

THE MONTREAL



Diocesan Theological College Magazine.

Board of Management.

Editors :

- REV. C. C. WALLER, B.A.,
- W. P. R. LEWIS, B.A.,
- G. A. MASON
- S. R. MCEWAN,
- F. H. GRAHAM, B.A.,
- EDITOR-IN-CHIEF.
- W. W. CRAIG.
- BUSINESS MANAGER.
- ASST BUSINESS MANAGER.

CONTENTS.

	PAGE
I. A Visit to Fort Churchill (Concluded.)—MUNRO FERGUSON, ESQ., A.D.C.	1
II. Athanasian Creed —REV. G. ABBOTT-SMITH, M.A.	10
III. Editorial	13
IV. A False Interpretation.—REV. CANON HENDERSON	16
V. Our Exchanges.	17
VI. A Noted Welshman	18
VII. Reminiscences.—By THE VENERABLE ARCHDEACON LONSDALE, M.A.	21
VIII. Lecture.—By THE LORD BISHOP OF HURON	24
IX. Obituary—(Rev. W. H. A. Mervyn)—REV. C. C. WALLER	27
X. General and College News.	30
XI. The Literary Society	33
XII. Highland Letter	35
XIII. Business Department	36
XIV. Acknowledgments	36

Subscription, 50 Cents.

Single Copies; 10 Cents.

MUNROE BROS.,

Gentlemen's Fine Furnishings.

Clerical Collars a Specialty. Shirts to Order a Specialty.

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

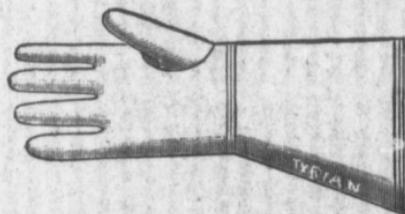
Manufacturers and Importers of

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, size	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.

THE
Montreal Diocesan Theological College,
MAGAZINE.

VOL. III.

MONTREAL, APRIL, 1895.

No. 6.

A VISIT TO FORT CHURCHILL,

HUDSON'S BAY.

BY MUNRO FERGUSON A. D. C. TO HIS EXCELLENCY THE GOVERNOR
GENERAL OF CANADA.

(Continued from last number.)

THE MISSION HOUSE.

The prettiest, neatest, cleanest, cosiest, most homelike, of English cottage homes.

A kitchen has been added to the original three rooms, also an out-house for stores. A sheep lived in it for a month or so—brought out by the captain of the steamer—a priceless gift, stored there for safety, from the twenty or thirty Eskimo train dogs belonging to the fort).

Up stairs is the very delightful, large bed-room we slept in, a store-room and a carpenter shop, a department constantly worked at high pressure, where no assistance can be obtained. Above this floor again is a large attic for general storage.

This little home has been made very beautiful and in every way lovely, by the missionary's helpful wife, so bright in this far distant northern wilderness—a home, the equal of which one would hardly dream of seeing in far more civilized portions of the great North West, with all the difficulties and obstacles that so hopelessly beset this kind of pioneer life (those that have lived anything like it can testify.)

Yet everything is spotless as at home. The kitchen, all shining,

and spick and span, the rooms with no sign of dust (for all the wood fires), the woodwork clean and polished.

There are pretty ornaments and decorations, comfortable furniture brought from across the sea, sofas and rocking chairs, &c., shelves full of books, and plants in the windows, which are skilfully made to survive the cold for long.

One cosy little corner beneath the tall shelves of books, with geraniums and other plants in the window, near the crackling wood stove, will long remain a pleasant memory, a dream of contemplative rest after toil.

(And we were allowed to smoke anywhere!!)

WORK DONE IN THE MISSION HOUSE.

Others have been entertained in the Mission House besides ourselves. Sick Indians, for instance, have been taken in for weeks and nursed and cured.

One Chipweyan was received in almost a dying condition, in the most horrible state from a kind of scurvy. The Missionary and his wife kept him for months in one of their rooms, dressing the sickening mass of sores every day and doctoring him until he was completely cured.

Rather a typical incident occurred in connection with this case.

Two Chipweyan girls came thirty miles to see the man, sat silently in the room for a long time and never spoke, then left without speaking. It appeared afterwards that they had come all that long way through the swamps with a message from the sick man's wife, but as he had not followed the usual Indian etiquette of speaking first and greeting the women, they went away without delivering the message. The man was so sick at the time as to have been almost given up as dying. Chipweyans are sullen, and what the Scotch call "dowr" to deal with. Another Chipweyan, a boy, was taken in under similar circumstances and kept for about a year. An Eskimo boy another year, &c.

A BOARDING SCHOOL FOR INDIAN AND ESKIMO CHILDREN.

The Missionary does not like to keep these Indians longer for fear that they should lose their natural character and ability to look after themselves in the wilderness afterwards. But he is satisfied with

the good
people
way a
this in
having
annex
winters
He w
when h

The
the fort
school-r
the hou
as it is i
any leng

So, in
from th
to the p
time of
visit to

For t
way mak
to make
food and
conduct,

They
Mrs. Lo
tions thr

The r
now, me
come int
brush th
in their
house.

Their

the good results and the influence that can be carried among their people in their camps, by those that are taught and trained in this way at the Mission. And he is very anxious to be able to increase this influence, by starting a small boarding school, so to speak, and having eight or ten children at a time to live with them in some small annex to the Mission house, both Indians and Eskimo, for the winters.

He will lay the matter probably before the Bishop of Moosonee when he goes to Churchill this summer.

WORK AT THE MISSION HOUSE.

The Missionary's wife holds classes and meetings for the women of the fort and for the children, and in the very cold weather, when the school-room cannot be warmed, school is held in the dining room at the house instead. (This involves a great deal of cleaning and airing as it is impossible to disconnect any of the inhabitants of Churchill for any length of time from the smell of the whale blubber.)

OPEN TO THE PUBLIC.

So, in the summer, when the Chipweyans and Eskimo come in from the white whale fishery, the Mission house is "practically open to the public" at most hours, except at 3 a.m., (a favorite prowling time of Indians,) and *meal times*, when the object of a native's visit to the mission is but too obvious.

For the missionary and his wife are very careful to avoid in any way making beggars or paupers of their people. They try if possible to make them earn in some way whatever is given them in the way of food and clothing, and reward some more highly than others, for good conduct, thrift, work and cleanliness.

They take advantage of the very inquisitiveness of the Indians, and Mrs. Lofthouse has allowed the women to watch her morning ablutions through the window, as an object lesson to them in cleanliness.

The result of example is immediately visible, for the Chipweyans, now, men and women alike, always buy a piece of soap when they come into the Fort and wash themselves thoroughly, and comb and brush their once tangled mat of hair, and tidy themselves up generally in their best and cleanest clothes before paying a visit to the Mission house.

Their manners are modified and softened. (The Chipweyan is

naturally the roughest, harshest savage to be found on the continent of a sullen, morose disposition.) They are almost polished (for a Chipweyan) while in the presence of their teachers, and they even smile and try to look pleasant.

Who ever saw a Chipweyan smile—in his state of nature?

The Eskimo, on the contrary, are very bright and genial, only too anxious to learn whatever they can from the white man—and they are learning much.

THE CHURCHILL FIELD.

The trouble hitherto encountered has been the immense size of the field, far too great for one man. For instance, there is Trout Lake district, Mr. Lofthouse has been far too much taken up with his work at Churchill to be able to get there for a long time.

At the one season when he could travel there (in the summer) his Eskimo and Chipweyans are coming into Churchill and making their longest stay there, and he cannot afford to miss this chance of teaching them.

At other times they only stay for a few days. The *Chipweyans* at Christmas, and again in the spring, when they bring in their fall and winter hunts respectively, and the *Eskimoin* March and April with some furs and a supply of deer meat. He can do little with them during these short visits.

MARBLE ISLAND.

Then there is the "Marble Island" trip, made each summer by the Company's boats, four to five hundred miles up the coast to trade with the northern Eskimo.

This, too, is a trip the missionary can ill afford to make, though he could meet many new Eskimo by doing so. He has made it once at least, successfully, and the Eskimo all ask him to return, and to go and live among them for the winter, a hard hospitality, which the missionary is nevertheless probably willing to avail himself of.

