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MONTREAL, APRIL, 1893.

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FASTING.

“Moreover, when ye fast, be not as the hypocrites, of a sad countenance.”—*Matt.* vi, 16.

There is a proneness in human nature to extremes in everything, and in religion, perhaps, more than in any thing else. On the one hand, man is prone to glory in his shame as living without God in the world; on the other, to make a parade of his religion and expose himself to the charge of hypocrisy. Comparatively few are satisfied to worship God in spirit and in truth for example, to appear not so much unto men to fast and pray and do alms, as unto their Father who is in secret, leaving unto their Father which seeth in secret to reward them openly. This is too much the case in the matter of fasting. Is it not the truth (putting aside the question of parade) that the wholesome exercise has fallen into much neglect, with many professing Christians? Why is this? Surely my text distinctly stamps, with the seal of inspiration, a season for fasting; and surely the example of our blessed Lord, and the precepts of the Word of God, clearly indicate that it is a most useful auxiliary in our conflict with the world, the flesh, and the devil. And does not our church provide an admirably selected time for the practice of the duty? Why, then, is fasting to any extent discarded?

I do not believe that the reason is the fear of countenancing superstition: nor do I believe that the reason is, the idea that it is a mere form devoid of the hope of spiritual benefit: nor yet the belief that it is destitute of Scriptural foundation and authority. On the contrary, it is generally admitted that “fasting” has Divine authority.

We know that, when rightly used, it greatly aids the spiritual worshipper; and we know that, thus commended, no abuse can warrant its rejection

or neglect. Why, then, does it not more prevail? Why should any despise this duty? I confess I can only perceive two reasons—either self-indulgence or indifference—either a disinclination to deny appetite, and therefore for the admitting of any excuse for continuing the usual mode of living, or a deadness of spiritual feeling, which refuses to use any special effort to subdue the flesh to the spirit.

Let me then first advert to the claims, upon the attention of Christians, which fasting possesses.

Can anything be plainer than the Old Testament Scriptures? The armies of Moab and Ammon threaten Jehoshaphat with instant attack and he is helpless before their hosts. Wise man! he proclaims a fast, commits himself to the God of battles, and goes forth to meet the enemy. The conflict is not for a moment doubtful: Moab is delivered into his hand. Again the sentence had gone forth, "Nineveh shall be overthrown." They turn to God with fasting, repentance and prayer, and Nineveh is saved. The haughty Sennacherib looks upon his mighty host, mocks at Hezekiah's thought of resistance; but Hezekiah resorts to the Lord with fasting and intercession; and woe to Sennacherib! The example therefore of the Old Testament worthies in the matter of fasting is unquestionable.

The precept is no less distinct. As an instance (evidently indicating the mind of our Church) the portion of Scripture appointed for the Epistle for Ash Wednesday is most conclusive. "Turn unto the Lord" saith the Prophet Joel, "Turn unto the Lord with all your heart and with fasting and with weeping and with mourning;" and then he adds this promise: "The Lord will be jealous for His land and pity His people." The Lord will answer, "I will send you corn and wine and oil, and ye shall be satisfied therewith."

But, asks one, "What saith the New Testament?" In reply I point you to the mountain side. "Do you see that lonely man all wet with dew, bent low upon the grass? Do you not know him? That is Jesus. Do you not know His work? He is spending livelong nights in fasting and prayer. And to learn our duty need we go beyond this our example?" And then that same Jesus in His sermon said, "When ye fast, fast not as the hypocrites, but fast in secret before your Heavenly Father," and speaks of it in the same connection with almsgiving and prayer. "But" (objects another) "I do not consider that a command." "Well," I reply, our blessed Lord told His Disciples. "This is the better and beneficial way to fast, and then you will appear unto your Heavenly Father to fast, and that fasting shall be rewarded." Surely it is inconceivable, that in such a sermon, at such a time, our Lord would give directions how to perform a duty, would promise a reward to those who rightly performed it, and yet

that it would be a matter of indifference whether that duty were observed or not.

But how did the Apostles and early Christians understand their duty? Should not their conduct be a comment on our Lord's words? So it was. Look at them when they have some especial work in hand *e.g.* they are gathered together to be separated for a peculiar mission; and does it not strike you what a prominent place fasting has, with prayer and the laying on of hands, before they send them away? Or they wish to commend congregations to the grace of God, is it not worthy of note that fasting with earnest prayer is never omitted? And then St. Paul gives his own personal practice. If he be asked, "How do you, excitable, strong of feeling, keep under your body and bring it into subjection;" he replies, "Lest I should be a castaway, I am in fastings often."

And you remember on one occasion the Disciples were defeated in their attempt to master a certain devil, and after their Lord had cast him out, they go in their mortification to Jesus and ask, "Why could not we cast him out?" The reply of Jesus is very memorable and most instructive on the point of fasting. He tells them, "This kind goeth not out but by prayer and fasting." On another occasion, there is a strange combination of the Pharisees and John's disciples, and they go to Jesus and accuse His disciples as neglecters of fasting. In reply our Lord expressly says, "I shall be taken away from them and then shall they fast."

