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THE VALUE OF PRAYER IN THE DEVOTIONAL LIFE.

*A Sermon preached by REV. JOHN KER, D.D., Rector of Grace Church, Montreal, before the Convocation of Trinity University, Toronto, November 13, 1893.*

Above all, pray to the Most High and He will direct thy way in truth.—*Ecclesiasticus*, chap. 37, v. 15 (1st lesson Evening Prayer Nov. 13th).

These words, the anticipation of many a like direction in the New Testament, turn our thoughts to the subject of the devotional life: "Above all, pray to the Most High." Prayer is the mighty strand that runs through the warp and the woof of the Christian life, bringing to it strength and consistency, and adorning it with the beauty of Holiness.

It will be convenient if we consider the subject, very briefly, under the following heads:—

1. The value of prayer, especially private prayer, in the devotional life;
2. Some hindrances and some helps to the devotional life, especially in the Church of England in Canada;
3. The importance of early training in the devotional life;
4. The privilege and the power of intercessory prayer in the devotional life.

I. Loyal service of God on the part of the individual, and the extension of Christ's kingdom in the world at large, constitutes the most important work that can engage the mind and effort of man. Politics at London, and Paris, and Washington have a passing interest of their own; changes of cabinets and policies are from time to time matters of high moment, yet in truth they are but of trifling account when compared with the progress onward of the Church of Christ, the upbuilding of the city

of God amongst men. Schools and colleges, all the social and intellectual forces of the time, do but beat the air so far as eternal good is concerned, except they help in some degree to make plain to the general understanding the truth the Most High God ruleth in the affairs of men, and that He, the God and the Father of our Lord Jesus Christ, is, by His eternal Son, reconciling the world to Himself, not imputing their trespasses unto them. When the Church told us of the one True and Only God, and taught us to pray to Him through the merits and in the Name of His Incarnate Son, she taught us her very noblest lesson. And when she assured us from the Holy Word, of which she is the divinely appointed witness, and keeper, and expounder, that the living Father of all is ever ready, with sympathetic ear, to hear our petitions, and to answer them for His Son's sake, she taught us a large part of the true philosophy of things, and clearly pointed the way from earth to heaven. Prayer, much prayer, private, incessant prayer, is the secret of progress in the religious life. Except prayer hold the first place, there will be scant going forward. The business of the daily round must be anticipated by prayer, purified by prayer, saturated with prayer. Prayer is the swift-winged messenger that brings down to us God's choicest blessings,—nay more, that brings down to us God Himself. In truth, it is part of the eternal world plan, a condition precedent to human existence that men should pray, so that, in response to their humble and trusting supplications, the Spirit of God should come and dwell with them. As St. Augustine beautifully expresses it\* :—*Tu excitas ut laudare te delectet ; quia fecisti nos ad te, et inquietum est cor nostrum, donec requiescat in te.*

II. The Church is the age long witness to the reality of the Incarnation, and by her instrumentality the blessings of the Incarnation are brought home to men. As when our Lord tabernacled in the flesh, there were those who said : " Lord, teach us to pray," so on all sides at this very day, His Church is besought in like manner. Weary hearts are longing to pray, they want to be taught to pray, they seek opportunities for prayer—opportunities which lie within the power of the Church to afford. For our present purposes, I mean by " The Church " the Church of England in Canada.

The statement is made, and we believe it to be true, that 90 per cent. of our parish churches are closed, and bolted, and locked, from Monday morning to Saturday night,—closed, and bolted, and locked the live-long day lest, happily, any poor souls should enter the courts of the Lord's house to rest a while, and think, and pray. With us no sound of another greets the dawn or breaks the stillness of the morning hours. From more than

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\*Confessiones, Bk. I., chap. i.

90 per cent. of our churches the Daily Sacrifice is taken away, and the doors stand fast closed against those who would enter for the purposes of private devotion. Churches of another communion stand invitingly open all the day, and our people may if they choose kneel before altars that are not their own; before their own they must not, they *cannot* kneel. Herein it is worthy of note that in over 50 per cent. of the churches in Canada, the Holy Communion is not celebrated oftener than once a month. The consideration of this fact pertains more to the subject of public prayer than to the point we are now discussing; but taken with other hindrances amongst us to the devotional life, it is a fact full of significance.

To alter the present order of things in this regard as expeditiously as possible seems to be the imperative duty of those in authority in the church. Let us help our people to cultivate the devotional life. Until better times come, let there be in every parish a weekly communion, *at least*. Where it is at all possible, let daily prayer be offered in the churches; and where it is not possible, let us, at any rate, throw open our churches every day in the week and *all day*, and encourage the people to visit them for private prayer and meditation, and for instruction also, as occasion may require, from those whom God has appointed to direct His people in spiritual things. Among the Christian bodies of Canada, the Church of England stands fourth in point of numbers. She ought to be first. "Our own fault, our own most grievous fault," that we are only *fourth* and *not first*. More prayer, more consecration of purpose and effort, less readiness to fall in with a worldliness which in its inmost nature hates the Catholic church, greater zeal in giving effect to the command: "Seek ye first the Kingdom of God,"—these will place the Church in her rightful position. "Awake, awake, O arm of the Lord. Awake as in the ancient days, in the generations of old."

III. While the words of the text have a general application to all, we may well consider them as having a special message to the young: "Above all, pray to the Most High, and He will direct thy way in truth." Where the duty of instructing children in the habits of the devotional life is attended to at home, all is well; but where home training is wanting, there is ordinarily no such training at all for the children of work-a-day members of the Church of England in Canada, except indeed someone might think it worth while to mention the one short hour spent once a week in the Church Sunday school. The Church has handed over to the State, or rather she has permitted the State to take out of her hands the education of her children. The public schools exist for secular purposes, viz., to equip the youth of the country for the various callings of the secular life,—not to make them intelligent and devoted members

of the Church Catholic. Yet the main business of life in childhood, and youth, and old age is the Kingdom of God: living it, spreading it, teaching it, especially instilling its precepts into the hearts of childhood and youth, while the mind and character are peculiarly receptive of abiding impressions:—all this power for God and His church we have permitted, and do permit (for six days of every week), the pressure of circumstances to force out of our hands. Of course there is the old talk about ways and means and the difficulty of carrying on Church schools in competition with State schools, and we listen to it all, and the faithless hearts sink within us because we forget the greatness of our commission and the sure promise of Him who has said that all things are possible to them that believe. When the Church of England is as much in earnest in her efforts to keep the education of her children in her own hands as, *e. g.*, the Roman Church is in the like regard, God will surely find a way whereby she may give effect to her desires, and from her own flesh and blood He will raise up new de Salles and new Vincents de Paul, who will crown her with a new and richer glory.

In the meantime, the Church needs the prayers and intercessions of all her children, and we ourselves greatly need the prayers and intercessions of one another. Intercessory prayer is doubly blest: it blesses him who prays and him for whom the prayers are offered. What countless multitudes of young people out in the world have been encircled by God's angels, guarding them from sin and from shame, in answer to the father's and mother's prayers! What grand triumphs the Church of God has won because her children made supplication for her to the God of Heaven! What victories over the world and over themselves men have gained by the power and the grace vouchsafed to them in answer to the prayers and intercessions of others! O, my brothers, if you really wish to bless your neighbors, pray for them; if they have in any way served you, pay back part of your obligation in prayers to God on their behalf. If aught of coolness or misunderstanding exists between you or your neighbor, then especially pray for him, and with all the more earnestness if you think he has done you wrong. You yourself need mercy. You need the prayers and intercessions of all who will plead for you. As the poet\* has it:—

I beg of you, I beg of you, my brothers  
 For my need is very sore:  
 Not for gold and not for silver do I ask you,  
 But for something even more;  
 From the depths of your hearts pity let it be,  
 Pray for me.

