

— THE MONTREAL —



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### CONTENTS.

|   | PAGE |
|---|------|
| I The Testimony of Prophecy to the Divine Authorship and Character of the Bible.—REV. C. H. WALLER, D.D. ( <i>Concluded.</i> )..... | 1    |
| II A Thousand Miles on Snow-Shoes.—JOURNAL OF THE REV. J. LOFT-HOUSE, ( <i>Concluded.</i> ).....                                    | 7    |
| III Work at Moose Fort.—Letter from REV. A. C. ASCAH.....   | 14   |
| IV Discerning of Spirits.—REV. C. CAMERON WALLER, M.A.....  | 21   |
| V Editorial.....  | 27   |
| VI An Appeal for Help.....  | 31   |
| VII College Missionary Society.....   | 32   |
| VIII General and College News.....  | 33   |

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THE TESTIMONY OF PROPHECY TO THE DIVINE  
AUTHORSHIP AND CHARACTER OF THE BIBLE.

AN ADDRESS BY REV. C. H. WALLER, D.D.,  
PRINCIPAL OF ST. JOHN'S HALL, Highbury.

*(Concluded.)*

You will see then the ground—solid, human, historical ground (if human things are to be taken as more solid than things Divine), and such ground as men never dispute, which we have for believing the testimony of the prophets in all that they have spoken. They foretold things near to come, and their words were true. They foretold the coming of the Messiah and the things that are yet to come. Have we not solid ground for believing that every one of those things that are written shall come to pass and be fulfilled, as surely and certainly as the nearer prophecies and predictions that were verified in their own time?

Now, you see how those three heads of our subject draw together. The testimony of prophecy rests on the historical testimony, the historical veracity of the Bible.

I have not touched another large subject, the enormous amount of proof that is accumulating, day by day, to the historical veracity of the Scriptures in the minutest detail. The very last thing I saw was that they had found, in the excavations in Jerusalem, the "stairs that go down from the city of David." And then one heard the

other day how they had read on the bricks in the British Museum the names of the four kings with whom Abraham fought; Amraphel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of nations. And there are countless things of that kind. I will not turn off to that subject now; but this is the kind of confirmation which the history is receiving from day to day. The history is the history of the prophets. The prophets foretold things that should come in their own lifetime as well as things that were far off; and I say that there is no imaginable reason for receiving the common facts of history which does not equally bind us as reasonable men (who have to trust their fellow-creatures every day of their lives for a thousand things on which we depend upon one another) to believe that every word which the prophets have spoken will come true.

I have only carried the thing down as far as Daniel and his fellows. It is just the same with the New Testament, and with the greatest Prophet of all, our Lord Himself. Did not He do just the same thing? Did not He once say to Peter what he would find in the mouth of the first fish that he caught; or what person he and John would meet with when they went into Jerusalem, carrying a pitcher of water and going in at a certain door; or how they would find in the village in front of them at a certain place an ass tied, and a colt with her, whereon never sat man, and they were to loose them and bring them? And all the details of His own suffering were again and again indicated from the beginning of His ministry to the end. He always had them in view. And as the time drew nearer, the words grew clearer, till at last He told the disciples on the way to Jerusalem, "Behold, we are going up to Jerusalem, and the Son of man shall be delivered into the hands of men." He foretold what would take place on their arrival at that very time. And He told them all about His resurrection on the third day. It was just the same with Him as with His fore-runners. He verified and proved His truth as a prophet by the constant prediction of nearer events which the evangelists, all with one consent, declare came to pass. At another time He spoke of things that were still far distant; of the

destruction of Jerusalem and the times of the Gentiles, and the great tribulation with which those times should end, and of His coming in the clouds of heaven with power and great glory. The nearer prophecies were fulfilled; and so, we may be sure, will every word of the latter be. "Heaven and earth shall pass away," He says, "but My words shall not pass away." And it was the same with the prophets that came after, in the days of the apostles: just the same. The apostles perhaps were not so constantly predicting, but there are persons called prophets in the New Testament. Were the prophets of the New Testament only preachers? How about the prophets that came down from Jerusalem to Antioch, and said that there was to be "a great dearth throughout all the world, which came to pass in the days of Claudius Caesar?" The disciples made a collection for the poor at Jerusalem, and sent it by Barnabas and Saul. Whatever the word "prophet" means in the New Testament did not those prophets foretell what was coming? I think they did. And Agabus came down from Jerusalem on Paul's last journey thither, and "took Paul's girdle and bound his own hands and feet, and said that Paul should be bound at Jerusalem." Was not he a foreteller of things to come? And was not the last of the apostles (who closed the canon of Scripture) with the Apocalypse—was not St. John a prophet? It is the same thing from first to last. The testimony of prophecy to the Divine authorship and character of the Bible is clear from the beginning of the Scripture to the end.

One thing more I had thought of saying briefly as to the plan of the prophets. It is a thing that I have only recently come to see. It has impressed and interested me greatly. In what I have been saying thus far I have spoken of the prophets singly and as individuals. But they are not only single and separate witnesses. They all work upon a plan, and (if I mistake not) there is one key to the whole prophetic plan of Scripture from the first to the last, and that key is to be found in the four accounts of our Lord's redeeming work, put forth in relation to four states of the Church of the New Testament. St. Matthew meets the needs of a church of believing Jews. St. Mark meets the needs of a church of workers busily employed in preaching the Gospel impartially and indifferently to Jew and

Gentile. St. Luke meets the need of a church of Gentiles, and of those who were preaching to them, the Jews having turned away from the Gospel and judged themselves unworthy of everlasting life. St. John preaches to a church of Christians, to whom the Jewish position and the Jewish persecution is no longer a matter of so much concern. These are four clearly-marked stages of New Testament Christianity, all following one upon another in the first century after our Lord. Compare with that plan of the Gospels the prophets of the Old Testament, and you will find that they form four groups, having the same kind of relation to the downfall of Jerusalem before the Babylonish captivity, which the Gospels of the New Testament hold to the change of times and the Jerusalem of the days of our Lord. Those four prophetic groups are easily seen. Isaiah, Jeremiah, Ezekiel, Daniel, answer to the four evangelists in the same order. They all come together because there is going to be a change of times. God was causing His kingdom to pass from the Jews towards the Gentiles, and "surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets;" and when this change of time was near at hand, He sent prophets; Isaiah, when the fall of the kingdom of Israel was at hand; Jeremiah, when the fall of the kingdom of Judah was at hand; Ezekiel, to the Jews who were actually gone into captivity among the Gentiles; and Daniel, when a church was about to be restored, wherein worship should be offered by Jews and Gentiles both; because the position of Daniel is this: that he bridges over in his book the whole chasm made by the Babylonish captivity; and Daniel continued, as he expressly says, "unto the first year of King Cyrus." And the last date in his book is *the third year of Cyrus*, so that he belonged, not to the captivity only, but to the church of the captivity among the Gentiles, shortly to be re-established in Jerusalem upon its former base. You see at once the kind of analogy that there is between the two positions.

The minor prophets, as we call them (because they are shorter—not because they are less truly prophets than the rest), fall into four groups of three each, which go with the greater ones. With Isaiah you have Hosea, Amos and Micah, all of whom are dated. You can

verify that for yourselves. With Jeremiah you have three prophets that belong to the time of change: Habakkuk and Zephaniah, both prophets concerning the Chaldeans, and Obadiah, the topic of whose prophecy is common to him and Jeremiah. Ezekiel is the prophet in the land of the Gentiles, and with him you have three prophets whose message is specially to Gentiles; Jonah, who was a prophet to the Assyrians; Nahum, who foretold the downfall of Nineveh; and Joel, in whom you find those two great Gentile prophecies (one concerning the pouring out of God's Spirit upon all flesh, and the other concerning the judgment of all the nations in the valley of Jehoshaphat). With Daniel go the three prophets of the restoration, of which Daniel lived to see the beginning—Haggai, Zechariah, and Malachi. In that grouping, then, the prophets of the Old Testament combine with the evangelists of the New.

