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Magazine.

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THE  
Montreal Diocesan Theological College  
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VOL. I.

MONTREAL, JANUARY, 1893.

No. 2.

“CHRIST OUR LIFE.”

COLOSS. III. : 4.

The more we think of it, and meditate upon it, the more we are impressed by the fact that Jesus Christ is the centre and the substance of all Religious teaching, and of all Christian life. No words are strong enough to convey to our minds the fulness of that truth. Let us look at this subject from the two-fold standpoint of Christian doctrine and of Christian life.

1.—1. When e.g. we look at theology as a study, as a science, we find that Christ is the life and the power of it all. For what, in one word, is *theology*? It is the life and the death of Jesus Christ in their practical teachings to men. It is no more; and it is no less. Theology is the whole body of doctrine that flows from the living Christ. Christ is like the blood that flows through the whole body and gives life and vigour to every member. Christ is like the steam that supplies the motive power to every wheel, and to every function in the whole machine. The smallest twig of doctrine has its root in Him. The tiniest stream of living truth flows out from Him.

2. And the reason of this is plain. Like other teachers, of course, Christ taught. But other teachers live in their thoughts and their words. They are nothing themselves; their thoughts and words are everything. In many cases the teacher himself is totally unknown. What influence e.g. has the personality of Shakespeare, of Thomas à Kempis, of Homer, had on their writings? Many have doubted even the existence of these men.

3. But it is different with Christ. Here you cannot sever the teachings from the Teacher. They lose more than half their power apart from Him, for He is God Himself. All truth has its source in Him; and He came to teach God's message to the world. But much more than this: He was Himself the embodiment of divine truth. He not only spoke the truth, but *He was, and is* the truth. And, therefore, theology is simply the *description of Christ*, the practical teaching which His life conveys to man. There can, therefore, be no greater folly and absurdity than to study the Bible and theology apart from the person of the Lord Jesus Christ.

II.—1. And what is true of theology, is equally true of our *individual life*; for Christ is assuredly the *source and centre* of that life. He enters into all our experience; He is the object of our faith. We must believe in Him if we would have life. He is the object of our love. To love Him is the sum and substance of the Divine life. He is the object of our adoration and worship. Our prayers and our praises must be addressed to Him.

2. But Christ is much more than the object of our faith, and love, and worship. He is not only the object: He is the *inspirer and giver* of them. He is the alpha and the omega of our life. He is the author and finisher of our faith. He inspires all our good desires. He sustains all our noble efforts. He gives efficacy to our prayers. Without Him, churches, sacraments, scriptures, prayers, are more than useless. Without Him the whole Christian life becomes an utter impossibility.

3. Hence it is that Christ says not, *I speak*, but "*I am* the truth and the light." "*He that hath the Son hath life.*" Hence it is that the first disciples were called Christians, because they lived for Christ, like Christ, with Christ, and in Christ. Hence it is that St. Paul was willing to sink his own powerful individuality, and to say, "to me to live is Christ." Hence, also, the utter absurdity and folly of attempting to lead the Christian life without Christ; for He is its source, its rule, and its end. Hence the simplicity of the first principles of that life. They consist in the possession, the knowledge, the imitation of Christ. Hence, too, the simplicity of the test which each person may apply to himself—Do I love Christ? Do I serve Him? Do I follow Him? Am I like Him? And thus, both as regards our teaching and our life, Jesus Christ is the centre and substance of it all.

Let us look at this a little more closely.

III.—1. First, as regards *doctrine*, we observe that the main doctrines of Christ's religion are contained in germ in the main events of His life. This is a very striking fact. Each important event in the life of Christ has a fundamental doctrine grafted into it, or rather growing out of it.



Not only is the doctrine taught in the Scriptures, but it is taught as the necessary outcome of the event.

2. Take e.g. The *Incarnation* of Christ. That was, of course, the great act of self-abasement. For in it God became man; the Almighty became a helpless little child; the Infinite became infinitely small. This is amazing beyond all conception. Now, out of this great, astounding act of self-abasement, spring the essential graces of Christianity, unselfishness, humility and self-denial for the sake of others. St. Paul says, in the Epistle to the Philippians, "do nothing through vain glory, but in lowliness of mind let each count others better than himself; not looking each of you to his own things, but each of you also to the things of others." And then the Apostle proceeds directly to connect all this teaching with the Incarnation of Christ, in one of the most remarkable passages that came from his pen.

3. Take, again, the *death* of Christ on the cross. Out of that springs directly the great doctrine of redemption. And not only in this form, "ye are bought with a price," but in this form also, "ye are dead," because Christ died, and the law which condemned you was abolished, being nailed to His cross.

4. Take, again, the *resurrection* of Christ. That is not only a fact abundantly attested, setting a seal to the work of Christ, and giving us a pledge of our redemption. But also out of it grows the fundamental doctrine of the renewal of the heart by the Holy Ghost, and of the total change in the whole tendency, object, and character of the life. "Rise from the death of sin." "Walk in newness of life."

5. Take, again, the *ascension* of Christ. It is a fact in the life of Christ. It is a proof of His Divinity. It is a prelude to His intercession. It is of the highest value in all those respects. But it is much more than that. Out of it springs, as a natural consequence, the great end and object of all our life—to be with God—to live in Heaven. The ascension teaches us, in a figure, this great end and purpose of all religion. It stands as the great invitation of the Gospel. It is the sign of God, as it were, in the heavens. It beckons to you and me to-day, and says: "Here is your home. Let not the things of earth enthral you. Live no longer to the world and the flesh. Be not enslaved by the things that are seen. Let not your business, nor your pleasures, nor your duties, nor your cares engross all your thoughts; but live the life of faith. Seek another, a heavenly country. Look up; aspire and ascend towards the things that are above. Live as citizens of heaven. Lift up your hearts and desires. Be not satisfied with the progress you have already made, with the object you have already attained. Come up higher." This is surely the great object and purpose of Christianity; and this is the teaching that is firmly

imbedded in the ascension of Christ. And until the restitution of all things when He shall come again, the ascension of Christ is God's sign in the heavens, above the dust and the din of earth, to be seen by all eyes, to be heard by all ages, beckoning to men, and even calling loudly to them, in all lands, in all eyes, "cease to grovel ye sons of earth; look up ye sons of men; seek the things that are above ye sons of God."

IV.—1. And thus it is evident that every fundamental doctrine of Christianity has its root in some event in the life of Christ. In like manner, all our *life on earth* is fed by the same events in the life of Christ. Here we are in danger of narrowing our conceptions too much. No one can doubt the supreme importance of the death of Christ. In it is imbedded the pardon of our sins, our reconciliation with God, and all our hopes for the life to come. But we may fix our thoughts too exclusively upon that and lose sight of other important facts; for we must not forget that there is merit in every important act in Christ's life as well as in His death. There was healing in the hem of His garment as well as in the touch of His gracious hand.

2. There is e.g. abundant merit and saving power in His *Incarnation*; for that was the great act of self-annihilation, and without it the cross itself would have been impossible. In the incarnation Christ has touched our human nature. In the incarnation we can feel and be assured of His sympathy and love. In it He offered to God the sacrifice of a self-surrender as complete as that of the cross.

3. So, too, there is merit in His *Circumcision and Baptism*; for in them He obeyed the law and fulfilled all righteousness. In them He became our great example, and offered to God the sacrifice of an obedience as perfect, as acceptable, and as necessary as that of the cross.

4. In like manner there is merit in His *Temptation* in the wilderness, and in His *agony* in Gethsemane. There, His human will and human weakness were tested to the full. There, He wrestled with the whole stress of the burden put upon Him. There, He withstood the temptation of the world, the flesh, and the devil, and offered to God perhaps the greatest sacrifice of all—that of an entire self-denial and self-control.

5. It is well to remember this; for it enlarges our view of the perfections of Christ, of the fulness of His work, and of the richness and variety of the sources from which our Divine life is fed. It should give us greater hope and confidence in drawing near to God; and it should give us the assurance that Christianity, as a system, if we can only work it properly, contains a cure for all our suffering, a comfort for all our sorrow, an inspiration for all our efforts, an abundant supply for all our needs, and a full satisfaction for all our longings and desires. We may, therefore, use, with a fuller sense of their meaning, the profound words of the

Litany, not only "by Thy Cross and Passion," but also by the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting and Temptation; by Thine Agony and bloody Sweat; and by Thy precious Death and Burial,—Good Lord deliver us."

6. So too the *Ascension*, the closing act of our Saviour's life, comes to us with its special message of comfort and of help. As we have already seen, from a *doctrinal* point of view, it contains the great Gospel invitation, the end of all religion and of all life. It is the very sign of God in the heavens, saying to each of us: "Look up; seek the things that are above; come up higher." But it is much more than a mere invitation. As regards *our life*, it has a special virtue. We can plead "by Thy glorious Resurrection and Ascension." We can even see where its virtue lies. It lies mainly in three things, and with these I conclude:

a. The ascension of Christ means, first of all, the *gift of the Holy Ghost*. To help our infirmities, to teach our ignorance, to guide our erring footsteps, to sanctify us by the truth. We can plead the ascension of Christ for a greater measure of the Holy Ghost, and say: "Father, by the merits of my ascended Lord, give me Thy Holy Spirit."

b. The ascension of Christ means, in the second place, the *Intercession of Christ* at God's right hand. Seated on the throne of His power and glory, He pleads the merits of His great atonement. Can His prayers be refused? Can His intercession fail? As we think of our own frailties and shortcomings, as we are overwhelmed by the sense of our own unworthiness, let us rely not only on the merits of Him who died and rose again for us, but also on the mediation of our great High Priest, who is ascended into the heavens, and who ever liveth to make intercession for us.

c. And the ascension also means that Christ, as it were, from the heights of heaven, is *watching over the interests* of His Kingdom and *marshalling His hosts* for the great warfare of Almighty God, "henceforth expecting till His enemies be made His footstool." When we seem to see the battle going against us, and the interests of truth and justice, in danger of being ruined, let us trust in our ascended Lord, whose right arm is not shortened; who will lead His hosts to victory; and who, in the end, will beat down sin and Satan, and all the powers of wrong and evil, completely under His feet, and completely under our feet.