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\* Archbishop Trench.

I beg of you whose robes of radiant whiteness  
 Have been kept without a stain :—  
 Of you, who stung to death my serpent Pleasure,  
 Found its healing angel pain ;  
 Whether holy or forgiven you may be,  
 Pray for me.

I beg of you, calm souls whose wondering pity  
 Looks at paths you never trod ;  
 I beg of you who suffer, for all suffering  
 Must be very near to God ;  
 And my need is even greater than you see ;  
 Pray for me.

I beg of you, O children, for He loves you,  
 And He loves your prayers the best ;  
 Fold your little hands together, and ask Jesus  
 That the weary may find rest,  
 That a bird caught in a net may be set free ;  
 Pray for me.

I beg of you, I beg of you, my brothers,  
 For an alms this very day.  
 I am standing on your doorsteps as a beggar  
 Who will not be turned away,  
 And the charity you give my soul shall be ;  
 Pray for me.

“Above all, pray to the Most High.” If we carry out this direction according to its rightful intent, we may rest assured that our prayers and intercessions, poor, and broken, and unworthy though they may be, yet purified and made worthy by the all-prevailing merits of the Lord Jesus, shall find an honored place in that multitudinous concourse of supplications and of praises that rises day and night before the throne of God, like the sound of many waters.

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#### THE MESSAGE TO THE CHURCH IN PERGAMOS.

BY THE REV. THOMAS ADAMS, M.A., D.C.L., Principal of Bishop's College,  
 Lennoxville, P.Q.

Revelation ii, 12-17 inclusive.

12. And to the angel of the church in Pergamos (or Pergamum) write : These things saith the Lord, who hath the sharp sword with two edges.

13. I know thy works and where thou dwellest even where Satan's seat is ; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes (which thing I hate).

16. Repent : or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the Churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

It is of course difficult to do justice to such a message as this in the limits assigned to me, and it would be well to study the seven messages to the churches in Asia as a whole, in order to understand fully any one of them. If, however, we have time to deal with one only, any one of the series will give us ample food for thought and material for instruction ; and coming as they do through the Holy Spirit's power so directly from the ascended Saviour, they reveal to us much of the mind of Christ both for the special church mentioned and for us in any part of our Lord's vineyard and in any age.

We first notice the general structure of these messages or brief epistles to the Seven Churches.

They are like gems of the same class, or crystals of the same structure, differing in size and colour, but of the same order, and their facets reflect to us much beautiful light from their Divine Author.

Their structure is five-fold :—

I. The address of the Epistle or Letter : To the angel of the individual church :—Pergamos.

II. The message is prefaced by the mention of some attribute of our Ascended Lord, from whom the letter or message comes ; here it is : " He that hath the sharp sword with two edges."

III. The special message to the individual church, containing in various proportions praise or blame, exhortation or warning, and conveying in all cases the unerring knowledge which our Lord possesses of our state as churches or as individuals.

IV. A general exhortation to attention in the familiar words : " He that hath ears to hear let him hear what the Spirit saith unto the Churches. Of these words we may say that they contain the very words so often used by our Lord himself, when upon earth, at the conclusion of His parables or emphatic sayings, thus illustrating by this familiar mark an identity in



His ascended glory in the form of expression with the expression which would be in the memory of His disciples and His hearers. We need not return to this division; we note here thankfully and for our encouragement every mark of identity between our Ascended Intercessor and our great High Priest on earth.

V. The reward given to him that overcometh. In each case the spiritual life is represented as a struggle against opposing forces and the reward of the victor, which is in each case substantially the same—union with Christ here and hereafter—is represented under varying images in the cases of the Seven Churches.

Let us now take the divisions again in greater detail, except the fourth division, which from its simplicity we need not further discuss. We may remark that in the first three messages the fourth division or the general exhortation comes as we have placed it, whereas in the other four messages the general exhortation comes at the end, changing places in the message with the reward given to him that overcometh; thus these later messages conform more directly to the parables of our Lord wherein the exhortation comes at the end. This trifling variation in order does not seem to have any special meaning for us, it rather savours of naturalness and absence of rigorous or artificial or elaborate arrangement.

I. The Angel of the Church does not appear to be an ideal representation of the Church, but the representative official of the Church, the Bishop or Pastor, the person sent by God in the ministration of His Church who is responsible for the Church in many ways, whose personality acts on the individual church as the character of the individual church reacts on him. The tone of the message is decidedly realistic, hence we regard this angel or messenger as God's human messenger placed in charge of the individual church: "unto you and the rest," we have in the message to Thyatira: and here "Thou hast." God's ministers are not "lords over His heritage," but they are "stewards of the Divine Mysteries," and there is no doubt that the character of both overseer and church, or Shepherd and Flock, will have a remarkable relation and inter-relation with one another. This is one of the many cases in which action and reaction are closely related. What a warning this is to both minister and people that they should help each other spiritually, by living near to and in Christ; otherwise we shall be sure to notice the infection of decay or of faults passing from one to the other and in both directions, not in one only.

The name Pergamos demands our attention: it is also written Pergamon, or in latinized form Pergamum; the modern name is Bergama. This is the only mention made of it in the New Testament.

It is a city of historical importance, and was the seat of an Empire from

about the year 300 B.C. to 133 B.C., when the reigning sovereign, having no children, bequeathed his dominion to the Roman republic. It was in Mysia, on the river Caicus, and was 60 miles north of Smyrna.

Those who are interested in the history and formation of great libraries, as a great educational institution in this city is at the present moment, (Oct., 1893), on account of the munificent gift of a library building, will find pleasure in noting that Pergamos was known for its Library, founded and enriched by its kings, and the rival of the great Alexandrian library, which ultimately absorbed it under Cleopatra. The word "parchment" is supposed to be a corruption of "Pergamena Charta," for the Egyptians, like some modern nations, were opponents of free trade, and prevented the export of the papyrus plant; so is the men of Pergamos invented and used a new fabric—that now known as parchment—and on this fabric were inscribed the manuscripts of the Library of Pergamos.

It is of more direct and close interest to us, however, to discover why the epithet "Satan's seat" or "Satan's throne" is so pointedly applied to Pergamos in this message, and again the words "where Satan dwelleth" are used of Pergamos: both in verse 13. We shall, perhaps, find a partial answer to this enquiry in the fact that the Symbol of the Serpent was the most prominent object in the Temple of the healing God Æsculapius who was especially worshipped in Pergamos. Jews and Christians might readily conclude from this that Satan, whose symbol to them was the same Serpent, was being worshipped in Pergamos.

This by itself might scarcely account for the unenviable prominence given to Pergamos as Satan's seat; if we require further justification for the title, we shall find it:—

(1) In the persecution in which the otherwise unknown but faithful martyr Antipas was slain;

(2) In the fact that certain mysteries called the Cabiri were celebrated at Pergamos, and that these were so shocking that ancient heathen writers have conspired never to reveal them;

(3) In the Dionysia, or festivals in honor of Bacchus, which were so corrupting as to have been forbidden in Rome itself by the Senate's decree—a revelry of intemperance;

(4) In the Aphrodisia held in honor of Venus, where the noblest instincts of manhood and womanhood were corrupted and profligacy became a mark of religion instead of a mark of its absence.

