against him; he has the private entrance to all minds and I would as easily exclude myself as him."

At the very foundation of all true gentlemanliness lies a *genuine respect* for the people we meet. I mean by this what Phillips Brooks describes as "a respect for men and women as men and women and for the deep value of the capacity that is in them." Accordingly we can be guilty of no arbitrary and foolish classification of people. The lightheaded coxcomb, able only to look upon externals and judging according to his emptiness, must reckon with people as belonging to trade or the professions &c. To him the shape of the shoe, the cut of the coat, the twirl of the cane, the catch words of the opera are *vital* and by these, place in society is measured. Perhaps it is difficult to



have a genuine respect for such as he, but we must remember that all belong to the family of God. If men are depraved in morals, boorish in manners or intolerable prigs we must look upon them as victims of forces which happily may not have touched us, yet brethren for whom Christ died.

I pass now to consider briefly a few points of detail in reference to our preparation for society. My first word is, let us take heed to observe that consideration and gallantry towards ladies that has always been reckoned as a mark of a true gentleman. Such a habit emanates from the best instincts of the heart and reacts upon us in a most beneficial way.

In the next place our personal appearance should not be above our care. Carefulness about our personal appearance in company indicates respect for those we meet and is a point in our favour. Unkempt hair, untrimmed beard, unshaven faces, unbrushed clothes announce carelessness which is a very poor introduction to the respect of any one.

Again we are supposed to be educated men, and of course people expect us to speak correctly. If we do not people are likely to look with suspicion upon our intellectual attainments. Educated people always seem to forgive with difficulty the faulty syntax of other educated people.

Another important factor in a clergyman, is well balanced *self-respect*. This is something entirely different from conceit or pride or anything of that sort. It is not a constant measuring of ourselves with others and rejoicing in the thought that we stand high. It is that consciousness that combines humility with confidence. It is a moral condition that results from a knowledge that we are doing our best and are as far as possible what we pretend to be. This gives us strength and stability, and when some Solomon arises in our parish and informs us of his disapproval, we will not grow alarmed or lay violent hands upon ourselves. This suggests another point in our social duties and that is the duty of apologizing when in the wrong. There is a sentiment abroad, and applauded as heroic, that recommends you to take your stand upon a given question and there remain. You are right and all the world may be wrong but it is "no surrender," "fight in the last ditch." There are times when this

doctrine is sound and obligatory but the instances are few and far between. Few disputes have all the right on one side and all the wrong on the other. What I wish to say is this, I consider it cowardly as well as dishonorable to shrink from acknowledging a fault or error and making the *amende honorable* even though the other party to the quarrel may not do his part.

Once more, the clergyman should cultivate the quality of *gratitude*. He is very frequently the recipient of gifts and tokens of good will from his parishioners. For these let him be genuinely grateful. There are few dangers more natural and none more unlovely than the tendency, after a time, to receive gifts as a matter of course, and perhaps feel disappointed if they do not come up to one's expectations. These gifts are not ours by right of obligation and we have no right to look for them at all. Even gifts that may not be timely or suitable we should regard as expressions of good will towards us, for surely it would have been easier for that person to have omitted the little attention. The fact that he did not ought to be appreciated.

One other point I will refer to, and that is *punctuality* in *correspondence*. My experience as secretary of two or three associations enables me to say that clergymen are often far from punctual even when a reply is urgent and an addressed and stamped envelope is enclosed. This frequently leads to a great deal of confusion and inconvenience, and care ought to be taken to obviate such a result.

These heads I have touched upon hurriedly because they seem to me to be important factors in the make up of every clergyman. They are qualities that ought to grow out of the best instincts of the heart and find ready approval in the wisest heads. They are those qualities that enable us to meet every stratum of society without losing caste or having to win the respect and approval and which ought to have been ours from the first.

III. My third enquiry is what are the points of contact between the clergyman and society? To this we at once reply that such contact occurs naturally and properly in the domestic life of the people, at family dinners, social gatherings &c., at which he ought to be as much at ease as in his own drawing room. In this more intimate relationship of pastor and people there is sometimes danger of relaxing from the proprieties that should always be guarded with jealous care. On

no account, ought our familiarity to betray us into the error of cracking jokes at the expense of brother clergy, relating the makeshifts of the study, or recounting the drollness of parish visits. Above all those subjects referring to the relations of the sexes which people now-a-days affect to discuss openly as a sort of moral duty, should be handled with the greatest possible delicacy if referred to at all.

A second point of contact is *courtship*, which many people call flirtation, when applied to a young clergyman. That some young clergymen are not entirely free from the charge can hardly be denied. What can be said on behalf of such men who deliberately trifle with the affections of young ladies and boast of the success of their infamous folly. Few things are more base. The game is altogether one-sided, and the advantage is entirely with the young man. It is he that makes the advances and pays those little attentions which when paid by an honourable man, the lady has a right to regard as being meant in a certain way. To betray confidence thus induced deserves the most severe and indignant censure.

A third point of contact is found in the manly sports; golf, bicycle clubs, gun clubs, foot-ball, lacrosse, hunt clubs &c. The craze for sports is widespread and in many places requires direction and control rather than encouragement: I believe however that youth ought to be encouraged to take part in those games which cultivate quickness of judgment, skill, patience, endurance, and other manly qualities. In our country villages too often an apathy seems to pervade the youth and a listless inactivity characterizes their idle hours. When this is the case I fear that unholy thoughts and deeds may fill the void. However if the clergyman can find the time and is of that peculiar, buoyant and dignified temperament which fits him to be a leader of youth I do not see why he should not make himself felt through the sports of youth as well as from the pulpit. I will go further and say it is his duty to do so.