Last year he tried again but was prevented by the ice pack coming down the west shore of the Bay, entailing, as you have perhaps heard from him, a very perilous trip home so as to see his child off by the steamer, balanced on the back of a rickety "kyack," the Eskimo skin canoe, behind an Eskimo, with the sea water washing across him, soaking him to the waist all day. The water was full of ice too,

and they had to land constantly and portage across the ice pack, jammed round the points and extending far out to sea.

INLAND ESKIMO.

3. There are other Eskimo that white men have never before seen until this year, some 500 of them along the reaches of the great white Partridge River—that flows into the head of Chesterfield Inlet.

Perhaps some day even these "Inlanders" could be reached.

They are remarkably bright and perhaps in some ways slightly more refined than their brethren on the sea coast, feeding upon a plain diet of deer's meat (somewhat decayed at times perhaps) instead of the oil and blubber fare of the sea-going Eskimo.

CHIPWEYANS.

4. There are the Chipweyan Indian bands—that could be visited in their winter or summer camps.

The missionary, single handed as at present, is of course for reasons given, unable to attend to these branches of the field.

The Eskimo branch of it he is especially anxious to develop, for it is promising.

They are an extremely interesting and attractive people, when one has learned to overcome a certain squeamishness in regard to their diet! (the unpleasantness of which is of course no fault of theirs). They are very friendly, bright and surprisingly ingenious, always actively employed, and full of imperturbable good humour, willing and more than anxious to learn, and to copy the example of the white man.

A very singular people indeed, and furnishing much that is something more than merely interesting—in fact edifying (in their higher qualities) to less industrious and enterprising peoples; a strong sense of family affection in the first place, that alone is a sure foundation for better things, and a greater respect for their womankind than the Indians appear to show them, a people to keep a record of at least, and one most willing and anxious to learn what the white man can teach them.

MISSIONARY'S "VARIOUS."

One might add as a kind of appendix to this rough outline of the mission work, some of the ordinary every day tasks and employments at the mission house.

The day begins at six a. m. with the lighting of fires, which in the darkness of a winter morning and thermometer at 40 or 50 below

zero out of doors and well down towards that point in the scale inside the house at times, is no entrancing task.

Then the half frozen firelighter bolts back perforce to bed till the temperature rises some 50 or 60 degrees. Everything is of course as in the glacial period. There is not even water to be had. Blocks of ice have to be melted to obtain it, and everything else in the house is naturally "frozen solid." But these blazing wood stoves work wonders, and after a time life seems to flow on, much as elsewhere.

"COUNTRY FOOD."

One is first surprised at this term, which is constantly used, visions of butter and eggs and fresh milk rise to the mind grown some what weary of dried meat diet.

At Churchill this simply means in summer fish in winter white partridge or ptarmigan.

Deer has ceased to abound within reach of that fort so venison is a rare thing. For vegetables, some small turnips are about the only garden produce of the soil—a bushel or two means a great deal of hard labour—and they are liable to freeze and spoil before the winter is far spent.

Potatoes can be grown, as large as marbles, but are quite unsatisfactory, from either producers' or consumers' standpoint

For the rest imported provisions have to be entirely depended on—and it is wonderful what an attractive and varied "menu" the mission kitchen furnishes.

But such a diet in course of years is bound to tell an any constitution—harmfully. And nature revolts and desires like Nebuchadnezzar to go into the field and "eat grass"—from utter lack of vegetable food.

This "country food" frequently runs short, the partridge don't come, or the fish are not caught, and people are reduced to the old and somewhat musty store provisions of yellowish pickled beef and sickly pork, preserved (who knows how long) in brine.

Everybody at the fort is "rationed" at all times, and it makes one feel in a nervous state of seige when they talk of the chances of the flour running short, or of the brine having leaked from the barrels and left the pork and beef a little more pale and sickly in colour and flavour than before.

And this is a chief topic of conversation for lack of others. The price of various staples is another fundamental topic.

"If I were to get them at P—for so much, and the freight was

exa
cou
T
fixe
A
con
siler
T
sion
take
othe
miss
A
the
weat
blubb
Pa
food
was o
La
they
that a
Pol
and le
the w
like th
on od
The
Indian
extrac
An
he is b
mix up
that th
It w
were n
A Cr

— cents a pound, wouldn't it be cheaper " etc, etc, or in a spirit of exasperation against ruling prices somebody declares positively he could land his flour for so much less.

But he probably has never tried.

The Indians at the posts find such times very hard with their limited fixed rations and large and limitless families.

A family of Indian children is an unknown quantity (to feed) and consequently a good many meals have to be passed over in respectful silence at times.

The women and children are assisted by the mission on such occasions, when the need is absolutely pressing (but as much care has to be taken here as in giving provisions and clothing to the wild Indians, otherwise the whole fort would speedily be living at the expense of the mission!)

An Esquimo and his wife and family were "stopping in town." for the winter at Churchill, and during the cold, stormy, early winter weather, found existence rather troublesome. They could get no blubber except the rotten whale's meat kept for feeding the dogs with. Partridges do not feed and warm them (for Esquimo depend on their food for warmth) and the only thing the mission could supply to them was oatmeal. This they could make a thick warming soup of.

Later when the weather became pleasantly below zero for them, they built a snow "igloo" and lived in luxury on a polar bear carcase that an Indian had killed on the other side of the river.

Polar bear is as bad as whale—or seal. If you put some on a plate and let it dissolve you can drink it (an Esquimo can). It is all oil, like the whale and seal, and the meat (when you get down to it!) tastes like the smell of some oily old piece of leather burned in the fire, with an odour that is penetrating and comes to stay.

The mission has to carry on a medical and dental practice, and Indians come from all quarters of the country to have their teeth extracted or their diseases summarily cured.

An Indian expects to be cured on the spot, and likes to feel that he is being cured, so that whatever you happen to give him you must mix up in a large dose of red pepper, or drown it in "pain-killer," so that they may rest assured as to the efficiency of the medicine.

It would actually lose more than half its effect if the Indian's faith were not stimulated and warmed in this fashion—internally.

A Cree Indian woman will ask the missionary to "let the bleed"

out of her sister's head, (she has been suffering from headache).

A Chipweyan wants him to "cut her eye". This is a favourite and horrible practice among Indians. If they suffer from snow blindness or inflammation of the eyes in their smoky tents, they will actually at times cut the eyeball across to let out the pain:

One old Chipweyan woman whom Mr. Lofthouse attended, after she had made her daughter slice one eye open, was not content with the result, a id next year, in spite of warnings and scoldings, made herself totally blind by destroying the other in a similar manner, with a pair of scissors.

The poor old lady was a little demented.

There was a girl at the fort who was really ill and thought to be dying of consumption. All of the people were absorbingly interested in this new incident of Churchill life, and watched and talked about her every symptom.

A hurried messenger would rush to fetch Mr. Lofthouse in the middle of the night.

"What is the matter?" "Please Missa Loppus, Nancy wants to cough." In the morning Nancy's symptoms are enquired about. What did she do last night?" "Please sir, Nancy's coughed a bubble."

There are matrimonial complications to unravel and solve at times though these are less frequent than formerly. An old Chipweyan, for instance, of his own free will, put away a second wife, and was contented with one. The oldest and least attractive was naturally the right one to put away.

An Eskimo was less amenable to the marriage customs of white men. He had this reason clearly on his side. A good hunter among the Eskimo and a hard worker for his family, wears out innumerable pairs of their watertight sealskin boots, (these are remarkably hard and tough both to sew and to *chew*, to keep them soft and pliable) and one woman could not possibly keep him supplied in his busiest hunting seasons.

The missionary's presence is making itself felt in this respect at a great distance, for of late a young Indian couple on their honeymoon travelled across country, from very far, to be "safely made one" at the mission, paddling across lakes and down rivers in their little birch-bark canoe, in all the primitive simplicity of the Garden of Eden period.

Much more could be told of the adventurous trips of a Churchill missionary, but space does not permit for this paper is already too long and confused.

Under the head of Missionary "Various" the following occurs in a note book :—

"Small carpenterings of all kinds after school hours. Gardening, looking after sheep, and butchering the same in due season (*i. e.* when there is nothing left for it to eat) in the most artistic and skilfully finished style.