The accumulation of such causes might well entitle Pergamos to be called the "Seat of Satan".

II. The title of Our Lord used in this message is, "He that hath the sharp sword with two edges". We shall not be wrong in interpreting the sword as being the Word of God, the sword of the spirit, and which is spoken of as sharper than any two-edged sword.

Some think the two edges refer to the Old and New Testament; we shall be content to think that it means thoroughly sharp. Some have suggested that the sharp sword has a double purpose in smiting: (1) smiting to heal; and this would be analogous to the surgeon's use of a sharp instrument where the sharpness is useful to remove unhealthy growth; writing to the city of Galen as well as of Æsculapius, this shade of meaning is rendered the more probable; and, (2) smiting to destroy—such a sword as the executioner would use.

There is the work that is like pruning the branches; this is the first use. There is also the work of cutting down the useless and fruitless tree that cumbereth the ground.

In both we see the severer aspect of the Son of Man, and we must never forget that He is infinitely stern as well as infinitely kind. He is an exacting Master, and demands our whole-hearted service. He cannot be deceived: His words are true, and the entrance of His word bringeth light. He wieldeth not the sword in vain. Let us ask Him to use the sword to prune us and to cure us, that He may never require to use upon us the sword of His wrath.

III. The body of the particular message to the Church of Pergamos.

We have anticipated a part of this by referring to the seat of Satan being led to this by the consideration of the name Pergamos. We note now that certain four words occur in every one of the seven messages: and they are very serious words for our consideration: "I know thy works."

This is true of us as individuals as well as of churches. Every individual will be known by his works, and will be judged as to whether his faith shall have borne fruit or not; and every church, whether it be an individual congregation or a national church or the Church Catholic, is known as to its works.

The works of the individual, the works of the church, should be the works of Christ: of Him who went about doing good.

Not only does He know the works—the next words are most suggestive—"and where thou dwellest," He knows not only the results of our life, but also the minutest circumstances of our life; here, for example, He knows how dire were the surroundings of the faithful in Pergamos; He knows that persecutions of the fiercest character and temptations of the most alluring nature stood on the one side or the other: to daunt on the one side or to corrupt and deceive them on the other. How the recognition by us of this our Lord's intimate knowledge of us, of our works, of our difficulties and of all our surroundings ought to help us in our own conflicts in our spiritual life! Where we are we have a work to do, and perhaps just there no other one can do that work so well as we.

At any rate, He, and no other, can best fit "the daily burden for the back." Let us not look out from our rocky or dark surroundings on some fancied fertile or bright plain of circumstance where we think it would be easier to serve God; no, here and now we must find the best way to serve God, the best way to love Christ, the best way to bring forth the fruits of the Spirit.

The message begins with praise: our Lord is not niggardly of commendation, nor is He sparing of blame when it is deserved.

So there is praise for those who, like the faithful Antipas, hold fast His name, but there is blame for the toleration of evil and especially for the existence and perhaps for the toleration of false teaching of the type recognised as that of Balaam, allied to which was the teaching of the Nicolaitanes. These were in fact twin evils; it has been pointed out that Balaam is the septuagint form of the Hebrew "Bileam"—destroyer of the people, and the word in Greek Nikolaos appears to be derived from *Νικᾶω*, to conquer, and *λαός*, people; both are destroyers of the people of God: the one historically in the Old Testament, the other in the New.

Both appear to have been not open foes like the Roman Power, which often organised persecution, but secret foes, foes within the fold. These are the more dangerous foes, because more insidious. Balaam's character is a most interesting and instructive study. The contrary currents of motive in him: the desire for gain and reward; the reluctance to disobey the Divine Command; the outward obedience after the will had begun to be corrupted; the unwillingness to say more than he was allowed to say even when with Balac; the wonderfully inspired poetry of the man rising to that noble height: "Let me die the death of the righteous, and let my last end be like his;" the contrast between this noble aspiration and his ignoble device for corrupting by carnal allurements those whom he had already pronounced blessed; and the final overthrow of Balaam fighting against the children of Israel: all these thoughts crowd into our minds when we think of Balaam. He is the type of all unworthy prophets or teachers; He is the prince of those who "know the right and yet the wrong pursue." The tendency to be like them is one we should fight against with all our heart and soul. Those in Pergamos who taught that Christians could countenance idolatry by eating meats offered to idols, and that they could countenance immorality by taking part in the wild revels of the Aphrodisia, were repeating the practice as well as the theory of Balaam. Christ claims our whole soul, hence there is no room for the recognition of any object of worship other than the Son of God. Christ claims our whole body, hence as Temples of the Holy Ghost there is no room for any form of impurity!

The word, even to those who have been unfaithful even in these important respects and for those who have tolerated such evils, is the same—"Repent."

We think the word is especially meant for the Christian who has tolerated the evils; we do not think that those who have perpetrated the evils are to be excluded. Repentance is open to the vilest, and it is the glory of our Saviour that His salvation extends to the uttermost. Jesus Christ is a real Saviour from real sin.

And if sin is unrepented, of the word of God in its denunciatory aspect will be the treasury from which the weapons of destruction will be drawn.

IV. We have considered this already; and the familiar words are a welcome link between the earlier sayings of our Lord and these later utterances.

V. We must now consider the form which the reward of the victorious Christian will take, and the light thrown on this life and the life beyond the grave by the special words and images used for "him that overcometh." We may say at once here that we regard the final victory as pertaining to the after-life, but that in each case we regard the victory as begun in this life. A heavenly body shines above in the sky, but often casts a radiance on the waters of this life; we anticipate our victory; we have foretastes of triumph, as well as the assured, the final, the *irrevocable* triumph!

We have here then "hidden manna," the "white stone" upon which the "new," the "individual" and "incommunicable" name is written.

The hidden manna is not the "occult" or secret but *reconditum*, or, as the vulgate has it, "*absconditum*"—hidden that it may be found. Christ has been hidden away from us in the Heaven that He may be found of us there as well as here. He is "within the veil," and when we pass on shall in due course see Him as He is. We shall partake of His glorious nature. And as we pass on through this life we have the provision of the hidden manna by the way; the Divine and ascended Christ casts the bright beams of His radiance along the path of our life; and so in a true sense, mystically though really, the believer feeds on the Body of the Lord, receives the Bread of Life, "That Bread of the world in mercy broken," and so the heavenly manna, the hidden manna is given us by anticipation, and in the strength of that sacred feast we are enabled here and now to overcome.

Then there is the "white stone"; I shall not discuss the interpretations that have been given which I do not adopt. The view that seems to myself to have most force is that the white stone meant is the "tessera,"

or, as the Greeks called them, the "Symbola" or stone tablets conferred upon the winners in the great athletic games of Olympia.

One of the rights bestowed on the successful competitors who had won the "tessera" was that of sitting down free in all public entertainments: they were passports to the heathen banquets in Asia Minor as well as in Greece proper. On this stone was inscribed the name of the person who had won the prize, and it could not be used for any other person. It could not be transferred from one to another.

This interpretation goes well with the hidden manna, the feast, to which the garment of purity is, as it were, the admission: the victor in life's battle, the victor over all earthly temptations, the cleansed from all defilements, wins his admission through the unmerited love of Christ into the heavenly feast, and cannot transfer his share or his place to another, nor can his share even be lost, for he is part of the Body of Christ, and so cannot fall from heaven as could the angels which kept not their first estate, who were near God, but not part of Christ's Body! And there is the thought contained in the "new" name. When raised to the heavenly state, we are like those raised to an earthly peerage—who receive a new title, or, better still, like those of old who received a new name as suggestive of a renewed nature, as when Jacob became Israel. So we on entering the state of the blessed after the test of our earthly life shall receive a new name—and especially this *new* faculty: that of *perseverance*.

