

Volume I.

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The Montreal Diocesan Theological College Magazine.

MONTREAL, NOVEMBER, 1892.

EDITORIAL STAFF.

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W. S. Waller.

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EDITORIAL.

GENTLE READER, may we have the pleasure of introducing to you our new friend, THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE MAGAZINE. Magazine, let me remind you that you are now in the presence of him for whose sake you exist.

It will be well for you always to bear this in mind. You will, therefore, be careful not to introduce into the conversation anything that will hurt his feelings. But at the same time you are to have an opinion of your own, and our mutual friend will not think any the less of you if you express yourself in a decided manner, though you will not abuse your opportunities in conversation by disparaging others, but will rather make it your object to set forth in a strong light those facts and that useful information which it is your desire to impart.

You will not, however, assume that you know all truth, but will endeavour to persuade men of sound learning and religious education to provide you with sensible and useful articles, representing as faithfully and as far as in you lies, the opinions of those whom you count among your friends.

It will also be your duty to tell him anything which may come under your notice, which is of general interest either in connection with the college to which you belong, or with the Diocese to which it belongs, or with the Church to which we all belong.

You will also do all you can to promote a spirit of unity among our friends. This you can do in several ways, but more especially by using your influence in teaching men to draw near to our Heavenly Father, to ask Him for those common blessings which we all need, while we are

fighting the same battle each day against the world, the flesh and the devil.

Gentle reader, in leaving you to converse with our new friend, let us ask you in his behalf to excuse any deficiencies which you may notice in his manners or personal appearance. You will remember that he is only going forth into the world to-day for the first time, that to him its paths are still untrodden, its snares as yet undiscovered. Should you at any time be moved to take your share in the general conversation, a memorandum of our address will be found below, and if you have any word of exhortation, or counsel, or reproof to administer, it will always be received in a spirit of gratitude for the kindness which prompted your generous action. Should you by any chance have any friend who would also be glad to take his part in the conversation, a letter to the same address will always secure for you an additional copy of the Magazine.

Without further ceremony we will now leave you to converse in peace.
Au revoir. Excunt editores.

N.B.—All contributions, communications and correspondence should be sent to one of the editors, addressed 896 Dorchester Street, Montreal.

THE FIRST TEMPTATION, AND ITS REPETITION IN MODERN TIMES.

1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Genesis 3: 1-5.

I SHALL first point out from this passage the source, the nature, and the results of this first temptation. I shall then notice briefly its repetition in modern times.

If this be a record of historical fact, the temptation came directly from an evil source. When Eve, refusing the temptation, appealed in justification to the Word of God, saying, "God hath said, Ye shall not touch it lest ye die," Satan confidently replied, in contradictory terms, "Ye shall not surely die: ye shall be as gods, knowing good and evil."

Hence, we learn the nature of the temptation. It consisted in a subtil insinuation of mental doubts as to the veracity and authority of the Word

of God. The tempter, in effect, said to Eve: "This fear of death has been your traditional belief for some time, but is based upon an entirely groundless notion. Ye shall not surely die, for God doth know that in the day ye eat thereof ye shall be as gods, knowing good and evil. Consider the nature of the case. Was it to you the prohibition was given? Was it not to Adam, and not to yourself? Nay, more: is it not true that you were uncreated when the command was given not to eat the forbidden fruit? Is there not good reason, therefore, for the supposition that the command in no way applies to you? This is, at least, the more modern view, and it seems to be based on a reasonable foundation."

The result was, that Eve yielded to the force of the temptation, and involved herself and her descendants in unnumbered miseries. How appalling do those miseries appear! They may be recognized in the manifold sufferings of the human race. They may be seen in the prisons and penitentiaries, the hospitals and charitable institutions of our land; in the weaknesses and corruptions of Church and State, in the wars, and famines, and pestilences, which desolate our homes. They may be heard in the sounds of lamentation that everywhere meet the ear. They may be read in every paper that issues from the secular press. All these are the results of that fraudulent assurance, that open denial of the Word of the Lord, "Ye shall not surely die."

The experience of the past, therefore, should make men cautious in attempting to dispute the indisputable claims of the Word of God. Yet, unhappily, there are some who are willing to make the daring attempt. The so called "Higher Critics" of the present day seem to be repeating without compunction the ruinous part which Eve performed long since in the garden of Eden. These men are literally tearing the Bible to pieces with fearless, and—may I not say it?—with sacrilegious hands. They want to persuade us that the writings of Moses, and David, and others, are not the writings of those whose names they bear, and that they are not the products of the ages in which they are said to have been written. The effect of their statements is to undermine the faith of many in the supernatural character, the authority and inspiration of the Word of God. They throw doubts even upon its historical accuracy and truth, and say in many respects precisely what the Tempter said of old—"Yea, hath God said?" God assuredly knows better than that. That is not the Word of God. It is the word of man; nor, even as such, is it reliable."

But this is not all. The Son of Man Himself is accused of having been liable to mistakes, as man. It is said that the emptying process, through which He passed, was such as to leave Him without any solid basis on which to claim infallibility among men. Of what value, therefore, can be His testimony to the truth of the Old Testament Scriptures? In His

statements concerning them, He is but expressing the popular belief of His day ; and that belief was sadly deceptive, as we can abundantly testify.

Declarations like these are amazing. They are made, moreover, with an over-confidence and a dogmatism of assertion which finds its parallel only in the assurances of the Tempter of old, when he allayed the fears of Eve with the words, "Ye shall not surely die;" "Ye shall be as gods, knowing good and evil." As dogmatic assertion, without proof, was the platform on which Satan erected his battery of old against the Word of the Lord, so also is it the platform on which he now builds his parapet and erects his guns for a similar assault.

There is one point, however, in which the mode of procedure pursued, by Satan now, differs from that which he adopted in Eden. It is not serpents that are now employed to do his destructive work. He does it by means of scholars and ecclesiastics of deservedly high repute. Through them he imposes upon the credulity of the unsuspecting, and causes them to be involved in the meshes of the same net in which their own feet have been taken. And how great that credulity is! How many there are who seem to think that Satan can never approach them in anything like an assumed form! They imagine, apparently, that he would come to them with a letter of introduction in his hand, saying, "This is Satan: it is his intention to take away your life." They never think of the possibility of his exercising a sinister influence over them through their most intimate friend, or even through a beloved pastor; through the pages of some fascinating book, or the contents of some private letter. Yet, it is by such covert means that he often injects his deadly poison, and effects the destruction of so many of our race.

