

THE MONTREAL



Diocesan Theological
College Magazine.

Board of Management.

Editors :

REV. C. C. WALLER, B.A.,
W. P. R. LEWIS, B.A.,

F. H. GRAHAM, B.A.,

EDITOR-IN-CHIEF.

W. W. CRAIG.

G. A. MASON
S. R. McEWAN,

BUSINESS MANAGER.
ASST BUSINESS MANAGER.

CONTENTS.

	PAGE
I. Some Conditions of Ministerial Success.—GEORGE HAGUE, ESQ.....	1
II. Editorial.—The Exercise of the Faculty of Thought.....	7
III. Social Christianity.—REV. E. H. HORSEY, M. A.	10
IV. A Visit to Fort Churchill.....	15
V. General and College News.....	23
VI. Acknowledgments.....	25

Subscription, 50 Cents.

Single Copies; 10 Cents.

∞ MUNROE BROS., ∞

Manufacturers
and
Importers of

Gentlemen's Fine Furnishings.

Clerical Collars a Specialty. Shirts to Order a Specialty.

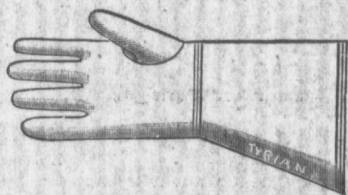
2246 St. Catherine Street, (Opposite Victoria St.) Montreal.

HENRY J. DART & CO.

— DEALERS IN —

RUBBER GOODS.

Enemas, Fountain Syringes, Hot Water Bottles, Urinals,
Gloves, Sheeting, Atomizers, Breast Pumps,
Ice Caps, Bed Rests, Bed Pans, etc.



LONG ACID GLOVES.

— GLOVES. —

BLACK, WHITE OR TAN.

Ladies' Short.	Fine, sizes 6 to 9..	\$1 50	per pair.
" Half long,	" " 6 to 9..	1 75	"
Men's Short,	" " 10 to 12..	1 50	"
" Half long,	" " 10 to 12..	1 75	"
" " Heavy Acid	" 12 to 15..	2 50	"
" Pure Gum Dissecting	Gloves...	3 25	"

— MITTENS. —

Men's Short.....	\$1 50	per pair.
" " Wool lined.....	1 75	"
" Long Heavy.....	2 25	"

— SPECIAL DISCOUNT IN QUANTITIES. —

HENRY J. DART & CO.

Wholesale Druggists,

DEALERS IN RUBBER GOODS.

641 CRAIG STREET, - - - MONTREAL.

Mon

Vol. III

SOM

In these
tempted t
doubts. I
gregation
whether th
was writte
the author
volume of
has some o
fair to say,
opinion th
coming afte
the matter
minable m
which coul
sense. De
your congr
will say : I

THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. III

MONTREAL, MARCH, 1895.

No. 5.

SOME CONDITIONS OF MINISTERIAL SUCCESS.

BY GEORGE HAGUE, ESQ.

Continued from last number.

THERE ARE ALSO SOME THINGS TO AVOID.

In these days of critical investigation a young preacher is sometimes tempted to air his learning in the pulpit, and sometimes even his doubts. He may think that it adds to his importance to tell his congregation that there are considerable doubts amongst scholars as to whether the text he preaches from is genuine, or whether the book was written by the prophet whose name it bears. He will, perhaps, cite the authority of the learned Oopsetter, who, in the twenty-ninth folio volume of his abridged writings, page one hundred and eighty-two, has some critical remarks on the subject; which, however, it is only fair to say, are called in question by Professor Standfaster, who is of opinion that the passage is genuine. The learned Bookvurm, however, coming after both, is unable to come to any authoritative conclusion on the matter, and observes, &c., you know the style, and what an interminable medley of conflicting theories have been broached on subjects which could often be settled by the use of a single ounce of common sense. Depend upon it, if ever you indulge in such learned rubbish, your congregation will begin to yawn, and the more sensible of them will say: If the passage is not genuine, why do you preach from it?

if you have doubts, get them settled in the best way you can. What is the use of confiding them to your congregation? And in the name of all that is reasonable, what have we to do with Oopsetter and Stand-faster and all the tribe of learned dreamers, who spin out their interminable theories like a silk-worm in a cocoon? Life is too short, and the business of life too serious, for us to trouble ourselves about them.

As a rule, it is not desirable to preach sermons in defence of Christianity against scepticism unless, indeed, the subject is agitating the community, and your hearers are being influenced and carried away by the plausibilities of some infidel lecturer. Such sermons need to be preached very judiciously, or you will raise more doubts than you solve. Many minds have a singular affinity to doubts. They are a sort of good soil on which sceptical notions readily take root. A late Bishop of London used to tell a story of his experience when a curate. He preached on one occasion a sermon on "The Being of God," and entered into elaborate arguments against Atheism. Desirous to know the effect he had produced, he accosted a rustic on leaving church, and asked him what he thought of it? "Well, sir, it war a verra fine sermon; verra fine; but for my part, *spite of all you said* I believe there *be* a God." It is important also to avoid preaching in a way that is open to misapprehension, especially when preaching to plain and uneducated people. In the life of Bishop Wilberforce there is an admirable story which illustrates this. He had a parish in his younger days in the Isle of Wight. The county town, not far off, was Newport, in which place, very naturally, he purchased such household matters as were required. He lived, however, in a small village where several petty shop keepers plied their trade. Smuggling was prevalent in those days on the South coast. He more than suspected some of his parishioners, and determined to preach a sermon on the subject. He took for his text, "Custom to whom custom is due," and entered powerfully, and as he thought convincingly into the merits of the subject as applicable to the prevailing practice. A few days afterwards, his self-love received a terrible shock. Visiting some of his parishioners, he was told by a plain-spoken woman that he didn't practice what he preached. They can't suspect me of any wrong-doing, thought he, and naturally asked what the woman could possibly mean. "Why," said she, "didn't you tell us to give custom to whom custom is due, *but you buy all your goods at Newport.*" As a rule politics and political discussions are to be avoided, the only ex-

ception b
Kingdom
may fairl
ordinary
are apt to
flock, to d
Lightness
for long-f
times ligh
being con
These ma
will undoo

Samene
their tones
piece all o
dealing a
were talki
potatoes ar

Preachin
offering of
of the peop
the ministe
successful.

