

→ THE MONTREAL ←



# Diocesan Theological

# \* College Magazine.

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Montreal Diocesan Theological College  
MAGAZINE.

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VOL. 5.

MONTREAL, DECEMBER 1896.

NO. 2.

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The REVEREND WILLIAM HENDERSON, M. A., D. D., Canon of Christ Church Cathedral, and Principal of the Diocesan Theological College in the city of Montreal, entered into rest Oct. 20, 1896.

IN MEMORIAM.

Back through a vista of laborious years  
We gaze, and linger over memories  
Of him whose self-forgetful work to-day  
Is crowned by all for which he prayed and hoped ;  
And yet from which, upon the very eve  
Of full fruition, God's Hand held him back  
And gave him Heaven instead.

He thought no toil  
Too great to spend on his loved service, all  
The ripened powers of a still ripening mind,  
And spirit consecrated to the task,  
So bravely undertaken.

## Single-eyed

And single-hearted, many patient years  
Over hard places where the way was rough,  
And through deep waters where the shadows fell,  
He led the flock committed to his care,  
As Moses guided through the wilderness  
God's chosen people, and like Moses fixed  
His prayerful hopes upon a promised land  
Of peace and plenty.

## Came at last a day

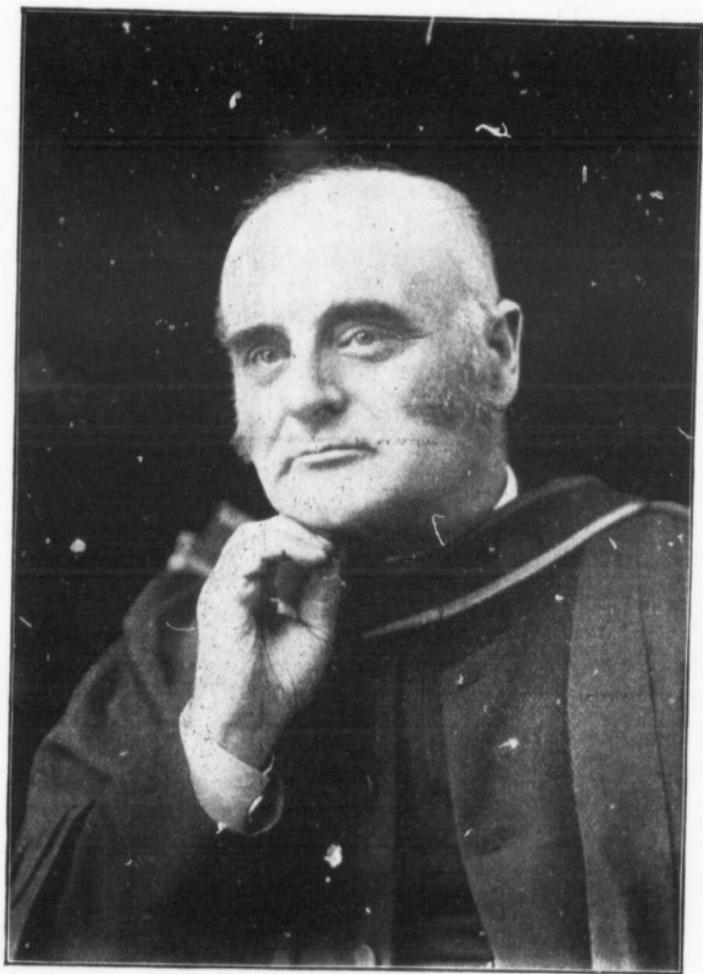
When fair and grand, surpassing all his dreams,  
His bright ideal realized uprose  
Upon the calm horizon of his life,  
But Jordan rolled between.

## And on the day,

So long expected, when they entered in  
And took possession of the goodly land,  
The song of triumph rang in minor chords,  
And chastened sorrow filled the hearts of all.  
For him they loved, whose ear had heard instead  
The call to enter into God's own rest.

And while hushed voices whispered of the sad,  
Mysterious Providence, who within sight,—  
Nay, almost touch, of the fulfilled desire,  
Forbade his entering: there was entrance made  
For him into a better country where  
Above all sounds of earthly joy or grief  
Would sweetly ring the Master's Welcome Home.

GERTRUDE WALLER.



Late Rev. Canon Henderson, M.A. D.D.

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"When a man hath done, then he beginneth," is far more true than we are inclined to believe, and could Dr. Henderson have the choice between his resting place in Paradise and that home on earth, to which he had looked forward so long, we are sure he would echo St. Paul's words: "To be with Christ is far better"

For him the long trials of earth are over; for him the battle of life has been fought and won, and he has entered on the beginning of a better, a holier, a happier and a purer life than can be found here below.

But none acquainted with the history of Dr. Henderson's work in the college can help feeling deeply what a disappointment it must have been to see that work brought to such a happy stage, and know that his share in it was practically done.

It would not be becoming in us to criticize any part of that work more particularly at the present time, nor is it likely that any just estimate of its worth can be formed in the present generation. But there are hundreds of witnesses to stand up and testify to the personal Christianity of one who was of so retiring a disposition that unless one knew him intimately, the force and power of that Christianity were not at first felt. The most prominent feature of that character appeared to us to be his meekness. Several speakers have alluded to the circumstance of his removal on the very eve of the opening of the college, as being similar to the death of Moses, within sight of the Promised land. They might have reminded us, too, that like Moses, he was very meek, and that in this he was truly an imitator of Jesus Christ. When Dr. Henderson took the position of Principal it was confidently stated that the college was *in articulo mortis*, and that it had six months to live. When the hand of God removed him from the Principalship the position of the college as regards equipment was unique among Theological colleges in Canada, and the prospects of enlarged work and increased usefulness were never before so bright. And this happy result was in a great measure due to the fidelity of

his teaching, to his patience under trials, to his perseverance in overcoming obstacles, and to the oneness of his aim and purpose throughout his life. But he has gone where they need not to teach every man his neighbour and every man his brother, saying: "Know the Lord." For all know Him, from the least to the greatest. So that amidst our tears for his removal, and our prayers that God's hand may be visibly seen in the appointment of his successor, we can confidently say:

"Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, for they rest from their labours, and their works do follow them."