But what is more singular still is that the middle portion of the Apocalypse also falls into four Gospels, the Gospels of the second Advent, answering to both the other two. There is a St. Matthew of the Apocalypse, a St. Mark, a St. Luke, and a St. John. I am not now to speak of the interpretation of the Apocalypse, and, therefore, I will not occupy your time by intruding those divisions upon you. If anybody wants to know them, they can be very easily given. But there is a central event to those Apocalyptic Gospels—the Gospels of the second Advent—just as there is of the Gospels of the First Coming. The central event in the Gospels of the first Advent is our Lord's "Exodus, which He must fulfil at Jerusalem," His passion, His death, His resurrection, the central thing being His cross; though of course the cross without the resurrection would be death indeed, But just as that story, the story of the cross and the resurrection, is the main thing in all the four Gospels of the second Advent in the Apocalypse the central event is the destruction of the great world-power, which clears the way for our Lord's kingdom, and brings Him to the crown. We see the cross in the one set of Gospels and the crown in the other. The events which lead up to His coronation as King of all the earth—if I may use the word "coronation"—are the central point; and it is that to which the four Gospels of the Apocalypse all tend. And if I mistake not that middle portion of the Apocalypse in its final fulfilment is concerned with the seven years

which form the last week of Daniel and which lead up to the great event.

Am I in any way right in that estimate of things? I think I am, for it is not a new thought with me. I have been studying the Prophets and the Gospels and the Apocalypse by that key now for years, and I get fresh light upon it every day, wherever I am reading. The Gospel explains the prophets; the prophets explain the Gospels; the Book of Revelation explains them both, and they both explain the Revelation. I am sure that the plan is right in the main. The parts fit everywhere and every way. But if that be so, what a very remarkable testimony that three-fold witness forms to the truth of the Scriptures! What is the *historical* point common to all three? Why, it is to be found in Jerusalem. It is the downfall of Jerusalem in the days of Nebuchadnezzar, the downfall of Jerusalem in the days of Titus the Roman Emperor, and the downfall of Jerusalem in the siege which is described in the last chapter of Zechariah, which has never come to pass yet, the siege at which "the Lord shall go forth and fight against the nations, as when He fought in the day on the Mount of Olives; and the Mount of Olives shall cleave in the midst towards the East and towards the West, and there shall be a very great valley; and part of the mountain shall be removed towards the North and part of it towards the South. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah, king of Judah: and the Lord my God shall come and all the saints with Thee."

Now, what a singular thing it is that all those books of different times, written by different men, under different circumstances, should conspire together in one volume, always centring round Jerusalem, the city which the Lord hath chosen out of all the tribes of Israel to put His name there; that they should combine—Prophet, Evangelist, and Apocryph, all pointing this way, all pointing to this place, and all pointing to the Person who has put His name there; and to the great things concerning His coming and His kingdom. If that is not "testimony of the prophets to the Divine authorship and character of the Bible" I do not know what testimony is.

One other thing I have to say as somewhat important in the study



of this question. If I am not very much mistaken, all the prophetic times, which are reckoned in Scripture are *times of the Jews*, not *times of the Gentiles*. When the Jews are rejected, under God's displeasure, I think it is as it was on the journey of Israel through the wilderness. You can find time and place kept exactly, from their leaving Egypt till their arrival at Kadesh-barnea, and the time is about a year and a half or somewhat less than two years. After that they plunge into the wilderness and, except a string of about fourteen names, in Num. xxxiii., half of them unverified, you cannot tell where they were on one single day for thirty-seven and a half years, till back they come to Kadesh again. There is neither time nor place mentioned between this second year of the Exodus and the beginning of the last. Now, that is but a type—the earliest type that I have noticed—of a phenomenon that I have noticed again and again in Scripture, that if the duration of a prophetic time is mentioned, it is always a time in the history of the Jews, and is not a time in the history of the Gentiles.

With that mark I leave the subject. It has very far-reaching consequences that is true. It goes a very long way indeed into the interpretation of prophetic Scripture.

## A THOUSAND MILES ON SNOW-SHOES.

JOURNAL OF THE REV. J. LOFTHOUSE.

(Concluded.)

24th.—Last night was the coldest night we have yet had; it must have been forty degrees below zero; it turned us all out very early to get on a fire, and such a fire as would have startled many of our English friends. We got away by 6 a.m., and after a steady three hours' tramp came upon the first large lake; then we saw how very far we had gone out of our way. Here was an Indian house, where we hoped to meet the brother of our guide and get some fish both for ourselves and the dogs; but when we got to the house no one was there, and no signs of fish or food of any kind. We went on, crossed two more large lakes, then came to another house, again to be disappointed, for the people had evidently left that morning, and what was worse for us, left abundant traces that they were on the verge of starvation. We followed their trail, and in the evening came up to them.

There were four families, sixteen in all, and they were in a sad state, some of them hardly able to walk. Of course they could give us no help, and we could do little for them beyond giving them a little tea and sugar. We are still four or five days away from the post, with no dogs' food, and not much more than one day's food for ourselves. We camped near them, and had service with them, but having service with a band of starving Indians is not a pleasant duty when one can do nothing to help them; yet we all felt better for it.

Two of these families came from York Factory just after Christmas, and on the way a boy of ten years perished in a gale. He started with the only man of the party to find one of the houses we passed to-day. Getting tired on the way he was sent back. A gale came on, and he lost the track on a small lake. They sought for him, but not a trace could be found, and he was, without a doubt, frozen to death, and lies buried in the snow.

25th. After prayers with the Indians, started at 7.30, one family following in our trail; the others said they could not come on, and would have to wait until assistance was sent to them. We had now to make our own track, and it was very hard work, the dogs being hardly able to haul. In the afternoon we came across another Indian, from whom we got two rabbits, but nothing for our dogs. The Indian family had nothing all day but one small rabbit for six persons.

26th. Made another start at 7 a.m., but our dogs are getting very weak, and I fear will not hold out. The Indian family kept with us until the afternoon, when we came upon another Indian family fishing in a small lake. They were getting barely enough to support life, but they willingly shared with the others, who stayed with them whilst we pushed on. The track was now particularly bad, and some of the "portages" as steep as a house-side; one then took us nearly an hour to drag up dogs and sled.

27th.—A nasty, miserable night, snowing hard, and bitterly cold; this morning we were fairly buried in snow. After crossing a large lake we came upon another Indian fishing. This was James Wastasecoot, who, with his family, left Churchill last year. They were likewise very badly off, owing to James having an accident last "fall," just when he could have laid by a stock of fish. He took us to their home, and we stayed two hours and had a very nice service. I got a young Indian to go on with us and help to haul our sled. He shot a rabbit and two ptarmigan, which served us for supper, but our poor dogs got nothing. This is their fourth night, and still they keep up. Husky dogs are really wonderful animals; they will haul until they drop and die.

28th.—Another bitterly cold, nasty night. I am getting pretty well tired.

and long to be at some post. Shortly after starting this morning we met three Indians carrying food to those we had passed on Monday. We got a little flour and oatmeal from them, which will take us into the post. I also got a small piece of venison for each of our dogs, but could not give it to them until night, as, if fed during the day, a Husky dog will not haul. Having a well-beaten track, we got on a little better, and camped on the bank of the Nelson River, with the hope of ending our journey to-morrow.

29th.—Travelled all day up the Nelson, which is a fine wide river with high clay banks; in some parts it is open all the year round, and is dangerous to travel on. However, we had a good track, and so were quite safe. About 4.30 p.m. I got to the post, but the dogs did not come up until near six o'clock. My first feeling was one of devout thankfulness to God for bringing us safely through. I was far from well at starting, and have suffered somewhat from the walk and from shortness of food, yet I have improved in health, and feel better than when I left home.

"Split Lake Post" stands upon a rather high point of land running some distance into the lake, which is really a branch of the Nelson River, and is here about three miles wide. The post faces the south, and is very pleasantly situated, being well sheltered from the north by thick woods. Mr. H—, a fur-trader from Norway House, has a post here, consisting of two Indian houses and a store.