Here we
sally ackno
exists. But
be suppose

I have h
rendered th
Latin, or so

The art o
included, so
devout, the
ening, the
carefully cul

And the b

ception being when some question which has a direct bearing upon the Kingdom of Christ, is debated in the political arena. Then a minister may fairly enough speak. These occasions, however, are few. From ordinary political contests a minister should carefully keep aloof. They are apt to unspiritualize a minister, to embitter his relations with his flock, to degrade the tone of his ministrations, and to destroy his power. Lightness and foolishness are also to be avoided. There is no necessity for long-faced pharisaical gloom, and a humorous remark may sometimes lighten up a grave subject. But a minister should beware of being considered the best joker in the parish, and a jolly good fellow. These may not prevent you from keeping your congregation, but they will undoubtedly ruin your usefulness.

Sameness and monotony are to be avoided. Some men's voices, or their tones, rather, are as if a choir should sing through a lengthened piece all on one note. Some men preach with as little emphasis, dealing all the while with the most terrible realities, as if they were talking to a farmer about the difference between cultivating potatoes and turnips.

PRAYER.

Preaching, however, is not the whole of your public service. The offering of prayer *with* the people, *for* the people, leading the thoughts of the people, their souls in devotion,—this is so important a part of the minister's work that he who cannot do it well, will only be half successful.

Here we have the inestimable advantage of a Liturgy that is universally acknowledged to be more conducive to edification than any that exists. But the power to use it to edification is not so common as may be supposed.

I have heard our liturgy so rendered as to make boys laugh—or so rendered that it was impossible to tell whether it was in English or Latin, or so rendered as to convey no meaning to the mind at all.

The art of using our liturgy in all its parts, the reading of Scripture included, so that the confession shall be lowly, the prayer earnest and devout, the praise uplifting, the absolution solemn, the creed strengthening, the Litany heart-searching—is one that every student should carefully cultivate.

And the best cultivation is by putting his very heart into it.

PASTORAL WORK.

Such, in my judgment, are the principal essentials to success so far as public ministrations are concerned. But the work of the pastor, of the Protestant pastor, is private as well as public, and no man can attain what is truly success in the eye of the Master, unless he well fulfils the functions of the Shepherd as well as the teacher. The great Apostle taught in public and from house to house. The chief Shepherd speaks of calling the sheep by name. The pastor's influence lies largely with the families of his flock, and specially with the children, and young men and women. The Sunday school is now the recognized instrument by which the Church acts upon the young, but the formative mind and influencing principle of every school should undoubtedly be the Minister of the church. His thoughts, his methods should be found in operation there, and the school should be but another portion of the field in which he labors. In the one he labors directly, in the other no less efficiently, practically and powerfully, that it is through the medium of teachers and their classes. But I strongly hold to the idea of the pastor having influence in the homes of his flock, of a direct spiritual character. While far from divesting himself of social attributes, the true pastor will be to all his flock, men, women and children, old or young, rich or poor, a guide, philosopher, and friend.

GENERAL REMARKS.

In all the work of the ministry, as in all other departments of life, three prime qualities are essential, viz., *industry, common-sense, perseverance*. There is no doubt that in entering on the active work of the ministry some men are sorely tempted to be idle. All men are apt to work only as they are compelled to work. The only thing that a minister must do is to read prayers and preach on Sundays, and keep his week day appointments. Almost everything else he can neglect if he will. And some ministers in some parts of the world do so; falling into a dreamy, dazy kind of existence, reading the newspapers, magazines and new books that come out, lying on the sofa to do it, neglecting preparation till about nine o'clock on Saturday evening, and trusting to get through Sunday by drawing upon college stores. An officer of a church once said to a friend that the stipend of their pastor was at the rate of about ten thousand dollars a year. As the congregation was anything but rich, the remark excited astonishment, but was explained by saying "the salary in reality is fifteen hundred dollars,

but reck
gets abo
as any m
day. In
his time,
To be s
studies,
amongst
the chur

Comm

knowing
to leave
acquire i
world. C
no *notice*
heard it.
dumb, at
of speech
over me
whole co
wisdom, i
ful talent
ness: foo
timacies,
he himse
conscious
How ex
Epistle of
pure, the
good fruit
character

I emph
four spher
First, in
Second
Third, i
means lea
I canno
sideration
Perseve

but reckoned according to the amount of work done, the pastor really gets about ten thousand. He went on to say : His sermons are such as any man could compose by an hour's cogitation after tea on Saturday. He never visits, neglecting even the sick, and how he spends his time, no mortal man can tell. This is an extreme case, of course. To be successful a minister must economise his *time*, keep up his *studies*, work faithfully and to effect in *preparing sermons*, mix amongst his people, and take his proper share in the general work of the church, as well as of the *city* he lives in. This demands industry.

Common-sense, the most uncommon faculty, ; practical wisdom ; knowing what to do and what to leave undone, what to say and what to leave unsaid. This is about the last art a man acquires ; and many acquire it only after hard rubs and knocks in passing through the world. Common-sense will teach a man what to *see* and what to take no *notice* of, also what to hear and what to pass by as if he had not heard it. A wise man is sometimes blind, and sometimes deaf and dumb, at other times he is *wide awake* to see, quick of ear, and ready of speech. In administering the affairs of a congregation, presiding over meetings of church officers, by whatever name called, or of whole congregations, common-sense or, to use the Scriptural term, *wisdom*, is the supremely important attribute. Many a man of powerful talents has wrecked his ministry and spoiled his life by foolishness : foolish talking, foolish judgments, foolish partizanship, foolish intimacies, or repulsions : till the whole church becomes a nest of hornets, he himself all unconsciously (for the foolish man is always unconscious that he is foolish) being the centre of the whole disturbance. How exquisite is the picture of sanctified common-sense in the Epistle of St. James. "The wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." There is a model character for you. Strive by the grace of God, to make it your own.

I emphasize the necessity of common sense, or practical wisdom in four spheres particularly, viz. :

First, in dealing with your Bishop ;

Second, in dealing with your Organist and Choir ;

Third, in dealing with your Church-wardens, and last, but by no means least, in dealing with the Ladies of the Congregation.

I cannot enlarge upon these heads but commend them to your consideration.

Perseverance comes last, Every calling has its discouragements, and

there are times in every man's life when all things seem to be against him. These are times to try men's souls, and, see what spirit they are of. Then it is that the 'patience of the saints' must be called into play. Not a mere blind holding on to an untenable position, but a quiet persistence in *good work*, through evil report and good report. Turning not either to the right or to the left. Patiently continuing in *well doing*. "Troubled on every side but *not driven to the wall*. (I translate the passage literally you see,) Perplexed but not in despair. Persecuted but not forsaken, cast down but not destroyed." There is a picture of a courageous and successful Gospel Minister.