Finally in regard to those amusements which include both sexes, theatre going, card parties, dances, &c. I do not care to dogmatize. One thing is certain they do not need encouragement from the Church. But can the clergyman do anything to control them and turn them to good account? On this, opinion is divided, with the weight of judgment apparently against the church having anything to

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do with them at all. So far as I am concerned I do not take part in them because I do not feel that I could do so with profit. There may be those who can do so without loss of prestige or injury to their work, but it is certainly otherwise with many.

In every move therefore, the clergyman makes, in every undertaking he puts his hand to, the object and purpose of his ministry should be supreme. If this or that amusement can be made the channel for reaching the hearts of men with the truth of God, if all this attainment or that culture is blessed by the Master it is well. But let no one engage in anything because others have done so and succeeded. Let all things be done with due regard to my temperament my attainments and my work.

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#### FIRST ANNUAL MEETING OF THE PRISONERS' AID ASSOCIATION.

Mr. A. M. Crombie, Manager of the Bank of Commerce, occupied the chair, and the meeting opened by singing the hymn "Jesus shall reign," after which the Rev. C. J. James led in prayer. The Annual report was then read by the Secretary, Mr. R. E. Crane. This showed that 140 cases had been helped by the Society of which at least 60 had turned out satisfactorily. Twenty-eight had got work through the efforts of the Society. A room had been taken near the gaol where prisoners could go on leaving, till they could get employment. For various reasons this particular room had to be given up, but it was hoped to secure a better one before long. \$264 had been disbursed by the Society.

Mr. Crombie regretted the inadvertant omission of the names of Rev. Mr. Bothwick and Canon Rollitt from the report, to both of which gentlemen the Association owed hearty thanks for courteous assistance in its work. He then read an extract from a blue book on the importance of "aid after release" from prison. He said the Toronto Association had an income of \$3000, but that from all he could learn

the Montreal Association was doing fully as much and as good work as that in Toronto, but with a much smaller income.

The Rev. C. C. Waller, in moving the adoption of the report, reminded the audience that this was a pre-eminently Christ-like work. Christ came to give liberty to the captive, and when He calls the blessed of His Father to inherit the Kingdom prepared for them He says, "for I was . . . in prison and ye came unto me. "Inasmuch as ye have done it into one of the least of these ye have done it unto Me."

The work of the Association must be personal work. We need to get on the same level with the men and draw them up to better things. The common ground on which all could meet was the common ground of humanity. He reminded the audience that all classes were represented among the prisoners. The sons of educated and rich men as well as of the poor and ignorant. All alike had fallen and the history of their fall could generally be written in five letters D-R-I-N-K. Only about one in a hundred was a total abstainer.

This Society was founded in 1893 by the Lay-helpers Association, and was organized on the basis of representation from each Church or Young Men's Society. Mr. J. S. Hetherington, practically the founder of the Society, was its first president. The speaker then alluded to the methods and work, and the result obtained. A fortnight before release, the men were presented with a card on which they were assured of help if they really wished to reform, and were directed where to apply for safe lodging and chance of work. Out of 140 helped, 60 went to work, and there were some most encouraging instances of men now leading an honest business life, who had a few years ago been almost despaired of.

The Rev. Arthur French, in seconding the adoption of the Report said, there were two special features of the organization which enlisted his sympathies. One was that such men as the president—business men with scant leisure—could yet find time to lay the claims of that Society before a meeting. He was glad to see a lay-work. Too much was done by the clergy, not enough by the laity. The other feature was the wording of the notice sent to him. "Christ-like work." He felt that it was indeed so. He thought there were two great difficulties with which workers in such an Association would

have to contend. One was the difficulty of faith; want of faith in the final effect after which we are striving. In all rescue work we are met with the discouraging "It's no use," but he believed that as long as there was life in a man there was hope of his reformation, but he felt that our own imperfection often made the reformation less possible than it might be when the time actually came. The second difficulty was that the work needed men of great intuition and administrative ability. The hard-headed business man, the employer of labour, must take hold of this work. If not the spiritual at least the political side of the work must appeal to them.

His Worship the Mayor then said a few words, regretting that he had not so far known much about the Association, but hoping to take an interest in it in future. He thought the poor of the city were largely neglected spiritually, and thought we should have more missionaries in the city. In helping foreign missions he thought we sometimes forgot the class needing help at home. The Very Rev. the Dean then said a few words wishing the Society God-speed in its useful work; after which the collection was taken up. Mr. Crombie announced that the Mayor had put down his name as a subscriber of \$50 to the Society. During the evening some excellent and most artistic singing was kindly contributed by Miss McGee, Mr. Paul and Mr. Williams, ably accompanied by Mr. Birks. The Rev. C. C. Waller proposed a vote of thanks to all who had kindly assisted them that evening which was seconded by W. J. S. Hetherington.

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### THE LIFE OF ARCHBISHOP MAGEE.

"The Life of Archbishop Magee," by J. C. MacDonnell, Canon Residentiary of Peterborough, in addition to its value from a biographical and literary standpoint must prove a mine of wealth to the church clergy, and more especially to the younger clergy. From this point of view indeed, it might be almost looked upon as a hand-book of pastoral theology, so full is it of practical information relating to the many-sided life of a minister of the church. We have here the con-

clusions of a mature mind and a ripe experience on such matters as ordination, sermon-making, the relation of the individual to divisions in the church, etc. ; and on the other hand there are few, if any of the great present day questions which are not touched upon. But the most important influence probably that this work will exert upon men, must spring from the fact that its readers are brought into contact with the very heart and inner life of a great man. Objections have been urged against the book for this very reason. It has seemed cruel to some to expose letters private and confidential to the public gaze in this way. But the truth is that herein lies the great power of the work. It is a commonplace when criticizing published sermons to say of them, that they can never again attain to the beauty and power that belonged to them as the living words of a living preacher. Doubtless Archbishop Magee's sermons will no more escape this verdict than the rest, but at least such a criticism will lose much of its force in relation to the record of his life. All that the printed sermon lacks, the eye of the preacher, his earnestness, his presence, his magnetic influence, his personality, all seem to come out in these letters just because they are not formal utterances, but the confidential outpourings of an overflowing heart. And so there is infused into the work a living power and individuality which no amount of mere description and narration however graphic could ever have given birth to.