About half a mile from this stands the Hudson Bay Company's post, of three or four buildings. Here I was kindly welcomed by the officer in charge, and taken into his house. This consists of one room, twenty by sixteen feet, with a stove in the middle, a bed in each of two corners, and a couch on one side; the latter was kindly placed at my disposal, and, with my rabbit-skin robe for a cover, formed my bed during my stay of ten days. A pint of water in a tin dish was placed in the middle of the room, and I was invited to have a bath! For eighteen days I had not washed even my face, and to get off all the accumulated dirt and smoke, and change my clothes in the presence of the household (who made no attempt to leave me), namely, the master, an Indian woman, and a boy of nine years, was no easy task. But we in the North-West get used to such things, and I managed fairly well.

March 1st (Sunday).—Mr. S. — kindly placed his room at my disposal for service, and at 10.30 o'clock it was well-filled with Indians, nearly all being York Factory people whom I knew well. We had a hearty service and a splendid address from our catechist, Jos. Kitchekeshik, setting forth my object in visiting them. In the afternoon I went to the other post for service, where over fifty were

crowded into a room about fourteen feet square. After this we had a prayer or rather praise meeting, John K——, the chief, leading and praising God that at last they had the joy of seeing a minister of their own Church. It was a joyful time and richly repaid me for all the time and trials of the journey. Everything at the post is Indian, the master speaking Cree as well as any of them. The day was beautifully fine and warm, a very great contrast to Churchill and the coast of Hudson Bay.

2nd.—After breakfast we had prayers in the master's house, when about twenty people were present. Afterwards I went about four miles to visit a sick woman, found her very weak and low (consumption) but simply trusting in the Saviour; she was very pleased to see me. In the evening quite a good number gathered together for prayers.

3rd.—This morning visited another sick woman about three miles away, and in the afternoon buried a young child that had died very suddenly. Weather keeps delightfully fine and warm, so different from what we are accustomed to at Churchill at this time of the year.

4th.—This morning, after a short service, we had a meeting with the chief and his counsellors regarding the Mission; they said they had been waiting for years for some one to visit them, and greatly desired me to send them a teacher; they would build a school-house and do what they could to help. I promised to send Joseph Kitchekechik (the chief's brother) next August, though this will leave York Factory vacant; and I promised, if possible, to get an ordained man who would build a church and establish the Mission. They were delighted at this, and again promised to build the school-house in readiness for Joseph in August. Mr. S——, who speaks well of all the York Factory Indians; says he is sure they will do all they have promised, and he will urge them on and help them all he can.

5th.—After morning prayers, went about seven miles with an Indian to administer Communion to a sick woman. It was a lovely day and I greatly enjoyed the fourteen miles walk. There are Indian houses all round the lake, and any one stationed here could have pleasant daily walks in visiting, a very great contrast to Churchill, where for days and weeks together we can hardly go out of the house, as we have no shelter. Here in the coldest, roughest weather, one can travel in the woods.

6th.—Spent most of the day writing letters in hopes of being forwarded to Norway House and so on to Winnipeg. In the evening I was called upon to settle a sort of breach of promise case: a young Indian having promised to marry

two girls, of course he only wished to marry one, but the father of the other says he will make him marry his daughter. I told the young man that as he was not going to marry the father, he was to take the girl he wanted; he seemed very pleased. There is very little love, as a rule, in an Indian marriage, though most of them are very happy and live peacefully together.

7th.—Went off this morning for a twenty-four mile tramp to administer Communion to an aged Indian woman, one whom I had known well at York Factory as a dear child of God: she was delighted at my visit. It was a beautiful day and the track through lovely country; it was quite a joy to me. I am more and more struck with the contrast between this post and the Bay; one would almost think oneself in another country. On my way back I called to see the sick woman I visited on Monday, and gave her Communion; she is sinking fast.

8th (Sunday).—A grand, joyous day. Numbers of Indians came in yesterday; some came at least thirty miles. At morning service we had a hundred present; two infants were baptized, and after the service thirty-three knelt with me to partake of the Lord's Supper. Most of these were well-known to me as communicants at York Factory. In the afternoon had a very large gathering at the trader's house, and a very hearty service, concluding with a prayer-meeting. The people are really in earnest, and it is a great pity that they have been left so long without any means of grace. I find that there are about seventy-five families at or near the post: forty-five of these are from York Factory, and members of our own Church. Thus we have nearly four hundred people left alone to keep up spiritual life as best they may.

9th.—This morning had four marriages at the post; then went three miles to marry another couple and to baptize a child. In the afternoon prepared for my journey to York Factory, as we hope to leave to-morrow. My visit has been a very pleasant one—every one most kind, and I trust great good may result from it.

10th.—Started on the tramp this morning at 9.30 with my two men and five dogs, the latter having improved somewhat with their rest, but they are not in very good condition. As we had a good track we got on fairly well, and by 5.30 reached the place where we camped on our way up.

11th.—We lost nearly half the day in getting a deer that had been shot by an Indian, and which I bought for our trip. They said that it was quite close to the track, but it took Joseph just four hours hard walking to get it. This is just like the Indians; they measure distance by days, and half a day's walk is considered quite close. Day beautifully fine and warm.

12th.—One of our dogs was taken sick during the day, and we were obliged

o leave him on the track, hoping that he may come up to us when we camp.

13th.—The sick dog did not come in last night, and another was taken sick during the night. We put him in the traces, and he kept up until noon, when we were obliged to leave him. This will, I fear, make our trip both long and hard, as the three dogs left can hardly haul our sled, and we are not yet half-way to York Factory. I trust that our remaining dogs will keep up, or I don't know how we shall get on.

14th.—This morning I put the men into the traces with dogs, whilst I managed the sled, travelling very slowly. Made but little way all day.

15th (Sunday).—Spent the day in camp, all of us greatly needing a rest. Had two bright, hearty services, realizing the promise, "Where two or three are gathered together in My name, there am I in the midst of them."

16th.—Started early this morning, and, at mid-day came to our old track from Churchill, just three weeks ago. After this the travelling was fearfully heavy, thick woods and very deep snow. I was fairly done up by night, and truly glad we camped.

17th.—A most trying day, crossing high land with heavy track. I hoped to reach the Nelson river, but failed. Our three dogs are keeping up, but travel very slowly. I am, however, becoming quite indifferent to the rate of travel, so long as the food lasts.

18th.—Made the Nelson River this afternoon. Thank God, we have now done with the woods, and I hope to reach York Factory on Friday or Saturday.

19th.—Pressed on down the Nelson, which is here a wide and mighty river. Very nasty weather set in towards evening, a sure sign we are nearing the coast.

20th.—Very nasty morning, snowing very heavily, with south wind. Continued down the river over very rough ice. About mid-day the wind went round to the north-west, and a blizzard set in (the first for nearly a month, but now, having got back to the coast, they will be constant), so that we could see nothing. Joseph, however, was now near home and knew his way well. We pressed on through the blinding snow, and at 7.30 p.m. got safety into the fort at York Factory and once more under a roof. Thus ends the second stage of my journey, making 800 miles covered, every step on foot.

21st.—Spent a very quiet day, feeling the effect of my trip. An Indian came in this morning, nearly half dead. He was caught in the gale yesterday when crossing the Nelson River. He lost his way and, afraid of getting into the open water, he lay down on the ice. He had no blanket, and only a thin, Husky coat. The snow drifted over him and covered him, and he stayed there until daylight

when, the gale having abated a little, he found his way into the fort. The poor fellow could hardly stand. He must have suffered greatly, and it was a wonder that he did not freeze to death.