May our Theological College ever increasingly become the exponent of ever-widening views of the life, and work, and power of Christ. May it send forth men in ever-increasing numbers, and to an ever-widening sphere, to carry to weary and heavy-laden souls a gospel of the widest application to all the sins, and sorrows, and needs of human life. And may this Magazine, now so hopefully launched, have a long career of ever-widening influence and power in binding our alumni more closely to Alma

Mater, to one another, to our common Church, and our common Lord ; and may it carry to all its readers the glad tidings that in Christ Jesus are inexhaustible stores of knowledge, and of grace, for He is the Father's best gift to the children of His love, and He is unto us all in all, even wisdom, and righteousness, and sanctification, and redemption.

---

### THE FIRST CHRISTMAS.

Clear hung the night round old Judæan hills ;  
 Bright shone each star adown his glittering path ;  
 Mild sat the moon upon her lofty throne ;  
 And all the broad horizon-sweep was hushed.  
 No breathing of terrestrial things, no flash  
 Of rushing meteor, not the gentle breeze  
 Nor any usual motion of the night  
 Stirred, to disturb that stilly, noiseless calm.  
 The rustling leaves stood quiet on the trees ;  
 The chirping cricket ceased her nightly song ;  
 The birds of darkness lighted on their perch ;  
 The cattle grazing on the slopes did cease ;  
 And all the living powers of nature lay  
 Silent, with ears attent, on every side :  
 For in the atmosphere there hung just then  
 A solemn readiness, which bade the world  
 Stand silent, listening what should next be heard ;  
 And every sometime-senseless object knew  
 The expectation brooding o'er the land,  
 And yielded passiveness, and stood to hear.

Then to the waiting sense of nature's realm,  
 And to the shepherds biding in the fields,  
 Watching their gentle flocks, all suddenly, —  
 As lightning cuts the cloud-bedarkened night,  
 And flies beyond, where vision cannot track, —  
 All suddenly, a dazzling, blinding flash,  
 A glorious glare, from God's own presence, sprung,  
 Shone round about them, cow'ring now in fear,  
 Shiv'ring before the unaccustom'd blaze,  
 Not knowing what should follow. All aroused  
 Was hidden ; earth was gone ; night vanished ;  
 Stars were forgot ; the faded moon out-shined ;  
 And they were wrapt in brightness such as sweeps  
 Along the golden city's golden street.

But God loves not suspense, nor will He bear  
 To hold His creatures needlessly in dread :  
 So, to the waiting ear of nature's realm,  
 And on the shepherds' panic-stricken sense,

There gently stole from out the brightest glare,  
 Distilling through the silence all prepared,  
 Like music soft and sweet, the angel-voice.

Flute cannot breathe, nor softest organ-pipe,  
 Nor can the voice of nature's echo sound,  
 Nor yet the breath of childhood's simple prayer,  
 Notes just so sweet, so thrilling to the ear.  
 We can but dream, we cannot really hear  
 That gentlest, clearest, perfect harmony  
 Of soft and holy sound, which angels sing.

The angel sung; his voice distill'd around;  
 His words were breath'd on nature's waiting sense,  
 And on the shepherds' sooth'd and raptur'd ear,  
 "Fear not," he sung, "for lo, I bring to you  
 Good tidings of rejoicing great, which are  
 For all mankind;—to you is born this day  
 In David's town, a Saviour,—Christ the Lord;  
 This is the sign by which to know the child;—  
 Like other infants cloth'd, yet He is laid  
 Within the manger where the oxen feed."

He sung; his words did sweetly flow; he ceased;  
 His music to the sense of nature's realm,  
 And to the shepherds' listening ear was borne;  
 When, quick as thought, was added to the sound  
 Large volume of angelic chorus loud.

Sweet still the noise, for all harmonious sung;  
 And sweeter still, and louder far, and grand  
 Beyond all earthly music, and above  
 High harmonies of man's most speaking chords.  
 Thus, deep, and grand, and full, yet clear and sweet,  
 Enthralling to the sense of nature's realm,  
 And to the shepherds' glowing, wond'ring ears,  
 Burst forth in noblest, loftiest tones of praise  
 That paean, on that memorable night.

"Glory," they sang!—They swelled!—They shouted loud!  
 Magnificent in music, heaven's own choir,  
 Supernal orchestra!—"Glory to God  
 In highest heaven; peace on the earth beneath;  
 Good-will to all mankind;"—then sudden ceased.

Silence profound, unstirred, calm hushed more calm,  
 Lay waiting in attention everywhere,  
 Listening.

But to the sense of nature's realm,  
 Nor to the shepherds' longing, lingering ear,  
 No voice responded, no more harmonies  
 Chimed forth.

The stars shone down ; the moon  
 Beam'd gently as of old ; the breeze now stirr'd ;  
 The flocks began to browse, the crickets chirp'd ;  
 The night-hawk darted gloomily ; the trees  
 Shook out their waken'd leaves ; the shepherds breath'd,  
 And moved again their lately stiffen'd limbs.

Forthwith they hasten'd to confirm the sign,  
 And found the Infant in the manger laid ;  
 Then spread abroad the news to them first given.

Thus first was heralded to this dark world  
 The coming of a bright, illustrious day ;  
 Thus, born in lowliness, thus, humbly poor,  
 Despis'd, rejected, scorn'd, brought down to death,  
 Jesus was usher'd with this noble song  
 Of Heavenly hosts, forth to His lowly life.  
 Thus Heav'n stoop'd down to earth, and shew'd to men  
 What grandeur, glory, bliss beyond compare  
 Was left by Him, and is prepar'd for them  
 Who, lowly foll'wing Him, earth's pomps forego.  
 In God's own form, He grasp'd not Heaven's high state,  
 But for the mending of our hopeless lot  
 Bent down to earth, assum'd the flesh of man  
 In humblest fashion came, that we might rise  
 Through suffering here, to bliss with Him beyond.

BASIL S. T. MARRIOTT.

Dec. 20th, 1892.

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## WHAT SHOULD A CLERGYMAN READ ?

---

"Will you be diligent in reading of the Holy Scriptures, and *in such studies as help to the knowledge of the same*, laying aside the study of the world and the flesh?"—is the inquiry in the Ordinal.

---

"It is urged by some that, unless the literature of the day be kept pace with, a parish priest knows not how to direct his public teaching ; and that his influence in society suffers from his inability to sympathize with those among whom he lives. There is some truth in this ; but the disadvantage is often overstated. On the other hand, there are but twelve hours in the day ; and since those which an active Shepherd of souls can give to reading are, of necessity, few, it is for him to decide how many shall be given to secular literature. It cannot be doubted that

conformity to the world ought not to be the rule of Ministerial life ; and that we shall lose more than we shall gain, by assimilating our literary pursuits to those of the age. As it is our business to live above the world, to cultivate loftier desires, and to see objects as they appear in the light of Divine truth, so should our studies be distinctive also. They should familiarize us with a purer atmosphere of thought ; furnish us with better motives ; acquaint us with higher aims."

\* \* \* \* \*

What did the Church specially mean when she asked if, besides the reading of Holy Scripture, we would be diligent "*in such studies as help to the knowledge of the same!*"

"What those studies were meant to be" (says Professor Blunt), "is sufficiently manifest from the Canon entitled, 'Concionatores,' in the Canons of 1571 (the very year when our articles were ratified), and which enjoins the preacher to propound nothing from the pulpit which is not agreeable to the doctrine of the Old and New Testament, or which *the Catholic Fathers and ancient Bishops* have not gathered out of that doctrine. The Canons themselves (not to say the Prayer Book, in many places), repeatedly appeal to 'the judgment of *the ancient Fathers*, and the practice of *the primitive Church*,' as well as to the 'decrees of the ancient Fathers ;' which, to see how *the Homilies* are indebted to the same sources, it is only necessary to refer to the words, 'Ambrose,' 'Augustine,' 'Chrysostom,' 'Cyprian,' 'Gregory,' 'Jerome,' in the index at the end. *Primitive Catholic Antiquity*, then is the witness to which the Church of England habitually appeals and refers."

\* \* \* \* \*

"On finding oneself in a theological library, instead of that desultory survey of the shelves which results in nothing ; it is an excellent practice to fasten on the works of some great Divine with whom one is unacquainted, and carefully to survey the nature of his writings :—Sermons, so many, and on such and such topics. Controversial works and treatises, so many, the subjects such and such. A man may soon acquire the art of handling books of Divinity with profit. A hint may be gathered from the very inspection of the collected works of an author who was esteemed in his generation. Above all, it is discovered with astonishment what laborious achievements have been made in every department of theology, the very existence of which were not so much as suspected ; how abundantly the armoury of the Church has been furnished with approved weapons for almost every danger with which the Faith may at any time be threatened."

\* \* \* \* \*

"Costly, bulky and scarce—by most men, the works of the Fathers are unattainable. But there is nothing to hinder the most unpretending

student from making the acquaintance of nearly all those ancient worthies, even if he is conscious that he can never become intimate with more than a few of them."

"I am saying that it will be found a great gain even to turn over the pages of an ancient Father. A single afternoon, at intervals, spent with the best edition of the works of each of the following :—Justin Martyr, Irenæus, Hippolytus, Tertullian, Origen, Cyprian, Clement of Alexandria, Athanasius, Ambrose, Hilary, Basil, Cyril of Jerusalem, and his namesake of Alexandria, Gregory of Nyssa, his namesake of Nazianzus, Jerome, Epiphanius, Chrysostom, Augustine. A single afternoon, I say, so spent, by a fair scholar, of a curious and inquiring turn, cannot fail to be prolific in advantage."

\* \* \* \* \*

"But does it follow, because the ancient Greek and Latin Fathers are our best teachers, that we should be neglectful of the works of our own great English Divines?"