The Archbishop's correspondence, as its editor suggests, is of a twofold character. It deals with personal and domestic happenings, and forms a continuous comment on public events. The letters of a more personal nature, bring us more closely into contact with the writer himself. They reveal a man of thoughtful mind and loving heart, full of ideas and resources, never at a loss when preaching or speaking for some thought, that will entice and often magnetize the attention of his hearers, and clothing all that he said in a style of inimitable attractiveness and eloquence. As a preacher he tells us, "A rule, I always followed was never to have more than one idea in my sermon, and arrange every sentence with a view to that. A good sermon should be like a wedge and tending to a point. Eloquence and manner are the hammer that sends it home ; but the *sine qua non*, is the disposition of the parts, the shape." He expresses the same idea somewhat differently when later on he divides sermons into "vertebrate and inverte-

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brate," and tells us that the first requisite for a preacher is arrangement, the second arrangement, and the third arrangement. This principle he has carried out, in his own sermons most effectively. They each embody a single thought, which needless to say is always a valuable and often a great thought. It is developed, made beautiful, driven home, with all the power of arrangement and eloquence that the Archbishop speaks of and which he possessed so largely, until imperceptibly it has taken deep root in the mind and heart of the reader. As a churchman it is difficult to assign Archbishop Magee to any particular party. Evangelical in doctrine, he yet constantly cries out against what he describes as an "ultra evangelicalism" which show itself "always so impracticable and irreconcilable." On the other hand while he waged war with the utmost determination against auricular confession and other such ritualistic doctrine and practices, here also he seems to have occupied a middle position. As MacDonnell puts it, "He was opposed to the extreme ritualists and wished to see the authority of law and rubric restored. But he revolted against whatever might be converted into an instrument of tyrannical persecution, and especially against the removal of the protection given to the clergy by the power of the bishop to stop prosecutions which he considered frivolous and vexatious."

One of the most prominent features of the Archbishop's personality was his ready Irish wit. This appears very frequently in his letters and perhaps helps to explain their fascination. Early in his career he was attacked by an affection of the throat which forced him to take up his residence for some time in Spain, and his letters of this period are perhaps the most amusing of the whole collection. His description of Spanish superstition is intensely funny. "This whole month is consecrated to the Virgin Mary, and is a favourable one for souls in purgatory. In most of the churches, I see little placards stuck up with this notice: 'Hoy saca 'anima' (To-day you may pull out a soul); that is to say, of course, 'Pull out your purse'; and little boys at the doors shake boxes before you with 'Para las 'animas' printed on them. There is one saint of the Spanish calendar whom I have half a mind to give a couple of candles to myself. He is St. Somebody.—I forget his name.—"Avogada contra las chinchas" (Intercessor against large fleas!), but I fear, like all Spaniards, saints and sinners, he takes his



money and does nothing for it—at least to judge from the state of the country where he is Avogado!"

Elsewhere he says "The Spanish soldiers are actually ridiculous. They are brown scare-crows dressed in blue bed-gowns rather the worse for wear. These are the ordinary troops. Some crack regiments wear a very stylish uniform, a cross between an artilleryman's (British uniform) and a tailor's pattern book. I counted on one man, eight different colours; he reminded me of a favourite comparison of Woodroffe's, who would have likened him to a man "who had slithered down a rainbow and been kicked into a dyer's vat." His description of Spanish medical Science is even more amusing. "They—i. e. Spanish—are great gormandisers, and take hardly any exercise. Of course, they are almost always ill; out of the five individuals composing my landlord's family, there has always been, since I came, at least one invalid. The doctors help a good deal. Their imiversal remedy is bleeding. This is done by the barber, who follows the doctor here as regularly as the shark does the pilot fish. There is an old lady aged eighty-five, and for the ordinary ailments of old age, such as colds, headaches, etc., they have bled the poor old wretch nine times in three months, that I have been here. It may give you some idea of the extent of Spanish medical science, when I tell you that in Malaga, one of their most modernised cities, last month their crack doctor in a consultation used the stethoscope with the *wrong end to the chest*, and stoutly contended that it was the right one! This I had from an eye-witness." His jocular description of the present day world is somewhat pessimistic, it is "a world where fools thrive and wise men are driven mad by seeing it; a world where —s play first fiddles, and MacDonnells and Magees play hurdy-gurdics."

One of the most important aspects of the work is the insight which it gives us into the attitude which the Archbishop occupied towards the different questions of the day with which he was brought into contact. He stands out most prominently as an opponent of church disestablishment, first in connection with the Irish Church, and later in connection with the church in England. His position with regard to religious education in the schools was very strong, "The principle has been laid down 'lately'" he says, "that it

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is unjust to ask any man to contribute to the teaching of another man's religion. I ask, is it just to ask any man to contribute to the teaching of another man's irreligion. Is it only the irreligious conscience that is to be respected in this matter? Compulsory non-education, I contend, is just as great a violation of conscience, just as great an infraction of religious liberty, just as high-handed and tyrannous religious inequality as compulsory education would be. I protest as strongly against the one as I would against the other, and on the same grounds of religious liberty."

We are told that "the Bishop was throughout his episcopate, a consistent and earnest advocate of temperance societies, with a strong preference for the church of England Temperance Society. What he advocated in public, he practised in private. He often would not touch wine in any form until his day's work was done; and if he took anything it was a little claret and water. He was at variance with many of the advocates of temperance, not about their objects, but about the legislative measures which they proposed for attaining their objects. In a speech on the Permissive Bill or "Local Option" as it is sometimes called Magee made the following striking statement.