Very few Indians are staying at or near York Factory now. I stayed there three weeks, busy in seeing to various things in connexion with the Mission, and holding services in English and Cree. On April 4th the inland packet came down, bringing welcome letters from home. Only about twenty Indians came in for Easter, and our congregation appeared very small to what it was in former years. Many of the Indians have been driven away from the fort because the Company cannot find them employment in the summer, and they cannot live on the coast by their hunting alone. Others have left because the post is left so long without a minister. On Easter Sunday we had only twenty communicants, while in former years there were often sixty or seventy. On April 11th the packet came from Churchill; it was just two months since I left home, and of course I had heard no word since then. Mrs. Lofthouse wrote very hopefully, though she has been unwell since I left, and has evidently felt the strain of being alone so long. I hope (D.V.) to start for home on Monday, April 13th, and to complete the last two hundred miles of my journey in five days, if we have favourable weather.

April 13th.—This morning, at 6 a.m., I left York Factory with my three faithful Husky dogs. We had hardly got across the Nelson River when a gale came on from the east, and we were truly thankful to get into camp.

14th.—A nasty and uncomfortable night; snow falling heavily, gale continuing all day, and we were unable to travel.

15th.—We were able to start again this morning, but the snow was so deep and soft that we could only travel very slowly.

19th (Sunday).—We tried hard to get home yesterday, but it was no use, and as we had no food (we started with food for five days, and were seven on the way), were obliged to travel to-day, and reached Churchill after twelve hours' really heavy walking, only making about twenty-five miles in that time.

Thank God, I found all well at home, though my wife has been very poorly and is very lame with rheumatism: being quite alone for ten weeks has tried her strength and spirits greatly, but I trust that she will greatly improve, as we are hoping for warmer weather, though at present there is not the slightest sign of spring; everything is still buried feet (and in many places yards) deep in snow, and it is still much colder than any English winter, even the terrible winter of last year. During my absence the Huskies have been in, some who have not been here for four or five years, and may not be here again for about that time. Chippewyans

have been also coming in from time to time, so that our work has suffered somewhat by my absence; yet I am thankful that I went to Split Lake, and thank God for bringing me safely through. Thirty-five nights spent in winter camps (a camp means with us simply a few trees put on so as to break the wind, with no covering but our blankets), and thirty-five days on snow-shoes, tramping fully a thousand miles, is not pleasant or easy work, and I was often footsore and weary, yet always truly happy, for I was fully assured that I was doing my Master's work, and the path of duty is ever the path of pleasure, even though it be through much pain. "To Him be all the glory."

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### WORK AT MOOSE FORT.

The Diocese of Moosonee has been called "The Great Lone Land of Moosonee." There is no mistake about its being great. Great, as far as extent of country is concerned, and great with regard to the possibilities for missionary effort. All around the shores of the Hudson Bay, and for many miles inland, are to be found men and women eager to hear the story which the "White Man" has to tell of God and His Love. "A Lone Land?" Yes, sometimes the stillness and loneliness become oppressive, especially in the winter time when the whole face of the country is covered with a mantle of shining snow. But that stillness and loneliness cannot be compared to the almost unexplainable loneliness, and reaching out after something, which those, who have not yet laid hold of the Giver of peace and rest, feel. The Peace of God, which comes through Christ, what a remedy for all the ills of His Children! And He who gives peace has said. Go, carry the message of my peace to all the world. Those who go to their fellows are not driven forth by the command, but are compelled to go because of the spirit which is a result of the entering in of that peace into their own lives. In a few words I want to give my readers, a glimpse of the work at Moose Fort, in which I take but a small part, as I am, as far as Indian work is concerned, at least, a student. What is the nature of the work? To begin with Sunday. Six times the old bell in the church tower rings out, calling ministers and people to worship. First there is an Indian service at 7 o'clock in the morning, to which in spite of the early hour, and the dark and cold at



this time of year, a goodly number of Indians come. At 9.30 a. m., the English children assemble for Sunday School, and there, taught by the Rev. J. T. Taylor and Miss Newnham. they listen eagerly to the wonderful (and strange to them), Bible stories, from which they often draw their own quaint conclusions. The following Sunday they are ready to repeat the story, often mixing it pretty well, but always remembering the lesson and profiting thereby. At 11 a. m., the first English service of the day is held, with usually, a good attendance. At 1.45 p. m. the Indian Sunday School begins, led by Sam. Turner, a man, who takes no small part in the work of the mission. Then at 3 p. m. the second Indian service is held, when the Indians usually turn out well, the church being pretty well filled sometimes, even in winter. At 7 p. m. the second English service is held which ends the work for Sunday. On Wednesday evening there is a service ; and a Bible-class for men on Friday evening, and one for women every Sunday afternoon. There is also a sewing class every Friday afternoon for both white and Indian girls. And then there is the day school, in the morning for the white children, and in the afternoon for the Indian children. But the work does not stop there. The sick and dying have to be attended to, and in connection with this a great deal of Mrs. Newnham's work comes in. Soups, and other tempting delicacies, have to be prepared for those whose strength is small and needs nourishing. Trips have to be made to the store, where boxes of warm clothing are kept, kindly provided by Christian workers at home, because some one is in need of protection for the body. Thus not only the sick, but the well, have to be visited and cheered, and many are the interviews which the Bishop has with those who are anxious about themselves, or about whom he is anxious. When an Indian has been misbehaving himself the Bishop sends a message to him to come and see him, and he usually comes, and the matter is talked over. In some cases the Bishop has to search out his man. The workers have been greatly cheered during the past two years, by the evident earnest spirit which has been shown by the people, and by the increasing desire after godliness. There are of course, as there always must be, much to discourage, but there is *more* to encourage. For many years the work has been going on at Moose, and the people are all, or nearly all, nominally Christians. So that

as far as Moose is concerned the cloud of darkness has rolled away, and the light is shining. Jesus Christ's name is honoured by many, and His peace fills the heart of men and women here, both white and Indian. But there are other places in the Diocese where the sound of the gospel is hardly, if ever, heard. Sometimes a missionary is able to visit a band of Indians or Exquimaux once a year for about a week, and there are places where missionaries have never been for even that length of time. I began by saying that I was going to speak about the work at Moose Fort, but I must say something about the work, or rather need of workers, in other parts of the Diocese. News has reached us from the Revs. E. J. Peck and J. Lofthouse also from Mr. Buckland who is now at Montreal. These gentlemen speak of the great need of men for two or three posts, and of the possibility of their getting there if any can be found willing to go. But I must let those gentlemen speak for themselves. The Rev. E. J. Peck says in speaking of the work at Cumberland Sound. "And now with deep sorrow I must tell you the sad loss, we have suffered in the death of Mr. Parker. He was drowned near Blacklead Island on the 11th of August. A boat's crew had been organized to go to a river some twenty miles from the Post to catch salmon. This is quite an annual event and is attended in ordinary circumstances with no danger. As our brother Parker needed a change, and as he had been invited by Mr. Hall to join the excursion, I really thought the trip would be beneficial to him, and therefore raised no objection. The party on leaving, consisted in all of seven souls, viz., Rev. Parker, a captain Clisby (who was on a visit from Frobother Bay to Blacklead station) Mr. Hall and four Eskimos. Three days after the boat left an Eskimo, who had been away hunting, brought me the awful news of his having found a boat with a dead body inside. I immediately went in search of the boat, and after rowing some four miles found the ill-fated vessel with the corpse of Captain Clisby inside. Search parties were sent out in different directions but not a vestige of anything could be found \* \* \* \* \* The Alert arrived on August the 22nd bringing Mr. Sampson to be our helper in the work. The question now confronts us. What shall we do? What is the Lord's will concerning us? Would it be better after making due provision for Mr. Sampson's safety and comfort for me to go home, now and return

next year? This course seemed to us the wisest. But this arrangement is but for the one winter, (if necessary). I am strongly of the opinion that for various reasons I ought to return (D. V.) next year. Mr. Sampson ought not to be left alone for long. There are now some candidates for baptism. I take home with me three of the Gospels, (Luke is already in print.) The four Gospels will therefore I trust be ready to take back, and before I go anywhere else it seems under existing circumstances the right course to pursue, viz. to return to Cumberland Sound." This letter was written at Halifax on the way to England. From England he again writes, "I arrived on the 12th of October after a most pleasant voyage. On the 13th I had the pleasure of meeting Mrs. Peck and our dear children, who I am so thankful to say had been kept in safety and health during our absence.