And now finally for a parting last word. I have reserved for the last what perhaps is the most essential of all, and without which your Ministry will be but 'sounding brass and tinkling cymbal.' Amongst the qualifications for a good Minister, I have not hitherto named a fundamental one, viz: devoted piety and intelligent consecration, consecration for a reason, giving up of the spirit, soul, and body, to the service of God, because it is a reasonable service, and then pursuing the work of the ministry in all its varied departments in the *power* of the *Spirit* of God. The Spirit no longer endues men miraculously with tongues, nor does the Spirit give apocalyptic visions of truth. You must learn your Greek and Hebrew by study; and by severe discipline you must learn to think. But, what is to be the impelling power of study, the light and life of all your thinking? I say, without question the Spirit of God. "He helpeth our infirmities"; by His power and strength you must look to become wise and well equipped scholars, having a perfect mastery of your tools, and specially mighty in the use of that wonderful aggressive weapon, the sword of the Spirit, the Word of God. So after acquiring knowledge by means of study; in the power of the Spirit, you will preach, teach, and pray.

The Spirit of God will not give you either a good voice or good pronunciation, or grammatical utterance. He will not fill your memory with incidents, or your imagination with images. But the Spirit of God will stimulate you to work when disposed to be idle, to study when disposed to light reading, to conscientious search of the Scriptures when disposed to make your sermons mere slap-dash oratory. The Spirit, too, will give a tenderness to your pleading, a force to your remonstrances, an energy to your warnings, that no mere natural powers will enable you to attain to. You will have constantly that indescribable power called *unction*, which will carry conviction to

the hear
gregation
cross, re
work,
a comm
your min
not eph
creasing



THE

In an a
ture issue
prevalent
the disuse
cultivate t
the man w

The pov
seem to th
few, but it
being.

Too ofte
much a rec
is that orig
making of
truisms, is

The wor
ministry m
the degree
will be. The
ing of whic
stock defini
selves, by c
force and m

the hearers, and make your ministry a continuous power in your congregation, searching them out, drawing them on, bringing sinners to the cross, restoring wanderers to the fold, inspiring Christians with zeal to work, and lifting up the whole tone of the people to the level of a community who are filled with the Spirit of God. So will your ministry be in the highest degree a success; a permanent success, not ephemeral, but marked by blessed influences that will go on increasing through all time and to eternal ages.

EDITORIAL.

THE EXERCISE OF THE FACULTY OF THOUGHT.

In an admirable essay, which might well grace the pages of a future issue, one of our students recently noticed the neglect, generally prevalent among all classes of men, of the power of thinking; and as the disuse of any faculty is equivalent to its abuse, those who fail to cultivate this most valuable power are in much the same position as the man who buried his talent in the earth.

The power to think clearly and intelligently is not, as some would seem to think, a mark of special genius, a talent given only to the few, but it is an achievement possible of cultivation by every rational being.

Too often, and especially among students, the brain is made too much a receiver and far too little a producer; and the consequence is that originality of thought and expression, the power of seeing, and making others see things, which ordinarily are commonplace and truisms, is a much rarer quality than it need or ought to be.

The work of a minister renders it necessary, that in order that his ministry may be effective he shall possess this quality; and the higher the degree to which it is cultivated by him, the greater his success will be. The minister has an often told story to tell, a story with the telling of which are associated in our minds a number of set phrases and stock definitions, which, while all very true and good in themselves, by constant iteration and re-iteration have lost their pristine force and meaning. The story to be told is of the very highest im-

portance to the hearers, and the telling of it as forcibly as possibly is incumbent on the teller, and therefore words and phrases and definitions and illustrations which have no meaning or have lost their meaning should be laid aside, and new words, striking phrases, attractive definitions and fresh illustrations should be elaborated in the mind, which will arrest the attention of the most listless and promote interest in the most indifferent. To be able to do this, a man must be able to think for himself, his brain must be an active agent as well as a passive receptacle.

A vast majority of us are all too sluggish in original thinking, but the result of careful improvement will be well worth the necessary effort, for our words will be with power.

* * * * *

No doubt many of our readers read the article by the Rev. H. R. Haweis, of London, England, "The New Pulpit," published first in the North American Review, and afterwards copied in the Montreal Star of Saturday, Feb. 9th.

While the article was intensely interesting, it yet awoke in one's mind an instructive feeling that it comprised much that was erroneous.

Perhaps the most important point of contrast indicated by Mr. Haweis between the teaching of the "New Pulpit" and that of the old, is, that while the old Pulpit said that "The Bible is the Word of God", the new Pulpit declare that "the word of God is in the Bible."

Elsewhere he says that the New World, ahead of the Old in many other things, takes the lead also in this, namely, the realization of the New Pulpit.

In the face of such assertions it is interesting, it is significant indeed, to read in an open letter from the chief representatives of the most representative religious institution of the New World thus eulogized by Mr. Haweis, a letter published almost synchronously with that gentleman's article, a pastoral letter from the House of Bishops of the Protestant Episcopal Church of America, the following words:—

"Concerning the Scriptures of the elder Covenant, our Lord authenticated the teaching of the ancient Church, to which were "committed the oracles of God," by His public and official use of the Canon of the Old Testament Scriptures, as we know it to have been read in the synagogue worship of the Jews of His time."

"The Scriptures of the New Covenant contain equally strong

and cle

*

What

The st
dress fro
not help
all he sai
sentimen
riveted b

He av
manner o

*

It is pe
at an afte
the part o
Club to d
able pract
the Comm
ment that
have forged
ment, also
than for o
of the Law
not set asi
tial part of

If a man
Dr. Abbot
Churches?
will attend
unification
on any pet
another bo
fiance and

We woul
cle in this r
chill." Mr.
General, ha
for us and
mation conc

and clear statements of the Inspiration of the whole Canon." *

What a tremendous power there is in earnestness.

The students of the college were favored lately with a short address from the Rev. Dyson Hague of St. Paul's, Halifax, and one could not help being stirred by the intense earnestness that characterized all he said, and even had his words been totally at variance with the sentiments of his hearers, their attention would have been necessarily riveted by that dominant characteristic.

He avowed himself an ardent exponent of enthusiasm and the manner of the assertion proved its truth.