And now what is the evidence of our own reason on the matter? Is fasting beneficial? It is useful in quieting the mind for spiritual exercises? Does it enable the soul to pursue its work with more energy? I imagine there will be no hesitation in answering after this manner: "Yes, there is an inseparable union between body and soul, and the one necessarily acts on the other, and the union is so close that nothing can happen to the one without the other being thereby affected. If I weaken and enervate the body by dissipation my soul will also suffer in its powers for high and rational employment. If I pamper my flesh and fill and inflame my desires with wine and meats, my passions will surely break through all control and bid defiance to every effort for their subdual. Therefore I am sure fasting is very beneficial in aiding the soul in its struggle for mastery over the desires of the flesh."

And what is the evidence of experience, apart from religion, in this matter? Suppose we ask the man of Science, the student, the author; What do you say? Is fasting in your work useful or not? His reply is emphatic, "When I am engaged in my intellectual labors, I always find it profitable to be very moderate; I find that abstinence quickens my perceptive powers and gives freedom of action to the faculties of the soul." Is not then the evidence from Scripture and from experience-con-

clusive in favor of the assertion, that fasting may be made conducive to the growth and strengthening of religion in the soul? The next point of enquiry may be, what do you mean by "fasting?" This is answered by the question of the Pharisees. They go to our Lord and ask, "Why do the Disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?" Is it not evident that they held that because our Lord's disciples "ate and drank" they did not fast? And it is equally evident that our Lord held the same view, when He reproved them not for a false charge, (He admitted that His disciples did not fast because the bridegroom was with them), but for making fasting the end, when it was only a help for attaining the end of better serving God. I answer that we mean by "fasting" not some fanciful spiritual exercise, but simply abstinence from food. And "to what extent?" one asks. I do not know that I can express myself better than by adopting the beautiful language of our Collect. We pray for "Grace to use such abstinence that the flesh being subdued to the spirit, we may ever obey the godly motions of God's Holy Spirit in righteousness and true holiness." You perceive there is no iron rule laid down, to be applied to all alike, to be sick and well, to rich and poor, to weak and strong. If one says "you would make me injure my health, unfit my body for its temporal duties and render me morose and uncharitable in temper," I answer, "If it has that effect, you are making an entire mistake in your fasting." Another may say, "I give up my usual food and live well by the change; that is my fast." And I have no other remark for that than, "such a fast is an absurdity." This is the voice of Scripture, "Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord."

Beware lest when thou hast eaten and art full, then thine heart be lifted up and thou forget the Lord thy God. "They were filled and their heart was exalted, therefore have they forgotten me saith the Lord."

The extent of our fasting, then, should be that moderation that will sustain nature and yet not pamper appetite; and that mortification of the pamper flesh that will so subdue it to the Spirit, that the naturally violent and impetuous propensities of the flesh may be more surely controlled and conquered.

But there is a solemn warning uttered by our Lord on this subject. "You are not to fast as the hypocrites." How then did they fast? Why, their object was to be seen and praised of men. They were seen bowing down the head as a bulrush, spreading sackcloth and ashes under them; they were seen making as much profession of seeking God daily, and of delighting to know His ways, as those who did righteousness and forsook not the ordinances of God. They would put to shame, by their zeal for forms, some who were not hypocrites, but there was so little of religion.

in it, they all the time so retained their sins, and kept in their hearts their ungodliness, that God said, "my soul abhorreth and hateth your services; they are a burden unto me, I am weary of bearing them."

You will observe then that the outward act, when alone, is of no use; but I ask you as carefully to mark that the outward act rightly used, (that is conducing to a humiliation of the soul before God, under a deeper sense of sin), is greatly beneficial. If a man feels "my aim is to obtain a name among my fellow-worshippers and to reap their praise and commendation," he may have his reward. But that reward will not be a reward that never entered into his mind—the praise of his Heavenly Father. Or if the man feels, "I will fast and by my fasting I will deserve my salvation," he may have his reward of quieting conscience, but you will not therefore expect that he will win the favour of God, and gain the help of the Holy Spirit. Or if a man says "I will fast, but I cannot give up my besetting sin. I cannot put away my every iniquity. I do not resolve to conquer the old man with his affections and lusts. I will fast, but I do not promise to fight unto victory;" the man may thus amuse himself, for a season with the thought that he is doing something for his soul, but he is not. By and bye his sin will return back upon him like a flood, and tyrannize with greater power for the temporary restraint. Subdual is not conversion.

Hunger will subdue for the moment the wild Indian, whose delight is in blood, whose excitement is the war dance or the human sacrifice; but if that season of hunger and subdual be not used for teaching and civilization, he will quickly return, with renewed appetite, to his savage enjoyments. So abstinence may bring low the professed Christian and subdue his animal spirits and lay him in the very dust.

But oh! if this time of outward humiliation be not made a season for turning to God with the whole heart and soul; if there be not a struggle to throw off the galling yoke of Satan, an energetic striving to overcome besetting sins; if there be not prayer for the influence and aid of the Holy Spirit, in dependence upon the strength promised to the faithful soldier of the cross, a resolute effort to break away from the iniquities which hold the soul in thralldom; if there be not then decided action, when the day of outward and formal fasting is closed, we shall return with redoubled zest to our worldliness and sin.