Let me not, however, be misunderstood. I have no intention of affirming that men like these Higher Critics, who are partially under the influence and guidance of the Evil One, are, therefore, ungodly or reprobate men. By no means; no more than Eve was an ungodly woman, when she listened to the voice of the charmer, and involved herself and her descendants after her in irretrievable ruin. Some of these men are men of genuine piety and high spiritual attainments. They would scorn to occupy, consciously, the position of an ally of the Arch Enemy of our souls. They believe themselves to be, one and all, the enlightened Apostles of the Truth. But, on this account, they are the more efficient agents for the execution of Satan's work. These are his chosen apostles for the propagation of error, and the inauguration of every departure from the paths of righteousness. As men, we may love them in other respects; but we cannot but hate and abhor their errors and their sins, whereby they greatly dishonour God and do injury to their fellow men; and we cannot but warn all men against them, as we would against poison or pestilence, or other

great physical danger. Such errors and sins as those referred to in the text are big with threatening danger to our race, as the clouds of Heaven are big with rain. The same causes invariably produce the same results; and if the effects of the first temptation were so appalling, as we know they were, what may we not fear from those of the second? Is it too much to anticipate that they may be attended with even more disastrous results, and may provoke the introduction of that great tribulation which is to mark the closing days of the present dispensation, and usher in the Second Advent of the Son of Man?

Does any one say he cannot subscribe to this? It is not possible that eminently godly men could, consciously or unconsciously, become the agents of the Evil One.

How, then, was it that that godly woman Eve—the most godly that ever trod the dust of earth—consented to become his agent, and do his nefarious work? Eve was guilty of this, and we cannot deny it, unless we become ourselves guilty of the same sin which she committed. If, then, the sinless Eve was taken in this snare, how much more are her sinful offspring liable to the same?

Is there, then, it may be said, no room for criticism? For legitimate criticism there is; not for illegitimate. Was there no fruit for our first parents in Eden? Plenty of fruit; but not the forbidden fruit. Criticism has its proper place in the science of theology, but not the criticism which destroys what it ought to preserve. There can be no vigorous or fruitful theology apart from criticism; and even practical religion perishes under its decay. It is a sacred duty to prove all things, and hold fast that which is good. We encourage criticism and invoke its aid in defence of the bulwarks of our time. But it must be legitimate. It must adhere to obvious fundamental and indispensable principles, such as that God cannot deny Himself, and men of holiness cannot willingly deceive. It must not be that Satanic criticism, which contradicts what God has revealed, and says, "Ye shall not die," when He says, "Ye shall."

I can only give one or two illustrations of this kind of criticism, which may serve as types of the rest. We are asked e.g. to believe that the Pentateuch is of much later date than it has been reputed to be. Why? Because it is full of wonderful stories, and stories of poetical ideal; and poetry is of much later date than myth. Because it reveals a knowledge of post Mosaic times; and such knowledge, it is said, of the distant future is not comprehensible. Because the dispersion of the people among the heathen is threatened therein, and no one could have foreseen such an event. We are asked to believe that the Priest Code (as it is called), found in Leviticus, was subsequent to that found in Deuteronomy, and came into existence between Ezekiel and Ezra. We are asked to believe that the

Temple preceded the Tabernacle ; and a number of other things, whose acceptance involves greater difficulties than those sought to be removed. In particular, we are asked to believe that the divine origin of the Decalogue is not to be received, on the ground that its precepts were in use in patriarchal times, and, therefore, long before they were given by God to Moses, amid the thunderings and lightnings of Sinai ; as if the silence of Scripture were sufficient to prove that they were not from God, and as if the publication at Sinai could not have been a republication of these holy Laws. The record certainly asserts the divine origin of the fourth and sixth commandments in ante-Sinaitic times ; and why should it not be so with all the rest ? Moreover, it is plainly stated in Ex. xx : " God spake *all these* words, saying, I am the Lord thy God," etc. Notwithstanding, the Higher Critics say : It is but a human code ; and, as human beings originated it, so human beings can, if they please, take it away.

Consider, for a moment, the destructive consequences of such criticism. If we receive it, it destroys our faith in any testimony given by Moses. If we disbelieve him when he says of the ten commandments : " And the Lord spake unto Moses, saying." Why should we believe any of his other statements ? If the Lord did not speak unto him, he was either an impostor, or else grievously self-deceived. Not only was Moses deceived, if his record be not true, but also the whole Jewish nation ; and not only they, but Christ Himself, for He quoted the writings of Moses as being his writings, and as possessed of Divine authority. The Apostles also did the same,—nay more, the whole Christian Church, from the Apostles' days to the present hour. The miracles, also, which support the divine legation of Moses, become discredited thereby, and, indeed, all the other miracles of Holy Scripture. Sweep away, therefore, the Divine authority of Moses, and you sweep away the whole authority of the Bible. You bring it down to the level of all other books. You make it valuable only as a treasury of interesting stories and impressive moral truths, which we are free to accept or reject as we please. This is a strong indictment ; but, is it not a true one ?

I give the following quotations in corroboration of its truth. Speaking of these views as leading to the denial of a personal deity, and the rejection of all true religion and virtue, the writer says :—

" Look in proof of this to the development of modern thought, to some of the speculations of modern Science, to the spirit which animates much of our modern literature, and even to the schools of the prophets themselves, and if you do not see a tendency to the revival of an attractive, but exploded, philosophy, viz., that of Epicurus and Democritus, then I am in error as to the signs of the times. But, if I am correct in this position ; if Scepticism, or Rationalism, or Pantheism, or even Science in the auda-

city of its denials, or all of these combined, are in conflict with the Supernaturalism that shines and glows in every book of the Bible, and are bringing back for our acceptance what our fathers scorned, then we must be allowed to show the practical results—the results on life which of necessity followed the triumph of the speculative opinions of the popular idols of the ancient world in the realm of thought; and, oh! what a life was that! What a poor exchange for the certitudes of faith and the simplicities of patriarchal times. I do not know whether an Epicurean philosophy grows out of an Epicurean life, or an Epicurean life out of an Epicurean philosophy; but both are indissolubly and logically connected. The triumph of the one is the triumph of the other; and the triumph of both is equally pointed out by St. Paul as a degeneracy, a misfortune,—a sin to be wiped out only by the destruction of nations, or some terrible and unexpected catastrophe, and the obscuration of all that is glorious among the works of men."

Another quotation is as follows:—"We are told that we ought to give up part of our old-fashioned theology to save the rest. We are in a carriage, travelling over the steppes of Russia. The horses are being driven furiously, but the wolves are close upon us. The danger is pressing, but what must we do? It is proposed that we throw out a child or two. By the time they have eaten the baby, we shall have made a little headway. But should they again overtake us, what then? Why, brave man, throw out your wife: 'All that a man hath will he give for his life.' Throw out inspiration, and let the critics devour it. Throw out election, and all the old Calvinism. Here will be a dainty feast for the wolves, and the gentlemen who give us the sage advice will be glad to see the doctrines of grace torn limb from limb. Throw out natural depravity, eternal punishment, and the efficacy of prayer. We have lightened the carriage wonderfully. Now for another drop. Sacrifice the Great Sacrifice. Have done with the Atonement. Brethren, this advice is villainous. It is murderous. We must escape these wolves with everything, or we must be lost with everything. It shall be the truth, the whole truth, or none at all."