Yes, the name once inscribed on *this* tessera will be *indelible* as well as *individual*. Of that glorious feast it can be said in the words of one of the noblest of mediæval hymns:—

"There, none shall beckon us away,  
Nor bid our festival be done."

Strive, then, to win that glory, for that and its anticipation are the things most worth striving for. Amen.

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## LESSONS FROM GOD'S LOWEST WORKS.

### I

The contemplative man may find, even in the alleys and by-ways of Nature's domains, abundant food for reflection, in the manifestations of Divine Providence that the well-ordered lives of minute creatures afford, and in the wonderful adaptation of such creatures to the nooks that they were destined to fill.

A few examples of this fitness and of such histories will, it is hoped, be found interesting to the readers of the MONTREAL DIOCESAN THEOLOGICAL COLLEGE MAGAZINE.

The White Aster, *Diplopappus umbellatus* (Torrey & Gray), is abundant in waste places in the Province of Quebec. The young shoots of the plant spring from the ground in May. While they are yet green and tender, a small but very beautiful moth, *Gelechia galladiplopappi* (Fyles) lays its eggs—here and there, one on a stem—upon them. The minute caterpillar, hatched from the egg of the moth, bites its way into the shoot upon which the egg was laid; and the effect of its proceeding upon the plant is such that a hollow gall—commencing just above the wound and extending for about an inch below it—is gradually formed, and becomes both the habitation and the store-house of the intruding larva. This creature as it grows bites a tunnel near the top of the gall—a tunnel of about one-eighth of an inch in diameter—leaving only the outer rind of the plant intact.

When, to use an entomological expression, the larva is "full fed," it spins across the middle of the gall a silken web, on which, as on a mattress, it reposes, and undergoes the pupal change. In due time the imago bursts from the pupal case, and ascends the wall of its chamber, attracted by the light admitted through the tunnel formed by the larva. The skin that closes the tunnel is easily ruptured from within, by pressure. It gives way before the moth, which escapes to the outer air and flies away in search of a mate.

In this brief history there is much to admire, but the picture has a darker side. There are antinomies in natural laws—as the Bible student may infer from such apparently conflicting passages as "His tender mercies are over all His works" (Ps. cxlv. 9), and "The whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). We soon learn by observation that there is no earthly life without danger, no living thing without a foe. Naturalists become familiar with the working of Nature's antinomies. They are not startled by them. The pious student can find in them abundant tokens of the power, and wisdom, and goodness of God.

The *Gelechia* larvæ are sometimes assailed in their strongholds by chance enemies, as, for instance, by the ichneumon *Pimpla pterelas* (Say); but there are two creatures that are their especial foes. One of them is a Braconid, viz, *Bracon furtivus* (Fyles). This is a small four-winged fly, belonging to the family Ichneumonidæ. The female of the species has a stout ovipositor, with which she pierces the rind that closes the tunnel I have mentioned, and either wounds the larva while at its work, or drops five or six eggs within the gall. The tiny spindle-shaped maggots which proceed from these eggs attack the larva and devour it. They find it sufficient to bring them to their full growth. They then spin their

small drab cocoons in a cluster at the bottom of the gall, and await their metamorphoses.

The other foe of the Gelechian belongs to the genus *Cryptus* in the same family. It has not yet been described; but I have raised it for three or four years in succession, and I propose to call it *Cryptus bicolor*. It is black, but the 2nd and 3rd segments of the abdomen are deep red. It is a larger insect than *B. furtivus*; and it deposits but one egg in a gall. The larva is white, waxen with a tinge of pink. It also, having devoured its victim, spins a cocoon within the gall.

The life of *Gelechia galladiploppapi* in its early stages is an interesting and suggestive one. The creature lives and toils in the narrow area of its prison-house, knowing nothing of the higher life and the glorious field for which it is destined, yet impelled by its instincts to make preparations for the change. Dire foes it has; and can it be that some violation of instinct, some erratic course on the part of the larva, brings the attacks of these upon it? We know not, but, coming under the power of its foes, it fails to attain to that nobler state of existence—which things are an allegory, suggestive to us of joys for which we yearn, and evils which we fear.

One of the most striking objects to be found in our peat-bogs is the Pitcher-plant, *Sarracenia purpurea* (Linneus). It has a bunch of strangely formed leaves, all springing from the root. Each leaf in shape is like a trumpet or pitcher, with an arched lip or hood at the apex, and a wing on one side. Their color is a delicate green relieved with purple tracery. From the centre of the bunch arises the stalk, a foot or more in length, supporting the magnificent blossom, which is as large as the palm of one's hand, and is of that gorgeous Tyrian hue that was so valued by the emperors of old.

On examination we find that the roots of this strange plant do not penetrate to the soil, but are spread and entangled in the living sphagnum of the bog. From whence then does it derive the nutriment that is necessary for so marked a development? A closer investigation reveals the secret. The pitchers are found to contain a fluid which is attractive to insects. Bugs, flies, small moths, etc., enter the pitchers to gratify their appetites. They sip and become intoxicated. Turning to ascend the concavity of the pitcher, they are confronted by the retrorse bristles with which it is armed. They soon lose their footing, and fall into the liquid beneath.

———“Facilis descensus Avernī:

Sed revocare gradum superasque evadere ad auras

Hoc opus, hic labor est.”



It is from the corrupting bodies of these unfortunates that the nourishment necessary to the growth and splendor of the plant is derived. For the provision there is a large sacrifice of insect life; but care has been taken that no life shall be sacrificed in vain. It not unfrequently occurs that the supply of animal food is in excess of the needs of the plant. A mass of dead insects accumulates in the pitcher. Nature, who abhors waste, utilizes the superabundance. There is a fly, *Sarcophaga Sarraconia*, that enters the fatal gorge with impunity, and lays its eggs in the festering mass below. Its maggots revel and thrive where other insects would perish. They consume that which the plant did not require; and, when they have attained their growth, they bite an opening through the side of the pitcher, and drop into the sphagnum beneath, in order to undergo the pupal change. Here then we have an instance of that wonderful economy in which nothing is wasted and every want supplied. It is but one instance out of many, for innumerable creatures are found to live upon the superabundance of the provision made for other things.

THOMAS W. FYLES.

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#### THE ENIGMA OF LIFE.

A tangled web—an endless, twisted skein;  
 A keyless lock—a riddle still unread;  
 An unsolved problem,—or a nameless pain  
 Without a cure—a trunk without a head;  
 An appetite unsatisfied, though fed;  
 Musical harmony without a tune;  
 An awesome terror, though we feel no dread;  
 An Oxymoron—aye, a doubtful boon.  
 Be still my heart, nor thus within thyself commune.

Who then can solve the riddle men call life?  
 Will *Œdipus* whose *Sphinx* was doomed to die?  
 This Gordian knot must *Alexander's* knife  
 Be used to cut, which man would fain untie?  
 Say, King of Thebes, Thou Macedonian try  
 To fit a master key to this strange lock,  
 Which holds the doors of life's great mystery  
 In bonds more stubborn than the stubborn rock,  
 Which meets through countless years the sea's unceasing shock.