Dear friends, would you make the season of Lent, what our Church intended it should be, a time for solemn reflection, self-examination and prayer? Would you prepare for the commemoration of the awful vindication of God's justice, the death upon the cross, of the wondrous manifestation of God's love and mercy, the acceptance of that sacrifice? Let there be then, beloved, due preparation by every possible means, for

so holy a solemnity. If the men of the world would do this, that they may, by possibility, obtain a corruptible crown, oh how much more should we keep under the body and bring it into subjection, that we may not risk our glorious and incorruptible prize.

But dear friends, let us not be content with preparation, with that which the hypocrite can emulate, a mere outward work ; let us see to it that our fasting springs from hatred of sin and love for Jesus, that our single object is to weaken our carnal nature, and break (in the strength of God) the chain of our lusts. What shall our fasting avail, if there be no true conviction of sin? What shall our fasting avail, if there be not the entire renunciation of sin and the turning of the heart to God with mourning, prayer and inward self-abasement and humiliation? What shall our fasting avail, if we apply not to the blood of sprinkling, that we may be cleansed from our iniquities? We may abstain to starvation, but if we seek not that renewal of heart and mind which is the work of the Spirit of God, we shall only increase the burden that is sinking us into condemnation. We may fast till nature is exhausted, but if we plead not for pardon, through the blood-bought merits of the Redeemer, without thought of any other merit, everlasting destruction will be our answer.

O dear friends, fasting as well as every other duty, is only valuable if it helps us to fasten upon Christ. If it nourish in us self-trust, if it lift the heart in pride, it becomes a curse. It is only a blessing, as it cherishes humility and godly fear.

Let this "Lent" then be a season for the outpouring of the soul in prayer before God. Let it be a season for more of secret and intimate communion with our own souls and with our Heavenly Father. Let us watch ourselves more closely and note our besetting sins, and with deep self-loathing seek the sanctifying influences of the Holy Spirit ; let us cry mightily for strong consolation in looking to the sacrifice and satisfaction for the sins of the whole world, for grace to realize Christ wounded for our transgressions, Christ bruised for our iniquities ; upon Him the chastisement of our peace. His stripes our healing. His death our salvation. His exaltation our hope. Then we shall perceive that the Lord hath laid on Him the iniquities of us all, and that every one who believeth hath everlasting life.

W. B. MONTREAL.

No grief was like that which He grieved for me,
 A greater grief than can be told :
 And like my grief for Him, no grief should be,
 If I could grieve so as I would ;
 But what I would, and cannot, He doth see,
 And will accept, that died for me.

GEORGE HERBERT.

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"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?"

I watched the feet of thousands swiftly streaming
 Down the broad way,
 Youth, summer youth, and those whose hair was gleaming
 With winter gray ;
 The gate was broad, and standing open widely
 For all to pass ;
 Some rushed on swiftly, others sauntered idly,
 And some alas !
 Had fallen as they grasped earth's choicest flowers
 Swept by the hand
 Of one unseen, who called to other bowers
 That thoughtless band ;
 Yet none had thoughts of Him, for all were eager
 To grasp earth's joys,
 Which fade away and give but pleasure meagre
 Which quickly cloy,
 One too I saw, who walked not with the scornful
 But sat apart,
 And called to all who passed, in accents mournful,
 Which cut my heart ;
 O ye that swiftly pass toward death's dark portal,
 Can this be nought
 To you, whose lives are flying, brief and mortal,
 Take ye no thought ?
 Was any sorrow like to my great sorrow,
 Who died for you ?
 Your souls are called for now, to-day, to-morrow ;
 Who ever knew
 What day should call him to the presence dire
 Of God's white throne ?
 Befoul not all your robes with earthly mire,
 When that's unknown.

C. C. WALLER.

THE BAPTISM OF FIRE.

Before we can love God and man with a pure heart, fervently, we must receive the baptism of Fire. This fire is God's love in Christ, shed abroad in our hearts by the Holy Ghost. That which led the Son of God to count it all joy to humble Himself and become incarnate, and pour out His soul unto death upon the cross, to put away our sin, was the holy fire of His burning, inextinguishable love. He loved His Father supremely. He loved man even more than He shrank from being made for man's sake a curse. Constrained by that love He took our nature, and in it not only spent Himself in doing good, but as the Captain of

our Salvation fought His way victoriously through all the hosts of darkness and lifted man in Himself into that perfect light which centres in the Throne of God. Nor was this all. Still under the constraint of the same unquenchable love He sent down upon the powerless, waiting disciples, under the sacramental guise of tongues of fire, the abiding gift of the Holy Ghost. The Holy Spirit brought with Him Christ's priceless love, that with it He might enter the heart of every penitent believer and set that heart on fire. And with that love the life-giving Spirit has moved and is moving every human heart (where He has undivided sway) to spend and be spent for Christ in the service of God and man.

No man really knows this love, nor burns with this sacred fire, save he who knows himself, once a lost sinner, now cleansed from his old sins and freely forgiven through the amazing sacrifice of the sinless Redeemer. Reconciled unto God by the death of His Son, he now enters upon the awful joy of being saved by His resurrection life. Coming out of the grave of the past, like one risen from the dead, he is conscious of a living desire urging him on to save others in Christ's name.