#### ANOTHER TESTIMONY.

"Before beginning the lecture of to-day, it seems appropriate, especially in connection with our studies, to refer to the loss, which the University has sustained by the head of one of the affiliated colleges having been called away from earthly life. The calamity, indeed, is one that comes home to this class with a peculiar pathos for it involves not only the loss of a prominent member of the University, but, for one of our classmates, the loss also of a father. But apart altogether from the peculiar manner in which the loss of Principal Henderson affects this class, there was something deeply pathetic in the circumstances amid which he was called from his post upon earth. The academical work, which he has been directing for years, has just been furnished with a beautiful building, in which he might reasonably have expected to continue his office, not only with greater personal comfort to himself and his colleagues, but with greater efficiency in the cause to which they were devoted. On the very eve of the dedication of the building to its sacred use, he has been summoned to another service. It is as if he had been carried to the Pisgah of his life's work, only to enjoy a brief glimpse of the promised land, and had then been forbidden to enter. What can be the meaning of this? We are seeking to learn from our studies, that life is not 'a tale told by an idiot, signifying nothing'; and to those who grasp the significance of life, which it is the function of ethical science to unfold, it must surely be evident that in the home which the Eternal Father has provided for His children, there are many mansions. Among those

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"innumerable mansions it is impossible for us to find out where our labour is most urgently required ; but when any labourer is called away from some familiar scene to work in some field beyond the veil of time and space, where even the eager eyes of friendship and of love cannot follow him, we may rest assured that the change is directed by a Wisdom and a Love that are larger than ours. And therefore, in presence of the loss of one of the leaders of our University, we shall not sorrow as those who have no eternal hope."

For surely unto him is given,  
A life that bears immortal fruit :  
In such great offices as suit  
The full grown energies of heaven.

REV. J. CLARK MURRAY, LL. D., F. R. S. C.

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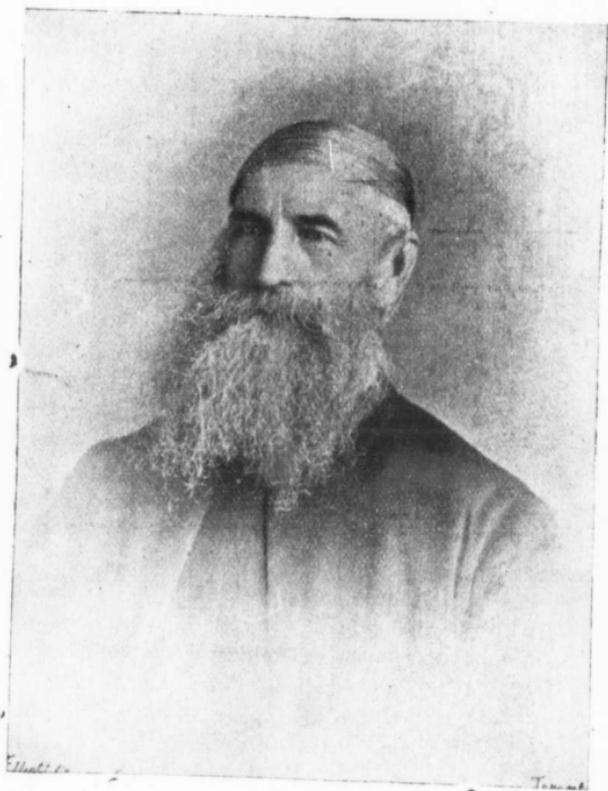
The following account of Dr. Henderson's life is taken from the *Witness* of October 21st.

The Rev. Dr. William Henderson, Principal of the Diocesan Theological college, the success of which institution and of its graduates has been his earnest aim for many years, passed away last evening at his home in the new college building, just a few hours previous to the formal opening of the magnificent structure which all regard as an answer to his unceasing prayers and loving labour.

Dr. Henderson was taken ill in February, but recovered to some extent and returned to work. During the summer he was at Lake Champlain for a time, but for some months had been seriously ill at home, although he continued to labor for the college up to the beginning of the present month. On Friday he suffered a stroke of paralysis, and from that time sank by degrees until his death, yesterday. The deceased was married in 1861, and leaves a widow and six children—two sons, Robert B., who practices law, in Toronto, and William, who resides at Regina—and four daughters, three of whom, Mary H., Grace and Kathleen, lived with him at home, while the fourth is the wife of Bishop Newnham, of Moosonee.

Dr. Henderson was descended from an old family, which settled near Londonderry, Ireland. His father was the Rev. Robert Henderson, a clergyman of the Church of England, holding various posts of high responsibility, among them the Principalship of Foyle College, Londonderry, where the subject of this sketch was born, on May 22, 1834. His mother was Letitia Johnston, daughter of Benjamin Johnston, Esq., of the Copse, Wicklow. Dr. Henderson was a graduate of Trinity College, Dublin, taking his B. A. with honors in 1855, Divinity Testamur in 1856, M. A. in 1858, and B. D. and D. D. in 1886. He was ordained deacon in 1857 by the Bishop of Bath and Wells, and priest by the Bishop of Meath in 1858. His first charge was at Brompton Ralph, England, and after being ordained priest he had a charge for four years at Ballaymore, Westmeath, Ireland, when he left to come out to Canada in 1862. He was appointed to the Rectory of Pembroke, Ont., on resigning which he went to the United States, where he labored for some years. He returned to Canada to become rector of Dunham, Que., and among other evidences of his ability in that parish is the Dunham Ladies' College, which is still doing a very useful work. He assumed the position of principal of the Montreal Diocesan Theological College in succession to the late Rev. Dr. Lobley, on the latter's appointment to the principalship of Bishop's College, Lennoxville. Dr. Henderson was one of the original signatories of the petition of the charter of incorporation of the Diocesan College, granted in 1879, and greatly aided this important institution to grow in usefulness and efficiency ever since its foundation by Bishop Oxenden in 1873. For nearly twenty years he served most faithfully and acceptably as principal, and lived to see the scope of the operations of the college wonderfully enlarged. Through the generosity of Mr. A. F. Gault, very handsome buildings have recently been completed and were formally opened to-day, and the endowment and the teaching staff of the college have also been largely increased. In 1891 the institution was recognized by canon of the Provincial Synod, and as soon after as legal authority could be obtained the Metropolitan of the ecclesiastical province was empowered to confer degrees in divinity upon its students.





**His Grace Archbishop Machray, Primate of all Canada.**

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THE ADDRESS DELIVERED BY  
HIS GRACE THE PRIMATE OF ALL CANADA,  
AT THE COMMUNION SERVICE, HELD IN  
THE COLLEGE CHAPEL, ON THE OCCASION OF THE OPENING OF THE  
NEW COLLEGE, OCT. 21ST, 1896.

"But we preach Christ crucified."—I COR. I. 23.