The inspection of provisions and stores, and precautions to be taken for the proper preservation of the same, the salting and curing of fish, the chopping of fire wood, if the Indian boy is away at the fishing or partridge hunting.

In doors.—The kneading of the dough for bread once a week (a somewhat laborious process, some think, when there are additional hungry mouths to feed) and the keeping of the stoves alight all that night to prevent the dough from freezing.

The washing up of the "things" after meals, if the Indian girl has too much family to "wash up" or mend instead, (for Mrs. Loft-house has a sprained thumb and suffers from rheumatism, and so, at times perforce, allows some help to be afforded her). The fires (some of them) have to be laid at night to be lit first thing in the morning

Partially to sum up, the missionary is an excellent first-class house-maid, kitchen maid, cook, baker, laundry maid, carpenter, wood cutter, locksmith, builder, teacher, storekeeper, trader, (unprofitably!) preacher, sailor, traveller; (snow-shoer, canoeman), tailor, housekeeper, linguist (in Cree, Chipweyan and Eskimo) hunter, organist, doctor, and general gentleman adventurer! etc., etc.

His wife more than equals him in all that does not entail more manly physical force, and adds to these innumerable gentler offices.

The missionary's field is indeed a wide and varied one. It is a hard one. It is a hard life and a hard climate to live in.

They went for a pic-nic some years ago one fine summer morning. By afternoon a northwest gale rose and though the party fought hard they could not get back across the great river to the fort. It snowed and hailed and rained and froze and they had to camp all night in a little light shelter tent that blew down every now and then, without fire, and no bedding and few wraps, on the sopping and deadly cold ground, without food. Next day about noon they managed to struggle home, after many hours' rowing, coated all over with ice.

The climate is hardly salubrious, even in mid summer! But the work has been done with much good results under all these difficulties and restrictions, and will continue to be done so long as the present plucky missionaries can stick to their post, in spite of ill health and hardship and the fearful solitude and isolation.

And not a little will it gladden them in that far away northern wilderness, when their Bishop comes to them, as he intends to do next summer, with help and encouragement and a new assistant, so badly needed for the working of so great a field, for then they will not feel quite so lonely and so hopelessly far away, with sympathy brought direct from friends on this side, in Canada.

THE ATHANASIAN CREED.

There is at the present day, among a class of professing Christians a tendency, welcomed by many as leading in the direction of greater tolerance and larger views of truth, to depreciate the ancient creeds of the church, as being too positive and dogmatic for these days of "liberal" thought.

There are many who professedly accept these historic formularies, while feeling a silent aversion towards them, and harbouring a secret dislike of their precise and dogmatic statements as to matters of belief.

Particularly is this the case with reference to the Athanasian creed. Hence this brief plea on its behalf.

Perhaps if the history of that venerable symbol were better known, and its structure and purpose rightly understood, it would meet with love and veneration on the part of many by whom it is now regarded with suspicion or dislike.

Drawn up in stormy times for the defense of the true faith, the Creed was cherished by the Church for a thousand years before the Reformation, after which it was accepted as a standard of doctrine by every Protestant communion in Europe. In article viii of our own church it is stated that this creed "ought thoroughly to be believed and received", for it "can be proved by most certain warrants of Holy Scripture."

There are two objections usually urged against the Athanasian Creed.

I
wer
the
T
of t
T
dan
chur
It
late
simp
God
It
the v
whic
It
decla
every
The
arise
the F
ing fe
Th
the ch
2.
claus
If t
ture a
mean
The
1. "
hold t
Quia
fidem.
(2.)
withou
Quan
aeternu

1. It attempts to explain mysteries which cannot be explained, and were therefore better let alone.

This objection is based upon a misunderstanding of the purpose of the creed.

The object of the creed is to make, not an exposition, but a defense of the Christian faith, and for the following reason.

There had arisen during the fourth and fifth centuries a number of dangerous heresies which threatened to corrupt the faith and rend the church to pieces.

It was in order to oppose these heresies that the creed was formulated. With this purpose in view, it begins by stating the 'faith in its simplicity and purity. "The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity."

It then proceeds, as each occasion demands, to deny verse by verse, the various heresies which had arisen and to warn against the errors which they taught.

It is therefore evident that the church in speaking through this declaration of the faith, does not mean to impose an exact belief in every one of its statements upon all men for necessity of salvation. The intention is merely to contradict the erroneous views which had arisen as to the doctrine of the Holy Trinity, and declare that a belief in the Fatherly love of God, the saving grace of Christ, and the sanctifying fellowship of the Holy Spirit, is necessary for eternal life.

That is the Catholic faith, and unless a man believe it faithfully, the church of Christ has no right to offer him any hope of salvation.

2. The other objection is that the language of the "damnatory clauses" is harsh, uncharitable and unauthorised."

If the first objection resulted from a misunderstanding of the structure and purpose of the creed, this rises from a misconception of its meaning.

The clauses referred to are as follows :—

1. "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith."

Quicumque vult salvus esse ante omnia opus est ut teneat Catholicam fidem.

(2.) "Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

Quam nisi quis integram inviolatamque servaverit, absque dubio in eternum peribit.

(3.) He therefore that will be saved, must thus think of the Trinity."
Qui vult ergo salvus esse, ita de Trinitate sentiat.

(A). "This is the Catholic Faith, which except a man believe faithfully, he cannot be saved."

Haec est fides Catholica, quam nisi quis fideliter firmiterque crediderit, salvus esse non poterit.

It is needful in the first place, in considering this objection, to remember that the creed was written in Latin, and that therefore the English translation must be understood in the sense of the Latin original, which is obviously not nearly so harsh or so sweeping in its judgment upon erroneous belief as the English appears to be.

To make this clear to those unacquainted with Latin, a more literal translation may be given.

(1). "Whosoever wishes to be safe (or, in the way of salvation) before all things it is necessary," &c.

(3). "He therefore that will be safe let him thus think of the Trinity,

(4). "... Except a man believe faithfully, he cannot be in the way of salvation."

There still remains the 2nd clause, the strongest of all, which cannot be modified in this way, except, perhaps, by the omission of "every."

"Which faith, except one do keep whole and undefiled, without doubt he shall perish everlastingly."

But even here, as it must be admitted that a man cannot keep what he has never had, it is clear that the reference is to those only who once held the true faith and not to those who have never had it clearly stated to them, or whose prejudices or early training have made them unable to understand and accept it.

The Bible, for example, declares that various classes of persons—murderers, drunkards, adulterers, liars—shall not inherit the Kingdom of God. Yet we would never presume to apply these warnings so as to decide upon the final state of any individual, without leaving room for God's merciful consideration of all the special circumstances of each case, the peculiar temptations by which each person is assailed, and the influence of his early training.

In the same way, when we repeat the Athanasian Creed, we do not for a moment say that everyone who does not understand and believe every detail of this creed shall perish—God forbid! We simply acknow-

led
wh
los
exp
S
unc
clea
bod
fait
the
tain
live
clea
I
defi
that
held
have
into
A
to sa
not s
men
M
no d
thos
and t
With

The
long h
listen

ledge that any one who fails to keep "whole and undefiled" the faith which he has once received by the plain teaching of God's word, has lost the way which the church, as the "witness and keeper of Holy Writ" expounds as leading to eternal life.

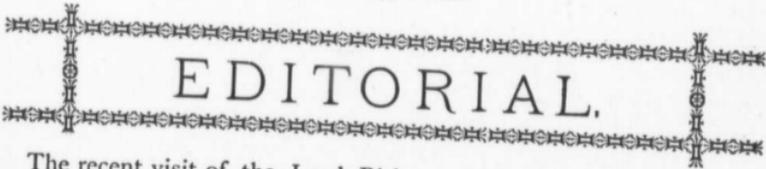
Surely the two last verses of the Creed ought to clear up all misunderstanding on this point. In these the necessity of a good life is clearly stated. "At whose coming, all men shall rise again with their bodies, and shall account for their own works." The sure test of a right faith is a holy life, for faith is an operation more of the heart than of the mind, and the faith which justifies is not an accurate belief in certain doctrines, but a faith fruitful in good works, a faith by which a man lives up to the light he has, whatever its degree of brightness and clearness may be.