"Naught can I bring, dear Lord, for all I owe;
Yet let my full heart what it can bestow;
Like Mary's gift, let my devotion prove,
Forgiven greatly how I greatly love."

Such is his cry under the power of this constraining resurrection love. Living himself in the region of present and constant forgiveness through Christ, he is made daily more like Christ by the indwelling Spirit, until feet, and hands, and eyes, and brain, and tongue, and heart are glowing with the fire of Christ's love for God and sinners and Christ's hatred of sin.

Brothers, let us not start back from this ideal; but let us resolutely refuse to be satisfied with any love, with any enthusiasm, short of that love which has been won for us by the death and resurrection of the Incarnate Son of God, and which is His free-gift to every penitent sinner, who surrenders himself to be baptized with the Holy Ghost and with fire.

G. OSBORNE TROOP.

THE LATE BISHOP OF MOOSONEE.

One of the most distinguished and laborious characters of Missionary history of the nineteenth century, was the late Bishop of Moosonee, who was recently summoned from among his people and his scene of work to the higher regions in the home of the blessed, where he no doubt awaits the grand and glorious resurrection, in the day of our Lord's second advent.

John Horden was born on the 21st Jan., 1828, in the town of Exeter, England, amidst the beauties of picturesque Devonshire. Concerning the history of his boyhood, I am utterly ignorant, with the exception of a few

incidents which he related to me by way of examples and which would be worth producing on certain occasions, but are out of place here, so I will reserve them for some future time; let it be sufficient to say that the days of his boyhood were not spent in idleness and childish play; his time was devoted to learning and his pocket money saved for the Missionary box. His love for the Mission Field seemed almost innate, and grew stronger as he increased in years, and his cherished ambition from a child was to go out as a Missionary into some foreign country. His education was rather limited, being compelled to leave school at an early age, in order to work for his sustenance. While still a boy he went into business, as an apprentice to a blacksmith, under whom he learned his trade very rapidly; and during these years of hard manual labor, he occupied his spare moments in study, even curtailing his hours of sleep for the sake of the lessons set him by the clergyman of the parish, who encouraged his bibliomaniacal craving, and used to help him as much as lay in his power. Leaving business, he laboured for some time as a scripture reader among the poor of the city, when he was noted for his perseverance and undying zeal in endeavouring to win souls for Christ.

Two years previous to his emigration as a Missionary, he attended a theological college, which was some distance from his abode, and to which place he had to be punctual at an early hour. He used to tell me of the long distance he had to walk every morning, and how he was never behind time a minute. "Observe punctuality, my boy," he would say in conclusion; "remember that the habits you form now will cling to you all your life."

In the year of 1850, a call from the great lone land of Moosonee came before the C. M. S., and his thoughts having long been directed to that part of the Mission Field, Mr. Horden immediately offered himself for active service. On being asked how soon he would be ready to go to America, he replied with characteristic promptness, "At once." Accordingly, at the age of 22, he was sent with his wife, as a Catechist to Moose Fort, to evangelise the Indians and Esquimaux of Hudson's Bay, who were at that time literally savages, sunk in a most deplorable state of heathenism and superstition. The Fort was then only a small trading post, the inhabitants consisting of the chief trader, or gentleman in charge, and a few employees, some of the latter being English and Scotch. The rest of the population were all Indians, who were of so hostile a nature, that they threatened very often to capture the Fort and murder the inhabitants. Hence the object of having the old trading stations surrounded by high walls, and the origin of the name Fort, the inmates being compelled to fortify themselves against the hostilities of the Indians and Esquimaux. It was when the moral and spiritual condition of the country was in this dilapidated state, that Mr. Horden landed at Moose Fort, and instantly

took steps for a reformation. But "Rome was not built in a day," and he was quite aware of the fact, that the Indians were not to be won over in a short space of time. However, he worked with earnest zeal and sincere faithfulness, together with Mrs. Horden, who was in every respect a helpmeet for him as a Missionary. Notwithstanding the great opposition he met with from the hostile Indians, he continued to preach "Christ and Him crucified" unto them, so that, at length they began to listen to the "Ayah-mehaokemow," "the speaking gentleman," and admire his courage and perseverance. During the Summer months he was obliged to hold open air services, as no house in the Fort would contain them all, or accommodate them with seats. The English services, however, were conducted in one of the Hudson Bay Co's. houses, which also served as a School house.

There was an excessive amount of work to be done with regard to the establishment of a Mission at Moose Fort. A Church had to be built, and a parsonage was absolutely necessary, and all these requisites had to be completed to a certain extent before the approaching winter. The Hudson's Bay Company kindly undertook the responsibility of building the Church and promised ultimately to give help in building a house for the "parson," who in the meantime was busily engaged in putting up that building, himself working hard, with coat discarded, at the head of a small band of men. Thanks to his knowledge of the blacksmith's art, he could now bring his accomplishments in that craft to practical use, such as the making of stove pipes, bolts, spikes, nails, &c., all of which had to be manufactured, as the importation of such articles ready made, was extremely expensive. Along with his superintending the work of the Church and Parsonage, he was constantly among the Indians, endeavouring to awaken them to the sense of their sinful condition, and to bring them into the knowledge of the Saviour. At the same time he was working hard to make himself acquainted with the language of the Crees, and in consequence of unwearied application, and continual contact with them, he soon acquired a sufficient knowledge of it, to be able to speak it remarkably well, and thus free himself from depending on an interpreter. Such an accomplishment is no mean one, as it involves a considerable amount of study, and it is moreover a key to the Indian's heart.