The Church of the Corinthians was very dear to St. Paul. Of many of its members he could say: "The seal of mine Apostleship are ye in the Lord." They might have in days to come many instructors; but those instructors could never hold to them the same inexpressibly tender relations. He was their spiritual father. "He had begotten them in the Gospel." But dear as this church was to his heart, and containing, as it did, many dear children of God, the Apostle felt that it was far from faultless. Painful divisions had shown themselves. Appreciation of human gifts had made them forgetful of spiritual edification and the divine blessing. Parties had crept into it with their special favorites. One said "I am of Paul," another "I am of Apollos" and another still "I am of Cephas." Years afterwards this Church was guilty of a like fault. One of the most precious writings of the Apostolic age after those of the New Testament is the Epistle of Clement of Rome, to the same Church, in which he pleads with them for deserving Presbyters, who had been wronged.

St. Paul prepared the way for loving words of grave rebuke to his old friends, by reminding them of the glorious subject, upon which he used so fondly to speak to them and which in days past had so touched them "We preach Christ crucified."

I have been asked, dearly beloved, to address you for a few minutes, at this solemn opening service—made doubly solemn by our circumstances, in the death yesterday of the head of the College.

It seems not inappropriate to take these words as the subject of my remarks. We are celebrating, as is most fittings, on so joyous an occasion for the Church, the Eucharistic Feast, that is to speak of Christ's death, of Christ crucified, to his people till He come. We are hoping, too, that the great gift of this College to the Church, in which we are to-day rejoicing, will, through the divine blessing, be instrumental

in sending forth many faithful and able preachers of the Word, to preach Christ crucified. And I am very sure that that would have been the earnest desire and effort of the departed Principal, if he had been spared to preside over the Institution, which he had so lovingly watched over, and for which with its enlarged resources he doubtless cherished great hopes. What then does this preaching in the text mean? It means much more than merely speaking to people from a pulpit or platform, or in a formal address. That is one way of preaching, and a way we should be very thankful for. It places an enormous power for good in the hands of the ministers of Christ. But the preaching in the text is something very much wider. A great deal of the preaching of St. Pauls, doubtless lay in private conversation, in personal dealing with men, in advising those waiting upon him and seeking instruction. For example this is what we are told of him, at Rome: "And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ." And to this day this private, personal, individual preaching of the Gospel—dealing with souls apart—is of inexpressible value—though it requires much discretion and experience. But what was the great subject of the preaching of the Gospel in St. Paul's eyes? In one place he says: "God forbid that I should glory save in the cross of our Lord Jesus Christ." This was his great subject—"We preach Christ Crucified." And then he adds: "For in Christ Jesus circumcision availeth nothing nor uncircumcision, but a new creature. There we have the object of his preaching. Can anything be clearer? We must not omit the full preaching with St. Paul of the kingdom of God, setting forth the blessed privileges of Christ's church—the effectual means of grace lovingly provided for us in the Word—in sacraments—in prayer—in the Communion of Saints—in the united supplications of the faithful—in short, we must not omit the giving the whole counsel of God: but there must be no indistinctness in the teaching of those things, which "concern the Lord Jesus Christ"—what St. Paul calls "the word of faith, which we preach," for living faith in the Lord Jesus Christ is the key to the enjoyment of all those privileges of the kingdom. Some would wish the public teaching on the Lord's Day, to be very wide—with discussions of social questions and the theories

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and results of science. And there are a great many interesting subjects, on which an able and well-read speaker may enlighten, inform, interest his hearers, and, perhaps, there may be times and special circumstances calling for their treatment, but preaching the Gospel must ever be the setting forth and magnifying the Lord Jesus Christ, as the Saviour, "For there is no other name under Heaven given among men, whereby we must be saved." As Richard Cecil used to say, "The preaching of Christ crucified is God's grand ordinance."

This was our Lord's assurance: "I, if I be lifted up from the earth will draw all men unto me." (John xii. 32.) Let us watch St. Paul. Did he settle down in some city and there set about by a gradual education to prepare and raise the minds of people, debased by the sensuality and false views of Heathen idolatry, before publishing to them the good news of the Crucified Saviour, or did he bring in the story of the Cross by the way, while interesting his hearers by discourse on matters of every-day concern? Did he do this even in wealthy, but proud, worldly, and immoral Corinth? Ah! Nothing of the kind. "I, brethren," he says to the Corinthians, "Came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and Him crucified." And if the Gospel has to labor in these days in any part of the world under difficulties and discouragements, is there one of them all, that St. Paul had not to meet? We need not wonder that it often seems to the natural heart too startling for belief, that there should be Divine power in that story of love, that the Son of God, equal to the Father, as touching the Godhead, should have stooped for us, only sinful dust and ashes, to a death of shame. We need not wonder that heathen people, like the Chinese, have felt this difficulty, and have asked, What manner of person is this Jesus, who should thus have died, as a man, and yet be worshipped, as the Lord of Heaven? But should we then, for a time, keep back in a heathen district the saving truth of Christ's death? Should we be silent on the efficacy of His precious Blood?

Far otherwise. Every attempt of the kind has ever failed. Nothing so pierces the soul with that sense of sinfulness, that ever lies at the

root of Christian Faith, as the manifestation of the love of Christ. The difficulty is a very old one. St. Paul had to meet it. He found the Cross of Christ a stumbling-block to the Jew, and to the Greek foolishness. Yet he said: "We preach Christ crucified." And, in our own day, and in a Christian land, are we to avoid the old well-beaten track, as it happily is? Are we to try to attract and interest people by handling a wide variety of subjects in the pulpit? by talking to our people about the literary, social, and scientific thought and controversies of the time? I cannot say that such topics should never be touched upon or treated. Instruction in them may enter into the proportion of faith. Much enters into Christian doctrine and faith besides the two great facts of sin and the Saviour—and this is often sadly forgotten at the present day—and there are men, that may introduce such topics, as I refer to, constantly and yet never allow them to obscure or reduce to a subordinate position the great vital truths of the Gospel. But it has ever to be a first care that there shall be no indistinctness in the setting forth of the one way to life through the blood of Jesus. In St. Paul's days the Greeks sought after wisdom and we know from his discourse on Mars Hill, how he could handle, if necessary, their systems of philosophy, but we can see that in his usual preaching he avoided those interesting questions, that would have kept the curious Athenians hanging on his lips the live-long day, that he might speak of Jesus and His Resurrection—as he said: "We preach Christ crucified." And why did he do so? Why did he not draw in the story of Christ's love only stealthily? It was because he felt that for one in his position declaring the testimony of God to men—to souls under sin, every discussion was little other than an impertinence, that drew away the attention of his hearers from the Saviour of sinners. Ah! beloved brethren, it is the same still. If we search the experience of those Saints of God that have been most blessed, as far as man can judge, in gathering out of the world and leading to newness of life souls for Jesus—souls loving and singly serving Him—we shall find the secret of their strength and success to have been the blessing of the Spirit resting on the earnest and loving preaching of salvation through the crucified and risen Saviour, and on their faithfully making known the