A thousand strange solutions have been tried  
 In all the world, with every golden age  
 Have risen intellects, whose fondest pride  
 Has been that they could read the puzzling page  
 Of life's enigma. Slept the wisest sage,

And with him slept his secret, which remains  
 For each to solve; in each succeeding stage  
 An unschooled hand must hold the guiding reins,  
 And guiding, drive on blindly till his daylight wanes.

One Pole star shines to steer by, there is one  
 Solution to the riddle, still one clew  
 To Life's strange maze. We have the magic stone  
 To turn earth's clays to gold, to make all new,  
 Infinite from the Infinite it drew.  
 We from beneath know dimly things above,  
 And though but dimly still we know them true.  
 Only the Weaver knows the web He wove,  
 And none can see His whole design but those who love.

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#### EDITORIAL.

It was the infants who were only two years old or under whom the murderous Herod tried to slay, and many a hapless babe of a similar age has had its life threatened in a like manner by those who should know better. Our Infant Magazine being under two years of age, however, has no intention of dying just yet, though some of our friends may have almost despaired of its life during the present session. We are glad, however, to be able to say that the severe illness which it underwent has left it stronger than before, and there is every probability that it will continue to flourish if its friends will be so kind as to continue the support which they have hitherto so generously given. That great event which cast its long shadow over our last issue has come to pass, and the College Missionary Society has every reason to be thankful that it invited the Church Students of the United States and Canada to meet in Montreal. A full account of the proceedings will be found on another page. It is too early to judge of the fruits which that Convention shall bring forth. This is an age of conventions, which are looked upon by some, we believe, as rather a waste of time, money and energy. But there are two considerations, which we would respectfully urge on all, to be weighed carefully before passing any hasty judgment. Union is strength, and united efforts produce united results. Any individual who carefully estimates the amount of work to be done before the world can be won for Christ, must feel by himself overwhelmed at the bare thought of the millions who must perish in darkness if they are to wait till his effort has evangelized them. But add together a number of such units, and let their magnetism be such as to attract other units to themselves, and a united effort will accomplish in a short time what years of indivi-

dual work will hardly accomplish. Conventions mean combined counsel, combined resolve and combined action. We are happy to associate the first visit of the churchmen of the United States to Canada with the determination on the part of the Association to place its own representatives in the Mission field as soon as possible. We see in this growing effort of the Students the germ of a Continental C. M. S., which will doubtless profit by the experience of the sister society of Great Britain, and developing on similar lines, furnish many answers to the prayers of all generations to the Lord of the Harvest, to send forth laborers into His harvest. God prosper their work.

It is not a little encouraging to see the great interest taken in the Diocese of Moosonee by our own Society, and the fact that we are to have not only a Missionary bishop among our Alumni, but a Missionary student, supported by ourselves, is certainly a great step in advance. We hope that the day may not be far distant when we shall have many such connecting links between those who go forth to the battle in far distant coasts and those who "tarry by the stuff" at home, both being soldiers in the service of the King's Son.

Notes of a more purely local character will be found in their right place on other pages. We should like to say in concluding this part of our subject, that we shall always welcome records of Missionary work, Domestic or Foreign, from any of our friends, but especially our Alumni.

After much toil and thought it has come to pass that the College has a crest of its own, with a suitable motto, "*Predica Verbum*," "Preach the Word." This motto will furnish one more rallying point for all members of the College, as well as an incentive to those whose ministerial work has not yet begun, to render themselves thoroughly familiar with the Word of God, and accustomed to the use of the weapon, which, if it would prove to be to him who wields it "a right Jerusalem blade," must likewise be "looked upon for a long time."

In placing in the hands of our readers this second issue of the session, we would humbly crave their attention to two things: firstly, that to carry on a magazine which depends for its success on those who take it and read it, funds are necessary; and secondly, contributions of literary matter. We want particularly to hear from our Alumni. Will not our Alumni come to our aid?

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#### CITY FORWARD MOVEMENT.

At a time of great Missionary effort like the present, when conventions in furtherance of the objects of various Missionary societies are being held

almost continuously, the thought has suggested itself to us: "What is being done at home in the poorer districts of our City?" Can we say, as our Master did to the messengers of the zealous Baptist, "The poor have the Gospel preached to them;" or must we confess that there are many members of our Church in the poorer parts of the city who, from some cause or other, do not attend the parish churches, and who, from want of suitable and convenient places of worship, are practically shut out from the privileges of the Gospel? The subject is surely worth enquiring into, not only as a matter of duty to God and of obedience to the commands of Christ to "preach the Gospel to every creature," but even on the far lower ground of the benefit and welfare of society in general. It might be said that it pays to make men Christian even from a social and economic point of view. Taking, therefore, for granted the fact that there is a nominally Christian but practically unchristian element in many of the districts of our city, what is the remedy suggested?

Herein—in devising a remedy—lies the chief difficulty. It may be affirmed at once that there must be combination of some sort or other, either an organization to look after the whole city, or one for each individual parish in which there is need of a special effort to reach non-churchgoers. Perhaps, as the question is one which concerns the whole Church as well as the individual parishes, there might be place for a general and particular organization, *i.e.*, one which would concern itself with the general superintendence, and one for the separate parishes.

Say then that the clergymen of the Church of England in Montreal should form themselves into a society, with the Lord Bishop of the Diocese at their head, as chairman, for the purpose of taking into consideration the needs of the city in regard to Church extension, or the provision of Mission halls, etc., in the poorer parts of the city. There ought also to be a treasurer and a clerical secretary, whose business would be to collect subscriptions to carry on the work of the Society. This Society should undertake, wholly or in part, the erection of new parishes, or rather new churches, as circumstances might require, and should also lend aid, financial or otherwise, to clergymen to build Mission halls, or open other such places of worship in the poorer districts in connection with those parishes, and under the direction and control of the various rectors of the Parishes. Such a Committee could, moreover, look after the various Church of England charities or organizations—if need be—at present existing, or establish others, as occasion might arise. In addition to this general organization, there might be one for each parish where required, with the Rector of the Parish at its head, for the purpose of carrying on the services in such Mission halls, etc. It is with this latter organization that we are concerned, and of which we wish to speak

a little more particularly. As is well known to our Bishop and city clergy, the number of our Students in the Diocesan College is increasing from year to year, and the number of country Missions to be served by them is decreasing. Here then is the opportunity for the city clergy to employ the Students to carry on Mission work in their parishes. Are there not several churches in Montreal, in connection with which there are poor districts, needing such assistance, and well able to provide the necessary expenses for rent, etc., of such places, the Students of our College undertaking the services, under the Rector, free of charge? And this is the point we desire to emphasize, and for which this short paper is written, to point out the source of help at the disposal of the city clergy, and especially the opportunity which exists for affording some practical training to our Students in parochial work under the guidance of experienced men. We have said that our Students should undertake the work without remuneration; this does not apply, however, to the period of the summer vacation, when, should the services of one of the students employed in the work of the Mission during the winter months be required, he should be paid at the same rate as if employed in country Mission work. This scheme contemplates the co-operation of two or three students; a senior and one or two juniors in any one Mission during the college year. In connection with the expense of building and renting of halls, etc., and the paying of a Student during the summer vacation, would be experienced the advantage of a general organization and a central fund, to help to bear the expenses if necessary of poorer districts or parishes.

We would respectfully invite the attention of the Bishop and Clergy to the subject, especially of the parochial organizations, touching, as they do, not only on the general welfare of the poorer districts and people, but especially affecting the welfare of our College and the efficiency, from a practical point of view, of our Students; and should the scheme, but imperfectly outlined here, meet with approval, we would earnestly suggest the holding of a conference under the Bishop, between the City Clergy and the Principal of the College, to take some action for putting this or some such scheme into operation during next winter. At such a meeting more detailed information could be given, especially as regards the practical working of such organizations elsewhere.