Speaking of the work at Cumberland Sound during the last year I can truly say, in spite of our great sorrow, it has been one of great advance and blessing, and we look back upon our stay in Cumberland Sound with feelings of thankfulness to God. Never in all our experiences have we enjoyed such opportunities of teaching the Eskimeaux. For months they remain at the whaling Stations, and we have utilized the time by giving the people a connected idea of Old Testament history, and a clear knowledge of our Lord's life and teaching. In connection with New Testament teaching, I was able to write out in large characters the whole of St. Matthew's Gospel. This was read twice over by the people at our meetings, and every portion of it was explained either by Mr. Parker or myself. The result of this is, that three of the people are candidates for baptism, and we believe many more will join us later on. God has enabled me to prepare three of the Gospels in the Syllabic character, for the press while at Cumberland Sound, I am now revising the other (St. Luke), and we hope to pass all into the hands of the printers by the middle of January. As there is but little difference in the dialects spoken at Cumberland Sound, Whale River, and Churchill, I trust these portions of God's word will be useful for our brethren the Revs. J. Lofthouse and W. G. Walton. We were also able to journey from place to place, and the work at Mr. Noble's other Station (Rikkerton) is full of encouragement. But in connection with the unevangelized

Eskimeaux in other parts to the North of Hudson's Straits, we have done, as yet, nothing. If we glance at the map of Upper Canada, we see vast regions where numbers of Eskimos live who, I believe, have never seen the face of a white man. It is not easy to get people to realize here at home that such a people need their help and sympathy. They can enter with zeal into anything of the nature of Arctic exploration, but alas! the souls of this isolated, scattered people are not considered. But the day will come, I firmly believe, when we shall see an expedition fitted out to preach the Gospel to the Eskimos, who cannot be reached either from Churchill or Cumberland Sound. Native teachers cannot reach some of these lands (now occupied by the Eskimos) from our present stations. We need therefore a ship manned with God's people who will bring God's message of life and peace to this people. We are hoping through Mr. Noble's kindness to take out next year, a small church for Blacklead Island. We cannot worship God with any degree of comfort in a building, some eighteen feet long, by ten wide, and made of such material as our present meeting place. I have now over £40 towards the building and many friends will help, as soon as our need is known. I received a letter from the gentleman in charge of Fort Chimo (Ungava Bay). He seems to be willing to house a man for a year or two in the event of the H. B. C.'s Board at home, giving their consent. Perhaps God may make an opening there soon. It is a capital position for reaching the Eskimos, who travel to this station from the Northern coasts of the Labrador Peninsula. Surely, such news as this ought to encourage us, and stimulate to more earnest endeavour to do what we can for those people. The Rev. J. Lofthouse in July last took a journey of twenty-five days to the North of Churchill to visit the Esquimaux and Chipewyan Indians on the Thaanne and Kayan Rivers. His object was to see if those people could be reached with the good news of the Gospel. After giving a full account of his journey he concludes thus:—"That it is possible to reach these Northern regions without much difficulty, is fully proved, for with a loaded canoe, Thaanne Lake could be reached in three weeks from here. There is wood with which I think a house might be built, plenty of fire wood, food (flesh) could be got in almost unlimited quantities, and the people both Esquimaux and Chipewyans reached.

Anyone going there must be prepared for a rough life and a hard one. After I have been home I would not mind undertaking it, if some one had charge of this station, and I had a companion who might carry on the work afterwards; he would have to be young *i. e.* under thirty and unmarried.

I only lay these things before you as suggestions, and must wait a year before anything can be done; meanwhile the poor Esquimaux are dying fast, without God and without hope in the world. May God in His own time and way send them the comfort of the Gospel in their far frozen, Northern homes."

The Rev. J. Lofthouse also last winter, with great difficulty, and hardship, made a journey inland to a place called Split Lake, where he found many people, all of whom were desirous of having a Missionary. Here are doors open, and here are God's children crying for that which our Church can give. Are there not any, who are ready to give themselves, or their money to help those people? We have still another message, Mr. A. W. Buckland, from whom you have already heard and who is now in the Diocesan College, writes to say that the prospects for work among the Esquimaux far North are encouraging.

Speaking of Fort Chimo (Ungava Bay), he says :—"Here there are seven families in residence, and large numbers of Indians camping around the Fort. The Officer in charge would be pleased to see a Mission established there and wonders why the Church of England has so long neglected such a field as Ungava Bay. He expressed his willingness to assist in sheltering any missionary sent by the Bishop as far as his duty to the H. B. Co. would permit. He was very kind to me during my stay at Fort Chimo giving me the use of a large hall in which to hold services, and in which to gather the children from time to time. I am told that in the winter there are some four or five hundred natives camping around the Fort. The next place we stopped at was Davis Inlet, where there are about 30 or 40 families, Esquimaux and Indians." Mr. Buckland then goes on to give an account of his work in the far North something of which you have already heard through the Magazine, I shall therefore give you just a few extracts.

"On the 23rd of October we were frozen up, and then my work

commenced. I found it hard at first to pick up any of the words, and it was not till February last that I could make any head way. We had the Kin-vei-pei-too, the Uit-cher-lieys, and the I-will-licks, I visited them every day in their snow houses and at Xmas they came and built their houses around the ship. Captain Murray used to let me have the use of the cabin for a long while, afterwards one of the natives built me a very large house made of block ice and snow, inside was lined with fur which the natives brought me in abundance. These poor people are so grateful for any little thing done for them, I never wanted for a single thing, thank God. The children are very obedient and delighted to be taught. They are fond of singing. It is a very inhospitable country and I do not see how a white man could live up there, not a stick or a blade of grass to be seen, and the country is ice bound from year's end to year's end. What a grand thing it would be if we could get the children together near Churchill so that they would be instructed and not only at Churchill but at Fort Chimo where lumber and food are in abundance.

My school was built and no one could desire more encouragement than I had when I looked upon twenty or thirty children's boung and bright face and often adults. I april I left new ship and accompanied a few Eskimos who were travelling worth to Whale Point arriving there, I was given a hearty reception by the natives who had heard of my work amongst the people below. The natives built me a school of old spars and sails and seal skins. I saw there a great deal to make my heart sad."

The words of those faithful men tell their own story and I suppose it is hardly worth my while to add anything to them. It is quite easy for men, who knows nothing of the difficulties of missionary work, to make story appeals for workers, and we are tempted to say when we read them. "Well, why don't they go themselves?" But when we hear from men, who have left everything, and risked their lives for Christ's sake and the Gospel's; and who signify their willingness to continue the work and ask for helpers, we must harken to the appeal. The Bishop wants now at least five men and money as well. As there those among us who will be ready to go and give. The doors are open. It is a time of great privileges. God's work will surely go on whether we take part in it or not. Some one will surely enter in

Why should not we Canadians begin at Jerusalem, (our Jerusalem.) There are men enough and to spare at home. We owe much to the Indians of North America. Are we not possessors of their forests, their happy home of years gone by? Should we not give them something instead? No doubt there are other fields that hold out to the would be missionary more advantages from a worldly point of view. But the people in the "Lone Land of Moosonee" have souls as well as those in India, China and Japan. Those places ought to be taken possession of in the name of the Lord and so should Moosonee. Let us as Canadians, as graduates of a missionary college, which has representatives now in the Lone Land; as Christians, as followers of Christ obey His Command, "Go into all the world beginning at Jerusalem."

A. C. ASCAH.

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### DISCERNING OF SPIRITS.

A PAPER READ AT THE CLERICAL ASSOCIATION OF MONTREAL,  
MARCH 1ST, 1897.—BY REV. C. CAMERON WALLER, M.A.