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unsearchable riches of Christ. Yes! That is the secret. It lies deep in the counsels and purposes of God. Hence we find these words: 'the power of God' so often connected by St. Paul with the preaching of the Gospel, "We preach Christ crucified, the power of God." "The preaching of the cross is unto us, which are saved, the power of God." "The Gospel of Christ is the power of God unto salvation unto every one that believeth." "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." And if in this our day, with all its enlightenment, cold and stony hearts are not reached, the thoughtless are not aroused, people are not interested, the cause must be looked for somewhere else than in the Gospel message, with the old, old story. Men are in as great need of its blessedness as ever. Hearts are still saying to themselves in anxious moments, "Who will show us any good?" The unspoken cry of many in the quiet privacy of their hearts, is "Come over and help us, if you can." And if the Ministers of Christ have something real and satisfying to offer, and if they offer it, as if they believed it, and rested in it for themselves, something not temporarily to tickle the ear and gratify the taste, but something to meet the cravings of the inner man, then it is true, as has been said that "no former generation in the world's history, could more thankfully appreciate such help, than that of our day," and no where, I believe, is this more true than in our own Canada. The story of to-day may be made to repeat that of old: "Then Philip went down to the city of Samaria and preached Christ unto them, and there was great joy in that city."

May many ministers go forth from the young college, whose new building is opened to-day, feeling that they carry a message from God, and that the power of God is with that message, when faithfully delivered, that in the words of the eloquent Divine, from whom I have already quoted, "they are the messengers of a Divine forgiveness. Ministers of a Divine reconciliation; heralds of an everlasting peace, sent to feed the flock of Christ; to be gatherers of wandering souls into their Father's Home—the stewards of His mysteries, the preachers and the prophets of the Light of the World."



## Editorial.

COLLEGE Societies have been a decided success this term if the numbers in attendance at their meetings are any criterion. We can scarcely over-estimate the influence for good which these societies exert upon those who take an active interest in their proceedings. It is in this sphere of college life pre-eminently that the student learns (1) to depend upon himself, and (2) what he has in himself to depend upon. And if we were to question the alumni who have taken full advantage of the opportunities that were here afforded them, we should doubtless elicit a unanimous testimony that from these societies they derived by no means the least important benefits of their college career. More especially is this the case with the Literary Society, where the students are compelled to bring forward the fruits of their own mental effort for inspection, and are subjected to criticism which is not only helpful in itself but forms an impetus towards careful and painstaking preparation.

There are two methods of approaching a subject for debate. One is to gather together a series of independent facts or arguments which have no underlying line of thought, no harmonious connection with one another, but which are brought forward by the debater in a loose and disconnected manner as more or less strongly supporting his view of the question. This method has its advantages so far as the audience and the decision of the question by their expressed opinion are concerned. Such arguments are easily grasped by them and produce a more or less lasting impression on their minds. Occasionally one has not studied the question at issue and all that is involved therein, and these arguments however trifling they may really be, as they come upon the mind in a long though disconnected succession, force it to a decision which a more deliberate consideration would reject. It is more satisfactory from the debater's point of view however, even if it leads to defeat, to search for the real principle which underlies the question, and from this standpoint

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to work out a continuous line of argument in support of the position which the debater has assumed. And as this line of argument is worked out and developed in the mind, the isolated thoughts and facts, will be found gradually to group themselves in their proper place and position, and to assume their real relation towards the question which is being discussed. This method seems far preferable to that of gathering together what are commonly called "points," and which have often little to do with any logical decision of the debate, though they strongly influence its actual decision for the moment in the minds of those to whom they are addressed. It is preferable because it is more satisfactory to the mind that adopts it, because after all it is the true method, and last but not least because it is calculated to force the view of the question it supports upon the debater's conviction and so to move him to speak in all sincerity and earnestness. It is true that this method is attended with difficulties. All questions cannot apparently be approached in this way, and sometimes it happens that the bulk of your hearers do not discover the line of argument that you have thought out or developed. But you may lay it down as a general rule, that if a question does not lend itself to this method of procedure, it is scarcely worth debating; and if you fail to make plain to your hearers the connection which has run through your remarks, and which has influenced you in forming the opinion you have presented to them, at least you have the satisfaction of hoping that in some remote way it was their fault, and if they had only studied the question as you had, they would have agreed with you, that you were right.



The following opinion of a noted scientist may be of interest to our readers :—

In a recent interview, reported in the *Christian Commonwealth*, London, Sir William J. Dawson said, "I know nothing about the origin of man except what I am told in the Scripture—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there