\* \* \* \* \*

"Than Bishop Andrewes, there perhaps never lived a profounder Theologian, nor one whose writings are better deserving of notice. Men are invited to make trial of his Passion sermon on Lam. i. 12 ; his Whitsuntide sermon on St. John xx. 11-16 ; the two on v. 17 ; and another on 1 St. John, v. 6. Let them not be repelled by the antiquated idiom, or diverted from the point by the quaint manner of the writer. If they will read steadily and thoughtfully on to the end, they will inevitably have recourse to Bishop Andrewes again."

\* \* \* \* \*

"Lord Bacon records his persuasion :—"That if the choice and best of those observations upon tests of Scripture, which have been made dispersedly in sermons by the space of forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in Divinity which had been written since the Apostles' time. The exegetical strength of Anglican Divinity, in fact, is not to be sought for in commentaries—a department in which we are clearly deficient—but in the sermons and treatises of our noblest Divines."

On this entire subject of the elucidation of Scripture, however, there seems to exist such a grave and growing misconception, that the reader's attention is respectfully invited to the remarks which follow :

To *interpret* the Word of God, is the true function of a Divine ; to write a series of *critical remarks* upon it, is the office of a secular critic. "The work of sacred interpretation has grown less and less, the labour of secular criticism more and more popular among us ; and the prevailing



notion seems to be that the Divine oracles have been adequately explained when illustrative matter has been accumulated out of the works of travellers, the remains of antiquity, the collections of naturalists, chronologers and geographers. Let but philology and ethnology lend their aid, and a liberal set of German writers be added, and all has been accomplished. Without disrespect to compilations of this class, let me be permitted to point out this single circumstance, which generally seems to be lost sight of: namely, that the utmost which criticism of this kind can ever hope to effect, is to put modern readers almost on a level with the vulgar of that generation to which Scripture (presenting *then* exactly the same difficulties as *now*, and standing just as much in need of an interpreter), was originally addressed."

\* \* \* \* \*

"But an illustration will perhaps make my meaning plainer. The Ethiopian understood the *text* of Isaiah liii. 7-8 (the sense, I mean, of the prophet's *words*), as well as Philip the Evangelist. Accordingly, his question was, "I pray thee, *of whom speaketh the prophet this?* Of himself, or of some other man?" He did not invoke the aid of a philologer, a "guide" as he himself declared; an *interpreter* of Scripture was what he wanted. Is it not plain, therefore, that an engraving of the scene of the incident alluded to, a dissertation on the geographical limits of Ethiopia, a note to inform us that the second syllable in "Candace" is short, together with a vignette of the kind of chariot in which the Eunuch was possibly sitting, and of the kind of roll in which he was probably reading, as well as of a coin (if it existed) of Queen Candace herself: is it not plain, I say, that illustrations of this kind, however ably executed and set off with all the graces of a graphic pen, instead of admitting us to a share in Philip's discourse, do *not nearly* put us moderns on a level with the meanest slave who waited on the Ethiopian, and in his stupid wonder observed the scene at a distance? Who sees not that the work of interpretation is still to come, when helps of this class have been multiplied to any extent? And yet, the men of this generation seem supremely ambitious of that slave's privileges, terrified beyond expression, at the bare idea of being invited to take a seat by his master's side, and listen to Philip."—From "A Treatise on the Pastoral Office," by Rev. J. W. Burgon (Macmillan & Co.), collected and communicated by the Rev. C. H. Waller, D.D.

---

"Thou that didst bow the billow's pride  
Thy mandate to fulfil:  
Oh, speak to passion's raging tide,  
Speak, and say, "Peace, be still!"

## THE SERMON.

The voices died away, the organ ceased,  
 And I stood up before the living sea  
 Of human faces, turned awhile to me.  
 What did they seek? the bread to feed their souls?  
 The medicine for life's sickness? or, perchance,  
 For something that should get their brains a-work  
 Upon a knot of subtle, twisted doubt.  
 Each with a separate need, a separate grief,  
 A separate soul,—yes, and a separate sin?  
 I standing for the moment over all  
 To hold their thoughts to theme that I might choose.  
 What should I set before them?

There were youths  
 And maidens, with life's wilderness untrod  
 Stretching before them: how were they to find  
 The narrow gate which only leads to life  
 Unless one point the way? How should they know  
 The wholesome fruit—the everlasting flower  
 From sin's luxuriant blooms and poison'd fruit—  
 Unless one teach them? All alike were new.  
 Perhaps they passionately longed to set  
 Their days in harmony with God's great plan;  
 But needed that among the clashing notes  
 Around them one should hush the frantic sounds  
 A moment, that the Master chord be heard.

And there were those on whom the noon of life  
 Was shining,—who, perhaps, had plucked the fruit  
 Of sin and found it bitter: who had snatched  
 The gaudy promise of a self-sown life,  
 And smarted from the thorn-pricks of the clutch;  
 Those deafened by the cymbal clang and roar  
 Of restless days, of jarring hopes and aims,  
 Who needed that a thunder peal engulf  
 The lesser sounds and force the startled ear  
 To hearken.

There were those whose eventide  
 Was gathering fast, to whom all flowers were grey,  
 And all fruit tasteless; who were deaf alike  
 To melody and discord; whose souls' doors  
 Were closing one by one, the garish lights  
 Put out within, yet no seven-branched lamp  
 Aflame to keep the vigil of the Lord.

And I stood up before them, and the air  
 Grew still that I might speak; that I might bring  
 A satisfaction to their human needs,—  
 A comfort to their human griefs,—a key  
 To that strange problem of the human life,—

A way to miss the penalty of sin.  
 This golden hour of opportunity  
 Was mine to voice God's message.

Should I play

In well turned sentences with platitudes  
 Of moral truth they knew too well to heed ?  
 Or with smooth tongue assume that vice lay hid  
 From all who heard me ?—that its fruits and flowers  
 (Though seized perhaps far off there in the street),  
 Were impotent to tempt the throng who knelt  
 And sang, and gave their alms here in God's house ?  
 Should I extol the power of Mother Church  
 To sow no seed which sprang not "good for food,"  
 To play no music but in keys divine,  
 To guard, to teach, to heal, to satisfy  
 All her obedient children ? (As if in- deed  
 She had been a very mother, with a heart  
 To love and sympathize and understand,  
 And not an echoing fabric waiting sound  
 Of human voice to make it tuneful, warmth  
 Of human heart to keep it from the cold).  
 O, Christ, Who art the only Guiding Light,  
 The Healer, Saviour, Way and Truth and Life,  
 The Everything for weary, storm-tossed man,  
 Help me to raise Thyself before them. Thou  
 Alone canst strike the master key and give  
 The sweeter fruit, the everlasting flower  
 Of self-abandoned life ; canst find a door  
 To many a closing life, and with a voice  
 More piercing than the thunder peal canst force  
 The dullest heart to hearken. Thou alone  
 Canst free the burdened lives from sin's dead weight  
 And breathe therein a new-born power to turn  
 From earth's poor shows to God. Be with me now  
 And blot me from their sight, so Thou shine forth  
 In perfect love, and pow'r, and holiness.  
 O, Holy Spirit, reach through me to-day  
 The cold, the weary, the perplexéd heart  
 That waits Thy voice. Use me to work Thy will  
 And let the word I speak be wholly Thine.  
 My text was this : " All Christ, and Christ in all."

S. G.

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" 'He doeth all things well !'  
 We say it now with tears ;  
 But we shall sing it with those we love,  
 Through bright eternal years."

*From "Ezekiel" and other Poems, by B. M.*

## EDITORIAL.

By the time this second issue of our Magazine is in the hands of our readers, it will be a little late to wish them a Happy New Year. But none the less do we desire that God's blessing may be theirs during 1893.

Our first and most agreeable duty is to thank all those who have taken such a friendly interest in our welfare, and accorded to us such a kindly welcome, as well as all who have contributed either of their literary stores, or the subscriptions, without which our finance committee will *not* be satisfied.

Looking back on the half-year that has past, we have much to be thankful for. The total number of students was larger than it ever was, and we have reason to think that the water-mark of the "average ability of man" has also risen,—at least the marks and remarks, which were seen and heard after examinations, augured well for the theory of "the survival of the fittest."

We are glad to think also that the spiritual tone of the college is improving. We hope, however, that the motto on our first page will be more truly that of every member of the College, past, present or future, than before, and that "Christ" will indeed be "the life" of every one who belongs, in any sense, to the M. D. T. C.

We regret very much that a gap was so early made in the editorial staff by the summons home of our associate editor, H. G. Ramadge. The sudden death of a brother made his presence in Ireland necessary. We deeply sympathize with him in his bereavement.

We are glad to welcome Mr. J. A. Lackey as a trusty friend and able ally on our staff.

The Missionary work of the college will be found dealt with at length on another page. We are more than gratified to hear that there is every prospect of our College Society shortly having its own representative, supported by itself, in the Mission-field.

In calling the attention of our readers to a recent work published under the title of "Claws to Holy Writ" (see Reviews), we should like to state that such a circle of readers as is there described, is being formed for the study of the Bible, and bids fair to meet with the success it deserves.

Looking forward to another year, and entering on a fresh term, we do so in the reflected light of past experience, and the bright hopes of continued and increasing prosperity for our College and Magazine. We shall be glad to hear from our country friends, if they can spare the time to write to us, fragments of news, advice, or experience, of general interest to our readers, or calculated to strengthen the bonds of brotherhood, and the ties of affection which exist in all colleges.

Requests for prayer on behalf of special services or individual work will be gladly welcomed by the Secretary of the Prayer Union, and will receive a place among the petitions, ascending to the Throne of Grace every night, from the hearts of all who attend the daily prayer meetings.

Though we most heartily congratulate the Rev. H. Jekill, B.A., on his appointment to be collector for the Sabrevois Mission, we cannot but regret that we are prematurely deprived of his society in college. We wish him every success in his work. A society, which counts among its alumni some of the most distinguished churchmen of Canada, cannot fail to be deserving of the heartiest support and co-operation of all.