"If I must take my choice whether England should be free or sober, I declare, strange as such a declaration may sound coming from one of my profession, that I should say it would be better that England should be free, than that England should be *compulsorily* sober. I would distinctly prefer freedom to sobriety; because with freedom we might in the end attain sobriety; but in the other alternative we should eventually lose both freedom and sobriety." "These words," we are told "involved the Bishop (he was then Bishop of Peterborough) in much controversy. The words "England free or England sober" were torn from their context and quoted with approbation or censure by both the opponents and advocates of the Permissive Bill; and with equal unfairness by both. Rightly understood (and it seems hard to express his meaning more clearly or to guard it more carefully) these words commend themselves to every Englishman. Quoted by fragments, and twisted to suit the purposes of reckless partisans, they were made to contradict their original purpose and meaning."

The associations that gather around Magee's death are peculiarly

pathetic. He was appointed to the Archbishopric of York in January 1891, and died May 5th, of the same year. "Like his older friend, Bishop Wilberforce, he was taken in the maturity of his powers and the zenith of his fame. We have not in either case to look back through a period of decay to recover the image of what he once was; the last impression was not only the most vivid but the most true." Canon MacDonnell's closing words form a fitting summary of the great Archbishop's life. "Let me impress upon those who only knew him in his public life that neither his great natural gifts, nor the long discipline of his chequered life, in sorrow and sickness, as well as in joy and success; nor his varied experiences of church life, both in England and Ireland, from curacies in Dublin and Bath to the Sees of Peterborough and York, that none of these could have made the William Connor, Archbishop of York, whose loss we mourn, any more than the chemist could have made his marvellous brain out of the phosphorus and carbon and the other materials into which he could have resolved it by his art. If it needed that God should breathe upon such earthly materials before "man became a living soul," so did all the gifts of heart and intellect and genius need a higher inspiration to make the spiritual preacher and wise "Father in God." Had the Archbishop chosen the bar as his profession, he would assuredly have found his way into the House of Commons, and risen to the highest offices of the State. But he was something greater and better as a servant of Him whose "Kingdom is not of this world." Let us thank God that he was spared to us so long, and not lament that he was too soon cut off; and let us pray that others may be raised up to do the work which he might have accomplished if he had been spared longer to the Church."

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# EDITORIAL

## THE DIOCESAN SYNOD.

By the time the present number of the Magazine is in the hands of our readers, the dust raised by the Synod will have settled down, the barriers will have been removed, the hall swept, and the delegates have returned to their homes. What remains? The publication of the Synod Journal, and its distribution amongst the church people of the Diocese, to lie forgotten on the shelf or perchance even used to kindle a fire in the church? But is this all? Does this wordy war, this presentation of reports, this meeting of committees, mean nothing more? Surely it does.

Let us take a brief retrospect and try to distinguish somewhat more clearly the important features in the ecclesiastical landscape.

Foremost there will arise in every heart the picture of him who in God's mercy is still permitted to preside over this Diocese, with unimpaired faculties, with matured wisdom, with nearly sixty years experience of the practical work of the ministry, our reverend father in God, the Lord Bishop of Montreal, and with that picture there will go up from every heart—a cry of thanksgiving to God for such great mercies vouchsafed to His Church in sparing such a devoted chief pastor to continued labours and usefulness, and a prayer that God's richest and most abundant blessings may rest upon him always.

And while that picture is in our mind's eye the echoes of his voice will be borne upon the ear urging his clergy to make the most of their opportunities as teachers, above all as teachers of the Word of God, urging them to study it as the fountain and source of truth, urging them to teach it, as the foundation of the very existence of the Church, as the charter of her liberties. We too will hear a word for our college urging us to make it the home of sound learning and religious education, a fountain and source of truth from which not only may go forth many faithful soldiers to wield the sword of the

Spirit, but to which all who are in the field may look for support and encouragement.

God grant that it may be so.

Before that picture fades from our view, we shall hear his voice calling our attention to the business of the Synod.

What has the Synod done?

In regard to the Mission Fund plan a number of regulations have been added to the scheme whereby it is brought into practical accord with the "Quebec plan," properly so called. The most marked difference between the two schemes as now in operation is that in Quebec, the people are not asked for their notes beforehand, the parish is simply assessed at so much per annum payable quarterly. Our scheme has the advantage of providing for changes from year to year, where new families settle in the parish or old ones leave it.

The other main difference is that a little more time is allowed before the services are suspended when the parish is at fault.

The most notable innovation as far as this Diocese is concerned is the fact that machinery is provided whereby an unsatisfactory clergyman can be removed, a scheme which may press hardly on the individual, but which will ultimately be for the benefit of the Church. We contend that the whole is greater than the part, the welfare of the community is of more importance to the existence of the church than the welfare of the individual by whose fault the whole body is made to suffer. We trust, however, that these clauses will not have to come into active operation, but the earnestness and devotion of our church people will provide all that is needed for the work of the church.

In regard to the widows and orphans fund, no active measures have been taken but the matter is in the hands of a committee. Should the annuitants on this fund be allowed to suffer it will be the most irreparable loss to the church and such a stain on her name as will surely be visited by Him who walketh in the midst of the seven golden candlesticks. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and keep himself unspotted from the world."

We would urge on the attention of our student readers the importance of subscribing to both widows and orphans and the superannuation funds from the date of their ordination.

The Canadian Church Missionary Society proposed in a scheme sent down from the general Synod was considered. But it was deemed advisable to return the scheme for emendation on the ground that the wording of the constitution left room for the subsequent pooling of all funds raised for Diocesan missions and was apparently interfering with Diocesan rights.

We hope, however, that a scheme will be arrived at which will bind the whole church together for missionary work and that a truly missionary spirit will be fostered and developed in the hearts of all Canadian churchmen.

One matter which did not receive the attention which its importance deserves was the work of the Diocesan Sunday School Association.