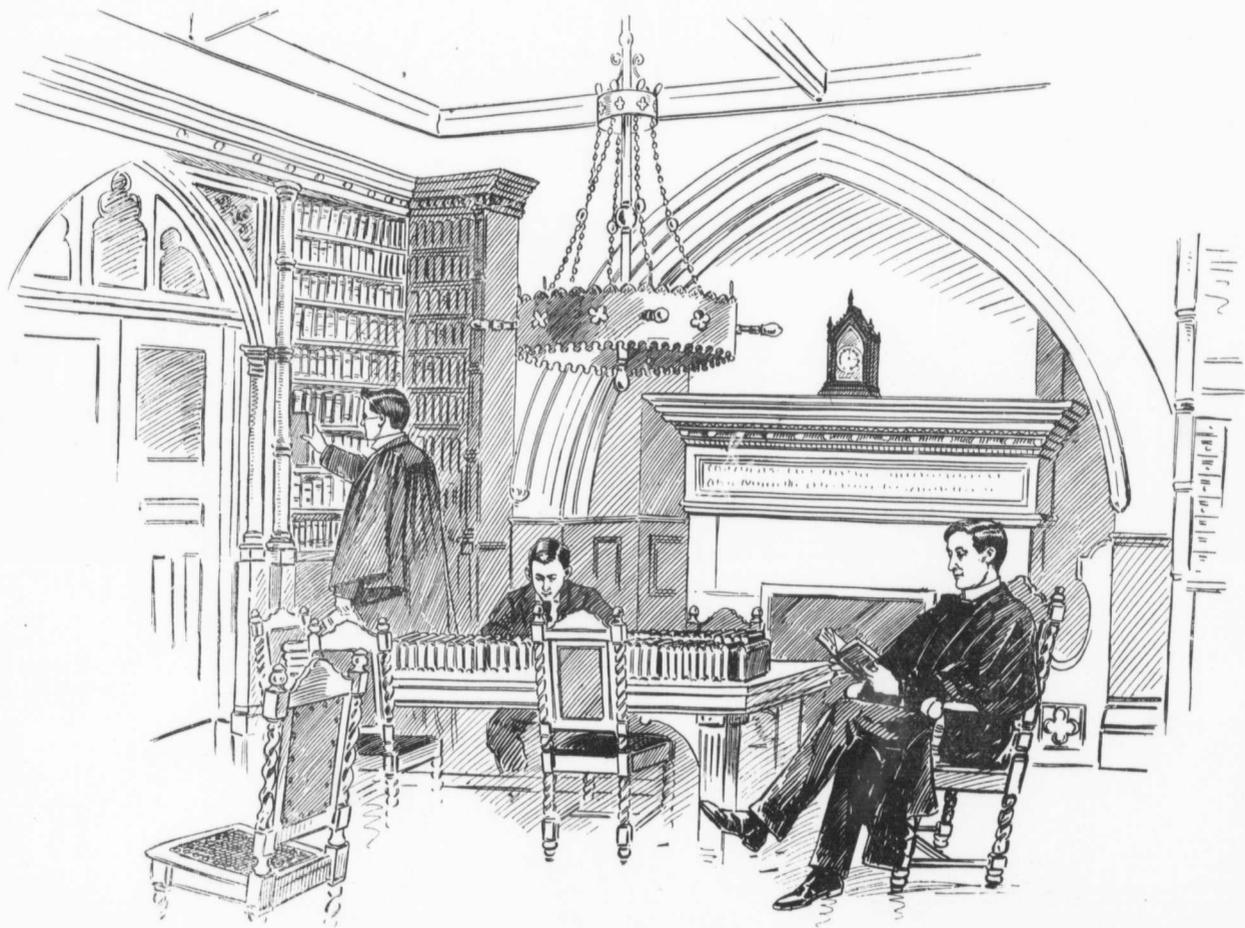
is nothing in science which reaches the origin of anything at all." This is not a new truth, but it is a noteworthy one, strikingly put. We do not suppose that any distinguished student of science would attempt to gainsay it. Science, with all its wonderful discoveries, and all its analytic powers, knows absolutely nothing of origins. It has neither faculties nor implements for discovering origins. It can deal only with qualities and processes in things already existing. Whatever any of even its most renowned exponents may have to propound at any time concerning the origin of anything, from an atom or an animalcule to a planet or a man, is only theory. It is at best a working hypothesis, at worst a mere conjecture. This is a familiar fact, yet a fact that is not always stated with sufficient clearness. It is a fact of prime importance and far-reaching significance, in all questions arising out of the relations of science to religion.

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### AMONG THE ESQUIMAUX.

We enjoyed our trip to Churchill, though mosquitoes and sand-flies annoyed us very much.

Travelling in the diocese of Moosinee is much more difficult than most people who have not experienced it are inclined to think. Should they during the coming summer pay a visit to Rev. Mr. Lofthouse in the far north, and having successfully climbed the mountains, crossed the lakes and rivers, and combated with the myriads of flies which day and night surround him, singing their monotonous songs, and feasting on human flesh, if then a friend should ask them to relate their experience it would, I fancy, be one long story of obstacles overcome. We reached Fort Churchill on the 14th day of July and were kindly welcomed alike by missionaries and natives.



A Corner of the College Library.

(Kindness of Montreal "Star.")

The Esquimaux crowded around us and in their native tongue expressed their joy at our arrival. Some presented us with fish, while others stood to gaze at us in amazement. I spent a month at this fort, and on August 26th I started for the scene of my labors, with a company of whalers. The voyage was somewhat eventful as you may easily suppose, but I shall not at present detain my readers with a story so often told before.

Before we could reach our destination the ship stuck fast in the ice, there to remain from October till July. This gave me an opportunity of becoming acquainted with the mode of living and language of the natives, and for the first time in my life I made my way to the seal skin tents of the Esquimaux. They seemed delighted to see me and endeavored to make my situation as comfortable as possible. Through my interpreter I informed the inmates that I had come to bring them the "glad tidings of great joy" once sung by the angels at Bethlehem; and there on those boundless fields of ice, in a school-house built of snow, I commenced to teach this degraded race the way to a happier home above. Later on in the season, drawn by a train of dogs and guided by an Esquimaux I commenced a journey inland; at times the silence was broken by the running of the Reindeer or the barking of the hunters' dogs, but apart from that all was quiet, and one feels that awful sense of loneliness and seclusion which is so depressing. When I told the natives my purpose they commenced to laugh, and looked astonished when they heard my apparently foolish statements; but soon they decided to send me their children that I might teach them, and they and their wives drew near to the vessel.

The Esquimaux spend most of their time in hunting the numerous deer which roam over the ice in search of moss, and in whale and seal fishing. The principal weapon used is the bow and arrow, made from the ribs of whale and seal.

Their food is almost entirely composed of the flesh of deer and bear, and the oil of seals and whales. The natives and the missionary are alike clothed in fur as any other kind of clothing would be useless in that cold climate.

Esquimaux dog driving is quite a tiring occupation and on a long

journey two or more men usually go together that they may take turns in this laborious task. The whip used is a strip of walrus hide from thirteen to fifteen feet long attached to a rod of sixteen inches; the long lash being necessary in order to reach the foremost dog of the train. They are very fond of their dogs and will at any time share their dinner with their faithful companions.

These people have strange and cruel ways of dealing with their sick and dying: When a parent for example is ill for any length of time he or she is taken by other members of the family and placed away in a more or less secluded place that starvation and cold may hasten his end, the corpse is then buried in the ice or cast into a cave in the earth and covered with sand. The still more awful custom of burying alive one who is ill is also practiced. Their human nature appears after their friend has passed forever from their view. The husband, for instance, is obliged to wear his cap pulled down over his face; to abstain from the use of certain foods, and to cease hunting the walrus for at least six months.