It is worthy of note that the Athanasian Creed, after all its precise definitions and metaphysical distinctions, ends with the declaration that the great question at the last day will not be whether a man has held such and such opinions, but whether he is to go with those who have *done good* into life everlasting, or with those who have *done evil* into everlasting fire.

As to the terrible fate of the unsaved, as stated here, it is sufficient to say that it is based upon our Lord's own words, "He that believeth not shall be damned." These shall go away into everlasting punishment." "Depart ye cursed into everlasting fire."

Most certainly, for those who believe the Scriptures, there need be no difficulty in accepting the Athanasian Creed. There are, indeed, those whose questions arise from doubts as to the truth of Scripture and those again who deny that salvation is dependent on belief at all. With such, however, this is not the place to deal.

G. ABBOTT-SMITH.



EDITORIAL.

The recent visit of the Lord Bishop of Huron to Montreal, will long be remembered with pleasure by those who had the privilege of listening to his earnest eloquence. His Lordship seemed to be moved

throughout by the determination to enter an urgent protest against that movement in the Theological world of the present day, which has found expression in such phrases as "The Higher Criticism," "The new Pulpit," and the like. This note was struck in his address to the students, to be again rung upon in both of his sermons in Trinity Church. The attitude which the Church at large will finally assume towards the views of the Higher Critics is yet a matter of interesting conjecture and no doubt depends largely upon the length to which they will carry them; but the position taken by his Lordship, the position of uncompromising repudiation, is the safest, the most honourable, the Church can assume. Safest, as most honourable, because any attempt at compromise with the Higher Critics, would seem to imply on the part of the Church a recognition of some truth in their position. The same might also be urged with regard to our relations with those scientists who seemingly forgetful of the fact that Theology is the "Queen of all the Sciences" venture to offer it, what has been well termed a "patronage," and which it does not need.

Whether there is a midway position or not, whether the view that the spiritual is simply an organized enlargement of the natural, is a mere hypothesis or not, theology has her future in one respect at least, marked out with such clearness as cannot be questioned or misconstrued. From the very nature of the Science and from its claim to a supernatural basis, a basis of revelation, with theology, any surrender of dignity is an attack upon that claim, an attack upon its very existence as a science. Consequently theology can enter upon no contest for supremacy with any science, can make no concession to any alleged truth which is in conflict with revealed truth, and in the quiet dignity of a position which is Supreme, Eternal, and unassailable, must refuse to break lances with any assailant, when by doing so she would seem to recognize in him a foeman of rank equal to her own.

* * * * *

Glancing back over this session's experience the Magazine feels that it has not lived in vain. The editors trust that their work shall bear good results. The Business Managers have the satisfaction of financial success. The Magazine is no longer an undertaking merely. It is an established institution. It attributes its success to hearty

co-operation on the part of the members of the editorial board. It has presented to its readers articles of interest and instruction, it has kept them informed with respect to College and Diocesan news; and because it firmly purposes to tread in future the path of freshness and truth which it has hitherto followed, it deserves and bespeaks the continued support and sympathy of the church people of this Diocese.

What then shall we say of the future? To say of the past that our ideal has been reached, would be to banish all thought of further progress. But to us the past is but the stepping stone to the future. There rises before the Editors' prophetic eye, a vision of stately buildings, large and brilliant classes, learned and practically learned professors, an ever increasing roll of Alumni, who have rendered noble service in a grand cause. We see a beautiful figure of an Unity undreamed of before, of a battalion of soldiers marshalled against the foes of Christ, over whose heads waves a Banner emblazoned with our motto, "Prædica Verbum, Preach the Word" a battalion whose ranks stand shoulder to shoulder, steadier because they united by an invincible bond of Love,—Love for Christ, and Love for His Church, fostered by devotion to an Alma Mater of whom any sons might be proud. And if we look still further to the horizon beyond these Hills of time, may we not hope to "see a great multitude which no man can number gathered from all nations and kindreds and peoples and tongues, standing before the throne and before the Lamb clothed with white robes," and amongst them not a few who learnt to love That Word, as preached by those who had their training in this Institution.

Reader, the future of the College Magazine—the future of the College rests with you. If you adopt the policy of Fabius Maximus and wait long enough, you *may* see our dreams fulfilled, but if you do all you can to help her, who is shedding her life blood (though you know it not) in helping others, we shall no longer say of them "they *may* be" but "they *are* fulfilled".

And thus we lay down the Editorial pen for this session, with

heartfelt thanks to those who in many ways have helped us during the past, and whose kindness and goodwill we rely upon for the future.

The next number of the Magazine will be published in October or November.

A FALSE INTERPRETATION AND ITS RESULTS.

Matt. v. 38.—Ye have heard that it hath been said—"An eye for an eye and a tooth for a tooth." But I say unto you, "That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

This passage is sometimes misinterpreted, and errors of interpretation lead to other errors, which spread with great rapidity. It is supposed to have legalized retaliation among the Jews, and to have given authority to private individuals to gratify their personal revenge. It has been regarded as teaching that every man might take the law into his own hands and exact "an eye for an eye and a tooth for a tooth" without having recourse to legal process. Hence wrong conclusions have been drawn, and evil results have followed. It has been brought forward as an example of conflicts between the teaching of Moses and the teaching of Christ. It has been quoted as inconsistent with the doctrine of authoritative Inspiration. It has led in consequence, with many others of a similar kind, to the rejection of the doctrine of Inspiration, and the unsettlement of the foundations of the Christian faith. "Behold what a great matter a little fire kindleth!"

The corrective for all this is to be found in the true interpretation of the passage. The words—"An eye for an eye and a tooth for a tooth,"—are not, and were never intended to be, a rule for the regulation of private conduct. The words were given as a part of the Mosaic Law to regulate the decisions of judges. And as a judicial rule it is not open to objection. It is similar in principle to the law of our own land—a life for a life. Our Saviour merely pointed out a more excellent way. He said in effect—Have no recourse to the arm of the law. I made that law for evil-doers, and I made it to show what men must expect if they choose to bring themselves under the power of unmodified justice. But my advice is, to avoid recourse to law

I say unto you "that ye resist not evil," and then there will be no occasion for legal proceedings or legal publicity. This will be much more appropriate for those who profess the religion of Christ.

Where, then, is the conflict which is assumed to exist? Where is the ground for opposition to the reception of authoritative Inspiration? Learn from this to be sure of your premises in any line of argument. Learn, also, to be careful of throwing discredit upon any portion of the Word of the Living God.

W. HENDERSON, D.D.

OUR EXCHANGES.

Fresh from its journey across the Atlantic, and odorous with reminiscences of that mother-land so dear to many of us—her prodigal sons—comes that neat little bundle of good things, the *Cholmel-eian*, the Highgate School magazine. As we read the article entitled "Memories," our hearts beat faster and our eyes grew suspiciously moist as we thought of the "dear dead days" when we achieved our victories in class and campus, and when our world was bounded by the confines of *the* school (was not *our* school ever the best of all schools?)

"Oh, the great days in the distance enchanted,
Days of fresh air in the rain and the sun."

The *Presbyterian College Journal* for March is a "feast of fat things."

"The Minister and his Contract" draws attention to an evil not by any means confined to the Presbyterian Church, but sadly too prevalent in other Montreal Protestant communions.

We were delighted, not to say relieved, to see the dear old Dean of St. Patrick's vindicating himself from aspersions and misconceptions, and truly grateful to Professor Ross for giving him the opportunity.

"Church Work in Nova Scotia" is the title of a most interesting article in the *King's College Record*. It is from the pen of Mr. B. J. Donaldson, whom we had the pleasure of welcoming as representative from his College to the Convention of the Church Students'

Missionary Association, held here in 1894, and it forms the substance of a paper read before the same Association, at its Convention this year, held at Seabury Divinity School, Faribault, Minnesota.

These annual conventions, held at various points throughout the United States and Canada, serve to unite us all in a bond that no political boundary lines and no immensities of distance can sever,—the bond of a common churchmanship, and most forcibly do they teach the lesson that though we may call ourselves High Churchmen, Low Churchmen, or Broad Churchmen, whether we dwell in Nova Scotia or Nevada, New Brunswick or New York, “we are not divided, all one body we.”