It is perhaps not fair to take anything very seriously which is said at an after dinner speech, but it was in our opinion very poor taste on the part of Dr. Lyman Abbott in his address to the Congregational Club to drag in the Episcopalians, and hold up to ridicule a very laudable practice namely that of putting up the ten commandments above the Communion Table. Dr. Abbott thinks that the new commandment that, ye love one another, would be more suitable. He seems to have forgotten, that the same Person who gave us the new commandment, also said of the old, "It is easier for heaven and earth to pass than for one tittle of the Law to fail:" and that "Love is the fulfilling of the Law" and that whatever new commandments Christ gave did not set aside the old, Nay, that those ten commandments are an essential part of God's Covenant with man whether the old or new.

If a man has something interesting and helpful to say, and certainly Dr. Abbott had, why cannot he say it without finding fault with other Churches? It seems to us a great pity that while men and women will attend in large crowds to listen to speeches on the subject of the unification of Christian churches, that no individual speaker can talk on any pet subject without holding up to ridicule some practice of another body, and that generally a practice of comparative insignificance and entirely irrelevant to the matter in hand.

We would particularly call the attention of our readers to the article in this number of the magazine entitled "A Visit to Fort Churchill." Mr. Munro Ferguson, A. D. C. to the present Governor General, has written this account of his travels in the North specially for us and our readers. The paper contains much interesting information concerning the Diocese of Moosonee.

SOCIAL CHRISTIANITY.

REV. E. H. HORSEY, M.A.

(Concluded.)

I shall not expand on the subject of strikes, they seem to me to be the outward expression of an attempt to find justice.

The wage earner also is unjust in many ways. There is a systematic attempt to defraud the employer, by wasting time by slighting and shirking work. I have been told by an employee who shirked his work during two weeks, and for this period drew wages for full time and extra over time. Employers have inspectors and overseers. Employees have their system of warning calls, and signals. I know another case where men working on a small job spun it out as long as possible, so that work for which the employer received \$43.00 cost \$55.00.

If we view the change in history, we find that the old fellowship between craftsmen and chief is gone. "Men" have become "hands" and the "master" has been replaced by a "boss." By the division of labour, it has come to pass that no one can feel that the finished work is specially his own production, and so a great incentive to interest in his work is taken away.

The rule of to-day is unlimited competition, every man for himself, buy in the cheapest market and sell in the dearest. The highest selfishness prevails in business. It is the direct opposite to the teaching of Christ, who said, "If any man will come after me let him *deny himself.*" No mere generous impulse will set these matters right, there is a grave responsibility, and each man who desires to improve the condition of others must believe, and must act on the belief, "I am my brother's keeper." To quote again the Bishop of Durham "All the problems of modern life, are in the end religion."

II. Christianity is responsible for these questions for Christianity has raised them. Christianity has placed before us high ideals. *First*, In sight of God the souls of all men, of prince and pauper; of employer and employee; of capitalist and laborer, are of the same value

Second.—Christianity has taught that it is the duty of each to deny himself and follow Christ; to deny himself in business and in pleasure

as in all
are first
ble or e
between
it seems
co-opera

III. A
it, and th
We are r
down ou
luxuries,
my duty
deal to m
wages, le
willingne
all, if by
Christian
ciple laid
I will eat
the emplo
and the e
employer,
of God," T
not "How
in buying
basis of bu
that Christ
size the C
fessed Chr

IV. The
tor and lea
them to lo
God, let hi
are Christi
Baptism w
commandm
employees
day's rest i

as in all other things. Self-denial in business does not mean that we are first to grasp a fortune, and then give part of it to some charitable or educational institution. It is at this point that the conflict between Christianity and our present system of commerce arises, and it seems to me that the conflict cannot be settled till some method of co-operation replaces our practice of unlimited competition.

III. As Christians have raised the question Christianity must answer it, and the answer is given in the words of our Lord, "follow Me." We are not only to lay down our lives for the brethren, we are to lay down our wealth, our time, our talents, our ease, our comforts, our luxuries, our pleasure. My duty towards my neighbour *is equal* to my duty towards God. A reduction of ten cents a day means a great deal to men earning from six to nine dollars a week. Instead of cutting wages, let the opportunity of self denial be seized. Let there be a willingness to receive a lower rate on capital, or even no interest at all, if by so doing a blessing may be bestowed upon others. Social Christianity looks at duties, not at rights. It would practise the principle laid down by St. Paul, "If meat maketh my brother to offend, I will eat no meat." Let it be acknowledged as a Christian duty that the employer should strive to give as much as possible to the employee, and the employee should strive to give as much as possible to the employer, and that together they should strive "to do all to the glory of God." The question of business should be: "How much can I *give*," not "How much can I get?" The Christian must employ Christianity in buying and selling. Social difficulties will be solved when the basis of business is "Love," not "selfishness." We have yet to learn that Christian greatness consists in service. The *Church* must emphasize the Christian duties of life, for business is in the hands of professed Christians.

IV. The Christian minister has a duty to perform. He is the instructor and leader of Christians. To him they look for advice. He tells them to love God, and to love man. He tells them how to love God, let him outline how they are to love man. If social reforms are Christian, the Christian minister is bound to join in them. In Baptism we promise to "fight against the world." We read the commandments in the Church's service. Fourth commandment.—Do employees of railroad, steamboat, and street-car companies, get one day's rest in seven? Do the directors of these companies, Chris-

tians, in their annual meeting condemn this injustice to the employe. Do they condemn Sunday excursions? Do the directors of manufacturing companies favor an eight hour working day, rather than frequent periods of idleness, followed by periods when the men must work overtime? Sixth commandment.—Do railroad directors strive to do away with level crossings and also to protect the lives of the brakemen and others, even if it involves the receiving of a much lower dividend? Do all employers endeavor to protect the lives of the employees from accident, over work and injurious occupation? Do the owners of tenements see that everything is wholesome and clean about their property, and that the houses are not over crowded? Eight commandment.—Do we defraud in business? Do we take advantage of another's simplicity or ignorance to steal from him? Do we condemn the gambler who uses either cards or stocks, as a thief whether he has to rob his employer or not? Ninth commandment—Do we tell shop lies about the goods we have for sale? We pray: "Lead us not into temptation" and then do we go and try to beat down prices, or corner the market, or cut down wages and force others into temptation? We pray: "Thy will be done on earth" do we try to do that will? We need to show to the world, the reality of the Christian religion. We are to testify for Christ, not by withdrawing from the world but by living in it, for Him, striving to do our part to transform it, so that "The kingdoms of this world may become the kingdoms of our Lord." The practice of the law of Christ is Christian Socialism, and it arrays the Christian against individual anarchy, selfish competition, luxurious waste, etc.

V. The Christian minister must preach these social duties of Christianity, for their solution is in the Bible.

The Deacon is authorized "To read the Gospel in the Church of God and to preach the same if he be thereto licensed by the Bishop himself." The Priest is authorized "To preach the Word of God."