We hear with much pleasure that the work of the Palestine Exploration Society is being more extensively brought before the minds of men on this side of the Atlantic. Two lectures were recently given in Quebec in aid of the fund, by the Rev. Commander Roberts, R.N., lecturer for the society. The first, "Work in and around Jerusalem," was delivered in the church hall attached to the Cathedral, before an appreciative audience, on Tuesday, the 20th December,—the Right Rev. Bishop Dunn in the chair. The second, which was entitled, "General results obtained by the fund," was before the Historical Society of that city, the room being well crowded. Both lectures are independent of each other, and are illustrated by drawings about 3 ft. square, giving a good insight into the operations of the society. The lecturer was well received, and a hope expressed that he would visit the city on a future occasion.

At a time when the very existence of some of the characters of the old Testament has a doubt thrown upon it, "the testimony of the spade" is of incalculable value. An annual subscription of ten shillings and sixpence entitles all to receive copies of the quarterly statement of the society's proceedings. All Bible students, who can afford to do so, should avail themselves of this source of light thrown upon their studies.

Since the publication of our first number, the names of several new subscribers have been added to our list, as a practical response to the sample copies issued.

It may be that many of these subscribers, and others who look with favor on our new enterprise, but have not yet subscribed, are unaware of the fact, which we omitted to mention in our last editorial columns, that but three numbers of the *College Magazine* are, for the present, guaranteed.

The kind reception, however, which has been given to our first number, and the numerous congratulations we have received from different quarters, justify the hope that our present friends may continue their support; and also, that, by a largely increased subscription list, our hands shall be so strengthened, that we may be enabled, not only to increase

the size and worth of our publication, but also to present it to our readers, *monthly*, during the college year.

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### MUSIC AND RELIGION.

A spirited article appeared in the *Witness* of Dec. 17th, under the above heading, referring to the action of a Presbyterian clergyman of Ottawa, who had the moral courage to "put his foot down" upon that most reprehensible custom, viz.: inducing popular vocalists to sing in our churches, advertising the performance in the daily papers, and thus turning our churches into mere music halls, where the worldling may go on Sunday to be entertained, degrading the preaching of the Gospel of the Lord Jesus, to a mere incident in a musical performance. This practice, so pernicious in its influence, is all too common in some of our city churches, and it cannot be too severely condemned. We have read notices of Divine Services (!) to be held in some of our city churches, which, for a seductive setting forth of the charms of a published musical programme, would do credit to the advertising agent of some of the grand orchestral or vocal organizations, by which we are occasionally charmed in the Windsor Hall. The article in question upholds the action of this clergyman most vigorously, and we must acknowledge, without necessarily agreeing with all he says, that the general purport of his remarks has our most hearty approval. We, of the Church of England, have a particular interest in this question, music entering, as it does, so largely into our public services. The wide claims often made for music, that it is, *per se*, a great agent in the moral development of man, must be accepted with great caution and reservation, and the writer in question draws the logical conclusion, that if these claims are just, then speaking generally, we should expect to find in practice the results of its benign influence upon those who follow this divine art as the serious and constant occupation of their lives; and expanding the application from the individual to the race, that those peoples who are characteristically musical, such as the Italians and Germans, must show the highest development of moral rectitude, or spiritual prosperity. But experience is notoriously against such conclusions, and we are forced to draw the inference that music, *per se*, is, at the best, a very feeble, if not neutral, moral agent; as a matter-of-fact, music may be used to stir up all that is blood-thirsty and savage in man, as well as that which is noble and god-like. We would not wish our position, in regard to music, to be misunderstood, so would say that we regard music as one of the most beautiful and perfect gifts which God has given to his creature man, and, as an adjunct to the work of the Holy Spirit on man's moral nature, is of incalculable benefit; and we can only say with what exquisite pleasure—with what a thrill of de-

lighted emotion, we have leaned back in our chairs, with closed eyes, in some of England's grand old cathedrals, and heard the clear, sweet soprano of the boy choristers wafted down the dim aisles, bearing to our ears some such soothing melody as Mendelssohn's "O, for the wings, for the wings of a dove," &c, or the majestic tones of the organ reverberating amongst the carved pillars, and seeming to lose themselves in the vastness of the nave. But the very similarity of the emotions which are generated, must make us beware of mistaking the mere temporary enrapture of the senses, for the deeper working of the Holy Spirit: an inconceivable amount of harm has been wrought in the Church of Christ, by mistaking emotion for conversion and faith. Of course, the article in question did not long await a reply; a criticism appeared in the columns of the last number of that admirable journal, *Arcadia*, but we think that the writer has missed the real point at issue. It is not so much the question whether good music will, by its own inherent power, make a people moral, which we think will only admit of a negative answer; as, how far may music be introduced into our spiritual devotions without usurping the office of the Holy Spirit, giving a false and temporary emotion for that genuine conviction which the operations of the Holy Spirit alone can accomplish.

Again, we would say that we recognize the permanent claims of music as a factor in man's moral education, under proper conditions, and within recognized limits, but woe to that church which practically, if not avowedly, attempts to displace the preaching of the simple gospel of God's love, and of salvation in Christ, by any art which acts merely on the æsthetic faculties, and which would attempt the regeneration of mankind, not by the mighty agency of the Holy Spirit, but by selections from Beethoven's Sonatas, or a Wagnerian opera, with all its weird, fantastic beauty, or from some of the rapturous melodies in Gounod's *Faust*, even if it is the very human soul transformed into a rhythmical succession of melodious tones. When music does occur in public worship, it should be rendered as well, and as much in accordance with the recognized canons of musical taste, as the circumstances will admit of, but participation in it should be possible to all, not confined to the few who constitute the choir; and in this connection, we would remark that it does not seem in accordance with the prerogatives of a Christian congregation, that the Psalms, as appointed for Morning and Evening Prayer, should be sung, unless suitable books containing the "pointing" be distributed amongst the congregation, so that they too may take part in what is called, and should, in reality, be Common Prayer. The primary idea of Church music, is not faultless execution, but the praise of God with the voice of melody, and, given the choice between a cold, dumb audience, which stands passively listening to some well-rendered solo or anthem, and the hearty singing of a congregation of two or three hundred healthy, vital

Christians. We have no hesitation in saying that we infinitely prefer the latter. Of course, if music alone is our object, the first would be more acceptable, and we would settle comfortably down in our seats to enjoy or grumble, as the case might be. Music has held an important place in the worship of God from time immemorial, witness the song of Moses and Miriam after the deliverance from the Egyptians, and that inexhaustible treasury of spiritual songs—the Psalms—with the technical directions placed before many of them for the guidance of the musicians. But we must be careful to put this divine art in its proper place in the worship of God, not exalting it to a place which it was never intended to occupy, but allowing it to occupy its own proper sphere as the Ministry of Praise. We know that some well-meaning people claim that the end justifies the means, in so far as a good musical programme, well advertised, will draw people within range of gospel preaching, who would not otherwise be reached. This is very plausible, but will not stand a close examination; for the amount of good achieved is not, we think, commensurate with the harm done, or the reproach of the scandal which accrues to Christianity thereby. Let us realize the beauty and appropriateness of music as an auxiliary to our public worship, but let us jealously guard this worship from any extraneous object which would tend to reduce it to the level of mere secular entertainments which can be enjoyed for six days out of the seven in our concert halls. We must take the *via media*, avoiding errors and excesses on either side; from the gorgeous, but spiritually-deadening ceremonial of the Roman or Greek churches on the one hand, to the repelling coldness and bareness of the service which our fathers, in the excess of their zeal, instituted in the early Reformation church, as the form most acceptable to God; and which form, at the present day, may still be found amongst certain bodies of Christians.

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#### ROMAN CATHOLIC EVANGELIZATION IN IRELAND.

The following story of Gospel Mission work in Ireland may be of interest to some of our readers. The facts were communicated to us through the Rev. Principal Waller, D.D., in a letter, of which the following is the substance.

Hallowes—or, to speak explicitly, Richard Carmichael Hallowes—is rector of Arklow. He was a student at Highbury, and was ordained fourteen years ago in Ireland. There are in his parish a thousand Protestants and four thousand Romanists; and, after a time, he felt in duty bound to preach to his Roman Catholic parishioners. He could not get them to church, of course, or get into their houses, so he set to work in



the street where they could hear him; and he sang, and prayed, and preached. The priest turned out the rabble of the town, and they assailed him, and called him all the vile names, and made all the noise and interruption that they could; *but he went on*. Then the police came out to protect, and then the military, and it cost the government seven thousand pounds; but he kept on. Then they summoned him for obstructing the thoroughfare, which he did not; and found him guilty, and sentenced him to "pay £1" or "fourteen days". He would not pay, and he and his curate went to Wexford Jail, plank bed and all, for fourteen days.

Meantime the government agreed with the priest that if he would keep his mob off the street, they would keep off Hallowes.

But Hallowes would not be kept off: and there was the interesting spectacle of Hallowes and his curate being shoved and pushed about by the police for hours together, Sunday after Sunday, till their arms were black and blue, and their bodies bruised with the violence. But *they kept on*, and at last the police desisted for very shame and impotence.

So yesterday, Sunday, Oct. 2nd, sixteenth after Trinity, in this year 1892, I had the pleasure of preaching in church and taking part with these men in the communion service; and then, after bread and bovril in the vestry, we prayed and went out, with a small company attending us, and sang, and marched round the town; and Hallowes and his curate preached, between them, four good, plain gospel sermons, in four different places in the town, with listeners at doors and windows, and in groups all about. In all the gospel was plainly set forth, and the boasted successors of St. Peter and their doctrines were not spared.

In the centre of the town, we were within hearing of the R. C. chapel, the priest's house, the nunnery, a number of shops and houses; and Hallowes and his curate Harrison have trained their voices in constant practice, so that you can hear every word they say for a quarter of a mile. A car stopped in the street to listen, and a number of people were standing in different positions. In the last station of the four I counted more than fifty people in groups within hearing distance, outside their houses; besides those within, whom we could not see. By the time the fourth discourse was over, it was nearly five o'clock, and we went home.