During the winter he was engaged in translating portions of the New Testament, and the morning and evening services. Both of these books were ready for the press by the following summer, and what was more, the Church was completed and ready for divine service. A fine log building, with a prominent tower and nicely furnished vestry; a building which the Bishop used to look upon with pardonable pride, and which he designated as a "Church Cathedral." It was dedicated amid the pride and admiration of the inhabitants of the Fort, and it received the name of "St. Thomas'."

Within the course of two years the zealous and hard-working Catechist had made great progress in putting down the prejudice and superstition of the Indians, whose errors he combated with untiring zeal, showing that Christ was the only means of revelation, and not the evil spirits in which they believed. Not only was the spiritual life of the Fort awakened, but also the outward appearances of the village exhibited the fruits of two years' hard work, for there was now a Church, a Schoolhouse and a Parsonage added to the buildings of Moose Fort.

About this time Bishop Anderson, of Rupert's Land, (Moosonee being then in that Diocese), visited Moose Fort, and took the opportunity of ordaining Mr. Horden, Deacon on the one Sunday, and Priest the other. The probabilities of visiting this part of his diocese were very vague, and, therefore, the Bishop of Rupert's Land made good the opportunity by admitting Mr. Horden into these stages of holy orders in quick succession. Mr. Horden did not only confine himself to one place, but he travelled into the interior of the country, and along the coast northward as far as human beings existed; never hesitating for a moment to undertake any journey, no matter what difficulties and dangers lay in the way. He was a man that "could carry his own weight" (which was far from light), *i. e.* paddle a canoe; walk on snowshoes; drive a dog team, &c., as well as any native of the country. One of his chief occupations in his leisure hours, was his translation work in Cree, which he carried on with persevering and successful progress; so much so, that in a short time he completed translation of the Prayer Book, New Testament, a few hymns, and a Catechism of Bible and Gospel History, the latter being intended for the instruction of the Indian children.

At the expiration of twenty years, the entire population of Hudson's Bay were professedly Christian. The Indians had undergone an astonishing change; they were no longer hostile; no more need for fortified walls; the lives of the whites were no longer endangered, for they could now go out among the Indians, as among their own kin. Why? Because the Indians had been Christianised; because they were taught by "the speaking gentleman" "to love all men;" because they had the written word of God, "in a tongue understood of the people;" and they could now also worship; "Keehemanito," the Great Spirit, or God, in the form prescribed by the Church of England. Prejudice, superstition, belief in evil spirits had all fled away on the wings of the past ages. They were changed from darkness to light; and, under God, this was all due to the energetic efforts and undying zeal of the late Bishop Horden, the servant of the Lord, the "speaking gentleman." He succeeded in establishing Missions at various other trading posts, such as Albany, Fort George, Rupert's House, Whale River, Matawakumma, &c. The inhabitants of these places being mostly

Indian and Esquimaux, who only a short time ago were in direct opposition to the spreading of the Gospel, now welcomed the "speaking gentleman" with readiness and warmness.

In 1872 and the twenty-second year of his Missionary life, Mr. Horden was summoned to England, and in recognition of the success of his work in Hudson's Bay, he was consecrated in Westminster Abbey, as first Bishop of Moosonee. The Diocese was separated from that of Rupert's Land, which requires a vast deal of travelling in order to visit it, the population being scattered far and wide all round the Bay and the interior of the country. Nevertheless, Bishop Horden made a circuit occasionally, amid the dangers and privations of long journeys. He was one of those men of whom it can truly be said, "In journeyings often, in perils of waters—in perils by the heathen—in perils in the wilderness, in perils of the sea, in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst, in fastings often, in cold;—and besides those things which were without, which came upon him daily, the care of the Churches." All these things were experienced by him, but none of them tended to damp his fiery zeal, or to discourage him.

The late Bishop took a great interest in the education of the people of Hudson's Bay, for during the winter months he kept school for the English speaking children, and in the summer he taught the Indian children; so that apart from his duties as pastor he did a great deal, besides carrying on his translation work, which he never gave up during his life time. He was one of the busiest of men, and a man who made use of every minute of every hour of the day, one of his mottoes being "*tempus fugit*." He used continually to caution me against "time-killing," "Redeem the time" he would say with a wise shake of the head, "never waste a single moment, remember that every misspent moment will be accountable in the day of judgment." If any man ever set an example of making good every moment of his life, unquestionably he did. Among all the duties of a Missionary; the responsibilities of a Bishop; the persevering work of a translator and punctual attendance as a School Master, he found time to make himself proficient in the Greek language, a chapter of the Greek Testament being one of his duties of the early morn, daily.