It is the duty of the church to teach the essentials of a Christian life, to condemn falsehood, wrong, and robbery, to teach truth, justice and righteous dealing in all the affairs of life, to condemn all false plans of business, all evil practices, all arrangements that aid, encourage or lead to wrong doing. Christ applied His message to the sins of His own time and country, and so must we apply that same message to ours. The teaching of St. Francis Assissi, enforces a needful lesson of to-day,

"You
pleasing
and head
preaching
men, and
and see v
eration is
of the F
pattern.
teaching
quirers g
bound as
prayers
Those w
gain, to a
utmost si
themselv
from tim
nothing s
secration

In a so
likeness o
and powe

In like
acknowled
by Christ
answer m
will usher
service of
and His r
motive in

Let me

1st. The

well as ind

2nd. In

guide in p

I. There

one trunk,

"You ask me," Francis said, "whether prayer or preaching is more pleasing to God. It is a hard question. In praying we speak to God and hear Him, and live, as it were with angels: the life of angels in preaching we must bring ourselves down to a low level in dealing with men, and live among them in the ways of men, and think men's thought and see with men's eyes, and hear and use men's words. But one consideration is decisive. The only Son of God came down from the bosom of the Father for the salvation of souls. We, too, must follow His pattern. We must give up our quiet, and "go forth to toil." "Such teaching, such lives stirred the masses of men. Crowds of eager inquirers gathered round Francis, and demanded what they must do, bound as they were, by the duties of home and state? In answer to their prayers he drew up a rule for men and women living in the world. Those who subscribed to it were bound to renounce all ill-gotten gain, to abstain from aggressive war and litigation, to observe the utmost simplicity in dress and intercourse and amusements; to give themselves according to opportunity to works of devotion; to meet from time to time for common worship and almsgiving. There was nothing strained or fantastic in the provisions which promised consecration and dignity to ordinary life.

In a solemn and striking form, open to the eyes of all men, the likeness of Christ was recognized as attainable through the offices and powers of every station in life."

In like manner we to-day need to exhibit our great ideal and acknowledge our great aim. We must test our social and national life by Christ teaching. We must strive to move men's souls, for the answer must come from within. "Better men, and better men only, will usher in the better age." It is a call for great sacrifices in the service of Him who taught man to "Seek first the kingdom of God and His righteousness." This is to be the first, highest and only motive in all that we do, "For Christ's sake."

Let me now gather up the various ideas I have tried to enforce.

1st. There are social duties to be performed by the Christian as well as individual duties.

2nd. In the whole Bible we find the principles, that must be our guide in performing our social duties.

I. There is a social question of many branches all springing from one trunk.

II. Christianity has raised the question by teaching that the souls of all men are equally dear to God, and by teaching a universal brotherhood.

III. Christianity only can solve the question for the Christian has promised to follow Christ, who taught that if necessary we must lay down even our lives for the brethren.

IV. The Christian minister has a duty to perform for he is the instructor and leader of the people.

V. The minister must preach it, for the solution of all our difficulties is to be found in the Bible.

One word in conclusion. The issue is in God's hands, our part is to do our duty, to be faithful to Christ whom we have promised to follow.

Some may say that the application of the principle of self denial to commerce is not practical. It won't work. "The Christian has to believe that what is right is practical." As Prof. Ely says:—"Christ's life itself was not, as the world goes, very practical. One might have told him, this will not work, you are not practical, and indeed He was rejected and put to death, and His life appeared to be a great failure." "There was a time when men and women could not be Christians, and keep their heads on their shoulders, and then they died cheerfully as Christians. We need a revival of such Christianity."

The work is not easy, it demands self-denial, resolution, clear sight. We require strength and patience of Christian life to be found only in the Incarnation.

In the Communion service "We offer ourselves, our souls and bodies to be a reasonable, holy, and *lively sacrifice* unto God." When the service ends we must not forget our offering. We must make the Gospel of Christ our rule of life in society and business. We are bound not only to believe in Christ, but also to confess Him before men.

"And the Church of Christ must not close her ears to one bitter cry, nor her eyes to one piteous sight, nor refuse thought to one stern problem. She must accept it all in the name of God as her proper work.

The
life a m
Of th
has a gl
re.ad.)

Our o
for we h
since the
grand fl
which th
less and
Hudson
nature b
ing for fo
the pain
toil, are p
mental to

So, wh
once mor
luxury an

After w
week, and
time we w
higher qu
trayed in

To give
coming in

We put
October, w
more of t
tent poles
borough ca
were alrea

After pa
frosty Oct

VISIT TO FORT CHURCHILL.

HUDSON'S BAY.

The following are merely a few rough journal notes of the kind of life a missionary leads at Fort Churchill on Hudson's Bay.

Of the life as it appears to a visitor—for the missionary, perhaps, has a gloomier vision of it himself—(if his secret thoughts could be read.)

Our own opinion of the place may naturally have been very high, for we had travelled out on the barren grounds a pretty long time, since the middle of June—our outward journey terminating with a grand flourish of equinoxial gales for almost three weeks, during which the sun was never seen, these followed by a rather cold, cheerless and very fatiguing paddle of three hundred miles down the flat, Hudson Bay shore. And under such circumstances the animal nature begins to assert itself very thoroughly. The desire and craving for food, the constant endeavour to relieve some extremity from the pain of cramp and cold, and the longing for rest and relief from toil, are perhaps a little too absorbing to be pleasant, and are detrimental to the self-controlling power and dignity of man!

So, when we arrived at Churchill on October 1st we felt ourselves once more to be in the very heart of civilization and of comfort, luxury and ease, looking at things from our animal standpoint.

After we had time to satiate our wolfish hunger, (this took about a week, and it never quite controlled itself within seemly bounds all the time we were at Churchill) we began once more to appreciate the higher qualities of human beings; and these were only too well portrayed in the lives of our kindest and best of hosts.

To give a slight idea of the place, as it first appears from the sea coming in from the north.

We put out the last morning of our canoe travel, the 1st day of October, with considerable difficulty, through a quarter of a mile or more of thickly packed cakes of shore ice, breaking the way with tent poles, and almost wearing the bows of the poor little Peterborough canoe through against the jagged edges of the cakes. They were already fringed and frayed by many previous encounters.