It might also be found that Church of England Students in attendance at McGill College might be interested in a distinctly Church of England work, such as this would be, and might become a source of supply to our College.

## EVENTS OF THE TERM.

We chronicle with pleasure the arrival of another new student amongst us this term, Mr. T. J. E. Wilson, of Shawville. We are always glad to welcome new comers to our college, and hope that they may continue to come in such numbers as to over-crowd our present building. Then perhaps the kind-hearted people of Montreal will provide a larger and better equipped building for us.

The convention of the Church Students' Missionary Association, held in St. George's Schoolhouse, Thursday and Friday, Jan. 11th and 12th, was much appreciated by us all, and we believe we can safely say "it was a success." Several interesting and helpful papers were read and discussed, and addresses were given by able and learned divines. An account *in extenso* will be given on another page.

Another of our Alumni has found that "It is not good that man should be alone." On the 3rd of Jan., the Rev. T. W. Ball, B.A., incumbent at Milton, Que., and Miss Margaret E. Ellicott, eldest daughter of James Ellicott, Esq., of this city, were united in holy matrimony.

The Very Rev. Dean Carmichael, M.A., D.C.L., officiated. We beg leave to extend to them our hearty congratulations.

The meetings of the Diocesan Synod, held during the third week of January, were fairly well attended by the Students, who manifested considerable interest in the discussions. We are looking forward with trembling, nevertheless eagerly, to the time when we, having passed our state of probation, and, as young men, have been "kept in the background" a sufficient length of time, shall have the privilege of taking part in the discussions on the floor of the Synod.

We hear that the Rev. C. Rollit has been appointed to the parish of Stanbridge. We wish him every success in his new field of labor.

The Rev. R. F. Taylor has been appointed collector for the French work of the Diocese. We think the Board of Management have made a wise choice, as Mr. Taylor has already proved himself to be an admirable collector.

We are enjoying a privilege this session which the former students were not so fortunate as to have,—we refer to the able lectures in elocution by Professor Stephen. We thank the kind friend who furnished the necessary funds, and feel sure that, after the good advice given by our Principal some time ago in the daily papers, another donation towards this work will be forthcoming next year.

On account of press of work, Mr. F. Pratt, B.A., has resigned his charge of the Mission of St. Hyacinthe. Mr. Curran takes his place.

Mr. R. Y. Overing has been placed in charge of the Mission of Maisonneuve.

Mr. A. E. Mount discontinues at Coteau du Lac, the Rev. C. Wright having been placed in charge of that Mission.

Swimming has found a place on the curriculum of the Students of our college, and under the able teaching of Professor Killick, some of us who could not swim before hope to become almost perfect "natores."

Mr. Mallinson goes to Detroit, Feb. 28th, to attend a convention to be held there in connection with the Foreign Mission Volunteer Movement. Mr. Mallison will represent the McGill "Volunteer Band."

A representation from our Literary Society met the Outremont Society for Mutual Improvement in a friendly debate. The subject was an interesting one: "Resolved, that the higher education of women unfits them for household duties."

Our boys spoke on the negative, and were victorious. We believe in "the higher education, but not in the higher criticism."

The Students have been doing a little in the entertaining line. On Wednesday, Feb. 14th, they became responsible for the programme at the weekly meeting of St. Stephen's Church Association. The programme consisted of music, vocal and instrumental, readings, recitations and speeches.

The effort was much appreciated by the young people of St. Stephen's, judging from the hearty vote of thanks given us, and the steaming coffee and delicious cake served by the young ladies.

Again on Thursday, 15th, a concert was given at Outremont in aid of the Mission there. In spite of the stormy weather a large number were present. The programme was ably rendered, and a very enjoyable time was spent. Our thanks are due to the young ladies and gentlemen of Sabrevois College who assisted us with the programme.

We are sorry to state that Mr. Thompson, B.A., is again in the hospital. He has the heartfelt sympathy of all the Students, and we hope he may soon be among us again. Since the above was written Mr. Thompson has been discharged from the hospital—cured.

## CORRESPONDENCE.

*To the Editor of the COLLEGE MAGAZINE:*

In compliance with your request to write a few notes on the parish in which I was stationed during the holidays, I take this opportunity of describing some of the scenes that appeared to me before and after my arrival in Chapleau.

At 9 p.m., on the 28th of April, I left Montreal by the C.P. Railway. The following day, about 5 p.m., I reached Sudbury, a mining town about sixty-five miles northwest of North Bay. After [that place the country changed in appearance, as the absence of cultivated land, with only a station every fourteen miles, showed the habitation to be very limited. Black stumps and fallen logs were traces of a great wilderness, and when we think that from Sudbury to Port Arthur, a distance of over six hundred miles, was hardly known to white men till eight years ago, we see the benefits the Canadian Pacific Railway have brought to that district.

We passed a few lumbering mills, but only a fraction of the number that I expected to see. Beautiful little lakes were visible every mile or so. At 10 p.m., the train drew in to Chapleau, where the churchwardens were waiting my arrival. To say the least, I was surprised to find such a thriving town.

Chapleau is the main place between Sudbury on the East and Port Arthur to the West. Large shops are there for the repairing and rebuilding of the rolling stock. Besides the homes of the officials of that division, there are many minor departments in connection with the railway, which necessitates the employment of a large number of mechanics during the whole year. An hospital is an essential building on account of the accidents, which, I was horrified to find, happened almost every week.

Grassey Lake, forming the northern boundary of the town, furnished the best opportunities for boating, sailing and canoeing. Lacrosse and other games of ball were played every evening in the early season from seven till nine o'clock.

The first of July was celebrated with different sports; and if enthusiasm represents success, I have confidence in saying that no town had a more successful day of simple and healthy amusements than Chapleau.

The climate resembled that of Manitoba, and although the temperature occasionally rose well into the nineties, the nights were always cooler.

Different denominations were represented: Romanists having a church somewhat after the dimensions of St. Peter's in Dominion Square, although built of rough boards; the Methodists having a neat little chapel, and the Presbyterians just preparing to build. The church has made noted progress, especially in the past two years. Just a year ago it was proposed to enlarge the church. A committee was appointed, and in about eight



weeks the improvements were completed and paid for, which amounted to about four hundred dollars. The church even now is small, but it is well finished, particularly the interior. The pews, reading-desk and pulpit are made of white oak. A stained glass window, with the Apostles watching our Saviour's ascent, is one well fitted for its place. "Holy, Holy, Holy, Lord God Almighty," is a motto made of gilt letters twelve inches long on a maroon colored back ground, which surrounds the chancel arch. This motto was the gift of the St. John's Guild. The church lot is one of the best locations in the town, and, judging by the present interest displayed, a parsonage will soon be built thereon. When his Lordship the Right Reverend G. A. Newnham, D.D., Bishop of Moosonee, visited Chapleau to confirm eight adult candidates, he expressed himself as greatly surprised and gratified to see the *improvements* in the buildings of the town and church since his visit the year before.

In conclusion, I would say that the attention to church duties and the kindness I received during my stay of four months in Chapleau will always be treasured as the opening page of my life while devoting *might*, intellect and body for the advancement of Christ's Kingdom among our Father's children.

F. T. EASTMAN.

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### ST. ANDREW'S WORK.

THE BEST WORK IN THE WORLD.