This is the doctrine which I wish you to hold and teach. These are the sentiments which I wish you to entertain. They are not popular. But, has the truth of God ever been popular in any age? It was far from being popular in the earliest ages, when Christ Himself was its exponent upon earth; and so it will ever be, while this dispensation lasts. Nevertheless, see that you reject not these truths. Stand up for the plenary inspiration of the Holy Scriptures. It is a fundamental doctrine. It cannot be set aside without grave attendant perils. Upon it rests our confidence in the reality of the Fall of Man, the Redeption of Christ, the Resurrection from the dead, and the hope of eternal glory, with all that

sustains us in this vale of tears. Give it up, and you are on a leaking vessel without a helm on the ocean of life. But hold it fast, and you hold fast to an anchor which enters into that within the veil, and gives a sense of security which nothing else can impart.

W. HENDERSON.

GOD'S WORKSHOP.

Let us turn our attention for a few moments to two or three of the many beautiful and significant wonders, of which God's workshop is full—so full, that we, His servants, cannot begin to comprehend more than a very small fraction of their number—in the short time allotted for our sojourn among them. A book He has given us to guide our footsteps along the pathway of life, whose course is laid through this laboratory, and in which, through His servant Moses, He has outlined in a few bold strokes a picture of His operations in laying the foundations of this world—sublime in its graphic portrayal, and Divine in its accuracy. This is strikingly brought out by the silent "Testimony of the Book." But does not this book contain, outside of Moses, most accurate descriptions of physical laws, which we thought were but the outcome of yesterday's knowledge? Turn to Ecclesiastes I, 6-7, and read there what the Preacher has to say about our meteorological facts of the "Law of Rotation of Winds" and evaporation.

The first, although more or less suspected for a long time, was formally enunciated and explained, we believe, by Heinrich W. Dove, of Berlin, who showed that the winds, in spite of apparent irregularities, had a preponderating tendency to veer round from the north towards the east, then to the south, and from thence to the north, thus completing a circuit. Now does it not supply food for thought, when we find that one of the inspired writers, writing about three thousand years ago, has not only enunciated the bare fact of wind circuits, but has also given with the greatest accuracy the direction in which the wind travels? Again, in Job 38-7 we read "The morning stars sang together." Now, this has always been looked upon as a merely poetic expression, but we recently met the very beautiful and plausible theory that the words have a deeper meaning, of which modern physics can give account. It is well known that the generally accepted theory in regard to light and sound, is that they are propagated by means of infinitely small waves or vibrations, those which act upon the acoustic nerve giving sound. We can understand from this, that if we were supplied with organs delicate enough to appreciate it, each ray of light coming from the stars would convey to our brains a distinct sound, so that to the Omnipotent Creator each playing sun whirling through space

would add its tone to the grand chorus of exultant nature. Thus would "the music of the spheres" delight the ear of their Lord.

Who has not stood and gazed at the unspeakable glories of the evening sky, when the sun is sinking to his rest, or walked through the woods after a summer shower and inhaled with delight nature's own perfumes, fresh from the growing vegetation, without instinctively feeling that man, with his legacy and burden of sin, is out of harmony with surrounding nature, pure and perfect from its Creator's hand? Look at that little bee, busy in extracting the nectar from some flower. Who would imagine that it stores its sweet burden in cells constructed according to the most abstruse mathematical calculations? This is such an interesting and significant fact that it may be pardonably enlarged upon. It is well known that a honeycomb consists of two sets of cells, one opening on each of its faces, and so, as it were, placed back to back. These cells are hexagonal, thus fitting together without having any interstices, but the bottom of each one of them is a most wonderful contrivance. The cells on one side are not exactly opposite those on the other, but the bottom of each abuts against the wall of the opposite one. Yet this is not the most astonishing evidence of the mathematical instinct with which the bees are endowed. The bottom of the cell is not flat, but is formed of three planes inclined to each other and to the wall at constant angles, so as to make the centre the deepest part. Now, these angles were carefully measured by Maraldi and found to be equal to $109^{\circ} 28'$ and $70^{\circ} 32'$. Meanwhile König had proved by very intricate calculations that the best angles, under the circumstances, at which plane surfaces could be inclined so as to resist a pressure of this kind with greatest possible strength and economy of material was $109^{\circ} 26'$ and $70^{\circ} 32'$, a truly marvellous result. The bees and the mathematicians differed only by $2'$ of a degree or $1/10800$ th part of the whole circle, an infinitesimal space in such a small thing as a cell. But which was wrong, even in this minute fraction, the bee or the mathematician? We shall see. MacLaurin, the Scotch mathematician, and friend of Sir I. Newton, investigated the matter and found that by a slight mistake in the logarithmic tables used by König, he was in error to the extent of just two minutes, so the bees were perfectly accurate, showing the wonderful instinct implanted in those workers by the Great Designer of all.

Should not facts like these cause us to look with delighted wonder on God's works, and as we spend the short time allotted to us in this little corner of His great laboratory, waiting and working (to use the faint analogy of the caterpillar) for that grand time, when, after sleeping for a brief period in the chrysalis, we shall arise through the power of Christ our Lord, clothed in that glorious garb of immortality, which the Redeemer has

promised to all His own. The clouds, which are tinged with scarlet and gold from the setting sun, draw out the imaginations of the Christian as he looks in ecstasy at them, and he can fancy that he sees the battlements of Heaven in the sky, and the abode of the blessed pictured in shining gold—aye, and even those hosts of the redeemed “which no man could number, standing before the Lamb,” all portrayed in that same glorious light. But remember all ye who would share your Master’s cross, that, beautiful as are the works of God, which delight us in this world, they are as nothing compared to what is in store for those that love Him. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

In every blade of grass, in every curling white-crested wave that breaks on the beach—yes, even in the very grains of sand, of which the beach is composed, there are wonders ready to unfold themselves to the appreciative eye, and cause us to say with the Psalmist, “O Lord, how manifold are Thy works, in wisdom hast Thou made them all, the earth is full of Thy riches.”—Ps. civ., 24.

W. D. McFARLANE.

REJOICE, O YOUNG MAN, IN THY YOUTH.

Hark to the words of one accounted wise
 Beyond his fellow-men; for never one,
 Except that One who left the eternal skies,
 The Man Divine, our God’s Incarnate Son,
 Had spoken such advice. But see Thou run
 The way that leads to Heaven, for nought beside
 Will give thee joy hereafter, when are done
 Our days of travail,—ebbed are time and tide,
 And gone, like morning dew, young life’s strong gladsome pride.

Thy heart shall cheer thee in the days of youth;
 Yet be thou mindful of the coming years:
 The days of darkness linger not in truth,
 For truly mortals tread a vale of tears,
 Therefore, rejoice while joyous life appears,
 But in thy spring-time dread the wrath of God,
 Lest all too late thy heart be fraught with fears,
 And all too late He scourge thee with that rod
 Which rules the earth, and guides where holy saints have trod.

And choose thy joys. Nay, God has made the choice.
 Reck not what men call joy, but seek to hear
 Above the din of earth the still small voice
 That tells thee God is all that thou should’st fear,
 And sin all thou should’st hate. Thy duty clear

Will lie before thee. That which mortals count
 Of high esteem is vile. 'Twill cost a tear ;
 But tears bedewed the Ladder man must mount
 To win the Pastures where flows Life's clear crystal fount.