\* \* \* \*

Hallowes and his curate have, by their persistence, established the right and power of the Protestant clergy to preach the gospel anywhere in their own parishes. We understand that Mr. Hallowes has created a profound impression by his brave example. We could wish that a more determined and united effort could be made by the Protestant churches of Canada, to spread the simple knowledge of the gospel on this side of the Atlantic. Are we to desist from all effort, and rest in ease and laziness, because we have

not courage enough to plead for Christ in the face of opposition, or pluck enough for the conflict which has met with such great encouragement wherever it has been begun ?

We know well that the difficulties which have been encountered by our Sabrevois Mission have been, and still are, very great. But is not that rather a reason why greater efforts should be made to spread the light and knowledge of Jesus Christ among a people trampled down by a tyrannous priesthood, and cowed by the iron scourges of superstition ?" If the noble example of Mr. Hallows only inspires a few who have not before done so to take an active interest in this work, he and his curate will not have been to prison in vain.

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"THY LOVE TO ME WAS WONDERFUL, PASSING THE  
LOVE OF WOMEN."

"How are the mighty fallen!"  
The Prince of Darkness fell,  
When He arose, who smote my foes,  
My Prince Immanuel.

Wonderful Love!—yea, passing  
A woman's earthly love;  
Nor death nor hell the might may quell  
Of Love, which dwells above.

Oh! that I could but know it,  
And feel it as my own!  
The depth and the height of the Infinite  
Would melt this heart of stone.

They are but the merest trifles,  
The pains on earth we bear!  
May this world's loss for Love's *light* cross  
Be gain, when He draws near.

What, then, shall separate  
Love's everlasting arms  
From sinful man! No creature can,  
Nor death, nor hell's alarms.

If only Life's red river  
Have swept away sin's stain,  
In the purer white of that dazzling light,  
We, "kings and priests," shall reign.

## RUSTIC ONTARIO SCHOOL LIFE.

There is a strongly marked disposition in the present age of scientific research, to discover the beginnings, and dig down to the foundations of all things ; in accord with this spirit, I shall endeavour in the present essay, to exhibit in embryo, some of the world's great philosophers, and the material out of which some of our great men and women are made.

"Rustic Ontario School Life" has been chosen as the subject of this essay, because many of the readers of our College Magazine have spent the days of their childhood in countries where a different educational system is in vogue, and have not had opportunities of gaining a knowledge of Ontario school life ; there are others who, although they have received their early education under the same system, yet have seen that system carried out amidst city rather than country scenes ; again, there are others who, like myself, have had practical experience as teachers, in the moulding and developing of the country youth committed to their care. To all of these classes I trust this subject may not prove uninteresting.

I shall begin by giving a brief outline of the Ontario school system, and afterwards, with the indulgence of the reader, illustrate its workings by reference to some of my own experiences in school sections where I have, as teacher, spent some of my happiest days.

The local government of each Canadian province has the control of its own educational interests. At the head of the system in Ontario is the Minister of Education, who has a seat in the cabinet at Toronto ; under him are county inspectors, whose duty it is to visit every school in the county over which each has jurisdiction, at least once during each half-year, and report regularly to the Minister of Education. He is also expected to furnish a report to the school-board of each school he visits, giving detailed accounts of the state of school premises, progress of pupils, success of teacher, etc.

The board of school trustees consists of at least three members, who are elected by popular vote for a term of three years, one-third of the members being replaced each year by new members, or re-elected for another term. The teachers, before receiving their certificates of qualification, are required to pass an examination, usually held in July, on examination papers emanating from the seat of authority at Toronto. Formerly, each county had its own board of examiners, and the examinations were much easier to pass than now. I once heard an old Scotchman say that the first examination he passed for teacher in Ontario was as follows : "How many acres of grass can a cow eat if tethered by the tail to a stake in the middle of a field ?" "I could tell ye that," was the answer, provided ye told me the lenth o' the coo an' the lenth o' her tail." So he was thought t<sup>o</sup> be sufficiently well

educated for the position of school teacher and was given charge of a school. The system of education has been improved since then, until it is now universally acknowledged that Ontario has the best public school system in the world.

I might speak of the various training schools for teachers, such as the Model schools for third class, and Normal schools for second class teachers, but it is not my present purpose to do so. I shall now pass on to speak more directly of that phase of school life where we meet—

The miniature man,  
Barefoot boy with cheek of tan,  
With his turned up pantaloons,  
And his merry whistled tunes ;  
With his torn bim's jaunty grace,  
Happy smile upon his face.

Also :

The charming, healthy, modest lass,  
Innocent as the springing grass ;  
Dressed in homespun, neat and clean,  
Knowing naught of fashion's queen.

City children have, of course, advantages which are denied their country cousins in their educational career, e.g., they have the continual direction and supervision of the teacher in their work, owing to the fact that each teacher has charge of only one or two classes, whereas in the country districts, owing to the ungraded character of the schools, the pupil is, of necessity, very often left to his own resources. This, however, has the effect of developing the youthful mind, and forming a self-reliant character ; and is, no doubt, one of the reasons why many of our greatest and most useful men have sprung from the noble army of farmers' sons.

City children have also more time to devote to home study, not being burdened with such tasks as feeding pigs, milking cows, chopping wood, etc. ; neither have they so many hindrances to regular attendance, because, in the spring, summer and autumn seasons, the farmer's son, after he has reached the age of about 12 years, is almost indispensable in such employments as harrowing, logging, binding grain, raking hay, picking potatoes, etc. The girls also, during the summer months, are very often kept at home from school to help bear the domestic burdens, which would otherwise fall on the too often over-burdened shoulders of the farmer's wife. In the winter season also, the distance from school often renders it impossible for the younger members of the family to attend, except they are driven in sleighs by their fathers or elder brothers ; but, we are sorry to say, that the acquisition of wealth is, in rural districts, often thought by the parents to be of more importance than the education of their children.

But this state of affairs has also its advantages in favor of the rustic youth.

What is lost mentally is gained physically, and while in cities we often find cultivated minds in weak bodies, in the country we see a harmonious development of all the hidden powers ; body keeping pace with mind, and mind with body. Also, what seems to be a mental loss, is not really so, because the pupil, by out-door farm work, is coming continually in close contact with Nature, and Nature is said to be the best teacher.

At the age of 18, I found myself in charge of a school of about sixty summer and winter pupils, with an average attendance of about thirty-two, ranging from the ages of four years up to eighteen. The number of classes each day amounted to about thirty, from the alphabet class up to the class preparing for entrance to high schools. You will at once see how difficult it is for the teacher to keep all at profitable employment, conduct a class and keep order ; and you will be surprised to hear that many of the pupils during the year, so restrained their tongues, that for twenty-five or thirty weeks they did not speak a word to a fellow-pupil in class-hours. I took into that school, as the sceptre of authority, the rawhide ; but I found it was only on rare occasions I had to use it. I found it a better plan to make the pupils responsible for their own actions, and train them to habits of self-government.

The school-house was built in the midst of a clay plain, with a large platform in front, about four feet above the level of the ground, on which the children could play in the spring of the year when floods of water inundated the land. There were no sidewalks there, my city friends, but pupils and teacher through mud or water had to plod their way. My boarding-house was about half a mile from the school-house, and rather than wade through the mud, I thought I would contrive another plan. I tried to float a log on one of the open ditches which skirted the way, but as I was not a skilled *logician*, the log rolled, and its rider was several times cast into the flowing stream. Next, a raft was constructed, but one of the timbers being water-soaked, it was, consequently, heavier than the opposite one, and difficult to steer, yet it behaved fairly well until it carried me to the deepest part, and then with a lurch launched me in the deep. I am sure the pupils had many similar experiences.

But you must not imagine that life for us was nothing but a vale of tears. Picture in your minds, the abatement of the waters and the appearance of the dry land, the singing of the spring birds, the ripening of the strawberries, the pupils and teacher playing **baseball** ; school girls gathering **May-flowers** to adorn the teacher's desk, or playing "mouse-through-the-woods" during the hours of recreation, and, during school hours, busily and happily learning to fight the battles of life, and you have a clear application of the proverb : "After the clouds, cometh sunshine."

The life of a country teacher, who earnestly strives to do his duty, is, on

the whole, a very happy one, as the parents, whether rich or poor, always make him welcome to their homes, and treat him to the best their larder affords. By the opportunities thus afforded the teacher for visiting in the homes of the pupils, he can become better acquainted with their dispositions, and in his teaching deal with them accordingly.

The end of the school year is often marked by an event which parents, pupils and teacher look forward to with joy, and back upon with pride. A public examination is usually held, to which all the parents and friends of the pupils are invited. Prizes are given to the best students, but all who are not fortunate in securing prizes, are consoled with presents of somewhat lower value than the prizes; and if the teacher has given good satisfaction, he, too, is rewarded with a prize from his pupils. The parents and friends provide refreshments; and even now, past as all these scenes are, I can scarcely forbear to smack my lips as I think of all the dainties furnished at such times. I have seen present on some of those occasions, several hundred visitors, brought out by the excitement of a spelling contest, or geography match between the pupils of neighboring schools.

The last school in which I had the pleasure of teaching, affords a striking contrast to the one above described. The school-house was situated on high land, near the edge of a river. The average attendance was about fifty-five, consisting of pupils from the age of five years up to twenty-five, and weighing from twenty-five pounds up to two hundred and seventeen.

From such schools as these and from rural districts in different parts of the globe, removed from the corrupting influences of city life, have risen some of the greatest reformers, and noblest characters the world has ever seen. Inspired by their natural surroundings of pure flowing streams, lofty hills or level plains, they have engaged in various activities for the welfare of their fellow-men.

Their minds have expanded as they drank knowledge from the wells of Nature, rather than from the traditions of the elders. They have not been crammed with a bundle of facts without reasons, but the peculiarity of their environment has given them enquiring minds, so that with the facts they have sought the reasons, and with the discovery of the reasons has come mental development.