In 1877 his faithful wife and fellow-worker returned to England, with all her family (with the exception of a daughter, who is married to the Chief factor in charge of Moose Fort), leaving Dr. Horden to labour alone. He continued to carry on his work with the same vigour and earnestness, seldom visiting his family in England, and when he would pay them a visit, it was of short duration, and his heart appeared to be engrossed in his work in Hudson's Bay, for even family ties could not induce him to prolong his absence from his scene of labours. Apart from his pastoral duties, trans-

lation work and superintendance of the School, he endeavoured to encourage young men to cultivate the love of study, with the view of making them useful either to their countrymen as Ministers of the Gospel, or as men of business. Through all his years of hard work, he has had men studying under him, and preparing themselves for the sacred ministry. Of his pupils, five are now clergymen, viz :—

Ven. Archdeacon Vincent of Albany, Diocese of Moosonee ; Rev. Canon Mackay of the Diocese of Saskatchewan, Indian Tutor of Emmanuel College ; Rev. E. J. Peck of Fort George, Missionary to the Esquimaux of Hudson's Bay ; Rev. J. Sanders of Matawakumma, Missionary to the Ojibbeways, and Rev. E. Richards of Rupert's House. All these men owe their education to him ; and last of all, I claim to be his pupil, and account myself to be deeply indebted to him both spiritually and intellectually. For three years I studied under him with the view of becoming a school-teacher. Having received the qualification for that position at the end of that time, I was enabled to take the responsibility of the school from him and thus relieve him somewhat of his burden of work. During the two years I had charge of the school, I continued to study under him, and prepare for a nobler and higher calling. To all these steps he instigated me, and in looking back, I can see how he led me on from one to another.

So late as seven years ago, at the age of 58, he began to study the Hebrew language, of which he soon acquired a sufficient knowledge to be able to read in that language tolerably well ; and towards the closing years of his useful life, it was his custom to read a chapter from the Hebrew Bible every morning before breakfast. During these last five years he was requested by his friends to resign, as he was getting too old for hard work and traveling ; he had accomplished a great work, why not hand it over to a younger man ? "No," he would say, "there is plenty of energy in the old Bishop yet ; I have yet many things to do before I resign my office," and so he would postpone his resignation from year to year.

His heart was set on Moose Fort, the scene of his labours, and he seemed loath to leave it. He used to say that could he obtain his wish, he would rather be buried among his people, than in dear old England. He loved his people with an intensity of which they had but a slight conception. He regarded them as his children, and no wonder : for he had baptised them all, confirmed them and married them ; he had seen them grow up from childhood to manhood and womanhood. "You have all been placed in my arms at the font," he would tell them, "and what other name can I bestow upon you but my children?"

As a man he was very warm-hearted and liberal, but as a preacher he was straightfoward and candid, never flinching from rebuking any of his congregation publicly for an unseemly act or sin. As the head of a family he was

a model, for with better trained children man could not be blessed, and moreover, they were all sincere Christians. "Train up a child in the way he should go," he would say, "and when he is old he will not depart from it;" and surely, he could speak from happy experience. His domestic life was a noble example. In his habits he was very regular and punctual, and he made all those with whom he came into contact punctual also. At the early hour of 6 a.m. he would be seen at his study-table reading his Hebrew Bible, of which he was particularly fond; having gone through a chapter, he would go out among his servants, "to see everything in order," for he liked to have all his household matters under his detective eye, and woe to that servant whose place was vacant when the Bishop came round! He lived on the simplest fare, and was a man who never questioned the nature, taste and quality of the meal set before him, but always pronounced it very good, no matter whether it was so or not; hence the reason of his good appetite and remarkably healthy condition.

As a writer, he was eminently and uniformly successful, having written many articles for the C. M. S. periodicals, as well as for various other societies; but as a writer for children, few can come up to his standard, being a writer for the Coral Magazine in which paper his letters were always looked forward to with delight and pleasure. Among his literary accomplishments, was the gift of acrostic compositions, many of which have appeared from time to time in the Coral Magazine. His last great work was the translation of the whole Bible into the Cree language, a work which he finished last winter, but was revising it before sending it to the press, at the time of his unexpected death.

It seemed as if his work on earth was finished: he had completed the translation of the Bible; he had given in his resignation and intended to leave next June; he had appointed a successor, who was long enough in the country to acquire a sufficient knowledge of the Cree language to enable him to read in the syllabic system with admirable distinctness, and to speak it tolerably well. After having made all these arrangements, there remained nothing more for him to do, but to return to old England, his native home. But God, "having provided some better thing for him," took him to live "with Christ, which is far better." "Henceforth there is laid up for him a crown of righteousness, which God shall give to him in that day."