After paddling an hour or two through the crisp, keen air of the frosty October morning, looking with unbounded pleasure on the

distant line of little northern timber growing some miles back from the shore) we had seen their outline the day before, the first time for many weeks) out of the mist in the far distance, there rose the blue back of some land, like an island out to sea. It was undoubtedly the rocks of Churchill—the long peninsula, three or four miles broad, running out to sea, The Churchill river, and the Company's port and the mission are on the far side, and the long point must be rounded.

The crews of either canoe strain all their nerves and muscles now in the final paddle of the season, to get into the safe harbour at last. The promontory rises gradually from the brown mist, and the beacon stands out on its point. The sea is smooth like glass, and, as the last bay is full of ice, a long eight mile traverse is decided upon and away we bowl for the beacon. The old stone fortress, Fort Prince of Wales, rises in view, we soon feel that we are almost home.

But there is a heavy swell rising, as well as the Fort, and by the time we reach the point the breakers are thundering on the rocks, and when we round the beacon the billows are rolling like small hills up the mouth of the river, and the bar is a line of foam.

So there's nothing for it but to sit and freeze and wait for the tide to flow, and eat a most undue allowance of the remaining provisions (there is no fear of them running short now); look at the old stone fort on one side of the river, and the "battery" on the other, and the two beacons, and fondly wish we could land and walk up to the Post—some four miles distant up the river, for we cannot land in the heavy surf.

At evening the tide rising smoothes the bar over, and we paddle slowly up the stream through the narrow mouth between the forts. There is a heavy brown fog and we cannot see up the river, only the bare, rocky shores—then the "whaling shanty" on the eastern shore near the mouth, where the white whale fishery is carried on—next the rocks at "sloop's cave," where the old Hudson Bay ships used to be hauled up to winter. The river broadens out into a bay here and all is fog again, till just at sunset the mist rises and the rocky ridges appear once more, looming a purple black, against the setting sun, with the little settlement of wooden houses clustered in below the ledges, amid wreaths of white smoke in the frosty evening air.

Mr. Lofthouse is soon down at the rocky point below his house when the travellers land, giving them a warm and cheery welcome. They

are qu
provid
bread
the fir
sheets!
angels,

It m
on the
mouth
it in a s
some of

There
wife of t
Mrs. Lo
consider
it meant

They
not stand
their onl
to school
Indian g
family of
and wash
Then the
appetites
Churchill,
unless a l
steamer ad

The ext
viding for
these circu

But we
been waste
zation, mu

One pos
kind, good
of our soj

are quickly brought up to his pretty little home, where his kind wife provides them with a refreshing supper, with milk in the tea, and real bread and butter again! (How good it is!) A bath is provided—the first for how long? and a beautiful clean bed with real white sheets! We seemed to have fallen into the hands of ministering angels,

It must sadly be confessed that the first thing to attract our eyes on the wall opposite the front door was the year-text, "open thy mouth wide and I will fill it," and allowance must be made if we read it in a somewhat literal and profane manner for the moment—for some of the reasons above stated.

There was no spare room at the Fort, we were unexpected, and the wife of the master was ill and confined to bed at the time, so Mr. and Mrs. Lofthouse decided to keep us both, without a second thought or consideration. Housekeeping at Churchill is a very heavy task, and it meant a very great sacrifice.

They had sent their servant home this last summer for she could not stand the strain of the isolated existence longer. She went with their only little girl, whom they also parted with, sending her home to school in England. So, in the first place there was only a raw Indian girl to be got occasionally from the Fort to help, who had a family of ten small brothers and sisters already to look after—to mend and wash and keep in some kind of order (their mother being dead). Then there was the inroad upon supplies that our wretched wolfish appetites were bound to make—and supplies are very precious in Churchill, and can only be replaced once a year, or in two years—unless a letter is written (ordering them) about six months before the steamer actually leaves London.

The extra washing up, cleaning and tidying and cooking and providing for two great, hungry travellers is no small undertaking under these circumstances.

But we are given everything—much more than should ever have been wasted upon anybody who was so soon to return to real civilization, much less upon two sturdy vagabonds like ourselves.

One positively blushes for shame to think of the sacrifices these kind, good people made for us. But we promised not to speak much of our sojourn with them for other reasons beside that of their

natural self-retirement, and perhaps even this amount of gratitude to the mission should not be publicly expressed.

"BEGINNINGS."

There have been predecessors to the present missionary at Churchill, and of the mission itself and its history you probably all know more than a casual passer by can tell you. One incumbent some years ago, became so depressed with his existence there that he folded his blanket like an Indian one morning when the annual ship was in the harbour, and slipped on board of her just as she was starting, leaving his coffee still warm upon the breakfast table.

But the present more stable and permanent post was started, as you know, by Bishop Horden.

FIRST MOVE.

Our missionary had in the first place to go and meet his intended wife who was coming out on the ship to Churchill.

He travelled from York, over the 200 miles of intervening swamp, with endless creeks and rivers to wade across, sometimes up to the armpit, tramping and carrying just the blanket and as much food as possible, trusting to his gun and good pot luck for the rest.

CHECK MATE.

The ship arrives, but the intended wife does not. She has been told at the last moment there is no room for her, that some company's officer and his family required all the small space available.

So the missionary tramps mournfully back through the swamps, feeling that marriage, or the expectation of it, is sometimes a failure in the north country,

Next year the lady does arrive, and they are married on board the "Alert," a gun boat that is taking soundings, and making charts of the Bay.

SETTLING.

They proceed to York again, for they have no house yet at Churchill but next summer they return to build their house, and start their mission together. The house is strewn upon the bay shore, just as it was landed from the ship, nobody to put the timber under shelter

It was
bay in
the fra
where.

The
"Alert
place,
making

The
former
other c
there—
summer

their b
It wa
getting

He s
sawing
nails lik

(For t
when it
little iron
bed; an
so of In
the place

The w
the plan
him.

Till
rough ou
tion, all
a shelter

They
freeze ov

It was rained on, snowed on, frozen, thawed, and lastly towed up the bay in a raft, just before the erection, and when the time came to put the frame together not a board or beam would meet or fit in anywhere.

The only assistance to be got is a couple of day's work from the "Alert's" carpenter and another man, to get the heavy cross-beams into place, and to get this assistance the missionary works day and night making the foundation, before the "Alert" sails.

They are living meanwhile in a small iron chapel, remnant of the former mission, a tiny room, one half curtained off to cook in—the other contains their bedroom furniture. Scarcely room to turn round there—and when it rains, as it constantly does in these regions in summer, the water would pour in torrents upon them, and drench even their bedding, in spite of everything.

It was, moreover very late in the summer and the weather was getting very cold, warning the builder to hurry.

THE BUILDING OF THE HOUSE.