I must now bid the reader adieu, and leave this humble tribute to accomplish its intended purpose, which purpose it will have served if it kindles but a spark of patriotism and honest pride in the heart of any country youth under whose eye it may chance to fall, or if the true position of those educated in country schools, is, by its perusal, placed in a better light in the eyes of those on whom the circumstances of birth have bestowed a different lot.

## REMINISCENCES OF ENGLISH SCHOOLS.

Having been requested to make a few jottings upon the system of English public schools, I think the best way to do so will be by dividing my subject-matter up into different heads.

First, let me mention some of the public schools by name: Eton, Harrow, Rugby, Marlborough, Wellington, Charterhouse, Cheltenham, Clifton, are a number of them. By a public school we mean one possessing a charter by which any boy is permitted to pass through a regular training in study, games, and church-teaching. During their public school course, nine boys out of ten are generally confirmed. There is the home of many of our fathers, the nursery in which England's public statesmen have spent their boyish days. We all know of the handsome boy of Eton, who is now England's Premier.

Some of the public schools, from age and influence, consider themselves in such a position as can never be attained by any others. One of the junior, or rather newer of them, on challenging an older one to cricket, was given this reply, "Eton we know, and Harrow we know, but who are ye?"

The average attendance of a public school will be about six hundred (with about fifty regular masters, all of standing at one of the two great universities). About five hundred of these will be boarders, divided up, perhaps, into ten or twelve houses. Then the townboys will, perhaps, be divided into those north of the town, and those south, these counting for football and cricket matches, etc., as two more different houses. All these branches of the school contend against each other in friendly games of ball, and what honour and glory is it to those who come out victorious! Each house is distinguished by its cap, with stripes perhaps either down or lengthwise of blue, white, yellow, green, red, brown, purple, and some of these combined.

A full public school has generally three compartments, namely, the preparatory for boys of ten and under, the junior for boys of fourteen and under, and the senior for boys of fourteen and over. A boy often enters these schools at seven years of age; passes through, perhaps, three forms in the preparatory; gets his remove to the junior, where there are four further forms to pass through; and then passes into the senior, where he will have about eight more classes in which to study. Latin is generally begun at the age of nine, Greek at thirteen. Removal from these classes is entirely by competition; the average stay, however, being two terms, or half a year. So the ordinary boy will arrive at the head form in about eight years, or between sixteen and eighteen, as the usual age of entrance is between eight and ten. The sixth is the head senior form with about

fifty boys in it, some staying, perhaps, three or four years. These sixth form boys are distributed among the different houses, about five in each. Fagging is only in the senior, and among boys low in the senior forms. Each sixth form has, for an average, half a dozen fags; and should one house not have sufficient members of the sixth form, a boy from the fifth form is given the authority of a sixth. Otherwise there would be a superabundance of fags in that house.

The college in the senior department, and sometimes in the junior, has usually three divisions: the classical, for preparing boys for the universities; the modern, for preparing boys for business, etc.; the military and engineering, for future army officers, architects, &c. Each of these have third, fourth, fifth and sixth forms. These are often divided up into A, B, C, and if there are more than thirty in a class, there will be made two exactly equivalent forms. The competition in cricket and other games among these forms, sometimes approaches in excitement to the games between the houses. But for the three departments, the sixth form is generally merged into one:

Fagging consists generally in fielding out at the cricket nets for the first, second and third elevens of the college. If you hold a catch, bowl a man, or get hurt, you need not put in your full time. It also consists in reading matter to your "master," in cleaning his boots, making his coffee, and making toast in winter months over a small fire, two pieces being made by each of the five fags, week about, for their own sixth. There will often be five fags toasting at once, besides many fifth form boys making toast for themselves.

At Clifton, the sixth form have the power of flogging, but an appeal is always possible to your house master. Breach of discipline, "cheek" to the sixth form, and cutting games, are reasons for being flogged.

It is done with canes at night after prayers, either one cut or two being allowed to each sixth form boy. As far as flogging a fag was concerned, at my school, it needed the agreement of only half the sixth form of the house, but to flog a fifth form man there had to be entire agreement.

I remember well a notice was given out that nothing should be thrown into the public waste boxes save paper only. The order was generally neglected. Tinned meats, broken glass, ink bottles, and above all an egg were thrown in. When the steward found the egg it was reported, and the delinquent was to be flogged on the agreement of four to five of the sixth form men. The culprit, as it happened, was a fag. The only one of the sixth in his favour argued against his being flogged on the ground that the decomposition of the "egg" was really what was "egging" on the flogging, while the other things in the waste-boxes were forbidden to be thrown in quite as much. He gained the day, the fag was spared.



At English schools, "lock-up" and "out of bounds" are very prevalent expressions. "Lock-up" was six o'clock in winter, and eight in summer. "Out of bounds" forbade any place, except within certain limits, to any student.

The house boys have studies perhaps eight feet by ten. Little palaces some of them are! Supper is in these rooms at night, other meals being taken in the public dining hall, where also prayers and public notices are read, and where fags, low down in their forms, go in for a couple of hours a night to be supervised by a master; where they get all work signed as done on the premises, and where also they obtain legitimate help. Each class would also go into this master twice a week, at some other time, to do their Greek or Latin construing. Our aim was to get this over as soon as possible, and then to talk the general school-gossip with him. What suppers these preparation masters gave us sometimes!

There is keen competition between the schools at Aldershot in shooting, whither each school annually sends up an eight for the public schools' shield. There is also a competition in gymnasium for a shield, there being four contestants from each school. In the year of the Queen's jubilee, the Prince, the Duke of Clarence, paid Clifton a visit. We made an arch for him across the road, and that year we had gained both shields, so that one was hung up on each side of the arch!

With these few hasty remarks I will draw to a close, after thanking the editors for permitting me to use so much of their valuable space.

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## REVIEWS.

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"CLEWS TO HOLY WRIT, OR THE CHRONOLOGICAL SCRIPTURE CYCLE."  
A SCHEME FOR STUDYING THE WHOLE BIBLE IN ITS HISTORICAL ORDER DURING THREE YEARS. BY MARY LOUISA GEORGINA PETRIE, B.A. LONDON: HODDER & STOUGHTON; 3s. 6d., CROWN 8vo.

This volume of 328 pages, though appearing in its present form for the first time, is, in reality, the fourth thousand—enlarged and revised—of a series of papers which, under its second title, formed the course of Scripture study for a large, though in a measure, private circle of students.

In a brief preface, Miss Petrie sketches the history of the college by post, an organization by which ladies of leisure and cultivation offer gratuitous instruction by correspondence to those less favourably situated, one of the rules of which is, that half an hour each day be spent in Bible study.

No existing scheme answered the purpose of study as Miss Petrie understood it, hence the elaboration of that which fills the present volume. In a few words Miss Petrie gives its origin and growth, from her walk over the Argyleshire moors in 1887, when the idea first took shape in her brain, of organizing a plan of study which should follow, as far as possible, the historical order of the events of the Bible, to that day when the increasing demand and need for such aid as it has already given, made its entrance into a more public sphere of usefulness imperative.

Its title, we think, fully justified. It is "not a mere commentary, but a series of suggestions," or "guiding threads" to the right understanding of the Word of God; dealing mainly, it is true, with critical study, because "the Bible must appeal to the intelligence before it can appeal to the heart and will," but recognizing that "critical study is a means to a higher end, viz.: those devotional and practical applications of our study in which others can help us least, since we must each of us make trial of them ourselves if they are to be worth anything."

Without doubt, the most intelligent and profitable way to read the Bible is in the historical order of the events narrated, connecting these with the literature of the time, which supplies the motive, we might almost add the soul which animates them. We are apt, unconsciously, to connect in time, such personages as Esther and Job, for instance, from the fact that the books bearing their names follow each other, whereas they are actually separated by some 1000 years. The method laid down in the volume before us should definitely remove such erroneous conclusions, conclusions which, if arrived at in any study of secular history, would be regarded as lamentable ignorance, the result of careless, inefficient teaching.

Reading it at the rate of about thirty-three chapters a month, the Chronological Scripture Cycle carries those who follow it through the whole Bible in three years, taking the Psalms with the life of David, the Prophets in their historical place, the Gospels in the order of events, and so on. The three years are divided into nine terms, under such heads as: The Days of the Patriarchs; The Days of the Son of Man, &c. These again are subdivided under the Clews proper, which are taken up in successive terms as "guiding threads," to a very comprehensive plan of study.

Thus we are asked to consider each term a "General Summary, Books to be Read," indicating their literary character; "Periods and Dates," the arrangement in order of the reading, mapping out the whole term into short, well defined epochs; "Geography," the association of place with the reading; "Heroes," the makers of the history studied; "The Coming Messiah," the types and predictions which refer to the coming of the Incarnate Word, which is the written Word's best explanation; "The Revelation of God to Man," God gradually making Himself known

by new names and new dealings with men; "Man's Relation to God in Worship," which is man's response to these manifestations.

Lastly, comes what seems to us the very back-bone of the book, a series of thirty-two questions for each term's reading, designed, as we are told, "not as a test of memory at the end of the term's reading, but of observation and thought from day to day."

Glancing cursorily through these, they appear difficult in the extreme, a very storehouse of Scriptural riddles, and we feel that the author's assertion that "the most difficult is less difficult than it appears" is needed. Of some we are also tempted to say—Suppose we do find the answer, shall we be the better for it? Will our stores of Biblical information be materially augmented because we have discovered—to take an example from Term I.—"what age Noah's father was when Adam died, and Abraham's father when Noah died?"

But a subject that has been worth such careful shaping, is worth attention as careful, and when we come to dip beneath the surface into these same difficult questions, and to study their *raison d'être*, we find not one but has its special place in the thorough carrying out of the author's scheme.

Some, by gathering and grouping together the acts, titles or events in the lives of the various "heroes," in the term's reading, are designed to present a realistic portrait of their lives, and explain their position in, and influence on, the times in which they lived. Others test the observation and care with which even the least interesting chapters should be read, such as Question XXVI., Term III., which asks for something to the credit of a grandson of the prophet Samuel, the answer to which is found in the middle of a dry list of names.