On November 20th, Sunday, he took part in the duties of the day, as at other times, and apparently never in a healthier condition. Next day he was seized with rheumatic pains in his legs, which deprived him of the use of his limbs, and confined him to his bed. Of course this was a great trouble to him, having always been a healthy, hard working man; nevertheless, he carried on his literary work in bed, but he was compelled to devote only a certain portion of his time to that work, and not the whole day as

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he had been wont to do for years. Days passed into weeks and weeks into months, and still the Bishop grew no better. He never anticipated that his end was so near, and always lived in the expectation of "getting about in a short time." Three days before his death the doctor detected that his heart was affected, but did not think it serious, nor did the Bishop. Albeit, on the morning of the 12th of January, his daughter was hastily summoned to her father's bedside, and was just in time to see him pass away quietly. Such a catastrophe was never expected by any one of the population, in so short a time. But all who knew him were fully convinced that death to him was only a passage from things corruptible to things incorruptible. He was buried on the 21st of January, his 65th anniversary, amid the tears and sobs of a large concourse of people, every member of his congregation being present. Never did a funeral at Moose receive such a large attendance, for all the inhabitants looked upon him as upon a father. The funeral sermon was preached by Ven. Archdeacon Vincent, from Acts 20: 37, 38. The church was crowded, and it was with difficulty that the Archdeacon could proceed with his sermon, as the sobs of the congregation filled the church. Such was the sorrow of Moosonee's first bereavement of its Bishop; and no wonder, for he had long won the hearts of these people: he had made their home his home; their privations, his privations; their sorrows, his sorrows, and their joys, his joys. No wonder, I say, that so much feeling should be displayed for one so much beloved by his people, among whom it was his desire to rest his bones. And what shall I say more?

I feel that I cannot in a short sketch like this do justice to him, who did so much good, whose life was so useful and who lived entirely for others. He was a man who succeeded in everything he undertook to do, no matter what difficulties presented themselves, they were all ignored and treated as no obstacles whatever. Now what is the secret of his success? Simply this: *he was thorough*. "Whatever his hand found to do, he did it with all his might." This was his motto in life, and a motto which he used to dictate to me almost daily. While quite a boy, I recollect him giving me this motto for a copy, and if I had preserved all my school copy books, I sincerely believe that this motto would be in every book, for I remember it being set as a copy for me again and again.

He has left a great record behind, as a Missionary, a translator and tutor. The results of his translation work are the following:—New Testament, which he also revised once; Prayer Book; Hymn Book (A. M.) containing 150 hymns; a Catechism of the Bible and Gospel History; and last, but by no means the least, he finished the translation of the whole Bible just before his death, a work which occupied him for years. He also compiled a Grammar of the Cree language, for English speaking people desiring to

speak the language grammatically. He was in every respect a linguist, having a complete mastery of the different languages spoken in his diocese, viz:—Cree, Ojibbeway, Esquimaux, Chipwyan, besides the numerous dialects spoken in the different localities, and what is more, he had a proficient knowledge of the Hebrew, Greek and Latin languages. In short, he appears to have employed every fragment of his time, in either translating, writing, preaching, studying, lecturing, or in business appertaining to acts of charity and mercy.

Such was the life of the late Bishop of Moosonee; but I am aware that one cannot do ample justice to him, whose life has been so useful and successful, in so short a space. My object has been, however, to get "multum in parvo;" and if readers are satisfied that I have done so to a certain extent, I shall deem myself amply rewarded for the moments thus spent.

R. FARIES.

STONES CRYING OUT.

"Write the Vision and make it plain upon tablets."—*Habakkuk* ii: 2.

When many who should be leaders of the Christian Church are lending themselves to the inevitable destruction of the basis of its faith, it is refreshing for the less advanced in the school of criticism to find the pick and the shovel coming forward to restore confidence, and to cast oil upon the troubled waters. What with the multitudinous originals which are claimed for the historical truths of the Old Testament, and the supposed date of their first appearance, nothing we have yet read destroys our conviction that the traditional view of their compilation is the true one, notwithstanding all that has been said to the contrary from the days of Voltaire to the present time.

Canon Tristram's lecture on the Natural History of Palestine, one of the series of lectures contained in a work entitled "The City and the Land," should reassure us that Leviticus and Deuteronomy are what they pretend to be. He says:—

"One word about the desert fauna and flora. There we have one or two very interesting facts, bearing on the distribution of life. You have there all the different antelopes which are mentioned in the book of Deuteronomy as amongst the clean beasts, but which are not mentioned in Leviticus, the reason evidently being that Deuteronomy was written at the end of the journeys in the wilderness, where for thirty-eight years they were familiar with these creatures; whereas when they came out of Egypt, where none

of those antelopes ever did or could live, they knew nothing about them. I think this mention of the desert animals is one of the strongest pieces of evidence in favour of the authenticity of the book of Deuteronomy."

"The Hittites," by the Rev. Wm. Wright, D.D., is another of this series which is published by the Palestine Exploration Fund. In this interesting address we have the position, influence and power of the Hittites clearly proved. Their position in the time of Abraham is shown to have been firmly established in the neighbourhood of Carchemish on the Euphrates, and the formidable rivals of the Babylonian Kings in the North West. The first tablets bearing inscriptions concerning them, of which we as yet have evidence, are amongst the library of Sargon of Agâdê, about 1900 B.C. These tablets having been compiled from the libraries of the Babylonian Kings.

It is interesting to find that the fourteenth chapter of Genesis receives a two-fold confirmation. The one, a Babylonian record, mentions the armies of the East being led in triumph to the very shores of the Mediterranean, and having reduced Syria and Palestine, "the land of the Amorites," as there termed, into subjection, that the King spent three years in conquering all these countries, and went even into the Island of Cyprus. A Babylonian cylinder recently found in Cyprus, also confirms this account. This shews us the fact that armies from the East did overrun Palestine, as far back as Sargon I, time cir. 1900 B.C.