1. Beloved believe not every Spirit, but try the Spirits whether they are of God because many false prophets are gone out into the world.
2. Hereby know ye the Spirit of God. Every Spirit that confessed that Jesus Christ is come in the flesh is of God.
3. And every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that Spirit of Antichrist whereof ye have heard that it should come and even now already is it in the world.
4. Ye are of God, little children, and have overcome them because greater is He that is in you than he that is in the world.
5. They are of the world, therefore speak they of the world and the world heareth them.
6. We are of God; He that knoweth God, heareth us; He that is not of God heareth not us. Hereby know we the Spirit of truth and the Spirit of error. I. John IV., 1-6.

The passage before us leads us to three main subjects.

- (1). Discerning of Spirits.
- (2). The Spirit of Antichrist.
- (3). Our position as believers in relation to Spirits.

## (1). DISCERNING OF SPIRITS.

Amongst those miraculous gifts of the Holy Spirit which were bestowed on the early church, the gift of "Discerning of Spirits" is specially mentioned by St. Paul as given to one and not to another. All men for example had not equally the power, which St. Peter exercised in the case of Simon Magus, who was accounted a believer by Philip, but whom St. Peter thus addresses. "Thy heart is not right in the sight of God." "I perceive that thou art in the gall of bitterness and in the bond of iniquity."

But for this very reason, where false teachers and false prophets abounded, it was necessary to provide some means of ascertaining "Who was really on the Lord's side," and to provide a test which could be applied just as certainly, as the test under the Mosaic dispensation, and with equally certain results. Let me remind you of the Mosaic test which occurs in a most remarkable chapter of Deuteronomy. After a most explicit and solemn warning to have nothing to do with witchcraft, spiritualism, or necromancy according to the practices of the nations of Canaan, God promises prophets who shall speak in His name and utter His words, and that they might not be led away by false prophets lying in the name of the Lord, this test is provided. "If thou say in thine heart. How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

If the prophet's words came true, it was a sign that he was a true prophet. If not, he was an imposter.—It was this test which the people applied to John the Baptist. "All things that he spoke of this man were true," and so all men held John as a prophet of Jehovah. But now something else is needed. It had been written that prophecies should fail, and that false Christs and false prophets should arise, who should deceive many, if possible even the elect, and a wider test has to be provided.

"Every Spirit that confesseth that Jesus Christ is come in the flesh is of God. And every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God."



In order to understand this we must realize its full meaning. It certainly does not mean a mere verbal declaration of the incarnation, "Confession" in the New Testament certainly implies honest confession of the heart's belief, as St. Paul says "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine *heart* that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto Salvation." It is no true confession which springs not from the heart, and no heart can make this particular confession without the teaching of the Holy Spirit. "I give you to understand that no man . . . . can say that Jesus is the Lord, but by the Holy Ghost."

So this confession implies that the speaker has been taught by the Holy Spirit, and the test is therefore perfect. We must remember also that to confess that Jesus Christ is come in the flesh is to "believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God is God and man. God of the substance of the Father begotten before the world, and man of the substance of His mother born in the world, Perfect God and Perfect Man of a reasonable soul and human flesh subsisting."

No doubt, St. John intended to exclude Docetic errors of all kinds, the phantom theory of our Lord's humanity, and the bitter Anti-Christian Spirit of fanatical Judaism which rejected Jesus as the Christ, but as a test, I believe he intended it, not for these alone, but as the touchstone of Christianity in all ages, in the face of every false system: and it is easy to see why it should be so. If Jesus is not the Christ, the Eternal Son of God made flesh, the whole system of Christianity must fall to the ground. The atonement did not take place, the resurrection was a delusion, and the ascension a myth. If Jesus Christ was not also very God, the Evangelists are audacious forgers, and the Christ himself a blasphemer. The test here provided is enough, and provides a clear mark of distinction between Christ and Antichrist, between false spirits and true, between false teachers, and the messengers of God. It is calculated to play an important part in the future history of the Church when the Antichrist is revealed.

## (2). THE SPIRIT OF ANTICHRIST.

We must notice first that St. John speaks of three things. The Spirit of Antichrist, the Antichrist, and many antichrists, and these must not be confused. The Spirit of Anti-Christ is that Spirit which pervades all anti-Christian religion, and in its extreme teaching consummates in the personal Antichrist who is forshadowed by many individual antichrists. To understand this right we must keep in mind the derivation and meaning of the word, *Anti* instead of, *Christou* Christ.

Anything which takes the place of Christ is Antichrist. It may be a system which usurps the High Priesthood of Christ and puts men in the place of God, or it may be an individual who gives himself out that he is God. (The favourite personification of these false prophets has always been to give out that they are the Holy Spirit of God, and to make that the ground for supplanting the teaching of Christ.) Or it may be a system which denies the true doctrine of the incarnation without substituting any very positive teaching in its place. But all have one characteristic. They draw the attention and worship of men from Jesus Christ to something else. In the 2nd chapter St. John calls those who deny the Father and the Son Antichrist. To deny the Father and the Son is the logical outcome of the other doctrine that Jesus is the Christ come in the flesh.

The writer to the Hebrews establishes this. He shows that Messiah is the Son of God and that Messiah was also man. He that hath not the Son also denies the Father. For this is an eternal relationship belonging to the very essence of the Trinity. If there is no Son there can be no Father. So that by combining these two false doctrines we are led to those characteristics of the man of sin described by St. Paul and interpreted by all men of the Antichrist—"The Son of Perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." This I believe to refer to the anti-christ who is yet to be revealed, and of whom St. John says, "The anti-christ is coming" in contradistinction to the Christ who is also coming and who will be opposed by a perfect parody of Christ's Kingdom in all its essential features, with a Trinity of evil and lying miracles calculated to deceive all who do not guard themselves with this test :

Every spirit who confesseth not that Jesus Christ is come in the flesh is not of God;

Without denying that certain churches and sects have in the past exhibited features of Antichrist's Kingdom I fail to see that any system has yet so developed itself as to be clearly marked out as the Antichrist, that is taking the words of Scripture on this subject to be literally true and not merely figurative as I am aware many do.

(3). OUR POSITION AS BELIEVERS IN RELATION TO SPIRITS.

If this is so, and I fail to see how it can be otherwise our duty is to emphasise this teaching at the present time, and to dwell on this great central truth of Christianity that the Son of God became flesh and dwelt among us, and that all who fail to believe this are not led by the Spirit of God and not safe guides for any one, however high their standard of morality may be.

We must neither be deceived ourselves, nor suffer others to be deceived. He that hath the Son hath life, and He that hath not the Son of God hath not life. The test provided by the Apostle will serve us for our own selves first. It may be that the morbid or over-sensitive conscience may cause doubts to spring up in the mind. Set your fears aside, and your doubts at rest, if the Holy Ghost has taught you to cry out as you have contemplated the work of Jesus of Nazareth "Truly this was the Son of God," you may know that you are of the truth.

And from self let us turn to the world around us. In a day when it is considered uncharitable to call any man a heretic and intolerant to separate from any who are called Christians, there should be no compromise on this cardinal truth. Let the world hold its parliaments of religions if it choose—Let it select whatever system it thinks best, but let us know nothing among men but Jesus Christ and Him crucified.

If the parallel which I have drawn between the Old Testament test of a false prophet and the New be right, the connection of that passage with a strong denunciation of all forms of Spiritualism will at once assure us that this first verse of St. John IV. is not to be taken as countenancing Spiritualism now which was not tolerated then. If Isaiah could say to the Jews under the dim light of Old Testament revelation. "When they shall say unto you. Seek unto them that

have familiar spirits, and unto wizards that peep and that mutter: Should not a people seek unto their God? for the living, to the dead—to the law and the testimony. If they speak not according to this word, it is because there is no light in them."

Surely under the flood of light which has shined since Christ came, with the promise of the Holy Ghost to guide us into all truth, we have no business to meddle with Spiritualism and table rapping and necromancy. I cannot believe that St. John meant thus indirectly to countenance Spiritualism which is denounced from one end of the Old Testament to the other. Nor does the New Testament alter the teaching of the old except it points it out most clearly and distinctly. If we need wisdom let us seek it of the Risen Christ let us "ask of God who giveth unto all men liberally and upbraideth not."