A singular custom is that of holding weeping meetings alike on the death of a friend or a dog, the failure of a seal or deer hunt or any other misfortune which may befall the race. With the dead bodies are interred all the former belongings of the individual.

The Esquimaux are exceedingly kind to their children but severe in their training of the boys to a skilfull use of the bow and arrow.

Of the atrocious practices of the medicine men, I need not write at present since they are somewhat similar to those practiced by the same class among the Indians at Moose Fort.

This people are on the whole kind-hearted, and if friends at all they are true friends; they are anxious to learn all about a visitor. I was not long among them when one of them came forward to take my measure for a suit of furs, which of course is acceptable in that climate.

The Esquimaux are in many respects kind, in others cruel; but ignorance, filth, superstition, idolatry, lack of all that to us makes life worth living, are the terms which for the present characterize this benighted race. These are the people among whom I have been sent by our Heavenly Father who sent His Son into the world to save the world from sin.

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Contributions for the carrying on this work will be gladly received and acknowledged by Mr. S. H. Mallinson treasurer of our Missionary Society. And who could give to a more deserving cause?

The writer is at present just returned from the north to spend this winter in the Diocesan College and hopes to go back in the spring.

Yours in the work.

ALFRED W. BUCKLAND.

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LETTER FROM THE REV. H. A. NAYLOR, B. A.

The Ven. Archdeacon Naylor has received the following letter from his son, the Rev. Harry A. Naylor, who left here with his bride towards the end of May last, to engage in missionary work in the far off Diocese of the Selkirks. We have no doubt the letter will be read with interest by many of our Readers.

*S. S. "Bertha," June 19th, 1896.*

The ship stopped yesterday at Unga Island, about 10 a.m., but did not leave the letters there, and they will now be mailed in Unalaska, a day and a half further west. I believe we stop at Unalaska two days. We will be there over Sunday. Unga is a pretty place: the approach is very pretty. The rocks around are full of caves and holes, and are very jagged and weird sometimes. There was one place where there was a hole through a big rock which jutted out of the water. Some huge masses rise perpendicular for fifty feet from the water in the middle of the bay. Just before we reached Unga the U. S. revenue cutter "Bear" had anchored in the Bay. She was a good deal more ship-shape than our ship, and the sailors were in uniform. She is the ship that went on the Greely rescue expedition in 1883, from Newfoundland, and was afterwards sold to the U. S. Government for one dollar. The Yankees put a new keel on her, and sent her around Cape Horn, and into Behring sea. Our ship had some stuff to unload, so we were allowed to go on shore. The village is prettily placed in a valley among the hills. There are some nice houses, and some that are not nice. Among them is a good store. There was some green grass, but most of the ground is covered with moss. We saw some cows here. There

is a gold mine about three miles away which a good many visited, but we did not. The rock is what is left of an old volcano, and among the pebbles on the beach we found some agates, though not very good ones. There were some pretty shells as well. An Aleutian woman and two children got on board there, and they are sick to-day. We left about 6 p.m., and before dark saw a live volcano with the smoke coming out of the top of it, but it was too far away to be very plain. There is a Greek church in Unga, and the Russian language is largely spoken. We expect to see another volcano this evening nearer than last night. It was Pavloff volcano last night.

June 23.—I did not get the letter mailed at Unalaska. We reached there the same day that I began to write it, and we stayed there to Monday, June 22nd. Unalaska is just like all the other islands; volcanic rocks covered with grass and moss and snow, with clear ice-cold streams running down the hills. There are no trees except in one place, which we did not find. There is a pretty little village, owned almost entirely by the Alaska Com. Co., which has until the last few years enjoyed the complete monopoly of trade over almost the whole of Alaska. Lately, however, other companies have come in with the result that the cost of living is reduced by about one half. Coal used to be \$20 a ton in Unalaska, but competition has reduced it to twelve dollars. In the valley is a fine Greek church, and a Methodist mission school. The Methodist mission school takes in girls and teaches them, and the Greek mission takes in boys. On Saturday morning we got a boat and went exploring. We found a good many curious little animals of which we did not know the names, and I wished I had Dawson's Zoology with me. We found some pretty water falls, and it was a treat to drink pure clear water after the stuff we got on board, the ship. There were three revenue cutters in the harbor as well as a coaling ship, three sealing and whaling ships, a mail ship and the "Bertha," and from a hill which we climbed we could see it all, and it looked very pretty. We found some pretty star fish of different colors but were not able to keep them, as they have to be boiled or they will spoil; but we kept some of the pebbles and shells. On Saturday evening we met Dr. Sheldon Jackson, D.D., the U. S. general agent of education in Alaska. He is going about on the U. S. "Bear," inspecting schools.

Dr. Jackson is very interesting to talk to. He was formerly a presbyterian minister in Sitka. He gave me the Alaska Education Report for 1892-93 and a map. The reindeer in Alaska had all been killed off for food by the starving Esquimaux. In 1892 Dr. Jackson and others in accordance with instructions from Washington went to Siberia, bought 175 reindeer, and brought them to Point Clarence, the part of Alaska nearest Asia, and established a reindeer farm. These animals are better than dogs for carrying purposes, as they go three times as far in a day, drag a heavier load and do not require any food to be carried for them. Turn them out at night, and they nose around in the snow, and browse on the moss and grass which they find. Their milk and flesh are both good, their bones soaked in grease make good fuel, and the horns are worked up into various instruments, the sinews are made into thread, and their hides are made into beds. When Mr. Stringer was in Ottawa last winter he represented to the government officials what a useful thing a reindeer farm would be in Northern Canada, and they promised to look into the matter. The intention in Alaska is to distribute the animals among different villages as soon as they have increased sufficiently. The increase is at the rate of 60 p.c., per year, and next year they expect to have a few for distribution. Where they are introduced dogs must be killed, as the two cannot live together. This however is no loss, as the reindeer serves every purpose of the dog, and a great many more. All day Sunday they loaded the ship with coal, and it seemed impossible to have service on the ship. A few of us went to a quiet nook among the hills and had morning prayer from the prayer book and enjoyed it. We had a few hymns as well. As we were walking back to the ship we met Mr. and Mrs. Tuck; they introduced themselves, and said they had not looked us up on Saturday as they were so busy packing up to leave. They have been in charge of the Methodist mission at Unalaska for seven years, but now two ladies have come to take charge (Miss Soles and Miss Mellor) and Mr. and Mrs. Tuck are returning home. They said that they would have been glad if we had held service in their mission school. Of course we didn't know that before hand and I am afraid the responses would have been somewhat feeble from the Methodist

children. They have no Methodist minister and hold no regular services. The children all attend the Greek Church services, at which the sermon is always interpreted and the Russian language is understood by many. They asked us to come back in the afternoon for a walk and in the evening for the choral services which the children have every Sunday evening. We went in the afternoon with the Moravian missionaries, and the children were singing when we reached the place.