We consider that this matter should receive more attention than even the mission fund plan or the widows and orphans fund. The Sunday Schools of the Diocese of to-day under existing conditions are the church of to-morrow. *The Children under instruction in our schools to-day are the churchmen of to-morrow.*

Blot out of existence every Sunday school in the church of England in this Diocese, and in ten years time, there will be no need of a Synod or a Diocesan mission fund.

And the children of the church would be found in the Presbyterian Church, in the Methodist Church, in the Baptist Church, anywhere but in the church of their forefathers.

God forbid that this should happen.

But if our church does not awake to the importance of this matter it may happen.

Every effort should be made to increase the efficiency of our schools. The returns of one Deanery show a slight decrease in the number of scholars under instruction. Not much perhaps but enough to cause serious alarm. Is not our church population increasing? How can our Sunday schools stand still. From many parishes the cry comes "want of efficient teachers." They must be trained in the Sunday school, if anywhere. We hope that the day is not far distant when a regular course of lectures will be given in the principles of teaching and their practical application to Sunday school work in the college itself.

The Synod services were very poorly attended and it is a matter of great regret that more laymen were not present at the evening service.

On the whole the work of the Synod calls for many searchings of heart and more earnestness in individual and congregational work.

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## INDIAN MISSIONARIES.

### A LECTURE BEFORE THE C. M. S. GLEANERS' UNION.

\* Christ said "I am the Light of the world."

Ten hundred and thirty-nine millions of heathen say—"We wait for light, but behold obscurity; for brightness, but we walk in darkness." This is the cry which goes up from day to day, like the voice of many waters; yet churchmen in Montreal find it difficult to send out one or two missionaries; because, they say, "there are so many heathen at home." Clergy and laymen are alike guilty.

If the Church to-day had more of the spirit of the great apostle to the Gentiles, there would be fewer heathens in the world. If St. Paul should come to Montreal and preach two sermons, one-half of the city would become missionaries.

A noble effort is being made by Prof. and Mrs. Carus-Wilson to unite the missionary churchmen of this city under one banner. The meeting of the Gleaners' Union held in the Synod Hall on Friday night Jan. 15th was most interesting and instructive.

In the absence of the Rev. G. Osborne Troop, Mrs. Carus-Wilson opened the meeting with a Bible reading, based on the words of the sixty-seventh Psalm "Let the people praise thee, O God; let all the people praise thee;" or as the speaker pointed out, "Let all the peoples—plural—praise thee." Thus applying not to the Jewish nation alone but to all the world. Let China, Africa, India praise thee O God. The speaker brought out very clearly that the important question for us to decide, is not, what will God do with the unenlightened heathen in the day of judgment but what will be His dealing with those who disobey His commands?

The only way, in which our Church in Canada can gain God's blessing is to go forward and do His work. It seems inconsisten

for us to sing in our Churches on Sunday, "Let all the people praise thee," when we are doing nothing to bring them into the way of praising God.

Mrs. Carus-Wilson was greatly pleased, to be able to announce to the meeting, that Mr. Borup had been accepted by the examining board of the Church Missionary Society in Montreal, to go, in the near future, to Uganda in Africa, as missionary. Mr. Borup will be the first Canadian churchman who has given himself for the great work on that continent.

We are pleased to know that God has thus honoured our Diocesan College. May many more follow Mr. Borup's footsteps.

Mr. Buchanan then commenced his lecture on Tinnevely, of which the following is a brief account.

Missionary work has been going on in India for more than one hundred years, and still continues its sure and steady progress. We, as British subjects, are in a special sense bound to attend to the needs of India. It has been given to us by God as an infant, for the care of which we shall receive our reward.

We have been playing with the work of evangelizing the world; the Church has not been working to the full extent of its capacity, but there is yet a little time in which a great deal may be done.

The Word of God is being made known in all lands, and as it brought light to the people in England so will it to every country in which it is read and preached. Last year no less than six million copies of the Scriptures were circulated.

The walls of Jericho are falling down, and all nations, even Tibet, have opened their doors to the Gospel.

In India there are 287,000,000 of people, of whom ten per cent, live in the cities. Twelve hundred die every hour in the natural course of events, and eight thousand Hindoos die each day from the rising until the setting of the sun.

The women of India are in a most deplorable condition. There are 24,000,000 widows, the great majority of whom are under fifteen years of age. The custom is for girls from the age of nine and even younger, to marry men who are much older than themselves. The first lady physician who has gone to work among the women of India was an American.



It was said one hundred years ago, that it would be useless to try to evangelize the people of that country, but experience has proved the statement to be false.

Great Britain owns eight thousand miles of railway and fourteen thousand miles of canals in India.

The people worship three hundred different false gods, ranging from the sun and moon down to mud by the river side. Three of them are considered to be famous by the natives, these are the Creator, the Preserver, and the Destroyer, the last of which is most of all worshipped. To the great river Ganges they offer human sacrifices.

One of the most striking things in connection with this benighted people, is the fact that some of their so called Vedas hymns are most beautiful in thought, as for instance the following verse :—

“ If through want of strength or light, we have gone to the wrong shore,  
Have mercy Almighty, have mercy !  
If we commit an offence, or break Thy laws through thoughtlessness,  
Have mercy, O Lord, have mercy.”

Having quoted these touching words the speaker then quoted the words of that familiar hymn,

“ Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny ?”

Tradition tells us that St. Thomas preached in India and that he was martyred on a mound outside the city of Madras. Such a thing though possible, remains still only a tradition of great uncertainty.

A Danish missionary, Fredrick Schwartz, who landed in India in the year 1750, was the first one of all that noble line of men and women who since then have given themselves to this great work.

His mother died when Fredrick was still an infant, and on her death bed, she expressed a wish that her son should be called, Christian Fredrick Schwartz, and that he should become a missionary to India.