In conclusion the followers of St. John whom he addresses as little children are not deceived. They are of God. Born of the Holy Spirit of God, taught by him to believe rightly the incarnation of our Lord Jesus Christ, and in that faith they have overcome all other. Even though conflict is raging all around the victory is theirs "for greater is He that is in you, than he that in the world." "He, again is that Spirit of Antichrist manifested as before in foes of all kinds. "In the world ye shall have tribulation but be of good cheer I have overcome the world," and because He has overcome we have also overcome. By ranging ourselves on His side or rather by His enlisting us as His followers we have joined the conquering armies of the Word of God. And though we are still fighting the issue of the conflict is not doubtful. The victory is the Lord's. "But not unto us, not unto us but to His name give the praise." For it is He, the Spirit of the indwelling Christ, that gains the victory, and the sword of the Spirit is the Word of God and the Word was made flesh and dwelt among us. So that even in the thought of the conflict we come back to the great test of the faith The incarnation of our Lord Jesus Christ.

The world will not hear us. Antichrist and his followers have the ear of the world, because they are of the world.

We are of God, and the world will therefore not hear us. He that is not of God, heareth not us. In the world ye shall have tribulation. what greater tribulation than to see the cup of the water of life offered at our hands rudely rejected by a scoffing world! And when with

outstretched hands we offer the Bread of Life to hear the world's angry reply, "Our soul loatheth this light bread." But if they have called the Master of the house Beelzebub how much more shall they call them of His household ; and we have to fall back on the love of our brethren uniting us in one army with our Captain at the head, and His Battle-cry ringing in our ears. "In the world ye shall have tribulation but be of good cheer I have overcome the world."



## EDITORIAL

In presenting this the last number of the session to our readers, we desire to thank all our friends and subscribers for their support, and to ask them to continue to take an interest in the College. Though it has received many munificent gifts, there is much that still remains for friends to do. And one object which we think will commend itself especially to all, is the library, which has no permanent means of support. It is hardly needful to point out how necessary it is for a College to keep its library up to date, and to buy all those many books of reference which are required for real study. Perhaps many of our readers are not aware of the extent and value of our library, and some account of its origin and present condition may be of interest.

From time to time in the past history of the College friends have presented books, or parts of libraries. Amongst these may be mentioned the books of the late Revd. Narcisse Geront, the books of the late Revd. Robert Lindsay, books of the late Revd. P. Carpenter. Many books from the library of the late T. W. Simpson, Esq. Many volumes were presented by the late Mrs. Phillips, many by Mrs. Braithwaite, some by the Lord Bishop of Montreal, a good many by Rt. Revd. Lord Bishop of Moosonee, and by the executors of his father's estate. The whole of the books of the late Revd. W. A. Mervyn were given to the College, some by Rt. Revd. E. Sullivan, by Revd. Canon Empson, by Revd. James Carmichael, and other friends too numerous to mention. And while we are writing, we have before us a notice of

a donation of fifty-five volumes from the library of the late Revd. T. W. Pyke through the Revd. James Carmichael, of Hudson.

But while many valuable and useful books have been received in this way, the chief interest centres around those portions of the library which have been specially selected or bought for the College, and the number of these is not small.

The associates of the late Dr. Bray have granted some fifty volumes in the past. The very Reverend the Dean, on being appointed lecturer in Apologetics in succession to the Rt. Revd. Dr. Sullivan, secured from a friend a donation of fifty dollars with which to purchase books in that subject. We regret that all the lecturers who have been appointed in the College have not followed this excellent example. The opportunity still lies before them. The late Principal also received from Mr. Gault several donations amounting to several hundred dollars with which to purchase books for the library. It was with part of one of these together with the subscriptions of a few friends that the raised map of Palestine was purchased, while the map that accompanies it was the gift of the Rev. G. O. Troop. But the largest money donation the library has received for books was the thousand dollars presented by Mr. Gault for the purpose last year. The purchasing committee has not yet completed its labours but about seven hundred dollars have been expended and about 450 volumes procured. In addition to that gift, Mr. Gault also set aside two hundred and fifty dollars towards binding and mending books in the library. We must not omit mentioning that the handsome shelving and furnishing of the library was also the gift of the same munificent donor, and that since the opening of the College, the shelving capacity has been nearly doubled.

The total number of volumes now in the library is 3,600 and the remaining purchases of the committee, and the books from the library of the late Principal will probably bring the total to 5,000 volumes.

It remains to be explained how the books are arranged. The system adopted is identical with that used in McGill and in many of the great libraries of this continent, and while the books are all under control, is exceedingly simple in its operation.

Let us trace the history of a volume say "Westcott on the Canon," on its entrance till it finds its resting place on the shelf. First, the

leaves had to be cut, (no small task when three or four hundred books come in at once,) it had also to be examined or "collated," as the librarians say, to see that it was not defective in any way, either from misbinding or incomplete paging.

After this ordeal had been passed the volume may be considered to have matriculated, and is ready to be entered in the Accession Book.

This consists of a large blank volume ruled appropriately and numbered on each line. There are forty consecutive numbers on a page, and a book holds from 3,000 to 10,000 numbers according to size and requirement.

The first column contains the author's name, Westcott, B. F., the next the title "History of the Canon". Others the publisher, pages, price, source, size, etc., etc.

After being duly entered on the roll, a book-plate is next inserted on the inside of the cover, and the number from the accession book entered thereon, with the date when the book was received and the donor's name.

Our volume must now enter a second examination to discover into what class or division of a class it is to be placed. As it is on the Bible, is it Old Testament or New? Having satisfactorily determined where the volume is to go, and it is often a very difficult matter to decide between two or even three possible classes and numerous subdivisions, a small gummed label is stuck onto the back of the book, one inch from the bottom and on it is written the mark which indicates the class.—In this case CBRC, CB-Bible, R a sub-division of works about New Testament, C. Canon.

The classification used is known as Cutter's Expansive Classification and is the work of the librarian of the Boston Athenaeum. It can be expanded to suit the largest libraries and the most elaborate classification, or reduced to fit the smallest.

It is next necessary to determine on what part of the shelf devoted to the class our volume is to go, and to give it a mark which will enable the reader to return it to that place and no other.

The books are arranged in each class by the author's names alphabetically, Aaron, Adam, Brown, etc., but as it would make too long a mark to write the whole name a system of numerals and letters has been invented whereby Aaron is represented by A 11. Adam A 19.

The A's will precede the B's, the B's, the C's and so on and A 11, A 24; As our book happened to be written by Westcott W 52 is the mark. This mark is then put on to the label below the other and our book is safely lodged on the shelf. But another difficulty arises. How are we to find out where it is? The shelves are labelled and librarians generally have good local memories but some system is necessary. This is found in a dictionary catalogue, not arranged in large folio volumes—(as the old fashion was when a day was certain to come when the pages reserved for S were filled up and a supplementary volume added, and much time lost.)

Instead of this cards are placed upright in narrow drawers made to fit the cards which are kept in place by a rod running through a hole in the lower edge of each, and leaving them loose enough to be turned over quickly and easily read while still in the drawer.

A drawer is devoted to each letter of the alphabet and the cards arranged in it alphabetically by the author's name or the subject heading, or the title of the book. For in a dictionary catalogue each book has three cards.

The first is the author, Westcott, and has all details about the book, the edition, date, size, paging, etc., and the number of the volume in the accession list on the back, and the class-mark and author-mark in the left hand corner. We can thus go to our catalogue and look up our author's name, or if that is not known, the title or the subject card, the Bible (Canon) and if the library contains the book it may be at once found, from the mark in the corner of the card which is identical with that on the back of the Book. In the same way any subject may be looked for in the catalogue and the books if any on it, are at once found. For our library which will contain some 5,000 volumes shortly, 15,000 cards have to be made. Of these at the time of writing one-tenth has been completed and the librarian hopes to have 5,000 made by the end of the session with the assistance of Mr. A. E. Jerdon who has been temporarily employed in the library to help in this work. The librarian is always glad to explain the system to visitors, or Alumni of the College anxious to use the library for study, but space forbids us to write any more on this most interesting topic.