C. C. WALLER.

OUR FOURTH ANNUAL CONFERENCE.

One more has been added to the number of annual reunions inaugurated by the M. D. T. C. Association three years ago, and those who expended time and labour in connection with it, have reason to be pleased with the results. The muster of former students was, perhaps, the largest yet, seventeen out of twenty-five stationed in this Diocese being present, and one, who was not able to come in person, represented by his manuscript in one of the subjects discussed. The resident students we hope to see in greater force next time, and also to hear them take the part we wish them to have in the discussions.

The first subject followed well upon the Principal's thoughtful and striking critique on the Higher Criticism in his sermon at the celebration of the Holy Communion with which the Conference was opened on Tuesday morning. In his paper on "Old Testament Difficulties," Rev. L. Norman Tucker alluded first to the paramount difficulty of the present day which found its expression in the Higher Criticism. The Bible might be trusted to come out of the ordeal whole and unimpaired. As to difficulties arising from the miraculous element, and hence not peculiar to the Old Testament, he remarked that miracles were either impossible or natural according to the view point from which they were considered. In the sphere of revelation, the miraculous was the ordinary course of action. As to difficulties arising from the Mosaic cosmogony, the sequence of the geological periods, &c., many of the ablest scientists believed there was no discrepancy between science and the Scripture record, rightly interpreted. As to the universality of the flood, the language of the record was that of every day life. Its "world," like the "orbis terrarum" of the Romans, was universal in reality, though limited in extent. As involving moral difficulties, he instanced the conduct of Jephthah and Jael, and the polygamy of Abraham and Jacob. But we must remember that the Bible did not sanction wrong because it related it; often it condemned by implication. The punishment of the Canaanites was explained as God's just judgment upon a people whose cup of iniquity was full, and also as a means of saving the chosen people from contamination, in the interests of all mankind. The uncharitable language of parts of the Psalms was to be taken in a general sense, as not

applying to men as men, but impersonations and agents of evil. Implicit confidence in God would solve all difficulties. The Bible was the Word of God, and that "abideth forever."

Rev. H. E. Horsey, appointed speaker on this subject, had sent his remarks in writing, and these were read by the Secretary. He spoke about there being difficulties big and little in the Bible, as in life, the big not always insurmountable, the little often occasions of stumbling. There were difficulties of language, seeming contradictions, between different parts which might be the result of transcription and translation, and questions as to the correctness of numbers, exemplified by the number of Solomon's wives and the years of Methusaleh's age. These he did not attempt to answer, but thought that the clergyman should try to be prepared with as good an explanation as he could furnish to his inquiring people.

The discussion was continued by Rev. Rural Dean Sanders, who remarked that the Old Testament is really a new subject; that the traditional view has been shaken by a critical study of Hebrew, which ignored the fundamental facts of Revelation and Inspiration, and that this had resulted in the wildest theories. The admitted difficulties urge us to a deeper study of the Old Testament. Rev. N. A. F. Bourne remarked that many difficulties disappear in the light of recent discovery. "The very stones would cry out," was a prophetic utterance being fulfilled to-day. Rev. F. A. Allen favoured criticism as a means of establishing truth. Better free inquiry than blind acceptance. Rev. John Ker declared that truth had nothing to fear from criticism. With spiritual insight given, difficulties would settle down. The resurrection of Christ was the crowning miracle, and with that all others in the Bible could be accepted. The Bishop, in closing, emphasized the remark of Mr. Ker, that spiritual things must be spiritually discerned. He would not think much of a man who had no difficulties.

The paper on "Confirmation Classes" was read by Rev. A. Bareham. He spoke of the clergyman's natural desire to present a large number of candidates. This he should resist, and search for those who had given their hearts to Christ. Great caution was necessary, and the formation of a class should be gradual. The Sunday school should aim at the preparation of the children's hearts for this sacred rite. The time devoted to the classes must depend on how well informed the candidates were. They should be carefully cared for after confirmation. A good way to keep them earnest was to give them work. As to the age of candidates, there should be a wide margin, with decision for Christ the test of fitness.

Rev. Rural Dean Sanders said that the clergyman was God's representative in a visible body, the members of which he should endeavor to

move to assume their full responsibilities. In the confirmation class he had, as a rule, his last opportunity of direct personal dealing with the young. He should earnestly impress on them their position, as soldiers of Christ, pledged to serve Him in His Church. He should seek for himself from above that help which he wished to extend to them. Rev. F. Charters alluded to the erroneous conception of confirmation as the act of "joining the church." All the baptized were full members of the Church, though, previous to confirmation, without the privilege of using all their rights. Candidates should be imbued with a strong and definite churchmanship. If truly loyal to the Church, they would be loyal to Christ. Besides the class instruction, there should be private conversation, which would make confirmation but the beginning of a happy lifelong intercourse between the clergyman and the members of his flock. The Bishop, in closing, said that the best interests of the Church were bound up with confirmation. We must do our best, and leave results with God.

The proceedings of the second day began with a paper on "Rationalism," by Rev. J. A. Elliott. He said that Rationalism was not so much a system as a type of mind which was inclined to eliminate the miraculous from sacred history. It flourished best in times and countries of higher culture, and had, within the last three centuries, assumed its most powerfully systematized form. He gave two reasons for its rise and spread in modern times—the first historical, the second scientific. The first resulted from the blind credulity, the superficial theology and narrow bigotry of medieval times; the second from the conquests of modern science, which had led many to believe that all phenomena, mental as well as physical, could be accounted for by natural laws. He held that while there was a limit to the critical investigation of the facts of revelation, within certain bounds it was permissible.

Rev. G. Abbott Smith said that Rationalism cultivated exclusively one department of human nature, while the Christian faith provided for all, viz.: conscience and imagination, as well as reason. The great error of Rationalism was a blind confidence in man's unaided powers. He had observed in those inclined to it, a two-fold defect of thought, a failure to realize the sinfulness of sin and the large place for faith in a life of probation. This could best be met by the gospel plan of repentance toward God and faith toward our Lord Jesus Christ. Rev. L. Norman Tucker thought that the clergy ought to equip themselves to meet this gigantic evil, but that it should be introduced into the pulpit with the greatest care. Rev. Dr. Henderson stated that Rationalism was the reversal of Traditionalism. It gave all authority to private judgment. Its great danger lay in the predominance given to the subjective over the objective. In

determining truth it employed reason exclusively and made it supreme. It was an expression of human inefficiency. The Bishop, in closing, said that the clergy in contending for the faith should look for power from on high to make them Christ-like witnesses for the truth.