The Mission Home.

He strains every nerve and works with superhuman endurance, sawing the timbers to refit them into their places, and hammering in nails like one who means to die hard.

(For they would freeze in their little, draughty, leaky iron chapel, when it came to be 40 below zero.) To hold services by the way in this little iron chapel, all the furniture had usually to be piled upon the bed; and much disinfecting powder had to be used after a score or so of Indians and Eskimo had been sitting huddled together round the place.

The wife sits patiently by as the husband works and labors, upon the planks perhaps as he saws them, as determined as he, encouraging him.

Till just before the first pinch of the numbing Arctic cold, the rough outline of the house is finished—two rooms, or three with a partition, all in rough boarding, with only high walls outside. But it was a shelter and their own home, though most of it was still to make.

They lived there that winter airily, the single windows would freeze over with such a thick coating of hoar-frost inside, they adopted

the method of ironing them with a hot iron to let the daylight in again. One would iron, the other mop with a sponge below. The thermometer would in the very cold weather sink to perhaps 20 or 30 degrees below zero *inside* their single boarded house, and getting up to light the fires in the morning was no joke in such a temperature unless one happened to be an Indian or an Eskimo.

Their stove-pipe was faulty too, and would either catch fire on an average once a week, or melt the snow on the roof through cracks that opened in the water-soaked timbers, causing it to descend in a gentle cataract, thickened by soot, upon whatever happened to lie beneath, the clean linen and bedding by preference.

They scarcely ever dared to go out of the home both at the same time for fear of the chimney catching fire; and on Sundays, when service was held, the house had to "go cold"—a considerable discomfort in that winter climate to return to it afterwards.

THE BUILDING OF THE CHURCH.

Later on there was the same trouble to be encountered in the building of the church as in the building of the house.

It was no leisurely proceeding like the raising of church edifices by the monks of old.

The same short space of summer between the arrival of the ship and the early winter storms caused trouble.

This time the builder, contractor, carpenter, mason, joiner, ironmonger, roofer, &c., &c., in short the missionary has for assistant a raw Chipweyan boy.

It is some time after their first settlement at the mission that the new Church is built.

It was subscribed for and made in England, and sent out on the Company's steamer. Shortly after they had been compelled to go home on account of Mrs. Lofthouse's illness; and the Chipweyan boy is one of many natives that has been taken into the mission house for treatment, and nursing, training, &c.

The same superhuman efforts have to be made to finish the structure before the equinoxial gales begin. Towards the completion an unlucky fall from a high ladder, as the missionary is working on the chancel, crushes three of his ribs and lays him up helpless in bed for several weeks.

The middle away across the church energy recaptured the work design many ingly h

RESU should toil and

THE through

On al body is ered just

Such results a the resu must hav labour, fo work, in of pretty outside g

At the some twe winter, by well, and well train almost hop old as wel Churchill than the E "new thin

Then the first gale comes—a furious one. He is roused in the middle of the night with the news that the church roof is “off” and away—one half of it—into the middle of the bay. They get cables across the other half, and manage to hold that on. The inside of the church is half ruined with snow and rain—but the same untiring energy pulls the undertaking through. The missing portion of the roof recaptured and towed ashore—by winter the church is also complete, the work being carried on in zero weather. It is a very pretty one in design and proportion, large and airy,—(a necessary quality when many Eskimo and Chipweyans have been inside) and is very strikingly homelike to a visitor in this remote and isolated spot.

RESULTS.—These buildings are the foundation of the mission, and should continue to be a sure one, especially after the great amount of toil and actual suffering they have entailed in their erection.

THE CHURCH, like the house, is at first in danger of destruction through faulty heating apparatus.

On almost the first Sunday the end of the stove falls out when nobody is in the building, just before service, and the mishap is discovered just in time to prevent a general conflagration.

Such a chapter of accidents was rather disheartening, but the results are enough to encourage the missionary and are remarkable as the result of his practically unaided effort; the large church, which must have entailed an immense amount of heavy (and skilful) manual labour, for one man to complete it; its interior, plain, varnished wood-work, in simple but attractive design—with a very tasteful selection of pretty texts and ornamentations on the walls, (not *too* many)—the outside galvanized iron,

THE SCHOOL.

At the entrance is a school-room, where the children of the Fort, some twenty in number, are regularly taught all through the long winter, by the missionary and his wife. The children read and write well, and do arithmetic, and sing very prettily, and appear to be as well trained as any school children nearer home. It must have been almost hopeless work at the commencement, for those Churchill people, old as well as young, have not the remotest notion of things beyond Churchill rocks and bay, and are terribly hard to teach, far harder than the Eskimo, who are interested and inquiring and eager after a “new thing.”

But these semi-civilized, stupefied half-breeds are a veritable psychological study, with their old ideas, expressed in pigeon-English—yet the mission has done much with them, has taught them to be clean and tidy, and to maintain a certain standard of morality, as high as is possible, when four large families live crowded into one small building for economy of fuel and for warmth.

In winter when the thermometer ranges downward and the mercury goes out of sight, even with a big fire in the stove, it is impossible to keep the school-room warm. The ink all freezes if taken off the stove—so writing cannot be done—even if fingers could hold pens upon the icy paper.

At such times the classes are ranged round the stove, in the middle of the room, and warming drill and exercises are the order of the day, with singing.

The children are very fond indeed of their school, and would count it a punishment to be kept away, and only once in a while are absent through want of breakfast, and perhaps another meal or two. The want being occasioned partly by the improvidence of their parents, or through the temporary lack of "county food." Also through their own all-absorbing appetites—an Indian is always hungry and wanting to eat, and is not content to stop until everything is consumed. (One learns to respect these, their innermost and unfathomable feelings of hunger, when living in the north country oneself).

Through the summer the Chipweyan Indians come into the fort, and some of them camp round and stay and help at the whale fishery, &c., for the Company, and so these are taken into school for that short season, and the children of the fort have holidays. The Eskimo, too, who come and stay at the same time, are given instruction. This is of course more entirely of a religious nature, and probably almost every Chipweyan or Eskimo who has known the Missionary, even for a short period of time, can read the translation into his own language of portions of Scripture, or hymns, &c., and all have learned to sing. A great deal of this teaching though is naturally carried on in their own tents and encampments.

To be continued.

" For w

His L
Student
Withi
tant mis
The I
tion, is a
hands in
The R
St. Andr
chapter,
Private
by some
public sp
The D
him now.

POEM.

" For what is your life ? It is even a vapour that appeareth for a little time, and then vanisheth away. "

JAMES IV. 14.