They are nearly all Aleuts and they sing very nicely. We went for a walk along the shore, and in the evening went back to the school. They asked that one of us would have some kind of a service. They all agreed on me and I took the position. I had a prayer book there and intended using the prayers from it. They began with four hymns, the organist announcing the numbers and leading the singing, then we had prayer. I had become nervous by this time about the prayers, and was afraid the children would not understand them, so I bunched the Confession and Thanksgiving and prayer for "all sorts and conditions of men," and a few collects into one, making a kind of simple extempore prayer. Then we had a hymn and chapter from New Testament, and short addresses from Flewelling, Rouig, Rock and myself, and finished up with more hymns. Dr. Jackson advises us to train the natives to read and speak English rather than to translate everything into their language. It may be harder at first, but he says the result in the long run will be more satisfactory. Give the natives our language and they are in a much better position to appreciate our ideas and civilization,—we would see this in the mission school. It is supported by the American government, which requires that English shall be the language taught, and the children sang in English and recited I Cor. xii and Matt. v in English. Mrs. Tuck gave us a good piece of advice. She said if we have to take Indian children into our homes, be careful to teach them to do the home work. It may be harder at first than to do it for oneself, but it will be more beneficial to them, and less wearing to oneself in the end. She also advised us to return for a holiday in three years instead of in six. She has stayed seven years and as a result is broken down. She says that in three years our bodies, minds and souls will all need reviving, and that for a first sojourn in the country it is quite enough.

On Monday morning June 22nd, we started again, the Moravians staying this time to take a later boat to the Kusquogquim river. We took a sailing vessel in tow, but as the wind is fair she spreads her sails and does not impede us much. Yesterday at lunch a pretty sea-sick looking fellow came to the table with a St. Andrew's Brotherhood button in his coat. His name is Vanderbilt, and he belonged to a Staten Island chapter. He came on at Unalaska and is going up the Yukon for the A. C. Co.

June 19th.—We have not had much to write for the last few days. We have been going back and forth in the ice, which has delayed us a great deal. We would have been at St Michael's by this if it had not hindered us. There have been no icebergs. The sun sets now at 10 p.m., and rises at 2 a.m., and if there is no fog we could read ordinary print on deck all night. The evenings are very cool, and the days since we passed lat. 61° are fine. From lat. 53° to 60° they say that foggy and rainy weather always prevails and we certainly had some very disagreeable days last week. We hope to get to St. Michaels to morrow, and will mail this there.

Arrived in St. Michaels, July 7 and go up the river in about a week.

H. A. NAYLOR.

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### GENERAL AND COLLEGE NEWS.

It is our intention to make this portion of the MAGAZINE, the most interesting, we shall therefore welcome any item of news relating to church work in the Diocese, so that the information may be as general as possible. Will correspondents from the N. E. W. and S. bear this in mind.

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Through an oversight on our part, the Ordination of last Trinity was entirely left out, although attention was drawn to the location of the graduating class. Last May the Revs. W. P. Lewis, of the Cathedral, G. Mason of Bolton, W. J. Hamilton of Iron Hill, and S. R. McEwan of North Shefford were admitted to the Priesthood, and the Revds. R. Y. Overing of Valleyfield and F. S. Eastman of Eastman to the Diaconate.

It was encouraging to hear the way the Primate and Bishop Dunn of Quebec spoke of the good work done by our graduates in other Dioceses. No better memorial to our late beloved Principal could be raised than by publicly setting forth the principles which he as constantly affirmed, and living a life "hid with Christ in Lord."

Reference has already been made in another portion of this magazine to the loss the College has sustained by the call of our revered Principal to come up higher. Many times during the last few days of his sickness did the words in 2 Kings 2. 5. come to our mind, "knowest thou that thy Lord will take away the master from thy head to day? May a "double portion of the spirit" of our Elishah be upon the coming Elisha.

The following is an extract from the *Winnipeg Weekly Tribune* :—

"Mr Charles Garth is one of the most modest men in the Synod, but this did not prevent the delegate from the furthest Diocese going back with a knowledge of his worth. Mr. Garth, though interested "in undertakings in Montreal, has now freed himself largely from "their active management, and the whole of his time is practically "given freely to the work of the Church. He is treasurer of the "Diocese of Montreal, treasurer of the Provincial Synod, and now "treasurer of the General Synod of Canada. Mr. Garth is a man of "few words in public, but to carry on all this work he must be "abundant in labors." Our readers will cordially agree with all that has been said, and many perhaps would like to add a good deal more. In the management of our Theological College he has been ever watchful, and the financial 'toga' rests on his shoulders. May he long be spared by God to carry on this work in His Church.

On looking over the pages of any newspaper from the Townships, one could not but help noticing lately the number of 'Harvest Homes' that have been held in our parishes. Truly, "It is a good "thing to sing praises unto our God, yea, a joyful and pleasant thing "it is to be thankful." How many of our farmers would endorse the statement of the prophet Hab. iii 17-18. "I will bless the Lord at all times," says King David.

Speaking of Thanksgivings, one is rather amused at the partiality for 'chicken pie' there is amongst the guests. It is a remarkable Psychological fact that it becomes almost impossible to remember and feel over again tastes, nor can tastes be represented with distinctness. We therefore are obliged to leave the subject.

" O! who

" Can cloy the hungry edge of appetite

" By bare imagination of a feast ? "

*Quebec College Missionary Alliance Convention.*—This was held in the Presbyterian College Nov. 5th, to the 8th and formed a most interesting and prorable season. Our College sent the following men as delegates: Messrs. Mallinson, Heeney, Holland, Ireland, Jeakins, Borup and Poston. Much adverse criticism is often heard about the value of conventions, but as a general rule it comes from those who seldom, if ever, taste, and see for themselves what conventions afford to give. The meetings of the Alliance were well attended, although the delegates from outside colleges were not as many as were expected. Our leading Dominion Colleges and Universities were represented. The presence of Mr. Harlan, P. Beach, and of the Revs. M. Davis, of Telugu, India, and Wiberforce Lee, late of Central Africa, added much to the general interest of the Convention. The crowning meeting was that held on Saturday evening, when the Bishop of Huron spoke in eloquent terms of the foundation facts for mission work, viz.: The Second Coming of our Lord Jesus Christ, and the power of the Holy Spirit.