The subject of "Self-Examination" was opened with a paper by Rev. W. N. Duthie. The work of self-examination should, he considered, be preventive. When in the morning asking God for guidance and keeping through the coming day, we should pause to recall and consider as far as possible the events of the past day, with a view to a better knowledge of self, and a forewarning against besetting faults. Besides this, self-examination should be continuous, not intermittent, or left for stated times. The heart should always be kept ready for the immediate reproof and teaching of the Holy Spirit. Rev. W. H. Garth represented self-examination as a means of grace. It was enjoined by Scripture and the Prayer Book. It was a duty owed by each to his fellowmen as well as to himself. Nothing but self-knowledge could produce a sense of sin. The search should be real, systematic and diligent, with prayer for the guidance and illumination of the Holy Spirit.

Rev. E. T. Capel added some earnest and forcible remarks to those of Mr. Duthie and Mr. Garth on this subject. He deprecated the kind of introspection which failed to extend itself into the complementary duty of looking away from self to Christ. "For one look at self, ten looks at the cross," was an expression of the spirit in which the work of self-examination should be carried on. He referred at some length to the use that might be made of the Bible and Prayer Book in this respect. The Bishop gave a caution against formality and mere surface work in self-examination.

"Distinctive Church of England Teaching" was the first subject considered in the afternoon. Rev. T. E. Cunningham stated in his paper that the lack of knowledge and love of the Church in so many, was the result of their having had so little distinctive Church teaching. The pulpit and Sunday-school ought both to aim at remedying this defect. The antiquity and apostolic character of the Church and its institutions, should be emphasized. The teaching of the Church seasons should be utilized, and the people encouraged to study the Prayer Book, as scriptural both in its methods and its doctrines. With many minor differences, all had the same sentiments with regard to the Church. Let them join in hoping and working for its highest welfare. Rev. F. A. Allen said that the Church had facts, not opinions, to present. Its object was not to make all men think alike, but to unite men of different views. Opinions might be exploded but not facts, and the facts for which the Church was witness, were the same now as eighteen hundred years ago. Rev.

H. A. Meek thought that all Church teaching ought to be imbued with the thought of Christ crucified. The Church's various institutions, rightly presented and utilized, were adapted to supply all the needs of the spiritual life.

The final subject—"Missions"—was introduced by a paper by Rev. N. A. F. Bourne. He described the subject as embracing every effort made by Christian people to carry the message of Salvation outside their own parishes. He confined himself to the consideration of Foreign as distinguished from Domestic Missions. These were enjoined by the last command of Christ to His disciples. That command implied that Christianity was a universal religion, and Christ meant us to act upon it. Then followed a carefully prepared and intensely interesting account of Missionary work in Madagascar since 1820, the date of the first Missionary's landing. The marvellous conquest of Christianity in Madagascar could not be accounted for but by the power of God. It was only an example of what could be done in other unharvested portions of the world-wide field. Might we be in the fore-front of the work and take our part in sending forth the Gospel which must be preached unto all nations for a witness before the end shall come. Rev. E. P. Judge said that God willed the largest and promptest proclamation of the Gospel, and that His Word would not return unto Him void. He then gave a number of interesting facts and striking figures with reference to the spread of Christianity in India and China in particular, and ended by speaking of the good work done in City, Home and Foreign Missions during the last three or four years by the College Missionary Society. Rev. W. A. Mervyn spoke of the necessity of each one doing his individual duty towards Missions. Money should be taken from pleasure and devoted to that sacred cause. Missionary work was needed to sustain the best life of the Church. The general discussion upon this, as upon all the other subjects, was well sustained and full of interest. The Conference was brought to a suitable end by a very edifying Missionary meeting in the evening. Dr. Henderson's paper, which he called "An Introduction to the History of Missions in India," received, we trust, the appreciation which it deserved; and the attention of all present was closely held by Mr. Faries in his account of the Missions of Moosonee. The Conference was closed with the benediction by the Bishop, who had kindly been present and presided during the whole session, as also at the dinner, which claims its modest share of mention here. On Wednesday afternoon, upon the kind invitation of Dr. Henderson, the members of the Association joined the students in partaking of a choice repast. After its material part had been discussed, this developed into a "feast of reason and a flow of soul," with many pleasing sentiments expressed and responded to, on behalf of "Alma

Mater," the Bishop, the Alumni, Students, and Benefactors of the College. With all its geniality, warmth and wit, the dinner was, perhaps, not the least pleasant and profitable part of a very pleasant and profitable reunion. After it was all over, somebody said, "It was better than a Synod," and we quite agreed with him.

G. ABBOTT SMITH.

MY JOURNEY FROM MOOSE TO MONTREAL.

As the Commissioners canoe was returning empty to Missanabie, which is the nearest route to the railway, therefore, acting on good advice, I took this opportunity of going to Montreal. It had been previously settled that I should spend a few years in the M. D. T. College, with the view of becoming a Missionary in due time and working among the Crees. Having received very short notice, I was extremely busy in packing up the necessaries for the voyage. On the 13th September, after bidding my friends good-bye, I left Moose full of good hopes and resolutions that I should yet return and do much towards the spiritual welfare of my native country. The canoe in which we travelled, measured about 24 feet in length and 3 feet in depth; notwithstanding the enormous size of it, it was very light indeed, for it only required four men to carry it over a portage. It was manned by five Ojibway Indians, who were the most kind and agreeable Indians I have ever travelled with, and were also a very persevering crew. As I had never come in contact with the Ojibway Indians before, my knowledge of their language was very small indeed; neither did they understand much of the Cree language. We had, therefore, very little to say to each other. However, after a time I found out that one of them could speak a little English, and this discovery made me feel more at ease afterwards. They were very kind to me, always making it their first duty, upon camping, to pitch my tent, and make it as comfortable as they could. It must not be thought that I could not do all this for myself, for I knew as much about camping as they did, but they insisted upon making it their duty. Having made things as comfortable as possible for me, they always proceeded to build a fire and make a good cup of tea, which was a very welcome beverage after a hard day's work. Tea is used very largely by the Indians of Hudson Bay, and in all their wandering life they are seldom without it: they would much rather deny themselves a new capôt than go without a sufficient quantity of tea. I held prayers with the men daily in the Cree language, and on asking them if they could follow me, they answered yes; and I was very pleased to find that before our journey

terminated, one or two of them could repeat the Lord's Prayer in Cree. They learnt it from hearing me repeat it daily.

We passed our first night very comfortably.

When we awoke the next morning a very unpromising aspect met our view. The sky was thick with dark clouds, which made us quite sure that we should have an unpleasant day. Nothing daunted, we embarked in our canoe and proceeded on our journey. During the day there were occasional showers of rain, and as the evening approached it grew worse; finally, about 5.30 p.m. it broke out into a terrific storm, which compelled us to put ashore before we had intended. We encamped under some large fir trees, the overspreading branches of which afforded us good shelter from the rain. Having built a fire, we began to dry our clothes round it, for we were completely drenched, having been exposed to the rain so long. For a moment, I wished myself in my comfortable home at Moose; but the next, I reproached myself for giving way to such feelings so soon, and hardened myself to the fact that this was only the beginning of many such experiences which I must yet go through before I would arrive at my "desired haven." For the next two days, travelling was rather unpleasant, for it continued to rain during that time without the slightest cessation.