The *Mitre* for March abounds in College Notes; in fact, nearly half of its pages is taken up by them; and no doubt to those for whom such a magazine is mainly intended, viz., students, alumni, and their friends, nothing is more interesting.

Dr. Adams' Septuagesima sermon, containing references to Sir J. R. Seeley, Prof. Cayley, and Dr. Coit, is an able tribute to ability.

Friends of the Rupert's Land Indian Industrial School, your paper is “registered at Winnipeg Post-office as second-class matter,” but with better taste it is appreciated at the Montreal Diocesan College as first-class matter.

We are looking forward to the continuation of “From the Far North,” and, were it not that at present a “housewife” is a luxury we cannot afford, we would assuredly order one of your Home-made Door Scrapers.

A FAMOUS CLERGYMAN.

Daniel Rowlands, generally known in Wales as “Rowlands of Llangeitho,” was born in the year 1713. His father was the Incumbent of Llangeitho and of another parish.

Dr. Rowlands very early in life, like Wesley and Whitefield, saw the necessity of true religion both for himself and others. The state of his countrymen excited his compassion, and led him beyond that sphere of exertion which the rules of an establishment prescribed. His itinerant labour, and his endeavours to do good in this way, were abundantly blessed, but on account of this irregularity on his part,

he is said to have suffered the loss of church-going preference, whatever faults we may find in the first revolters against ecclesiastical discipline and rule, no one has ever doubted their religious earnestness and simple conscientious devotion to religious truth, as taught in the standards and formularies of the Church. Rowlands' early career is devoid of any interesting particulars. He was educated at the public grammar school at Hereford, where he made rapid progress in learning, especially in the study of languages, and in consequence of his great proficiency, he was admitted as a candidate for Holy Orders before the usual age, and was ordained by the Bishop of London in 1731, when he was only twenty years of age. He now became a curate to his brother John, who had been promoted to his father's livings upon his father's death, 1731. Soon afterwards Rowlands was promoted to the charge of another important parish, where he was highly esteemed by his parishioners, who admired his ability as a preacher, but were chiefly attached to him because of the brilliancy of his wit and the sweetness of his disposition. Still they had reasons, as his parishioners acknowledged, to thank God for the young minister of Llangeitho. Now the fire of heaven had touched his heart, and love for his Master's service, as fire descending upon the altar of his heart—a true burnt offering—consumed his inner man. It was his intense desire that God should employ his humble service for His great glory. He directed his whole purpose and energy to alarm the careless, to arouse the sluggard, and to awaken the dead, selecting such texts as were best calculated to produce the same effect, such as "The wicked shall be turned into hell," "These shall go away into everlasting punishment," etc. From these he advanced the truth, with such force and power, as created a deep impression. Crowds were soon seen at the church, and the course he pursued turned out a great success. The Sunday games, sanctioned by Laud whilst Bishop of St. David's, had produced many evil effects. These, which desecrated the churchyard, had become scenes of pitched battles, where oaths and curses were freely mingled with their blood and bruises. Rowlands, with greater energy than ever, applied his great talents against these evil practices, and often continued to preach till night, that by the aid of nature, and by the means of grace, an end might be put to such proceedings. Such irresistible power and divine grace accompanied his ministry, that the effect

was most astonishing, the result creating a great moral change. Not only were the churches filled, but the churchyards too. He thundered the law in such a terrible manner as created an impression, so awful and distressing, that many saw, as it were, the day of judgment before their eyes and hell yawning beneath their feet.

The following circumstances may serve to convey an idea of the impression made by God's grace on men's minds at the time:—A farmer's wife, living at a considerable distance, went on a visit to her sister, who lived in Rowlands' parish, and, as a matter of course, went on Sunday to hear the "MAD" preacher. The effect produced on her mind went deeply into her heart. She came repeatedly to hear Rowlands; at length she prevailed upon Rowlands to go and preach in her own neighbourhood.¹ In that neighbourhood the country squire was a man of dissolute habits, and often on the Lord's Day he was seen with his tenants and dogs engaged in the pursuit and pleasure of the chase. On the Sunday Rowlands was to preach, he went out earlier than usual in pursuit of his pleasure, that he might go afterwards to hear the preacher. From the field he went to church; he stood up in his seat, which was opposite the pulpit, and with an air of bold defiance, confronted the preacher, daring the force of his truth. But Rowlands' weapons were not carnal. He dived into his subject with all the energies of his soul. He forgot man, and centred himself in the strength of God. He was awful and terrific. Claps of his thunder one moment created an awful dread, and the next minute flashes of lightning penetrated their dark souls. The whole assembly stood mute, amazed, and confounded, and behold, the strongholds of the great man had given way.

Fear seized his inward soul, he shook like a leaf, he sat in his corner and wept like a child. When the service was over, the squire hastened to make confession of his sins to the preacher and the preacher was ready to administer the balm of consolation to his soul. A bond of union was thus cemented, by mutual love and friendship continuing uninterrupted, nay—waxing stronger through life, ceased not in death; the squire never ceased to attend the ministry of Rowlands. Even Sabbath breakers were convinced that God owned his servant, "So mighty through God are the weapons of our warfare to demolish the stronghold of Satan."

Re
to the
years

Rowlands used to stretch out his arm, clenching his fist, except one finger which in his animated manner of preaching many believed was pointed at them personally like an arrow planting convictions in their souls, a personal message declaring solemnly to each—"Thou art the man"—when he learned the great effect produced by his pointed finger, "I declare said he, I will never discontinue the practice." When he was reading the Litany at Church on Sunday morning, his whole soul seemed to be deeply engaged in prayer, and his whole mind wrapped up in divine contemplation and an overwhelming force, as of a mighty rushing power filled every faculty of his soul, which breathed into his prayer the breath of life and stamped it with reality. Rowlands carried the minds and hearts of his audience with him with gentleness and sweetness and yet led them to feel at the same time the doleful misery of the damned.

He preached with such "depth and fervour." O that ministers of the present day had more of his spirit, his burning zeal, the deep conviction he possessed and his intense love—that the striking words "He maketh His ministers a flame of fire," might be verified in us.

At one time he seemed unusually downcast, large tears rolled down his face, and his spirit seemed overwhelmed with grief, he was asked the cause of such emotions—Ha! Said he "I see many chimneys emitting smoke, but I see not a single hearth whence the morning incense of prayer, has ascended up to God." In coming over the same place many years after, he exclaimed with a peculiar accent of unmistakable joy. "I see a number of houses scattered here and there before me but not a single habitation where an altar has not been erected this morning unto the Lord of Hosts. This famous herald of the Everlasting Gospel having been a blessing to thousands and faithful in his Maker's service, died in 1790, at the advanced age of 77 years. "Blessed are the Dead who die in the Lord".

RAWDON.

REMINISCENCES.

BY THE VENERABLE ARCHDEACON LONSDALL, M. A.

Reading the account which the Rev. J. M. Coffin gave of his visit to the Lumber Camps, reminded me of an adventure of my own some years ago.

Having heard that some of the Gore settlers were moving into the country lying between Lost River and the Spirit Lake, I resolved on visiting them.

Losing my way in a deep forest, from which there appeared to be no egress, and having given up all hope of finding a shelter for the night, it occurred to me that it would be well to try to provide one and while in the act of breaking some branches from a tree for that purpose, the distant bark of a dog reached my ear ; ceasing my work to explore a little, and perceiving a down hill path, I followed it, and soon found myself near a group of shanties ; having knocked at the door of the principal one, a man appeared, from whom I requested food and shelter for my weary horse, which had been fasting since noon. He flatly refused saying : " All this place belongs to Mr. Hamilton, *I can't do it.*" It gave me great pleasure to meet his objections by informing him that Mr. Hamilton was a friend of mine, and I should report to him. Immediately the doors flew open, my horse was well cared for, and his master invited into the house, the good mistress of which kindly supplied me with a cup of good tea and needful, etceteras.