*Some Thoughts about Personal Work for Souls and the Methods of Winning Others to Christ by an Individual Effort.* By REV. DYSON HAGUE, Rector of St. Paul's Church, Halifax, N.S.

This is an enthusiastic and inspiring little pamphlet on "what is for Christians without a doubt the grandest work in the world." After noting the surprising scarcity of literature on the subject, the author goes on to discuss it under various heads.

1. The starting point.

"This is the very starting point of our theme, that winning souls to Christ is *the work of every Christian.*"

"It's the only way in which we can keep our hearts warm and loving; it's the only way in which the world can be won to Christ." "The meaning of personal work for souls is, bringing souls one by one by personal effort to Jesus as St. Andrew did. To this work every Christian is called."

2. Personal experience the first thing. Andrew first *found* Christ himself.

"Before any one can enter upon the path of St. Andrew's service

he must enter the door of St. Andrew's experience. In other words he must have an experimental knowledge of the great truths set forth in the Gospel, and a personal acquaintance with the Lord Jesus Christ." Then "Truly and with great humility the soul can say, He is my dearest Friend." "How is it that so few of those who profess to be going heavenwards ever made an effort to induce others to go with them?" Some reasons are given. "We do not realize the danger of those out of Christ, and their tremendous need. What we need is a quickening of our own souls, and the opening of our eyes to perceive the lost condition of those who give no evidence in their life of the experiences of the Christian life."

3. *The Longing* for souls. Andrew starts out to seek a soul for Christ.

"Personal experience of the life of Christ is naturally followed by the desire to bring others to share that experience." *It is impossible logically, absolutely impossible, to have Christ in the soul without at least the desire to act like St. Andrew.*"

4. Action. Andrew finds, speaks with and brings Peter.

"St. Andrew's impulse did not evaporate in sentiment, or waste itself in magnificent schemes of conquering the world."

"How was Peter won."

"Just by Andrew's going to him and saying, *we have found the Messias.*" "Nothing works so convincingly with the undecided as personal witness." "Seek then and find your brother for Christ."

5. *Methods.*

"Of course no one can lay down any well-defined set of rules in a work like this, for God fulfils himself in many ways."

Under this head the author mentions the two brotherhood methods of work, and presses home to Christians by argument and anecdote the importance of *Invitation* and *Prayer*.

"But following on prayer there must be the constant habit of watching for openings. To know an opening when it is made for us and to know how to wisely and effectively make use of it." "Sometimes these openings are made for us; at other times we have, as it were, to make them *ourselves.*"

Then he urges the necessity of "talking to another soul about Christ." "Have you really *given yourself* to Christ? Do you wish to? And then out with the manful St. Andrew confession, I have; I want you to *too*"

The hints on how to deal with infidels and what we can do by *correspondence* are good.

6. Needs and Encouragements.

I. *Needs.*

1. Love. 2. Faith. 3. Consistency. 4. Resolution.

II, Encouragements.

Several are mentioned and commented on. 1. Appreciation of our efforts from unexpected quarters. 2. "Our labor is not and cannot be in vain in the Lord." 3. The Lord has pleasure in our work, and we have joy in His service. 4. Greatest of all, as the last, the "Well done, good and faithful servant."

The pamphlet cannot fail to be of use and helpful not only to brotherhood men but to every Christian. We sincerely hope it may have a wide circulation.

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### SELF, THE WORLD, OR CHRIST ?

The great question which the season of Lent ought to bring home to the heart of every Churchman may be expressed in the words :—"What are you willing to do for Jesus Christ and Him crucified ?"

This question demands and should receive the most thoughtful consideration on the part of those familiar with the appalling facts of sin and death. Whether we are conscious of it or not, our lives are certainly believe a lie ; their centre is the World.

The only worthy centre of the human life is Christ, the Son of the living God. Uplifted on Calvary's Cross He draws all men unto Him, His spirit is ever opening the eyes of the blinded slaves of Satan, and showing them the beautiful liberty of that life which is lived not unto revolving round one of these centres—Self, the World, or Christ. Many of us understand by painful experience what it is to live unto Self. For years, it may be, Satan deceived us into believing that happiness could only be obtained by looking out for ourselves ; by the gratification of the many craving lusts of the flesh. The history of such a blinded life is one long, sad series of mocking sweetness embittered with the bitterness of death. "There is a way that seemeth right unto a man ; but the end thereof are the ways of death."

Nobler souls, despising self indulgence, endeavor to live for others, for their families, for their friends, for humanity. Not yet conscious of their own utter need of the Saviour, they lead lives more or less unselfish, useful and outwardly beautiful, but they too are led by Satan to self but unto Christ who died for them and rose again. The most degraded have thus been enabled to exclaim with joy—"Whereas I was blind, now I see." Who has not observed, for example, that what a drunkard cannot and will not do for the sake of wife or children, or business interests, or his own health, he can and will do for Christ, when

once his eyes have been opened to see Him as the Sin Bearer, and his heart has been broken by the power of the Saviour's love ?

Into what a glory, moreover, is that nobler soul lifted that would fain live for humanity, when humbled beneath the Holy Spirit's revelation of sin, it is washed and made clean through the blood of the Lamb, and filled with the true love of God which alone is true love to man ! God teaches us not to love humanity less but to love Him more. He forbids the Christian to love the world in any other sense than that in which He Himself loved it who "gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

God through Christ by His Spirit offers us free pardon, eternal life, His own love within our hearts, His own light upon our way, and finally the blessed rest of sinless service in the better land. What then are we willing to do for Christ? Are we willing to live not to ourselves but to Him? Are we willing to trust in Him alone for our complete salvation? Are we willing to love the world only as He loved it? Are we willing not only in Lent but always to remember that the ' Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost? " If we can answer these questions with an honest, ringing affirmative, we shall find that "godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

G. OSBORNE TROOP.

Lent, 1894.

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HYMNUS MATUTINUS.

CODEX ALEXANDRINUS

Δόξα ἐν ὑψίστοις Θεῷ.  
καὶ ἐπὶ γῆς εἰρήνη  
ἐν ἀνθρώποις εὐδοκία.  
Αἰνοῦμέν σε  
εὐλογοῦμέν σε  
προσκυνοῦμέν σε  
εὐχαριστοῦμέν σοι  
διὰ τὴν μεγάλην σου δόξαν.  
Κύριε βασιλεῦ ἐπουράνιε,  
Θεὸς πατὴρ παντοκράτωρ.  
Κύριε ὁ Θεός.  
Κύριε υἱὲ μονογενῆ.  
Ἰησοῦ χριστέ.  
Ὁ ἀμνὸς τοῦ Θεοῦ.

ὁ υἱὸς τοῦ πατρὸς.

Ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου.  
ἐλέησον ἡμᾶς.

Ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου.  
ἐλέησον ἡμᾶς,  
προσδέξαι τὴν δέησιν ἡμῶν.

Ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς.  
ἐλέησον ἡμᾶς.

Ὅτι σὺ εἶ ὁ μόνος ἅγιος

σὺ εἶ ὁ μόνος κύριος.

Ἰησοῦς χριστός.

εἰς δόξαν Θεοῦ πατρὸς.

Ἀμήν.

#### HYMNUS VESPERTINUS.

E CONSTITT. APOST. EXCERPTUS (VII 48)

Αἰνεῖτε παῖδες κυρίου.

αἰνεῖτε τὸ ὄνομα κυρίου.

Αἰνοῦμέν σε,

ὑμνοῦμέν σε,

ἐυλογοῦμέν σε,

διὰ τὴν μεγάλην σου δόξαν,

Κύριε βασιλεῦ, ὁ π α τ ῆ ρ τοῦ Χριστοῦ.