For years it appeared as though Fredrick had no intention of fulfilling his mothers wish, but when he came to England to perfect himself in the English language, he became acquainted with a man

who was advocating the cause of India's missions, and he soon decided to give himself up to the work.

Settling in southern India he preached his first sermon to the natives, from the text: "Come unto me all ye that labour and are heavy laden, and I will give you rest."

He never married but gave himself wholly to the cause, which he so much loved. Through his efforts seven thousand Hindoos became believers in the Lord Jesus.

Even those who did not adopt the christian religion loved and revered Schwartz. It is said that one of the Indian Princes caused the funeral procession to halt, and when the coffin containing the body of Schwartz was opened, he covered the face of the dead missionary with a cloth of gold.

Tinnevely was formerly under the Bishop of Madras, but now has its own Bishop. Its principal town, Palam-cotta, has one church of beautiful design and with seating capacity of twelve hundred.

Mr. Buchanan told of the work of Miss Ling, now in India, who once visited Montreal. She has three schools. A bullock-cart, paid for by the Cathedral Sunday-school, is used to convey the Mohammedan girls to school each day.

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#### THE REV. CANON EVANS, MA.

His Lordship the Bishop of Montreal has been pleased to appoint the Rev. Henry J. Evans, M.A., Rector of All Saints' Church, St. Denis Street, an Honorary Canon of Christ Church Cathedral. This appointment will give satisfaction to many members of the Church of England in this city and diocese, in which Canon Evans has labored so long and so faithfully. Some seven or eight years ago, when he took charge of the parish of which All Saints' Church is the centre, the service was held in the Dissident school-house, above Mount-Royal avenue, but Mr. Evans soon succeeded in building the tasteful

little Church at the corner of St. Denis and Marie Anne streets. During the last seven years the congregation has so increased that it has been deemed necessary to provide additional accommodation by enlarging the church. The basis of a fund for this purpose has been formed, and it is hoped that the work will be started with as little delay as possible. Notwithstanding other calls on his time and energies, Canon Evans has been able to found two branch missions. He has been for years Anglican chaplain to the General Hospital, and his heroic devotion to the Protestant small-pox sufferers during the terrible epidemic of 1885 has not been forgotten. The new canon is a son of a well-known Ontario clergyman and brother of Archdeacon Evans, of this city.

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#### THE REV. CANON WOOD, M.A.

His Lordship Bishop Bond has appointed Rev. Edmund Wood, of the Church of St. John the Evangelist, as honorary canon of Christ Church Cathedral. Rev. Mr. Wood is one of the oldest, hardest working and most respected of the clergymen of the Church of England in Canada. He is known everywhere, and especially among the poor and unfortunate, for his zeal and charity. His new honor will be the occasion of the expression of many good wishes for his long enjoyment thereof, amid continued usefulness.

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A circular issued by Bishop's College announces that a grant of £1,000 has been made by the S. P. C. K. towards the endowment of the principalship and that of the professorship of pastoral theology. It is required, however, that for those two funds at least an aggregate of \$5,000 more shall be subscribed. Those friends who have not yet subscribed to the Jubilee Fund are earnestly requested to aid the College in the endeavor to place church education in the Province on a firm basis.—*Montreal Gazette.*

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## THE MISSIONARY'S WIFE.

MRS. BAKER, SENIOR.

At the time that the Church Missionary Society began its work it was the opinion of most good men that a woman's work should be confined to her own home, and she was hardly allowed to visit her poorer neighbours and speak to them of heavenly things. We read, for example, in Mr. Simeon's life,\* of a meeting, held in 1807, by the Eclectic Society. The subject for their consideration was: "How may pious women best subserve the interests of religion?" "The generality," wrote Mr. Simeon of his brother clergy, seemed to think that they did best by keeping at home, and minding their own business. My ideas did not perfectly coincide with theirs. . . . I rather leaned more to the side of visiting the sick, &c., and they to the keeping almost entirely at home."

These strict views did not, however, prevent ladies from accompanying their husbands into the foreign field, and a very small experience of that field showed our venerated forefathers that women must there be allowed to be spiritual teachers to their own sex, for it is contrary to the customs of most heathen countries to allow men to instruct women. And it is possible that the discovery thus made, of the power and usefulness of some women, did something to disarm prejudice in the home field. For it was a few years after the meeting which Mr. Simeon described that District Visitors' Associations were formed, and it is noteworthy that they were founded by the Venns and other friends of Foreign Missions.

Missionaries' wives were for some time the only women sent forth by the Church Missionary Society, and they have proved themselves worthy of the honour to which they have been thus called. Thousands have toiled unremittingly and uncomplainingly; of many it may be said that "they loved not their lives unto the death"; and they have proved that women can do and suffer, and yet not lose their womanliness.

(1) The ideal missionary's wife is whole-hearted in God's service,

\*See Carus' "Life of the Rev. Charles Simeon." p. 162,

and gives up many things which are not in themselves wrong, but might hinder her usefulness. (2) She guides the house, cares for her husband's health and comfort, gives due honour to him as the head of the house, and is more anxious to strengthen and supplement his work than to have special work of her own. (3) She trains her children to be worthy of their father; but, more than that, she trains them to be worthy followers of the Lord Jesus Christ Whom that father preaches. (4) And, whether she have special work or not, the progress of the Mission is ever dear to her. She is, therefore, ready to seize opportunities for saying "a word in season" to those with whom she comes in contact; and of doing many acts of kindness, and thus recommending the religion that she professes. (5) She is a peacemaker, and can often, by tact and unselfishness, prevent misunderstandings from arising between her husband and other missionaries. (6) If able to undertake work of her own, she gives special attention to women and girls. (7) She is prayerful, and communion with her God changes her into the image of Christ, so that her whole life is a sermon.