After a short time a number of men entered, perhaps about thirty ; they were a mixture of English, Irish, Scotch and French. During the evening I reminded them that Our Heavenly Father, having brought us safely to the close of the day, it was our duty to return thanks to Him for His protecting care. All agreed, and all reverently knelt down :—there was not a coarse or irreverent word uttered during the evening :—the men soon stretched themselves on the floor, and slept soundly through the night. Next morning breakfast was served at five o'clock, and after prayers, the men returned to their work, and I proceeded on my journey.

Within a few miles of that locality, there now stands a well finished church, (built by Rev. H. Evans) also a school house, both church and school are well attended.

It is generally supposed that the Presbyters and Deacons do all the *work*, this is a sad mistake. First of all the Bishops have on their shoulders the " care of the churches ;" it is only those who have travelled with them, that have the slightest idea of their cares and anxieties, and the fatigue to which they are exposed while on a tour the greater part of which lies through a rough uncultivated country ;

few are to be found who are fitted for their work, it requires physical strength as well as strong resolution and self-denial.

During the last tour of the late Bishop Fulford from Lachute to The Gore, we visited all the stations on the way through that wild and hilly country ; it was the habit of the dear weary Bishop as we ascended each eminence, to remark, "this surely must be the last hill." We proceeded north as far as Morin, the roads dangerous, the weather disagreeable ; it was most distressing to see his Lordship forcing his way through wind and rain, between labour in the churches, and difficulties on the way, becoming each day more exhausted, and less fit for his arduous duties. The journey through that part of the country is laborious even now, but no one who is only acquainted with it in its present state, can have any conception of what it was in Bishop Fulford's time. On our homeward way we had services in several places lying to the west ; proceeding to the Gore we were overtaken by darkness. After sometime the sound of rushing water reminded us of "*the bridge*"; this bridge was about fifty feet above the stream, it was considered to be dangerous even by day light, and not being protected at the sides, was particularly dangerous by night, in fact, we could not distinguish it from the pitchy darkness by which we were surrounded. I lifted my heart to the Almighty, and trusting ourselves to His protection, gave reins to my horse, it was not long before we reached the opposite bank, and soon afterwards arrived at the Parsonage of the Revd. Joseph Griffin, where we were welcomed and kindly cared for.

Next afternoon we reached the Rectory of St. Andrew's there I learned that the Bishop intended to go up the river to visit three churches ; this I entreated him not to attempt, however he still persisted in carrying out his appointments ; I urged him on no account to venture up the river, but to return home by the boat ; at length I prevailed, and at his request promised to visit those churches, and explain to the people how the case stood. One week after this, at the meeting of the Synod, we heard our good Bishop "had entered into rest."

Bishop Oxenden was elected to the vacant See ; an excellent man, a devoted and exemplary Christian ; but with little idea of the work which lay before him in an immense diocese in a new country. Having always travelled with him, I could perceive his constitution was not equal to the great task ; he constantly complained of exhaustion

while going over the weary miles on the upper Ottawa, where very little rest or comfort awaited him; for example, after a few journeys he remarked to me, that "at times his accommodations were so uncomfortable that he was obliged to sit in his chair all right;" that 'the very thought of the undertaking terrified him.' His constitution, as we all know, became so undermined, that he was compelled to retire, being unfit for active duties, he was succeeded by our present beloved Bishop, who with discretion and sound judgment has "borne the burthen and heat of the day" one day he will hear the master's voice announce, "Well done good and faithful servant enter into the joy of thy Lord."

And here let me remark as I look over the past, that it is much more advisable for a man to put up with any honest shelter, rather than attempt to travel through darkness over a rough and entangled road; under any circumstances night travel should be, if possible avoided, it is neither good for man nor beast; having tried night journeying myself, and grievously suffered from it, I feel competent to advise my brethren who are commencing the work, to perform it while it is day, it is madness to do otherwise.

R. L.

LECTURE BY THE RT. REVD. THE LORD BISHOP OF HURON.

(As many of our readers were not able to be present at the lecture given to the Students and others on Friday afternoon the 22nd February on, "The second coming of our Lord and some aspects of Missionary life," by his Lordship the Bishop of Huron, we venture to give the following abstract of what was said.)

DIFFERENCE BETWEEN MOHAMMEDANISM AND CHRISTIANITY.

If you go into a mosque you will see the "Kubla," a closed doorway, indicating the position of Mecca, relatively to the centre of the mosque. Towards this doorway the Mahommedan prays, through this his thoughts fly, as it were, towards Mecca, the Holy Place of the Mohammedans, the centre of their worship. For there in the sacred square of the "Kaâba" is the black stone, the supreme object of their veneration. Scientific men say it is a meteoric stone, but be this as it may it represents the *centre* of their religion and life—a cold black stone.—

The centre of ours is the warm, loving, beating heart of the Lord Jesus Christ. Note the *vitality* of the Christian religion. Christianity is life, progress and development. "Because I live, ye shall live also." You have only to travel in the East, among a people who know not Christ, to realize what a power there is in this Life, what a secret you have to reveal. Lay everything at your Saviour's feet to carry this message.

THE LORD JESUS CHRIST IS NEVER IN THE PAST.

He is the *Coming One*. The heroes of the past fade with the past, but the one figure, in all time, is the personal Christ. He is always the same yesterday and to-day and forever. He is always in the future. We are going *toward* Him, not *away* from Him. Especially you who are preparing to preach the gospel, you have a glorious *future* before you. It was the thought of this which fired the Apostles. As an eternal weapon you have the Old Bible forever young, with an adolescence which never changes.

EVENTS WHICH COME BEFORE US AS SIGNS OF THE FUTURE.

(1). When we see the fig tree putting forth leaves we know that summer is near. The history and position of Israel is one from which we can never turn aside. As regards the fulfilment of prophecy, over a hundred thousand Jews have gone back within a few years to their native land. Everywhere the hope of Israel is reviving. There is a land without a nation, a nation without a land. There are twenty-one agricultural societies at work in Palestine. These Jews who are returning are not all from Russia. A large number of Yemenites have returned from Southern Arabia, though with no particular pressure put upon them to do so. From a close examination of the whole subject I say that the future is very bright.

(2) There is to be a revival of the great Roman empire. This we gather from the books of Daniel and Revelation. Our Lord has taught us that there is to be a nation mighty and strong. When Daniel wrote his prophecy, Rome was a little mud village on the banks of the Tiber and he was living among the sculptured glories of Babylon. When St. John wrote he was told that there would be a revival of a beast which "was, and is not and yet is." There is to be a revival of that wondrous power. That beast is to come out of the bottomless pit again. It will give its power to the Antichrist which

will yet appear. Therefore the study of politics is important, from the fact that there is to be an evolution from the present into the future.

In this power three phases of evil will appear. (a) The power of Satan the great dragon, the past, present and future enemy of mankind. (b) The Roman power, redivivus. The great beast which tramples upon and fights with the saints of God. (c) Antichrist, which looks like a lamb but speaks like a dragon.

(3) CERTAIN POWERS ARE WORKING IN THE DIRECTION OF THIS RESTORATION.

(a) The *restlessness* of people under the truth, the growth of Infidelity and Rationalism in schools and colleges. The teaching of false and damnable doctrines concerning God's Word. Destroy the Bible and you unloose the dogs of war. The School of the (Higher but rather the) lowest criticism is one of these forces to day.

(b) The growth of *Superstition*: The tendency to get into the material and outward and visible, instead of seeking to have Christ in the heart by faith. This is one of the greatest barriers to the spread of the Gospel. Go to the Greek and Nestorian Churches and learn from them what a bar the accretions of men are to the simplicity of the Gospel. The Mohammedan maintains that his worship is purer, for his mosque is not full of pictures and images. There is a tendency Romeward, people want something external instead of Christ in the heart.

(c) The growth of lawlessness, which overturns all law and becomes anarchy itself.

In the face of this it is our duty to witness, in private and public, to the truth as it is in Jesus, but be not discouraged because you see little being done. The last truth we learn is that God loved the *world*. Only a few seem to realise this. Our commission is as much to the Malays as to the Chinese or the Anglo Saxon. It is to the whole world, for out of the world the Lord is gathering the Church. In it there will be kings who have sat on thrones and beggars who have waited at the richmen's gates. Let all thought of reward be in the future. Never look at the present. Cast in your lot with the leper or the slave, if you may win souls for Christ.

to
inc
the
hav
ret
To
to
may
T
His
leni
geli
be fu
wher
miss

Be
cratic
C id
The p
time t
Him.
must

Will
was bo
He ent
1889, an
Montre
June 12

LET THE DAY STAR ARISE IN YOUR HEART BY OBSERVING.