On our sixth day from Moose we came to the Long Portage, which, I think, is a very appropriate name for it, as it is the longest portage in the river. Its length is two miles, and over these two miles we had to carry our canoe and property. Four of the men generally carried the canoe over first; then they returned for the cargo. In carrying the cargo over the portage, each man is supplied with a strap, with which he binds as many things together as he thinks he is capable of carrying. The weight is all carried on the head. A beginner will find it very hard work, and very often his neck will be swollen and stiff; at least that was exactly my case, but after a few days I became accustomed to it and did not mind it. The Long Portage is one long continual ascent, which, of course, makes it very tiresome for the carrier. From this place, until we came to Brunswick Post, we were troubled with rapids and portages; sometimes passing 25 rapids, and going over four portages, in one day. No wonder that one should feel tired in the evening, after such a day's work as that. Going through a rapid against the stream is extremely hard, and also very exciting. On each side are the angry waves, threatening to dash the frail canoe down the stream, or against the bits of rock projecting out of the water. Sometimes it seemed impossible for us to make any progress against the strong current, but, little by little, we would reach the top at last. It requires well-skilled men to manage a canoe in a rapid, men who do not lose their presence of mind in any

emergency, and who are very persevering. We passed some very beautiful falls as we came up, some of which were about twenty feet high, and where the water ran down a place as steep as the wall of a house.

I noticed that the further we advanced up the river, nature had more of her autumnal appearance.

When I left Moose, Nature's garment was still adorned with green, but as I advanced into the interior the dark green gave place to pale green, and from pale green to chrome yellow, and from chrome yellow to pale yellow; finally, to the mixed colours of yellow and scarlet. The latter presented a very admirable scene, especially as the sun rose and helped to brighten up and add to the charms of Nature; everything looking so beautiful that one could not but exclaim in the words of the Psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of Thy glory." Would that all men could view this present world as David did; then, indeed, their happiness on this earth would be a foretaste of the happiness they should enjoy in Heaven.

God has placed us in a beautiful world, and it is man that abuses it and makes it appear hard and uninteresting to him. I arrived at Brunswick Post on my eleventh day from Moose. This is one of the many of H. B. Co.'s trading posts, and it is situated on the side of a lake, known as Missanabie. This lake is noted for the beautiful fish found in its waters. I believe that fish forms the principal food of the inhabitants. The gentleman in charge received me kindly; indeed, I may venture to say that all the H. B. C. officers are marked for their kindness to strangers. During the little time I spent with him, he did all he could in preparing for my journey to the C. P. R. station, which was about 40 miles from Brunswick Post. Mr. Spence obtained a canoe and a man to take me to the station, and made it as inexpensive as possible for me. Hitherto I had obtained a free passage from Moose to Brunswick, now, however, I had to pay my travelling expenses to Montreal. I bade my kind friend "good-bye" the next morning and started for the station. It was not a suitable day for travelling, for a strong wind blew against us, which made it hard work to send our canoe against it with our small paddles. However, after much laborious work we reached the station at 11 p.m. Just after we landed, a tremendous storm broke out, the thunders pealed forth in quick succession, and the rain came down in torrents. It had been threatening to overtake us all day, but the Lord in His wonderful providence, kept it away until we had crossed the lake; for, if it had overtaken us while we were in the midst of it, we should, most surely, have been drowned, for our small canoe could never have survived such a storm as that. Truly, "The eye of the Lord is over the righteous, and His ears are open to their prayers." Never was this promise more conspicuously

fulfilled than it was in my case. I thanked the Lord therefore, for having shown His love to me so clearly. I spent the next day (Sunday) at the station-master's house, and was surprised and grieved to see how little the Sabbath was observed by the inhabitants, most of whom are employed by the C. P. R. Co. Having always been accustomed to see the Lord's Day kept in a Christian manner, I naturally found it strange to see business transactions carried on just the same as on other days. They have no resident clergyman of their own, but a native clergyman occasionally visits the place.

I hope a time will come when these people will have a resident minister, who will be the means of making them think more of their spiritual welfare. I was up early the next morning, waiting for the 5.15 a.m. train. In due time it came puffing up to the station, when I stepped on board, and after a long and tedious journey over a rough country, I arrived in Montreal the next morning at 8 a.m. I may add that I was extremely glad to reach the end of my journey, for I was perfectly tired of it. After going over 18 portages and through 100 rapids, one may well rejoice when he has come to the end of his travels.

R. FARIES.

A FRESHMAN'S IMPRESSIONS.

MR. FRANK SMITH :

DEAR FRIEND,—According to promise, I take much pleasure in sending you an account of my first impressions of college life.

My first conceptions may be misleading, as the beginner is likely to be carried away by minor matters, disregarding the higher aims and truer nature of a college course.

You will kindly overlook the many imperfections of my letter.

My journey hither was quite uneventful; being unacquainted with the French language, I was left to my own reflections. The incessant chatter of tongues made me think of a certain line in Goldsmith's "Deserted Village," and liken my fellow travellers unto "The noisy geese that gabbled o'er the pool."

Arriving at Bonaventure Station in the evening, I found myself alone in the busy city of Montreal. It was quite unnecessary to hunt for a cab; in fact, it would be very difficult not to find one in this "city of cabs."

Choosing a certain conveyance, I was quickly whirled over the stone pavement to the 'Diocesan.'

The Principal received me, and gave me a warm shake of the hand, which made me feel as though I was not altogether friendless.

As is the case with freshmen, I was present in good time. The senior students had not yet returned, and only a few beginners were on the scene.

These had worked themselves up to no small degree of excitement over the fact that they were to present themselves before the Council during the evening.

My idea of what the Council might be was very meagre.

I considered it a very formidable body, and quite heated myself in contemplating the result of an interview. I pictured myself in a thousand unpromising aspects, but knew such things must be encountered. But my spirits went up, and my temperature dropped considerably, when I learned that the papers which I brought with me explained all that was necessary. The only ordeal I had to face was a hearty shake of the hand from each of the governors, and to be dismissed, as I considered, a full fledged member of the institution.

Alas! how many things there are in life which we are unable to foresee!

How pleasant it is to have the future remain unrevealed!

The students have their own way of receiving a "greeney" into their ranks; and as to whether their plan is always the most judicious, I shall leave you to draw your own conclusions. Initiation! This historic event is foretold by a kind of silent stampede among the students. Hurried consultations, carried on in whispers, take place. Then there is a simultaneous rush for some unhappy beginner. Freshy is put through a number of performances in such rapid succession that he begins to wonder where he is—if the world has not, on a sudden, gone crazy. Then, by degrees, the true light of his situation dawns upon him. He is seized with a sort of funny inclination to make some one else feel in the same condition as himself. He rushes to assist in ushering some other mortal into the mysteries of the bath.

After things have once more assumed their normal condition, the new student struts around very much at home indeed, until his turn comes to read in Chapel. Then poor freshy again feels that his college life becomes shaky.