1. Amelia Kohlhoff, afterwards Mrs. Baker, was born in India, in 1802, and was a link between the C. M. S. and the German missionaries of the eighteenth century. She was the grand-daughter of one Kohlhoff, and the niece of another; and the latter was the adopted son of the great Schwartz. She was, therefore, accustomed from her earliest days to hear of missionaries and their work. But she was also, as a child, the pet and plaything of the childless British resident at Tanjore and his wife; and, when growing up, she met the principal Government officials and other Europeans at the Residency, so that various paths were open to her. She deliberately chose one that was very laborious, but which ultimately gave her opportunities for telling the story of the Cross to thousands, and tens of thousands.

She was still very young when she married an Englishman, Henry Baker, who had heard the missionary call when reading Claudius Buchanan's "Christian Researches." He was considered by some to be too delicate for the life of a missionary, and he therefore went out at his own charges, and worked in connection with the C. M. S., though he received no money from the Society till five of his children

were born. The Bakers, after their marriage, remained for several months at Tanjore, and then proceeded to Travancore, the scene of their life work.

2. Mr. Baker was a devoted missionary, and had much to do with the formation of his young wife's character. He helped her in spiritual things and she was a true helpmeet to him. The work assigned to him was itineration among the Syrian churches and the establishment of schools. He was, therefore, continually away from home, moving about in his snakeboat in the waterways of Travancore, and he was the better able to do this from knowing that he was represented in his absence by one who was not only an excellent housewife but who was constantly fulfilling his wishes and upholding the cause which he had at heart. She was not the less a wife because she was a missionary, and if she ever differed from him it was not before children or servants. Her conduct in this respect was much appreciated by the Natives, who are inclined to fear European education lest it should prevent their women from reverencing their husbands. The Bakers toiled side by side for nearly fifty years and then the husband failed in health; but he held on to the last, superintending the printing office, when he could no longer undertake more active labor. He finally passed away within hearing of the "Nunc Dimittis," sung by the students of the Cottayam College, which he had helped to found; and one of his last directions to his wife was:—"Keep on working to the end; God will help and bless you." She did keep on for twenty-one years more, and was, before she died, the oldest of the C. M. S. missionaries.

3. Mr. and Mrs Baker had eleven children, all of whom lived to mature age. Five of them became missionaries, or the wives of missionaries, and thus paid a great tribute to the consistent life of those parents who must have been, in their minds, identified with the missionary cause. They were, from their earliest days, taught to work and to endure hardness, and to remember that, as they were a missionary family, and watched by the natives, they must be the more careful to guard against temptations to sin, great or small. And they were taught to take everything to God in prayer. For instance two of their number were at one time attacked by cholera, a misfor-

tune that was felt the more as there was no medical advice at hand ; but the whole family prayed together, and the two children recovered. One of them lived to be a missionary's wife, and the other to be a teacher in the Money School at Bombay.

4. Mrs Baker was always watching for opportunities that she might do good. She was called by the natives, *Walia Madama*, (Great Lady), and this was no empty title. They would consult her on all points, medical or domestic, and while helping them by her advice, she was quick to seize the occasions thus afforded for giving spiritual counsel. One of the Natives said that he could wish that all the women were Christians, if they were to be like Mrs. Baker.

5. She was much loved by other missionaries and their wives. Many of them felt that she was not only a true friend, but a loving mother, one who had always been ready to sympathise with the youngest recruit, and who counted it a real pleasure if she were able to do a kindness to any of her fellow-workers. Archdeacon Caley said that nothing had occurred, during the seventeen years that he and his wife had worked with her in the same Mission, to dim their bright and affectionate intercourse ; not "the shadow of a cloud."

6. Mrs. Baker, like other wives and mothers, could not engage in enterprises which are possible to unmarried ladies ; but there are special works for God, which can best be undertaken by those who are "keepers at home." Mrs. Baker's special work was begun when she was a very young wife only eighteen years old, and continued for nearly seventy years ; but she never seemed to feel that it was monotonous or oppressive. The work that she so patiently pursued was the instruction of girls. It has fallen to the lot of nearly all lady missionaries, in all countries ; though in latter years it has, in India, been joined to work for women. The Zenaas were not, however, open when Mrs. Baker commenced her work. She began at a time when Indian missions were, in every respect, in their infancy ; and if there were to be any Christian teachers for the girls it must be the missionaries' wives. They were almost the only European women in the field. They were privileged to educate those who had hitherto been thought unworthy of education, and their chief aim was to impart that knowledge which could make the learners wise unto salva

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tion. Mrs. Baker influenced several generations. She taught the children, the grandchildren, and even the great grandchildren of her earliest pupils, and many will "rise up and call her blessed." Missionary work was the air she breathed.

7. We understand how Amelia Baker was able to show the spirit of Christ to the Hindus when we hear of her life-long habits of prayer. She was only seven years of age, when she was so much affected by one of her uncle's sermons, that, while waiting till he should come out of the vestry and take her home, she climbed into the pulpit, closed the door, and then prayed earnestly that God would help her to serve Him all the days of her life. From the time that she was a mother, she prayed that her eldest son might become a missionary; and this eldest son, another Henry Baker, lived to be the devoted missionary to the Arrians. And when she reached Travancore, she joined with Mrs. Fenn, a missionary's wife who was as a mother to her, in praying for the school that they were about to open; and we know what that school became.

Mrs. Baker worked till within three days of her death. She was then very ill, but had the girls into her room and engaged in prayer with them. But this was not the last time that she joined in the prayers of the church militant, for when she was seemingly unconscious, and others knelt around her to pray, she put her hands in the attitude of prayer. She died as she had lived, engaged, like so many other missionaries' wives, in the most important work on earth. And it was work that had been given her to do. "Blessed is that servant, whom his Lord when He cometh shall find so doing."—*Church Missionary Gleaner.*

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#### COLLEGE AND GENERAL NEWS.