Τοῦ ἀνώμου ἀμνοῦ,

ὃς αἶρει τὴν ἁμαρτίαν τοῦ κόσμου.

Σοὶ πρέπει αἶνος,

σοὶ πρέπει ὕμνος.

Σοὶ δόξα πρέπει. τῷ Θεῷ καὶ πατρί,

διὰ τοῦ υἱοῦ, ἐν πνεύματι τῷ παναγίῳ

εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἀμήν.

THE SEVENTH ANNUAL CONVENTION  
OF THE  
CHURCH STUDENTS MISSIONARY ASSOCIATION.

All who were fortunate enough to attend the seventh annual convention of the Church Students' Missionary Association, which assembled recently in Montreal under the auspices of our own college, will long remember its meetings with feelings of unmixed pleasure. Conventions are as a rule a source of inspiration,—inspiration which under God is proportional to the enthusiasm of those assembled for the cause which brings them together. This was by no means an exception; and we feel sure that the inspiration springing from it, carried as it will be so broadcast over the continent (for the delegates were representatives of no small portion of Canada and the United States), and right to those centres, the church colleges, from which the most fruitful missionary effort may be looked for, must result in wide and lasting good to church missionary work in general. We would, in taking a cursory backward glance on the proceedings of the Convention, dwell only on those points which most strongly impressed us, and in doing so gather such thoughts and conclusions as present themselves to us.

It was somewhat disappointing that the opening of the Convention should have been greeted with such bitterly cold weather as that which characterized the second week of the new year; but fortunately it became milder ere our visitors departed, and we trust that after all the low temperature did not seriously inconvenience them. After the informal reception of the delegates by the Rev. Canon Henderson, D.D., during which addresses of sympathy and welcome were delivered by that gentleman and by the Right Rev. W. B. Bond, LL.D., Lord Bishop of Montreal, the Convention was called to order by Mr. F. H. Graham, the president of the Association, and when all had taken their places was formerly opened by singing the well-known hymn, "The Church's one Foundation." Without, however, dwelling on the first afternoon's proceedings, which consisted of the President's address, the Rev. Wm. Howard Faulkner's paper on "The Missionary Events of the Year," and preliminary business, we would pass on at once to the public meeting in St. George's School House. We cannot express too strongly our gratitude to the Association for the pleasure and lasting good we received from these two evening meetings, and it is a matter of deep regret that so few outside the Convention availed themselves of the advantages they offered. The Church of England in Canada possesses in the Right Rev. Frederick Courtney, D.D., Lord Bishop of Nova Scotia, a speaker of unusual attractiveness and power, and few who heard his address on the "Results to be

expected from Missionary Enterprise" will soon forget it. His Lordship's presence and voice are extremely commanding, and he possesses the power of fixing and retaining the attention of his hearers in a remarkable degree. His wide knowledge of the Holy Scriptures and his rare gift of apt quotation, by which he renders all he says doubly impressive, are too well known to need comment, but never have we seen them displayed to greater advantage than on this occasion. We feel how inadequate any endeavor on our part would be to reproduce even the skeleton of his address; but it is impossible to dismiss it from our thoughts without noticing the special stress he laid upon persecution and martyrdom, two results which we were told we might expect to follow upon all faithful missionary work, although, as was pointed out in regard to the latter, the missionary's life was not now exposed to the same degree of danger as in days gone by. The proceedings of the second day were opened by a celebration of the Holy Communion in St. George's Church, in which all the delegates participated. This service was rendered memorable by one of the most earnest and inspiring addresses of the Convention, given by the Rev. G. Osborne Troop, M.A., Rector of St. Martin's Church. The preacher took as his text the two passages "God so loved the world" and "Love not the world" compared with one another. The divine love *for* the world was brought before the mind of the listener with striking tenderness and force, and was held up as an ideal to be aimed at with the utmost earnestness. It was then distinguished from the human love *of* the world, and the perils with which the latter threatened to overwhelm the Christian and especially the minister of Christ were dwelt upon with solemn words of warning and advice.

The Convention then adjourned to St. George's School House, and the morning session was opened with prayer by the Rev. Dr. Adams, Principal of Bishop's College, Lennoxville. Mr. H. R. A. O'Malley, of Wycliffe College, Toronto, read the first paper of the morning on "Our work and the workers that it needs." He pointed out that the mission field demanded men more imbued with the grace of doing as they would be done by, and for a clergy who would denounce the sins of wealth as loudly and as conscientiously as those of poverty. He further brought before the Convention the startling facts that half the world had never yet heard of Christ's great sacrifice for them, and that the modern church could enrol no distinctive nation among its laurels as won over to Christianity by its efforts. The Rev. J. Irwin Strong followed with a paper on Bishop Patteson of Melanesia. The life of the martyr bishop is full of inspiration; and from the moment when as a boy he heard the missionary sermon which first turned his thoughts to work in the foreign field to the last sad scene of his martyrdom, there is a strain of the deepest pathos, which was brought

out with great force by Mr. Strong. As we listen to the tragic ending of the great man's life, our hearts are filled with sadness,—sadness, however, which gives place to a grander and nobler emotion, and a deep feeling of triumph and joy creeps over us as we remember in whose path Pattenon was treading, and trust that to him, too, was revealed the vision of the heavens cleft in twain and the glorified Saviour gazing down with a look of unutterable love and compassionate approval.

Mr. Wm. S. Bernard, of the Theological Seminary of Virginia, then read his paper on "The Relation of the Home Ministry to the Foreign Field." He dealt with the obligation of the Church, the apathy in the Church, and the cause of that apathy, and he concluded by admonishing his hearers to be high churchmen, low churchmen, churchmen of whatever shade and degree they pleased, but above all to be missionary churchmen, for there lay the great present need of the Church.

The reading of the fourth paper of the day on "Associate Missions" by Mr. Charles Herbert Young, of the General Theological Seminary, New York, was postponed until the afternoon session. He advocated the formation of "associate missions" to meet the wants more especially of the artisan class. Such a mission would consist of a small body of priests and deacons with the bishop at their head, and this last point he considered to be an essential factor for the success of the scheme. He hoped that in this way a higher spiritual life might be attained too by the clergy who formed the mission, and that large parishes might be more thoroughly and more practically worked by them than by isolated clergymen. This paper aroused some lively discussion, and, as far as we could judge, the opinion of the majority of the delegates seemed to disfavor the idea except as far as foreign missions were concerned. In the case of the latter, however, such an association would obviate the hardship of solitude, and hence, it was thought, would be a great boon to those engaged in them.

The scope of such a paper as this is at best but a limited one, but we cannot lay it aside without noticing briefly the closing addresses of the conference. We were especially fortunate in having with us the Lord Bishop of Athabasca as a great representative of our own missionaries, and he was listened to with great interest and pleasure. He was followed by the Rev. John Ker, D.D., rector of Grace Church, who delivered a stirring address on "The Great Cause." Perhaps, however, no one during the Convention arrested the attention of his hearers more completely than the Rev. Percy Browne, of Boston, who spoke on "The New Motive for Foreign Missions." Interesting in the extreme as this address was, we find that our paper is already over long, and we must therefore rest content with giving it this unsatisfactorily brief notice.



The closing words to the Convention were delivered by His Lordship Bishop Bond, and were given in the form of a brief but earnest and practical admonition to the delegates for their future work, which was received with heartfelt appreciation.

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