" A vapour " ! Yes - but let us all remember,
The vapour gives its beauty to the air ;
It drapes the skies in crimson, blue and amber,
And shapes itself in cloudlets bright and fair.

Then He will turn our brief life to a glory,
And make it beautiful with deeds of love ;
Will steep it in the radiant dyes of heaven,
In gleam and glow of light from worlds above.

If life be brief, we will be more in earnest,
And work for God with all our soul and might ;
Running with girded loins the race before us,
Fighting with all our strength the noble fight.

So when to heaven is drawn the earthly " vapour "
And we are called to stand before the Throne,
The Master's smile may be our happy guerdon,
And we shall hear Him say " Well done ! Well done ! "

(CANON BELL.)

GENERAL AND COLLEGE NEWS.

His Lordship, Bishop Bond, continues his weekly lectures to the Students.

Within the past year a parsonage has been erected in the important mission of Arundel.

The Business manager of this magazine, after a slight indisposition, is about once more, with the old smile on his face, and the old hands in his pockets.

The Reverend J. Irwin Strong attended the recent convention of St. Andrew's Brotherhood, Woodstock, as a delegate from St. Luke's chapter, Waterloo.

Private lessons in reading the French Liturgy are being availed of by some of the Students. Why should not the authorities encourage public speaking in French also ?

The Diocese of Moosonee wants a man from Montreal, and wants him now.

Owing to the recent severe snow storms the missions of Back River and Valleyfield had to dispense with divine service for one Sunday. Mr. Mallinson continues in charge of the former. The promising Field in the Valley is under the care of Mr. R. Y. Overing.

The committee appointed by the Students to prepare the time table for the Spring examinations is composed of Messrs Graham, Naylor and Steacy.

The foretaste of Spring weather we have had brings strongly to a Student's mind a picture of April struggles. Our McGill men are all good workers, doing credit to themselves and their sheltering Theological home.

The Rev. Mr. de Soyres visited the college recently while en route from St. John N. B. to Kingston, where he is to deliver a course of lectures. It was regretted that time did not permit him to address the Students.

Mr. W. P. R. Lewis B. A. has been elected valedictorian of the Theological class of '95.

Weekly lectures in Elocution are being delivered this year to our men by Mr. John Stephen. Considering the part they play in a clergyman's career, Homiletics and Elocution are two somewhat neglected subjects in our curriculum. Moreover they are subjects that call for close individual instruction. Apparently little benefit is derived by an individual from instruction given in a general way to a class.

The College Missionary Society has adopted a new constitution. By it the Bishop of the diocese is Patron, and the Principal of the College is honorary President, of the Society. At the last annual meeting the officers were elected as follow : Pres. Mr. G. A. Mason; vice-pres. Mr. R. Y. Overing; sec. Mr. S. H. Mallinson (re-elected); Treas. M. F. Eastman.

The annual debate between the two great Canadian Universities, Toronto and McGill, took place last month in this city. The leader of the McGill side, we are proud to say, was Mr. W. W. Craig, fourth year Arts, one of our own men, Mr. Craig, on that occasion upheld his reputation as an able and thoughtful speaker.

The Rev. Canon Henderson, D.D. read an instructive and interesting paper before the Montreal Clerical Society at its last meeting.

The Rev. George Osborne Troop, M.A. after a month's illness, is

once n
presen
J. L. F
were a
illness.

The
fore St
presen
Waller
establis
than ex
speaker
Naylor,
Student
meeting
meeting
and gav

The C
in Marc
participa
help give
The R
of St P
Testamu

The R
Evening

Mr. M
recently d

The G
at which
ject for ex

Rt. Rev
Norton ;
ham, (Eng
Revs. C
W. C. Dill
A. M. Cro
Lewis. E

once more well. His earnest voice was missed at the Synod, as his presence was at his own church. The Rev. W. E. Kaneen, the Rev. J. L. Flanagan, the Rev. E. I. Rexford, and the Rev. Canon Mills were among those who preached at St. Martin's during the Rector's illness.

The College Literary Society held one of its ordinary meetings before St. George's Y. M. C. A. on February 7th. The programme presented was as follows: Chorus, Students; Essay, Rev. C. C. Waller; Song, Mr. F. H. Graham, B.A.; Debate: "Resolved that the establishment of a Fast Atlantic Service is more beneficial to Canada than extended trade relations with the United States." Affirmative speakers, Messrs. Lewis and Hamilton; Negative, Messrs. Craig and Naylor, the affirmative were victorious. Then came a chorus by the Students. The Rev. C. J. James, B.A. presided over the St. George's meeting, and Mr. F. H. Graham, B.A. presided over the Students' meeting. Dean Carmichael and Principal Henderson were present and gave short addresses.

The Church people of Rougemont intend holding a concert early in March, in which some of the Students have been invited to participate. It is a pleasure to assist in all church work, and gladly is help given to our old fellow-student, Rev. W. J. M. Waterson.

The Rev. H. E. Bowers M. A. (Oxon) has been appointed rector of St. Paul's Church, Vancouver, The Rev. gentleman holds the Testamur of this College.

The Rev. Dyson Hague M. A. recently delivered an address at Evening Prayer in the College Chapel.

Mr. Munro Ferguson A. D. C. to the Governor General, was recently entertained at lunch by Principal and Mrs Henderson.

The Governors of the College held a meeting on February 14th, at which they passed a resolution making French a compulsory subject for every student.

ACKNOWLEDGMENTS.

Rt. Rev. Bishop Bond; Very Rev. Dean Carmichael; Rev. Canon Norton; Ven. Archd. Evans; Mrs. Medland, (Eng); Miss Newnham, (Eng). Each \$1.00.

Revs. Canon Mills, Canon Ellegoode, C. P. Abbott, J. F. Renaud, W. C. Dilworth, E. P. Judge, Messrs. L. C. Streatfeild, A. D. Sawyer, A. M. Crombie, E. B. Wimbush (Eng), W. H. O'Brien, W. P. Roy Lewis. Each 50c.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE


The publications of this Society, and any others, English or American, supplied to order.

COLLEGE TEXT BOOKS, COMMENTARIES, BIBLES AND
PRAYER BOOKS in English and French.

Everything required for Sunday Schools.

F. E. GRAFTON & SONS,

250 St. James St., Montreal.

PROSPEROUS and PROGRESSIVE


**THE SUN LIFE ASSURANCE COMPANY
OF CANADA.**


T. B. MACAULAY, Secretary & Actuary. IRA B. THAYER, Supt. of Agencies
ROBERTSON MACAULAY, President.