Others again, by requiring numerical information help to bridge the chasm which often seems to separate the Now and Then, and furnish us with clearer ideas of the actual relations of time and size. Take, for instance, the question quoted above as to the relative ages of the patriarchs, by calculating which we find, what does not by any means appear on the surface, that nearly 2200 years are bridged by five lives, and that Abraham's father must have heard about Adam from the son of a man who had actually known him! This is not a mere gratification of idle curiosity; it is a proof of the way in which early unwritten history has been accurately preserved.

Our questions point out and emphasize the links between the Old and New Testaments, asking references and illustrations in the New to events and commands in the Old, and prophecies in the Old fulfilled in the New.

Still, others deal with what is critical or purely historical, the explana-

tion of historical allusions and passages which bear several interpretations, and the reconciliation of seemingly contradictory texts.

It will be seen, therefore, that the questions cover a wide and diversified field, and those who diligently apply themselves to answering them, cannot fail to accumulate a large and varied stock of Biblical knowledge. A second series of questions, more difficult than the first, appears at the end of the book, to be answered instead of the former, should the student desire to go through the Cycle a second time, and thus the book is available for a six years course of study.

It will be tantalizing to all these, no doubt, not to be able to "turn up the answers," as we did with our sums, and have the satisfaction of knowing that the time and care bestowed on them have resulted in the correct answers; but we fear that, although a key to them would admirably suit the general public in whose hands the book is now placed, it would hardly fall in with Miss Petrie's plans for the college by post, for most of whose Scripture classes it is still the text book. As her students receive marks for their answers, the questions fall into the category of regular examination papers, whose answers are naturally withheld. A solution of this problem lies in the formation of Scripture classes with regular organizations to pursue this scheme without being bound by all the rules of the college by post, and to whose leaders the answers can be committed.

The author is to be congratulated on the adaptability of her book to the general reader "who knows no language but English," and whose purse and eyesight are limited. Its moderate price puts it within reach of all, its print is large and clear, and the admirable way in which its divisions are marked, by numbers, letters, headings, and varied type, make it exceedingly easy of reference. These details, though apart from the intrinsic merit of the book, are no small factors in its popularity, and we augur increasing success for "Claws to Holy Writ," whose key-note assuredly is the "Bible, its own best explanation."

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THE PAST, PRESENT AND FUTURE OF EVANGELICAL CHURCHMANSHIP.  
BY THE REV. DYSON HAGUE, M.A. MORTON & Co., 1892.

This is a pamphlet of some 30 pages in length, characterized by a spirit of earnestness and liberality which is most refreshing.

Of the old school, Mr. Hague says, "On the whole, they were a grand, and godly, and noble body of men, whom it ill becomes anyone of this hurrying day to disparage. Take them all in all, we ne'er shall see them again."

Of the present, he says, there are three sections. "One wing may be

called the higher section : it comprises those who are musically inclined, desire brighter and more ornamental services, with perhaps a stronger attachment to the Church and the Sacraments."

The opposite wing represents the other extreme. "It comprises those who are strenuously opposed to everything in the shape of ornamentation or elaborate music ; prefer the black gown to the surplice ; dislike the singing or chanting of the responses, or even the innocent and permissible (to say nothing of sacred and profitable) practice of singing the Psalms."

Between these there lies that large body who are neither bound to the plainer type, nor are desirous of musical or ornamental innovation. They do not object to music on conscientious grounds, but prefer simplicity combined with brightness, and heartiness without ritualism.

But by far the largest part of Mr. Hague's admirable essay is devoted to the future of Evangelical Churchmanship, and it is here that the spirit of the author is most strongly shown, by the brave and generous words of encouragement and exhortation which he gives us.

"The Evangelical Churchmanship, which will be progressive, aggressive and victorious, will be *doctrinally* clear, and out and out Evangelical ; *ecclesiastically* decided, and strong, and evangelistic ; *practically* living, liberal, consistent, consecrated."

"As to doctrine. The preaching of a personal Saviour, and a personal salvation ; a personal conversion, and a spiritual life. Out and out, individual soul-searching, apostolical and scriptural."

As opposed to :

"1. All literary, ornate, or highly intellectual and quasi-scientific preaching ; a kind of preaching that dazzles the imagination and satisfies the intellectual and carnal man, but never will and never can convert the soul."

"2. All dry, polished and impersonal preaching. The minister of the day must speak to the heart, the eye, the living, looking, yearning soul before him."

"3. All dull, stagnant, passive and unimpressive preaching."

As to Churchmanship :

"It must be strongly *church* ; and without unduly and unscripturally exalting the church, it must exalt it firmly, conscientiously and fearlessly."

"I love supremely the Church of England. I do not consider her only as good as others—as the Methodist, Presbyterian or Roman Catholic Churches ; I consider her better. I not only consider her better than these churches. I consider her the best of all."

"They are to be Prayer-book Churchmen. The articles of the Prayer-book are their doctrinal guide ; the rubrics and offices of the Prayer-book their liturgical guide. By these they are content to be led."

It must be active and aggressive. It must be practical.

"Let the Evangelical Churchman preach Christ, Christ, Christ, Christ; and he will always be practical. Let him close in with souls, and use plain Saxon, and be sure that the point is pointed, and that the sermon is in English."

"It is utterly useless for a man to get up in the pulpit and preach conversion unless he is prepared to talk conversion to individual souls. Otherwise we will say, 'He doesn't believe it, or he would live it out, and talk about it when he meets us elsewhere.'"

It must be liberal:

"The clergyman should never attempt to innovate in things non-essential if one soul is alienated thereby."

The policy of isolation is to be shunned.

It is most uncharitable, and most unapostolic.

It is most unevangelical.

It is most disastrous.

It justly merits the reproach, "see how these Evangelicals trust in themselves and despise others."

It must be consistent.

"No secularity in connection with the church," is a grand battle cry, and one sorely needed to-day. We hope Mr. Hague's pamphlet will have a wide circulation.

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ADDRESS TO EVANGELISTS BY CAPTAIN W. E. SMITH, HONORARY SECRETARY TO THE EVANGELIZATION SOCIETY, 21 SURREY STREET, STRAND, LONDON. G. NORMAN & SON, HART STREET, COVENT GARDEN. Price, 6d.

We have received a copy of the 15th edition of Captain W. E. Smith's address to Evangelists, and we heartily commend it to the attention of all who are called to be messengers of Jesus Christ, though originally intended only for the members of the Evangelization Society.

The following brief sentences give a summary of the first chapter.

"Be perfectly natural and very reverent.

Be very simple and never use a long word.

Do not be too loud or too low.

Do not be too rapid or too monotonous.

Do not be too long.

Never make your hearers laugh."

"All these," he says, "are faults into which evangelists fall." And if evangelists, how much more those who combine the office of evangelists

with that of pastor and teacher! One story illustrating the necessity of being simple is very striking.

An old man on his death-bed was asked: "Now what do you think of Jesus Christ?"

The dying man looked up and said, "I never heard of the gentleman." Our friend said, "Can you really tell me now, with your full senses and your mind quite clear, can you really tell me that after going to church for two-and-twenty years, you never heard the name of the Lord Jesus Christ? Why, you heard at the end of every prayer, 'for Jesus Christ sake.'" "Oh," said the man, "I heard 'for Jesus Christ sake,' but I never knew what it meant." He had been hearing gospel sermons for twenty-two years, but they didn't reach him. Why? He did not understand the language. Oh, what a lesson to us!"

The summary of the evangelist's message is of remarkable clearness and precision, we can only quote the definition of "conversion."

"It is not only an emotion, a feeling; *it is a change of the whole man*, his life, his tastes, his hopes, his works, his words, his purse. This new life *must* follow forgiveness. It is a life of conflict, but a life of joy, and ends in eternal happiness." The importance of studying the Bible is also strongly set forth.

"It certainly is not honouring the Holy Ghost; it is quite the reverse; to neglect the Word written by His inspiration, and then hope that when you go to preach, He will inspire you to say the right words, and so make up for your negligence in study. You say, "I do study the Bible a great deal." Yes, but if you are an evangelist, you must not only study it in a general way, and for your own edification; you must also study it with the definite purpose of finding out what is God's message to the unconverted."

We should like to see this address in the hands of every minister of Jesus Christ, and every Theological student in the world.

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## PERSONALS.

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Our President, Mr. Henry Jekill, has been ordained and appointed as collector for the Sabrevois Mission and College. A position in which all who know him will wish him success. Owing to his appointment, Mr. Jekill has resigned his position as president of the students' society, a position which he filled to the satisfaction of all.

Mr. W. P. Lewis, a vice-president of the American Church students' missionary association, left for Alexandria as delegate from our society, on Monday evening, the 9th inst. It is hoped that the convention will meet in Montreal next year.

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T. W. Ball, B.A., has been appointed to take charge of the services held at Richmond Square.

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Mr. G. Mason spent his holidays at home, and assisted the Rector of Rawdon on Christmas day.

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Mr. S. McEwan conducted services at Milton and Canaan on Christmas day.

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Mr. Wilson, who spent last summer at North Bay, Algoma, revisited that place at the request of the people, to take charge of the Xmas and New Year's services.

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Mr. Alexander Elliott conducted the services at Lower Earley during the Xmas vacation.

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The Rev. Alfred Bareham, assisted by two of our members, Messrs. J. Curran and B. S. T. Marriott, held a mission at Maisonneuve, during the first week of January. We are glad to hear that the college is so well represented at Hochelaga, where Mr. Marriott is still engaged.

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It is to be regretted that Mr. F. H. Graham still continues unwell, all join in wishing him a speedy recovery.

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Mr. W. J. Hamilton spent Xmas at Rougemont.

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## COLLEGE SOCIETIES.

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### THE PRAYER UNION.