- (i) The growth of the Ministry of women.
- (ii) Missionary life.
- (iii) The study of Revelation.

But the last especially will give you hope. It will teach you what to expect. There will be a development of evil. There will be an increase of faith in God's children. But the Church is not to reign in the world where Christ was crucified. The Bridegroom is away. We have to wait and to watch and to pray, for we cannot triumph till his return. The coming of Christ is two-fold (i) to take His bride. (ii) To come with His Bride. The future of the Bride is to be caught up to Him. The Church made up of people whoever or wherever they may be, who have been washed in the blood of the Lamb.

The second stage is when the Lord shall come to Jerusalem with His saints and stand upon the Mount of Olives. During the Millennium Israel converted, saved, and endued with power, shall evangelize the earth. Jerusalem will be the centre, and God's promises will be fulfilled. Let us not only pray for it, but work for it, which we do whenever and wherever we preach Christ, and urge on the work of missions.

CONCLUSION.

Bear in mind how short the time is and seek complete self-consecration in life. Be much with Christ and alone with Him. The Word of God gathers strength from Communion with God's Self. The power can only come from this. If we do not give ourselves time to be alone with Him, we shall not have anything to do for Him. What we need is the fire of the Holy Ghost. To obtain it we must wait at the Saviour's feet.

OBITUARY.

William Hunter Audley Mervyn, the son of W. H. Mervyn, Esq., was born 7th April, 1852, at Antrim, Ireland, died March 7th, 1895. He entered the Montreal Diocesan Theological College in autumn, 1889, and after a three years' course there was ordained Deacon for Montreal Junction by his Lordship Bishop Bond, on Trinity Sunday, June 12, 1892. He was ordained priest by the Bishop of Huron for

the Bishop of Montreal, on the 5th Sunday after Trinity, July 3rd, 1893. He first became known to me as a member of the Greek Testament class in the autumn of 1890, and as fellow-students in Hebrew at McGill during that and the following session we had many opportunities of intercourse, resulting in a very warm friendship. But it was particularly during my first winter in Canada that I had opportunities of cultivating his acquaintance and enjoying his companionship. We walked over the mountain together, read together, argued together, went to the gymnasium together, and in all proved a most agreeable companion. He had many stories of his former life both at Trinity College, Dublin, and in the army; and often have we turned from the monotony of Hebrew verbs to some anecdote of fun and high spirits, which gave us fresh zest for our work. He was an exceedingly hard worker, and often when he should have been preparing for sleep, he would come round to me and persuade me to stay up to run over the preparation of the next day's lecture. Re-entering College at an age when most men begin to look upon its memories through rather a distant mist of time, he threw himself heart and soul into student life, and never declined to take his part, whether in singing a comic song or leading a debate, or conducting a prayer-meeting.

But it is for his Church work in the Diocese that his name will be longest remembered and his memory cherished. In the spring of 1891 he entered on work at Montreal Junction, and though unknown in Montreal set out at once under the direction of the Bishop and Archdeacon Evans to build a church. Until he went there I believe no work of any kind had been attempted on church lines, but by the end of the summer St Philip's was practically completed and paid for, most of the money having been collected by his unaided efforts. During the whole of the next session he was responsible for the two services and Sunday school every Sunday, while continuing his studies in College, and collecting subscriptions toward the completion of the payment for the work. Owing to the hard way he worked I believe he shortened his life, for though he never complained he admitted that he was often very tired, and in June, 1893, showed signs of ill-health, to which he would not succumb. From the time that he began work at "the Junction" till his death our former very intimate intercourse was interrupted by circumstances, but nothing interfered with our friendship. In November, 1893, he acted as best man at my wedding remarking what has, alas! proved only too prophetically true, that though he had performed

the function three times already and was now to do so for the fourth time, he would never do so again. In doing this, as in everything else I knew him to undertake, he was most kind and thorough.

His whole souled devotion to duty, and his hatred of anything like "cant" or false sentiment were most striking. He was thoroughly in earnest as his work shows. He once told me that he had taken two years to decide upon entering the sacred ministry, but after once deciding he had never felt any hesitation; that the way became clear step by step. I think his fear of being insincere often kept him from saying things which others would have said, and he might have been expected to say, but which his experience of the world led him to refrain from saying. He was a man that prayed constantly. All through the work of collecting for St. Philip's, Montreal Junction, he prayed without ceasing, and I am confident that this was the secret of his earnest life. Amongst his papers was found a prayer that he might have grace in coming to the Cathedral never to speak evil of any one, though in his pastoral work he might know of evil.

To a man of such conservative traditions and upbringings as his many things in a new country must have jarred on one whose ideas were already formed, but he never allowed his feelings to betray him into any word or deed unworthy of a Christian gentleman. As I knew him he was a most faithful soldier in the Church Militant, intensely loyal to his rector, Canon Norton, whom he held in high esteem, and on whom our loss falls with double weight, but still more loyal to the Heavenly Captain, Whom we doubt not he has already heard saying: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

C. CAMERON WALLER.

After the funeral of the Rev. W. H. A. Mervyn, late Assistant Minister of the Cathedral, the Clergy of the City met in the Chapter house of the Cathedral, the Dean of Montreal in the chair, when the following resolution of condolence was passed:

RESOLVED.

We the Clergy of the City of Montreal and its vicinity desire to express our deep sense of the loss which the church has sustained by the death of our brother the late W. H. A. Mervyn, and to assure the Rev. Dr. Norton, Rector of Montreal, and the Cathedral congre-

gation of our sincere sympathy with both Rector and people in connection with their united sorrow.

But more especially would we desire to assure the relatives of our departed brother, how deeply we sympathize with them in this affliction, intensified as it must be by the fact, that it was God's will to call their loved one away, far from home, and from the tender ministrations of those who loved him best. Not indeed, that he died a stranger in a strange land, for his Christian character, his consistent conduct, his pastoral fidelity and faithful ministration, gathered round him, from both Clergy and laity a host of friends, all of whom recognized his sterling worth, and some of whom felt his death, as that of one sincerely loved. His loss will be long felt by many, and by none more than by his brethren in the Sacred Ministry, who hereby assure his distant relatives, of their heartfelt Sympathy with them, in this, the hour of their sorrow.

Signed on behalf of the Clergy,

W. B. MONTREAL,

J. CARMICHAEL,

Chairman.

GENERAL AND COLLEGE NEWS.

The Reverend Cannon Mills D. D. purposes spending the coming summer in England.

The Reverend W. J. M. Beattie, Incumbent of Franklin, visited the College last week.

The Reverend Messrs Strong and Thompson attended the funeral of the late Reverend W. A. Mervyn.

Mr. F. W. Steacy assisted in the services at Valleyfield on Sunday the 17th ult.

We are sorry to miss the face of Mr Percy Clarkson from College haunts.

We regret that Mr. W. Fleming has been called home on account of illness in his father's household.

The Rev. C. C. Waller, B. A. read a paper before the Montreal Clerical Society at its last monthly meeting.

Much regret is expressed at the departure from Christ Church Cathedral of Mr. J. Edgar Birch, the efficient organist.

Mr. F. H. Graham B. A. has been appointed assistant at Trinity Church for two months next summer.

The Rev. Canon Henderson is assisting at the Cathedral during the vacancy in the curacy.

Mr. W. J. Hamilton took charge of the services at St Anne's on Sunday, March 10th; was hospitably entertained by Mrs. Johnson.

The sympathy of the students is extended to Mr. F. H. Graham in the affliction he has experienced by the death of his mother.

Through the generosity of Mr. A. F. Gault the College is to be presented with the Palestine Exploration Fund's raised Map of the Holy Land

The Venerable Archdeacon Fortin, of Winnipeg, was the preacher at the recent opening of Christ Church, Vancouver, of which the Rev. L. N. Tucker is rector.

In a letter to the Business Manager of this paper, the Rev. T. W. Fyles, of Quebec, says, "I have much pleasure in sending my subscription to the Magazine. I like it much".