Two of our men took part officially, Mr. W. B. Heeney who welcomed the delegates at the Reception on Thursday evening in a neat little speech, and Mr. Stephen H. Mallinson, who gave a Bible reading on "The Will of God in regard to the Evangelization of the World as revealed in Holy Scripture."

The Rev. M. Pratt has moved from Hemmingford to Brome, and the Rev. J. A. Lackey of Brome has taken his place.

It is with genuine pleasure we read that the Rev. P. B. Lewis, of Christieville, is slowly regaining his wonted health. We hear that

his son, the Rev. W. P. R. Lewis, assistant to the Cathedral, is about to leave the Diocese, having accepted the offer of a church in Malone, Diocese of Albany. We extend to him our cordial congratulations, and although we naturally feel sorrow at his departure from us, yet we know his heart will ever remain loyal to his country and Queen, and that in this more important sphere of usefulness he will win his laurels. *A propos* of work in other dioceses, we lately heard the Venerable Archdeacon Llwydd, of Algoma, speak at the recent General Synod in high praise of the work done by a graduate of the College, the Revd. Canon Rogers, of Winnipeg. It would be interesting in some future number of the Magazine to write up the work of our distant graduates, who have to a man reflected credit on their Alma Mater.

September 29th was a red letter day in the annals of Philipsburg, for on that day the foundation stone of the new S. Paul's Church was laid by the Bishop of Montreal, in the presence of a goodly number of interested church people. The present Rector, the Rev. A. C. Wilson, has a bright future before him. We hear that the late pastor, the Revd. H. Allen, collected over \$2000 for the new church. Truly "one soweth and another reapeth."

Already the sound of examinations is in the air, and the men are beginning to realize the force of the saying "tempus fugit." Probably our next number will give some of the results of the Christmas geese plucking.

The first of a series of Missionary Lectures was given on Nov. 20th in the Synod Hall. The Rev. F. J. Steen, M.A., gave a most interesting lecture on China. The next country under consideration will be Uganda, and Prof. Carus Wilson, M.A., is the speaker. The date is Dec. 18. We sincerely trust such a course of lectures will do much to stir up Missionary zeal in the city. There has been a Missionary Depot for literature established among the students of the college, which will undoubtedly be the means of creating intelligent interest in Missions. Zeal is according to knowledge, and the best way to create missionary interest is to disseminate missionary facts; which like the fuel on the hearth, need but the application of the glow of the Holy Spirit to be kindled to a flame.

We congratulate the people of Outremont on their at last coming to action in regard to church building. Through the combined energy of Mr. W. W. Craig, student in charge, and the church wardens, a piece of land has been purchased costing \$640, on which to build a church to cost \$1,500. Subscription lists have been vigorously passed round and upwards of \$565 have been collected. This amount, together with \$300 in the Synod funds, sufficiently warrants a commencement in building. The situation of the new church will be such as to ultimately lead to a union of Outremont and Montreal Annex. This latter mission has been successfully worked by another student, Mr. T. J. Wilson, service being held every Sunday morning, with Sunday school at 10 a.m. At Outremont service is held only in the evening. It will thus be seen how advantageous a combined mission would be. At present both places are self-supporting, and much interest is being taken by the congregations in the work of the church. In commending the above to the notice of our readers, we would like to add, that if any feel disposed practically to further the advancement of this work Mr. Craig would be glad to hear from them.

The Rev. J. Cattermole has taken charge of St. Anne de Bellevue. This place has for many years been a mission, under the care of students; now, however, the people see their way to support a clergyman, and the prospects for the future are encouraging. Mr. P. W. Clarkson, who has been conducting services there during the last three months, has been appointed to Franklin Centre, the Rev. W. G. Beattie having been transferred to Adamsville.

Mr. James Poston, one of the students, has taken up Sunday work at Mille Isle, to supply the place of the Rev. H. A. Meek, who has gone to New Brunswick.

Church work is moving forward in the country, and we are glad to hear of the bright outlook at Beauharnois. Dr. Webb has recently promised \$1,000 on certain conditions to the new church.

Here are a few aphorisms from a student's snuggery:—

"Tolerance is the only real test of civilization."

"Tact is the result of a refined sympathy."

"Men rattle their chains—to manifest their freedom."

## ACKNOWLEDGMENTS.

Rev. W. J. Hamilton ('95-6-7), \$100; Rev. W. N. Duthie ('95-6-7), \$1.00; Rev. J. Thompson, \$1.00; Rev. W. P. Roy Lewis, \$1.00; Miss Newnham, \$1.00. Right Rev. Lord Bishop of Toronto, Right Rev. Bishop Sullivan, Ven. Dean Partridge, Ven. Archdeacon Lauder, Ven. Archdeacon Naylor, Ven. Archdeacon Llydd, Ven. Archdeacon Kaulbach, Revs. Canon Davidson, F. S. Eastman, N. A. F. Bourne, J. Horsey, R. Y. Overing, Professor Scarth, G. Parker, J. N. Hunter, R. Hicks, Dr. Allnatt, Rural Dean Bliss, W. A. Read, Rural Dean Bogert, J. C. Farthing, W. J. Muckleston, Messrs. G. H. Henshaw, Borup, Hodgson, Arthur Crewe, George Hasey, W. W. Craig, A. A. Ireland, G. Cowan, J. J. Mason, J. A. Worrell, W. H. Robinson, Hon. Judge Savary, Hon. Judge Macdonald, Colonel Butler, Miss J. O. Veasey, Mrs. Carus-Wilson, Mrs. Harvey Philpot, Mrs. Salter, Mrs. Lewis, Mrs. Perry: each 50 cents.

## BUSINESS ANNOUNCEMENTS.

We are indebted to the kindness of Mr. Graham, of the "Star" office, for two of our illustrations this month, viz., the "British Lion" and the "Corner of the Library," also for an excellent picture of the College chapel, which will appear in our next issue. To the Rev. Canon Mockridge, D.D., we owe the portrait of His Grace the Primate of all Canada. Soon after this number is in the hands of our readers, we shall have the pleasure of presenting them with a special supplement to the Magazine, in the form of a full account of the sayings and doings at the time of the formal opening of the new college building. We trust this will be appreciated by our old subscribers, as well as by those who have recently joined us.

We recommend our advertisers to the patronage of our subscribers, in the city and elsewhere.

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