The students gaze at him sympathetically and patronizingly, as much as to say, in very strong language, "Poor fellow."

He tries to be firm, and to keep a stiff upper lip; but it is no use.

A trembling of the knees takes place, and a rushing sensation around the place of his affections. He takes a firm hold of the reading desk as though there was the slightest danger of the law of gravitation ceasing.

The words chase one another over the page with frightful rapidity. His tongue, which appears to have broken loose from its moorings, and got beyond all command, catches fast in a big word and refuses to wobble; yet he plunges ahead, feeling to stop is impossible, and safety lies beyond.

These sensations, I am told, wear gradually away; and, by the time Freshman has completed his course, all nervous feelings have vanished, and he is Freshman no more.

Hoping that by this letter I have fulfilled my obligations to you.

Yours very sincerely,

W. J. HAMILTON.

PERSONALS.

All our students are now back in College, and an atmosphere of study permeates our classic halls. The graduates of last year are numerically more than replaced by this year's Freshmen.

THE LIST COMPRISES :

- J. S. Ereaux, of St. Cunegonde.
- J. C. Curran, of Lisburne (near Belfast), Ireland.
- A. A. Evans, of Kingsey, P.Q.
- H. G. Ramadge, of Rosstrevor, Ireland.
- J. W. Steacy, of Ottawa, Ont.
- R. Faries, of Moose Fort, Hudson's Bay.

Mr. Ereaux is a Montrealer, and an old High School boy.

Mr. Curran was, for two years, working in Ireland for the Irish Church Missions among Roman Catholics, thereby earning the appellation of a "Souper," a name originally derived from the benevolence of the church in providing soup for the Roman Catholics during the famine of '47. Since then, Mr. Curran has been labouring for three years as a Missionary in the Parish of Christ Church, Lisburne, and was for two years in Hulme Cliffe Theological College.

Mr. Evans comes to us from the Coaticook Academy, and is a nephew of Archdeacon Lonsdale, formerly of St. Andrews, P.Q.

Mr. Ramadge first came out to this country in '87, and for three years held a position in the Bank of British North America.

Mr. Steacy was one of Rural Dean Pollard's right-hand men in the Parish of St. John, Ottawa, being a teacher in the Sunday School and a sidesman. He has been holding an important position in the office of the Canada Atlantic.

Mr. Faries is of Scotch descent, and was born at Moose Fort, Hudson's Bay. All his life has hitherto been spent in that far away and uncivilized

region. Before coming down to Montreal, he was teacher of the Moose Fort School. His intention is to qualify himself here for the Sacred Ministry, and then to go back as a Missionary to the Indians of his native clime. Mr. Faries read a most interesting paper containing the Missionary history of Moosonee, before the Alumni Association, on Wednesday evening, Oct. 12, which paper is printed *in toto* in the *Gazette* of Oct. 18th.

We give most hearty thanks to our Father in Heaven for having raised up our fellow-student, W. W. Craig, from a dire sickness, and for having restored him to health, strength and vigor.

We also extend our congratulations to Miss Henderson that she has regained her health, hoping that her recovery may be permanent.

Our last year's president, Rev. Jas. A. Elliott, B.A., has been appointed to the charge of Mille Isles and Morin. It is a matter of satisfaction that this most worthy parish, which has been so long vacant, has now a resident incumbent, and we all join in wishing "Jim" God-speed in his new field of work.

The delegates from the Missionary Society of the M.D.T.C. to the Annual Convention of the Intercollegiate Missionary Alliance, which meets this year at Woodstock, Ont., are Messrs. J. Irwin Strong and A. E. Elliott. Mr. Strong, we might mention, is one of the Executive Committee of the Alliance.

We are glad to be able to report that the Mission at Outremont, the only work exclusively under our own control, is flourishing and progressing. During the summer Mr. J. T. Strong was in charge of it, and his congregation testified to their appreciation of his services by presenting him with an illuminated address, and a well bound set of Matthew Henry's Commentaries. Mr. Hutchings is now carrying on the work there, and we have every reason to hope that under his wise and careful management, the beginnings of a large and influential Church of England Parish may be formed. Our particular need in this connection is a church, and there is a possibility of our obtaining one, with all necessary equipments, very shortly.

We welcome back among us, Mr. J. Hunter, who was in college four years ago, but left in order to take his Arts course in Toronto. Having successfully graduated there, he has returned to the home of his youth for his Theological training.

We are very grateful to the Rev. Commander Roberts for his well-

appreciated gift of honey, and would modestly urge other friends to "do likewise."

Rev. C. Cameron Waller, B.A., has been appointed Curate-in-charge of the chapel-of-ease to St. James the Apostle, situated on Greene Avenue, Cote St. Antoine. Mr. Waller has also been granted the degree of "B.A.," *ad eundem*, from McGill University.

It is not only in the Diocese of Montreal that our students are well-known for their energetic work during the summer months. Last year two of our number laboured in the Missionary Diocese of Algoma. Mr. W. J. Hamilton was in charge of Manitowaning, Hillygrove, and the Slash, and also visited the Indian settlements of Shaguiandah and Little Current. Mr. A. C. Wilson was assistant incumbent of North Bay and Warten, the incumbent, Rev. A. J. Young, being unable, through sickness, to look after the parish. Both received most practical testimony of the manner in which their congregations appreciated their services.

A PARADOX.—The freshmen, having been refreshed, have lost much of their freshness.

BREVITIES.

Mr. Pratt assists Archdeacon Lindsay at Waterloo.

For the present Mr. Thompson is spending his Sundays at Coteau.

Mr. Mount was laid up for a time with an attack of fever, but is around again and at his work.

Mr. Graham is conducting Sunday services at St. Anne de Bellevue.

Mr. Waterson still continues in charge of Rougemont.

Mr. Marriott is suffering from an attack of bronchitis, but we hope he will speedily recover.

Mr. Overing takes duty at St. Hyacinthe and Upton.

Mr. Mason looks after Canaan and Milton.

Mr. F. H. Graham is 1st vice-president of the McGill Literary Society.

If you have not already subscribed for a copy of this MAGAZINE, please send your name and fifty cents to R. F. Hutchings, 896 Dorchester Street, Montreal.

COLLEGE SOCIETIES.

THE STUDENTS' SOCIETY.

The officers for the present year were elected at a meeting held Sept. 21st :

President—H. Jekill, B.A.

Vice-President—J. Irwin Strong.

Secretary-Treasurer—Basil S. T. Marriott.

House Committee { A. C. Arch.
W. J. Hamilton.
J. C. Curran.

Reading Room Committee { J. A. Lackey.
F. H. Graham.
R. F. Hutchings.

Steward of Reading Room—B. S. T. Marriott.

READING ROOM.

This is especially well furnished this year. Amongst the papers on the files are to be found the *N. Y. Churchman*, *Church Bells*, *Missionary Review of the World*, *The Review of the Churches*, *The Student*, *The Illustrated London News*, *The Dominion Illustrated*, &c. A new table neatly covered with green baize, and of a respectable size, forms a recent and valuable addition to the reading room.