The graduating class intend being photographed at the time of ordination, in surplices, etc: the group to include the Bishop and Principal.

The Venerable Archdeacon Lindsay attended a meeting of the Protestant Committee of the Council of Public Instruction, recently, in the city of Quebec.

Addresses on Wednesday and Friday evenings during Lent are being delivered in the college chapel by the Principal, the Rev. C. C. Waller, and the members of the graduating class.

The Rev. Canon Norton announced in the Cathedral on Sunday March 10th that Mr. W. P. R. Lewis B. A. had been engaged to assist in the Cathedral as *locum tenens* for three months beginning June 9th 1895.

Berthier Grammar School maintains its position of success. The present number of pupils is thirty-five. The Rev. R. D. Mills M. A., Head Master, expects fifty boys to be entrusted to his care next year.

The students have been invited by the Rev. A. C. Ascah, of Mascouche, to assist in a concert at that place. But examinations have commenced and the pleasure had to be denied to ourselves and our respected friend.

Some of the city churches, or rather city church people, might with profit imitate the example of the church people of Waterloo. In this charming town daily Lenten services are held at St. Luke's church with an attendance of worshippers numbering often between forty and fifty.

The work of the Students' Missionary Society at Outremont is progressing favorably. Further steps have been taken under the direction of the Archdeacon of Montreal towards completing preparations for building a church. The Society is giving two hundred dollars towards this object.

What is the Diocese going to do with this college. There are six candidates for Holy Orders leaving this year. But it is better for the Diocese to be short of funds than short of men, that is if the men be of the right sort. The Holy Spirit who called these men to give up all and serve in the ministry will indicate and supply a place in the Vineyard for each one.

Companies of the Boys' Brigade exist in connection with St. Jude's, All Saints and St. Martin's churches, also at St. Lambert. The prominence and aid given to the organization recently by the Governor General is likely to act as an impetus to this useful branch of Church work. The Bishop of Montreal, has publicly declared his approval and appreciation of the association.

The Church concert given at Rougemont on March 6th was enjoyed by all who participated in it, and by none more than by those of ourselves who had the good fortune to attend it. The pleasure consisted not only in listening and adding to the programme of the evening, but also in meeting and enjoying the kind hospitality of the good people of Rougemont and their energetic pastor.

Montreal has been favored this winter by a visit from its late Dean, the Right Reverend the Bishop of Huron. This great prelate once more touched the hearts of hundreds to whom he is well known in this metropolitan city. The Rector of Trinity Church has placed us under obligations for the edification, instruction and delight that were received from Bishop Baldwin's lecture, address and sermons.

We mourn the death of a prominent alumnus of this College the Reverend W. H. A. Mervyn. The sad event is noted more fully elsewhere in these pages, but we wish to say that the circumstances

attending the funeral marked the high esteem and love in which he was held. The noble company of clergy, the affecting rendering of the service, the Church filled with mourners, expressed, in sublime simplicity, what each one, in that solemn hour, felt.

The news Editor bids good bye to the Readers of these columns. The Raven is perched over this editorial door. And nevermore shall he gather news for you. But others shall, and do it better—nevermore.

COLLEGE LITERARY SOCIETY.

It is with pleasure that we look back upon the meetings of our Literary Society for the past term. The satisfaction which each Student, who attended the meetings, has felt speaks well for its progress. We look upon the experience and training we receive in this society as an important part of the education which is to prepare us for our future stations in life. Those students who have attended the meetings and faithfully fulfilled their duty have gained something for which they will ever be thankful, while those students who have remained away, not seeing the importance of this part of their Studies, may ever grieve over lost opportunities.

The customary election of a new programme committee for the term took place at our first meeting; Messrs Lewis, Hamilton and Heaney being appointed to that office.

The president Mr. F. H. Graham invariably presided at the meetings. The programmes consisted of a pleasing variety of musical selections, readings, songs, and essays beside the usual debate on some question of interest ending up with impromptu speeches from volunteers.

The meetings of the Society are to be held weekly and this rule has been followed except in a few instances when some other important attraction conflicted with ours, in which case we resigned our Literary evening to attend the other.

One pleasant departure from our usual proceedings was that of February 7th when, on the invitation of St. George's Y. M. C. A. we supplied the entertainment for their meeting the programme being essentially the same as our ordinary programme. But this

needs no further comment here as it has already been brought before the readers of this magazine.

It would be impossible in this short article to give an account of all the meetings or even to give the particulars of a few; but the short sketch of those contained in the following will suffice to show the general order of proceedings and the nature of the subjects discussed.

On January 24th the meeting was opened with the usual preliminaries and business after which Mr. Naylor opened the programme with a reading. Then followed the debate—Resolved; "That choirs in the Church of England should be surpliced". Messrs. McEwan and Craig were the supporters of the affirmative side, while the negative aspect was defended by Messrs. Prout and Mallinson. The affirmative urged that no positive evil could come out of surpliced choirs and that it was beneficial to appeal to our Aesthetic nature in religious worship, while the negative side maintained that this was a tendency towards superstition in the church, out of which many evil practices had grown.

The question was decided in favour of the Affirmative.

On January 31st we were first favoured with a song by Mr. L. C. Streatfeild after which followed the debate—Resolved, "That the restoration of the Monarchy would be to the best interests of France."—the speakers on the affirmative being Messrs. Eastman and Heeney, and on the negative Messrs. Naylor and Wilson. The president announced the subject and called on each speaker in turn, who, amid loud applause, bravely took the floor, and endeavoured by forcible argument, by expressions of the countenance and gestures of the body to win for his side the honour of the evening. The speakers on the negative were awarded the merit of advancing the stronger arguments. A masterly criticism was given by Mr. R. Y. Overing showing the faults as well as the merits of each speech.

An exceedingly interesting and profitable debate was held on March 4th. Although the attendance was smaller than usual, which was due to the approaching exams, yet the meeting was pronounced as interesting as any of the previous ones. The proceedings were enlivened by a violin duet with piano accompaniment. The subject for discussion was profitable on account of the special interest which

each one has in the political state of Canada to-day.—Resolved, That the Liberal Party are more worthy of the confidence of the Canadian Electorate than is the Conservative.

The Affirmative was ably upheld by Messrs. Naylor and Streatfeild; The negative being defended by Messrs. Craig and O'Brien. After the discussion, on the vote being taken, it was found that the affirmative had won. The criticisms were given by Mr. McEwan and impromptu speeches were given on the subject by Messrs. Lewis, Prout and Mason. Besides these the following subjects have been also discussed:—Resolved, "That reading exercises a greater influence than observation in developing and moulding character."—Resolved, "That the statesman has done more than the warrior for the benefit of mankind."

AN AMUSING HIGHLAND LETTER.

(Genuine,)

DRIMTIGHMHIQG MIECHATTAN,

BY BALLACHULIACH.

October the 1th, 1890.

SHENTILMANS,—

This few lins wass too told you that dhe sheese wass rech heer py the stemer vessel and allso too duzen off ratts mirofer.

Part off the ratts wass inside off the sheese and likwiss part off dhe sheese wass insid off the ratts wich wass no goot whateffer.

Neezer the sheese wass any goot nor the ratts iss no goot too me for I canna sold the sheese an^d likwiss I canna use the ratts if I wass a katt I coot enjoy the ratts putt peing not so it will pe farr petter as you will send and took away your manesherie poxes wich you will no expek me for too pays.

Yours fery trooly

humble servant

MR. LACHIE MCLACHLAN.

BUSINESS DEPARTMENT.

As this is the last issue of the Magazine for this session, we would respectfully ask those who are in arrears kindly to send in their subscriptions at once so to avoid mistakes in the future.

Please help us too by sending us names of your friends as subscribers to the Magazine next session.

ACKNOWLEDGMENTS.

Rev. W. A. Mervyn, Geo. Hague, Esq., Mrs. Johnson, each \$1.00.
 Rev. Charles Wright, W. N. Duthie, S. Massey, Canon Fulton, T. W. Fyles, E. I. Rexford, G. O. Troop, Messrs. D. W. Ross, A. H. Plimsoll, Mrs. Pangborn, Mrs. McDougall, 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.