## AN APPEAL FOR HELP.

We are glad of the efforts which are being put forward, to help the Diocese of Moosonee. Mr. Buckland informs us that there is a possibility of sending to Fort Churchill a house large enough for a missionary to live in, also for five or six Esquimaux children who can be kept for about two or three years and then sent back among their own people. If one looks at a map of Canada they will see where Fort Churchill lies, and will come to the conclusion that much more efficient work among these people could be done, if such a purpose could be carried through. We are sure that all Churchmen cannot but admire, the zeal and devotion shown by the Rev. J. Lofthouse and his noble wife, to God, in going to that remote Northern Mission to unfold that which alone can bring light, and gladden the hearts of those who know not the Saviour.

"Go ye into all the world and preach the Gospel to every creature." We cannot all go, but we can all take an active part in sending the Gospel to heathen lands. Surely we will uphold the hands of those who need our help and assistance. This opportunity of sending a house to Churchill may not occur again, for a number of years. For this object a committee has been formed in Montreal, The Rev. C. C. Waller, M.A., Diocesan College, Rev. G. Osborne Troop, Prof. F. Adams of McGill University, and Mr. A. Buckland, who has lately returned from the field. We feel grateful to the Bishop of Ottawa who is taking an interest in this particular object, also to Capt. J. Tyrril, of the Geological Survey, Ottawa. Six hundred dollars (\$600) are needed to build the house, furnish it, and provide at least one year's provisions. We feel confident in sending out this appeal, that friends interested in the work which is being carried on in the Diocese of Moosonee, will respond liberally.

One cannot feel but interested in these people of whom we have heard so much lately from Mr. Buckland. It is very different to reading of Missions. When one hears facts from those who have been personally engaged in the Mission field, one's interest is much more aroused. One half of the world does not know how the other half lives, and certainly one-half of Canada does not know how the other

half lives. One half is living in the light of the Gospel, enjoying peace and comfort, while the other half does not know what comfort is, nor have they yet heard the Gospel, but still bow down to the whale and walrus. The Bishop of Moosonee has put forth an appeal for men; is there not some one among the churchmen of the Diocese who will respond to this call as to the voice of God and say,—‘Hear am I Lord, send me.’

The College term will soon be over, but before closing, we would feel much happier if we knew, that our appeal for Moosonee would be answered. The sum required is not much, but we feel that there are surely some of the Lord's people who will count it a privilege to give to the promotion of the work. He gives twice, in this case, who gives quickly. All communications may be addressed to the above-mentioned committee, or to the Treasurer of the College Missionary Society, 201 University Street.

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#### COLLEGE MISSIONARY SOCIETY.

We would earnestly call the attention of our readers to the fact that our efforts this year in connection with the above society will be devoted exclusively to foreign missionary work. We have already three men actively engaged in the Mission field, and two others are purposing to leave this spring. Their names and stations are as follows: Rev. R. Faries, Fort Hope, Diocese of Moosonee; Rev. H. A. Naylor, B.A., Yukon, Diocese of Selkirk; Rev. A. C. Ascah, Moose Fort, Diocese of Moosonee; Mr. A. Buckland, Fort Churchill, Diocese of Moosonee; Mr. K. Borup, Uganda, Diocese of E. Eq. Africa.

Our work lies very closely in touch with the Gleaner's Union of Montreal, and we hope to aid their work by appealing more especially to our alumni and college friends. Kindly send all sums however small to the Treasurer, Mr. T. B. Holland, 201 University St., who will gladly acknowledge the remittance. Contributions may be designated for a particular mission station, if it is so desired, and will, in future, be also acknowledged in the Magazine.

## GENERAL AND COLLEGE NEWS.

With the issue of this number the News Editor lays down his pen with a sigh of sorrow mingled with relief. We regret to say 'Farewell' to our readers; yet it is but an '*au revoir*,' for as long as our College remains inhabited by Theological students, we shall expect to see the familiar face of the Magazine making its appearance month by month during the session.

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By the time this number reaches our readers, we shall be plunged '*in medias res*'; examinations will become once more hard matter of facts, and the harvest of the year's work will be gathered in. The convocation will be held as usual on April 30, this year however, in the new College Hall.

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Amongst the men going forth from the College, are some who have been with us for three or four years, and we shall sorely miss their presence. Graduation means the severance of old ties, and associations, and the beginning of a new era in the active work of the Ministry. We would like to have had the pictures of our '97 men, in the Magazine, but failing this, we must be content with the bare mention of names. Their future fields of labor in some cases cannot be given, as the men have not yet been located.

Foremost amongst them stands William W. Craig, B. A., who has been in charge of the Outremont mission for the past 2 years. Fred. W. Steacy, Arts '97, has been accepted by the Bishop, for Ordination on Trinity Sunday and will therefore be leaving the ranks of the students. He has been doing successful work as tutor to the preparatory class during the session. Stephen. H. Mallinson, Arts '97 completes his Theological course this year and will therefore graduate. He has been for the past three years taking charge of St. Andrew's Church, Back River.

Percy Clarkson is looking forward for Ordination this Spring. He has been supplying duty at East Farnham. Messrs. A. Buckland and K. Borup having taken a year's Theology expect to proceed this Spring to the Mission field. Mr. Borup goes to Uganda, Central Africa, supported by the people of St. Matthias' Church, Westmount.

Mr. Buckland looks forward to a return to the lone shores of the Arctic region, there to carry the message of everlasting salvation to the Eskimos of Hudson Bay.

We commend these men to our readers for prayers to the throne of grace, that upon them may be outpoured the gifts of the Holy Spirit.

Special Lenten Services for men are being held at noon each day in the Mechanics Institute, at which addresses are given by the city clergy. Sanctified business-men are a power for good in the world. "Not slothful in business, fervent in spirit, serving the Lord." We trust these meetings will be abundantly blessed in the consecrated lives of our laymen.

An Ordination Service was held in Christ Church Cathedral on Sunday, March 14, when His Lordship Bishop Bond at the request of the Bishop of Maine, admitted the Rev. W. Mitchell to the order of Deacon. The Venerable Archdeacon Evans acted as Bishop's Chaplain and presented the candidate for ordination. The service opened with the singing of the hymn, "The Church's one Foundation," after which the Bishop ascended the pulpit and delivered an impressive sermon. Then followed the Ordination Service which is always so beautifully solemn in its character. Mr. Mitchell has been formerly a minister in the Congregational communion, but becoming convinced of the Scriptural basis and Historic Continuity of the Anglican Church, has been accepted by the Bishop of Maine for service in his Diocese. We sincerely wish our brother God-speed in his work. We trust this will not be the last Ordination in the Cathedral this year.

#### ACKNOWLEDGMENTS.

Geo. Hague Esq., \$2.00, (96-7-8); Rev. G. Abbot Smith, Rev. I. Rexford, Rev. H. Jekill, F. W. Steacy, each \$1.00. Reverends E. McManus, F. H. Graham, D. Lariviere, Lord Bishop of Ottawa, F. W. Barnes, F. W. Fyles, Canon Ellegood, H. A. Naylor, N. P. Yates, T. E. Cunningham, B. P. Lewis, C. J. James, and Messrs. J. Poston, C. Wight, T. B. Holland, J. Mitchell, R. G. Ascah, E. Steacy, H. A. Pangborn, C. Carruthers, C. E. Jeakins, Mrs. Hiam, Miss. Jane Dawson, Mrs. Shelton, Miss. Rothwell, Mrs. Aylmer, Geo. Durnford, H. Dart, Dr. Fisk, J. P. Cleghorn, O. Rexford, Mrs. Holt, Mrs. Capel, Prof. Stephen; N. R. Mudge and Mr. Mulock:— each 50 cents.