THE PRAYER UNION.

This union was formed last session with the object of binding the members of the college more closely together, in what should be the closest of all brotherhoods. It is hoped that those who have left the college will join with us each day in presenting one or more of the suggested petitions at the Throne of Grace. In connection with this union is the daily prayer meeting held at 10 p.m., except on Saturdays and Sundays.

It is proposed that one "head" be taken for each of the five days.

Attention is called to the following extract from the by-laws of the Church Students' Missionary Union :

Art. I.—"The members of the societies in union with this association are requested to use daily the following Intercessory Prayer :"

"O, Heavenly Father, Lord of the harvest, have respect, we beseech

Thee, to our prayers, and send forth laborers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry : and grant that both by their life and doctrine they may show forth Thy glory and set forward the salvation of all men, through Jesus Christ our Lord. Amen."

The committee for the present year are : Messrs. T. Ball, A. C. Ascah, J. Curran and C. C. Waller.

Special requests for prayer or suggestions for subjects to be placed in the circular list will be welcomed by any member of the committee.

Former members of the college are specially invited to make use of this means of extending the work of God in their parishes.

PRAYER UNION CIRCULAR.

"Brethren pray for us."

It is suggested that the following "heads" be used in rotation each week :

1. The Bishop, Principal, Teachers and Governors of the college.
2. All former students, especially those who have just entered on their new sphere of work.
3. All students, that in their several relations there may be an increasing desire to make use of all their opportunities of study and social life to the glory of God.
4. The Missionary work of the College.
5. The further development in God's own time of the work of the College, both by buildings and endowment.

November, 1892.

COLLEGE MISSIONARY SOCIETY.

A few notes on the work done by this most important College Society will, undoubtedly, prove of interest not only to the students and teaching staff of our College, but also to a wider circle of friends who take a deep and lively interest in every movement that tends towards the spread of Christ's Kingdom on earth, and the proclamation of the Gospel of Peace to sin-burdened souls.

A total sum of \$465.63 has been raised by subscription amongst the Students and Alumni of the College and their friends. Of this sum, \$260 is to be sent in November to Bishop Reeve, of Mackenzie River, \$60 as an annual contribution to his diocese, and \$200 towards the support of a missionary to the Esquimaux in the Arctic circle. The Ven. Archdeacon Phair, of Winnipeg, received \$25 last spring, and \$50 is allotted to the

Bishop of Madras, as an annual contribution for work in his diocese. A student was kept working at Outremont all the summer, and he received support from the society's funds to the extent of \$157.50. In connection with this mission, a business meeting was held in the college chapel on Sept. 25th. Mr. Strong gave some account of his work there, and a hearty vote of thanks was tendered to him for the way in which he represented the Society at Outremont. Mr. Hutchings was commissioned to take charge of the mission for the winter.

In regard to the routine work of the society, a few words may be of interest. Two public missionary meetings are held during each session—one in each term—at which it is the desire and endeavour of the committee to secure at least one speaker, who, from some inherent virtue, such as eloquence or personal experience, which, in this connection, may be classed as a virtue, promises to draw the interest of those assembled to hear him. A paper on some missionary subject is read by one of the students, and last, but not least in importance, a collection is taken up.

On the first Monday evening of each month a meeting is held, at which a missionary paper or address is given by some student. At the first of these meetings held this session, Mr. Curran gave a very interesting address on missionary work amongst the Roman Catholics in Ireland. It is hoped that the address will be repeated at some future date.

In closing these brief notes, we can only recommend to all interested in one of the most important phases of aggressive Christian work, the aims and objects of this society. It is needless to call attention to the paramount claims of mission work and its bearing in the great world questions of the day. Let us work in the spirit of enthusiasm which prompts that war cry now of world-wide fame, "The Evangelization of the world in the present generation," and in the sure trust and protection of Him who said "Lo, I am with you alway, even unto the end of the world."

DEBATING AND LITERARY SOCIETY.

The students of the College are to be congratulated on their untiring efforts to promote the interests of the Literary Society. At our first regular meeting, held on the twenty-ninth of September, almost every member was present. There were absent three, however, whose portly forms and pleasant ways endeared them to all their fellow-students. Absent, but not forgotten. They have been ordained to a higher and nobler society, they have gone forth as members of *one* great body to enroll souls under the banner of Christ, and may their harvest be plenteous.

The President, Mr. W. P. Lewis (3rd Arts), is a man worthy in the estimation of the students, of the position which he to-day occupies. Long connected with literary work, both at the Diocesan College and at McGill, and unwearied in his efforts to have the students cultivate their combative powers of oratory, he has raised the society beyond all expectations.

The society holds its meetings on every alternate Thursday evening during the session. It is customary at the first meeting to introduce the "Freshmen," and allow them to "fire a volley" in the presence of the old and tried veterans—a rather interesting ceremony. Freshmen usually "fear no foe," their

motto is—"Onward we must go,"

but as—"Time rolls on, and on,"

Piteous, they pace the throng,

Alas! "Time's up,"—Woe-ho—that gong.

We cannot refrain from mentioning here the keen enthusiasm manifested at the opening debate by Messrs. Jekill and Overing, who ably supported the affirmative side of the resolution, and Messrs. Graham and Mason, who, in animated and well chosen language, maintained the honor of the negative side. The subject of the debate was:—"Resolved that England has progressed more under Kings than Queens."

The leader of the affirmative, Mr. Henry Jekill, B.A., cited history from the days of Alfred the Great, down to the present year of Queen Victoria's reign. In an able and scholarly manner he touched on all the "progressive" measures which tended to advance the interests of England during the reigns of the long list of Kings. The speaker, however, did not forget to point out the detriment to England's advancement, during the short history of her four or five Queens.

Mr. F. H. Graham (3rd Arts), leader of the negative side followed. Although apprised of his perilous position at the last moment, he failed not to execute the task imposed upon him, but nobly braved the "battle and the breeze," and showed, "as is his due," the comparative futility of his opponents arguments.

Mr. Overing (1st Arts), supported the affirmative. It is but justice to Mr. Overing to state that his arguments, so far as "force and matter" are concerned, were peerless, and hit the mark at which they were so well aimed.

Mr. George Mason ably supported the negative. With his usual humorous style of speech, graceful bearing and genial manner, he sustained the reputation which he has long held as a speaker among his fellow-students.

During all this time the critic, Mr. R. F. Hutchings, was preparing his roll of indictments. At last the opportunity presented itself. The affirmative speakers had already won the debate with a hair-breadth majority, when the President called on Mr. "Kritic." It was an eventful moment, and "the boldest held his breath—for a time." The ability of Mr. Hutchings as a critic, had long ere this occasion been realized, and when "he to battle fierce came forth," breathless silence reigned supreme. Not only did he point out the defects, which to the eye of the ordinary critic would have passed unobserved, but he at once ably remedied these difficulties by his valuable suggestions and timely advice. Thus ended one of the most successful meetings ever held in the college.

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