The daily prayer meeting held in connection with the Prayer Union, has increased in interest and numbers during the months of November and December, the average attendance being about thirteen. The largest number present any one evening was sixteen, and the smallest three. Nearly every evening there has been some special request for prayer, and



not a few have desired the students to unite with them in praising our Father who heareth and answereth prayer. Besides following the circular as given in the last number of the Magazine, some mission field is remembered each evening. Each student takes his turn in leading the meeting; first, reading a short portion of Scripture, after which, two or three short prayers are offered. We believe God is blessing these meetings as a means of bringing the students more in sympathy with each other. We hope that this term every student may be able to attend. We would ask all alumni and students to unite in seeking from our covenant-keeping God, a blessing for our college, that it may send from its halls men fitted and prepared to do the Master's work, "rightly dividing the Word of Truth."

A. C. ASCAH,  
*Secretary.*

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PRAYER UNION CIRCULAR.

January, 1893.

"They that wait upon the Lord shall renew their strength."

Prayer is desired:

1. For the Bishop, Principal, Teachers and Governors of the College.
2. For the growth of a more earnest missionary spirit throughout the Church of Christ in Canada.
3. For all former students of the college working as ambassadors for Christ.
4. That all obstacles which hinder the spiritual and temporal development of the college may be removed.
5. The evangelization of the French in Canada.

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DIOCESAN COLLEGE MISSIONARY SOCIETY.

Since the last issue of the College Magazine our society has not been idle. It has been pushing on its various works quietly, with prayer and faith. There are some things which will be of interest to all friends of the college, and some which may stir up interest in those who do not know as much as they should about our Missionary Society. We want to have every alumnus interested in some way.

The society is one whose work ought to commend itself to the support and sympathy of all connected in any way with the college. To the alumni, if they work for it heartily, and look out for ways to assist it, there is an

excellent opportunity of keeping in touch with the students, and with the college as a whole.

In response to an appeal from the Rev. Thomas Lloyd, of Huntsville, Ontario, through the *Evangelical Churchman*, on behalf of Rev. J. Irvine, of Garden River, Algoma, our society sent ten dollars. Two of the students of our college had been working in Algoma last summer, and knew of the work and needs of this missionary among the Indians.

The semi-annual public missionary meeting of the society was held on the evening of November 18th. We were somewhat disappointed in the attendance, owing, no doubt, to the heavy wind and rain storm which came up just before the meeting. We were not, however, disappointed in the speakers. Mr. J. A. Lackey, a student, gave an excellent and carefully prepared paper on the "Home Aspect of Missionary Effort." Mr. A. C. Ascah, our treasurer, gave a statement of the society's finances. But the principal feature of the evening was the Hon. Miss Sugden's address on behalf of the women of India. She spoke very touchingly about the lot of these over-unhappy sisters, and appealed strongly to our Christian sympathy, help, and above all, our prayers. As Miss Sugden's address has been already spoken of in several papers, it is best to say little of it, but surely no heart could remain unmoved at the pitiful tale. The collection amounted to thirty-one dollars, and was given to Miss Sugden to help forward the work in India. We understand that she wishes to raise money to build a hospital.

The services in the mission at Richmond Square, which have hitherto been in charge of Rev. Samuel Massey, are now conducted by J. W. Ball, B.A., a student of our college. Let us hope that the work will not be dropped. There is a splendid opening in this place, and our society is to be congratulated on receiving it altogether unsought.

The Intercollegiate Missionary Alliance met in convention this year at Woodstock, Ont. Our college was represented by Mr. Alex. Elliott and Mr. J. I. Strong. They gave a report of the proceedings of the convention, November 28th. They tendered the members of the Missionary Society their warm thanks for making them the representatives of the college at this convention. When they had given their respective accounts of the meetings, speeches were made by several of the students. It was suggested that our society should undertake the support of a graduate of our college in the foreign mission field. Mr. Jas. Thompson, in a practical, earnest and deliberate speech, told us that he had been a volunteer for the work for some time, and that he was willing to go as soon as his college course was completed, provided all arrangements could be properly made. He said he would be glad to be the graduate, supported by the society, in the foreign mission field. His offer made a profound impression, and it is t

be hoped that the society will soon be in a position to support a missionary, and who better than one of our own graduates?

### M. D. T. C. MISSIONARY SOCIETY.

*Treasurer's Statement for year ending January, 1893.*

RECEIPTS.		EXPENDITURE.	
By balance, 1891.....	\$175.14	To the Bishop of Madras.....	\$ 60.00
" members' fees.....	13.25	" Archdeacon Phair.....	25.00
" collections from Outremont...	78.24	" Students at } J. I. Strong....	157.50
" " at mission'y meet'gs	54.03	Outremont } R. F. Hutchings	34.74
" voluntary subscriptions.....	137.50	" †Bishop Reeve.....	50.00
" interest.....	2.70	" Rev. Irvine.....	10.00
" surplus from expense of dele-		" Hon. Miss Sugden.....	31.00
gate to Kingston.....	1.90	" cab fare.....	50
	<u>\$462.76</u>	Total.....	<u>\$368.74</u>
Expenses of } To Woodstock.....	\$17.15	Cash in hand.....	94.02
Delegates } " Alexandria.....	26 70		<u>\$462.76</u>
collected }		Expenses of } Woodstock.....	\$17.15
Deficit advanced.....	5.20	Delegates } Alexandria.....	32.90
	<u>\$49.05</u>		<u>\$49.05</u>
		† Special collections by subscription, sent also to Bishop Reeve, by members of the college, raised last year.....	\$200.00

### INTEREST IN MISSIONS.

Lord Cairns relates this incident:—In Belfast, a little chimney-sweep happened to be attracted by missions, and contributed two-pence, no small sum for a chimney-sweep. One afternoon, a friend met him going along the street in an unusual condition; face and hands washed clean, and he dressed in his best. "Hallo! where are you going?" "Oh! I am going to a missionary meeting." "A missionary meeting! What for?" "Well," said the sweep, "you see I have become a sort of *partner* in the concern, and I a'n going to see how the business is getting on."

Let us be partners in the concern, and let us see how the business is getting on! At least once a month let us look into its affairs, remembering we are not only partners, but fellow-workers with those in the field, and with the Master Himself.—*From Advantages of Missionary Literature.*

## "WE PREACH CHRIST."

When you come to think of it, fellow preachers, have you anything else to speak of but our Lord Jesus Christ? All other subjects are but a fringe to that. Jesus Christ—I was going to say, what *is* He? I will say rather, what is He *not*? Jesus Christ, blessed be His name—He is the Son of God, in whom we know the Father; Jesus Christ—He is the Son of Man, who speaks to us accordingly, if I may dare say so, from within our own nature with the voice of God. Jesus Christ—He is the Lamb of the Sacrifice, without whose propitiation there is no remission, no peace, no pardon, no acceptance; but in whose finished work we have these things *all and now*. Jesus Christ—He is the Lord of the Resurrection, who liveth, and death has no more dominion over Him, and now because He liveth we live also. Every pulse of regenerate life in every regenerate soul in this room to-night is because of Jesus Christ, who died and rose again. He is at this moment living *for* us and *in* us, in His endless life. Jesus Christ—He is the risen One, whose resurrection life is the life of the life of the living soul, moment by moment, by the power of the Holy Spirit. Jesus Christ—He is for us on the Throne, our Mediator, Intercessor, Surety. Blessed character in which to regard Him! Oh, the security of such a Surety! Jesus Christ—He is our Hope, for we are looking for His coming. He is the Coming One, whom we shall see with literal sight, as the Eleven did that day long ago on Olivet, when the Two appeared to them to tell them that that same Jesus was coming back.

I have only mentioned *some* things which Jesus is to us, and these only to remind you, and to remind myself, that we preachers and evangelists, although we may have a hundred things to remember when we speak (for we speak to human hearts, with human difficulties, human sins and human sorrows), have only One Thing to apply to them as we speak; and that Thing is our Lord Jesus Christ.

But that is an adequate Thing! There never yet was a real want that a real application of Jesus Christ, really received, failed to meet. He is the Panacea, the Heal-all for the boundless variety of sins and sorrows, weaknesses and needs, in the soul of man.—*Extract from "How to Testify for Christ," by Rev. Handley C. G. Moule, M.A.*

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### PREACHING CHRIST.

In preaching Christ we ought always to bear in mind three things. First, that Christ is *absolutely necessary*. "I am the Way." "If ye believe not that I am He, ye shall die in your sins."

Secondly, Christ is *absolutely sufficient*. We are "complete in Him, in whom dwelleth the fulness of the Godhead bodily." God hath made Him unto us "wisdom and righteousness, and sanctification and redemption."

And thirdly, Christ is *absolutely accessible*. "Him that cometh to Me I will in no wise cast out." I am the door: by Me if any man enter." "Ho, every one that thirsteth!"

We must ourselves be deeply and firmly convinced of these three points—else our preaching will lack earnestness, power and persuasiveness. We must endeavour to produce with God's help this threefold conviction in our hearers. First, man's absolute need of Christ. He is essential. We cannot be saved without Him. We cannot draw near to God without Him.

"I need Thee, precious Jesus."

Secondly, Christ is all we need, Christ is abundantly and overflowing sufficient.

"Thou, O Christ, art all I want;  
More than all in Thee I find."

And thirdly, we who are lost apart from Christ, we who should be so abundantly blessed if we had Christ, we are to look upon Christ as absolutely accessible to each of us—"Him that cometh to Me I will in no wise cast out."—*Extract from "What is Implied in Preaching Christ," by the late Adolph Saphir, D.D.*

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#### MOTTOES FOR THEOLOGICAL STUDENTS.

1. "As now, so then."
2. The time is short.
3. It belongs entirely to our Master and Lord.
4. The work in prospect is the most sacred and responsible in the world.
5. It can be done rightly by those only who know Christ and walk with Him.
6. Woe to us if we try to do spiritual work, not having the Holy Spirit.
7. He who looks forward to be a Shepherd of Souls, must deny himself, and take up his cross daily, and follow Christ, praying, watching, and doing right.