It becomes our sad duty to chronicle this month the death of the Revd. W. C. Dilworth, of Bristol. The event occurred on Saturday, January 9th, at the Montreal General Hospital. The deceased was in his 37th year.

Mr. Dilworth took charge of the mission of Bristol in the Spring of



1892, and since that time has gone in and out among his people in unremitting works, endearing himself to them by his earnestness, sincerity and kindness. Some of his deeds as a pastor can hardly ever fade from the memories of those concerned. Upon one occasion he took to the grave and buried, alone and unhelped, the body of a young man who had died of a malignant form of scarlet fever.

His funeral which took place from his parsonage at Bristol Corners on Tuesday was largely attended. There was first a short service in St. Thomas' Church, and the procession formed at the parsonage and proceeded to Shawville, where after the burial service in St. Pauls' Church; the interment took place.—*The Equity*.

We might add that before entering on his mission work Mr. Dilworth spent a few weeks in the Diocesan College.

The Revd. G. O. Troop, of Montreal has been holding a Mission in Grenville, which has proved very successful. Such work is greatly needed in many of our churches, for "the love of many waxes cold." We hope to get a Report from the Rector the Revd. Mr. Harris which will prove interesting to our readers

The College Boys gave a literary Evening at St. Georges Y. M. C. A. on Thursday, January 21st. One feature of the Programme was an interesting Debate on Arbitration v. War, in which Messrs. Craig, Mallinson, Ireland and Poston took part. The proposed Lennoxville and Diocesan Debate has fallen through.

The New Hall recently built adjoining St. Andrews' Church, Back River, was used for the first time on Wednesday the 13th, when a very successful Sunday School festival was held. The appearance of Santa Claus personified, and the distribution of presents from the tree gave keen delight to the children.

Attention has already been drawn to the Depot of Missionary Literature which has been formed in our College, of which Mr. James Poston has charge. Some of the Papers are remarkably cheap, and the following are a *few* of those kept in stock. The "C. M. S.

Almanac" in sheet form, capital for circulation in Parishes, attractively printed, may be had for 3 cents each, or 2 for 5 cents. Then as a Magazine for the Home, nothing can excel the "C. M. S. Gleaner" for 40 cents a year. "Missionary Collects" for each day of the month, corresponding to the Cycle of Prayer for Missions, 2 cents a copy. The "Gleaners' Atlas" of missionary countries and towns, 25 cents. "Objections to Missions" answered, 5 cents. "Light on our Lessons" for children attractively bound, 40 cents. "Boys and Boys", "Girls and Girls" and "Other Lands," each 25 cents. "Hand-book to Japanese Missions," 5 cents. "The Gospel in Uganda" 6 cents, and the East African Mission 15 cents.

Mr. Poston will be glad to forward books required to any address on receipt of the prices named, and will be glad to supply any information as to other books not named above.

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Mr. Chas. E. Jeakins, son of the Rector of Huntingdon, finds Mission work at St. Hyacinthe very encouraging. The Mission was established in 1850, and during the first part of its existence was in a flourishing condition. The membership in later years steadily decreased until there remains only a small handful as it were, of supporters. Up to two or three years ago the Mission of Upton was connected with it, but being far away from St. Hyacinthe and entailing so much work on the part of the student in charge it was decided to unite Upton with the parish of Milton.

For the last few years services have been held each Sunday by students from our College, although formerly there was a resident clergyman. The services are bright, hearty and greatly appreciated by the people. Amongst those who have laboured there in the past are the Revs. F. Pratt, B.A., R. Overing, and Mr. F. W. Steacy.

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The Bishop appointed Rev. W. J. M. Beattie to the Mission of Adamsville and East Farnham, but subsequently reconsidered the matter and left the question open to Mr. Beattie's option. The churchwardens of both Havelock and Franklin immediately circulated

a petition expressing a desire to retain the Rev. gentleman, which was signed by nearly every member in both parishes. As a result, the change has been cancelled, and the renewed confidence which has been mutually expressed may be regarded as an omen for increasing earnestness and zeal in the "Masters' service."—*Ch. Evangelist.*

The supernatural is not to be demonstrated it is to be felt ; it does not prove itself to sense, it reveals itself to faith. Between the man who insists on seeing before he believes, and the man who believes in order that he may see, the dispute is endless. It is really as profitless as a dispute about a tune between a man with a musical ear and one without one ; or a dispute about the qualities of a picture, between one who looks at it from the proper distance and in the proper light to take in all its beauties, and one who insists upon examining it only through a powerful microscope. They have no common measure of the thing in question. They are not so much opposed to, as utterly apart from each other. Each testifies truly to what he sees or hears ; but one believes that he sees or hears more than the other. The answer and the only answer each can make to the other is this,—stand where I do, and you will see what I see and hear what I hear,

—*Archbishop Magee*

The lives that make the world so sweet  
 Are shy, and hide like a humble flower ;  
 We pass them by with our careless feet,  
 Nor dream 'tis their fragrance that fills the bower,  
 And cheers and comforts us hour by hour.

#### ACKNOWLEDGMENTS.

Rev. B. S. T. Marriot (94-5-6-7), \$1.50 ; Rt. Rev. Bishop Bond, \$1.00 ; C. G. Smith, \$1.00 ; Rev. J. Bell (95-6-7), \$1.00 ; S. H. Mallinson, \$1.00 ; Ven. Archdeacon Mills, \$1.00 ; Messrs. Buchanan, A. Evans, G. Mason, W. J. Commons, J. E. Hayman, J. B. Meyer, each 50c. Reverends Seth Mills (97-8), Rural Dean Saunders, Dr. Couissart, G. A. Mason, T. B. Jeakins, J. F. Renaud, R. Enuett, J. M. Coffin, Canon Ellegood, R. Warrington, each 50c. Mrs. Bailey, 50c ; Mrs. Buchanan, 50c ; Mrs. Wilson, 50c ; Miss Buck, 50c.