A tablet recently discovered by Mr. Pinches, speaking of the Monarch ruling in Babylonia, styles him King "of the land of the Amorites." His name being Ammi-Satana. How he came to be King of Syria as well as of Babylonia, is explained by certain bricks found among the ruins of the Temple of the Sun-God at Larsa, the modern Senkereh. On these Eri-aku, King of Larsa, calls himself the son of an Elamite, Kudur-mabug, to whom he gives the title of "father of the land of the Amorites." The fact that his father was an Elamite, indicates that a part at least of Babylonia was dependent upon Elam. The Kingdom of Larsa must have been under an Elamite suzerain; in no other way can we understand how its King came to be of Elamite descent, unrelated to the older rulers of the State. We learn, moreover, that he was supported on his throne by the forces of an Elamite Sovereign.

The account in Genesis is no doubt taken from the same Babylonian account. Proof of this lies in the fact that, "Amraphel King of Shinar" appears first in the record, although he evidently is subordinate with the other Kings to "Chedor-laomer, King of Elam." This Chedor-laomer according to Genesis had been already King of the Western land for 12 years, before he came to enforce his supremacy. "Twelve years they served Chedor-laomer." The name also Eri-aku, King of Larsa, which

appears on the tablet, is etymologically letter for letter the "Arioch King of Ellasar," and the name "Chedor-laomer" is on the tablet. "Kudur-mabug," the word *Chedor* or *Kudur* meaning "servant of" and the god follows the epithet.

We have also in the *Tell-amarna tablets*, discovered in 1887, and just translated by Major Conder of the Palestine Exploration Fund, a wonderful corroboration of the book of Joshua. In one of these epistles emanating from Jerusalem, according to Prof. Sayce, the name of that city is styled Uru-salim prior to the conquest of the Holy Land by the Hebrews, and the King of that city "Ebeb-tob" styles himself as King by virtue of his Priestly office conferred upon him by an oracle of the god—"the Mighty King" whom he worshipped; that unlike the other Kings who held their position, his royal dignity was not inherited: it was not from father or mother, but direct from God Himself. This God bore the name of Salim. This King might therefore rightly be called King of Salim: and is without contradiction a successor of the Melchizedek of Gen. xiv.

The description of this King in his letters to the King of Egypt, clears up a very interesting and difficult problem placed before us in the Epistle to the Hebrews. Here we have the type of the Priest-King the Lord Jesus, for Melchizedek "was made like unto the Son of God" (Heb. vii: 3) "first being King of Righteousness and after that also King of Salem," the order of the Man whose name is the Branch (Zech. vi: 12, 13) is precisely similar: He is righteous, He is a Priest, and by virtue of His Righteousness He is also King.

Let me recommend the reader to obtain the last two works from the Palestine Exploration Fund. "The City and the Land," and "The Tell-Amarna Tablets," both are most instructive and will well repay the cost.

Above all let us hold fast to the old paths; the Word of God has nothing to fear from the school of Higher Criticism. Let us prove all things and hold fast that which is good by all means, but let us beware of following any modern theory which to-day is and to-morrow is cast into the oven.

The manifesto drawn up and signed by 617 scientific men to the effect that "it is impossible for the Word of God as written in the book of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ," should reassure us. This took place only as lately as 1865, and at a meeting of the British Association. It is now deposited in the Bodleian Library at Oxford, England.

We shall yet live to see the eminent critics, if they are equally honest, drawing up a similar manifesto with respect to the Words of God, written by Moses or David and attested to by the Lord Jesus Christ.

N. B. It may be as well to point out that the Tell-Amarna letters clearly shew us Palestine permeated with Babylonian and Assyrian, as well as Egyptian literature, 1500 years at least before Christ, and at least 900 or 1000 years before the so-called Priestly element committed the gross forgeries which must be laid to their charge. For this is the outcome of the Higher Criticism argument.

L. G. A. ROBERTS.

“COME AND HEAR, ALL YE THAT FEAR GOD.”

The Students of the Montreal Diocesan Theological College have secured the meetings of the Church Students' Missionary Association, for Montreal, in January, 1894. Their hope is that every Canadian Church College will send representatives to those meetings, and they hereby extend to their fellow-students of those Colleges an earnest and cordial invitation to do so. Thus far only three of our Colleges have identified themselves with the Association, viz :—Trinity, Toronto; the Montreal Diocesan College; and Bishop's College, Lennoxville.

The first of its by-laws reads thus :—

“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 labourers 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 chief articles of the Constitution read thus :—

ARTICLE I.—The name of this Association shall be, “The Church Students' Missionary Association.”

ARTICLE II.—The object of this Association shall be :—First, To gain and disseminate information concerning missions and missionary work. Second, To arouse and stimulate interest in such work. And Third, To further this work by intercessory prayer.

ARTICLE IV.—Any Church Society, in any institution of learning in the United States or Canada, may become a member of this Association.

ARTICLE V.—There shall be a meeting of this Association annually, at such time and place as the Association shall provide.

Is it not, fellow-students of our sister Colleges, a society worthy of your support? We do not plead for it. It only needs to be known in order to secure the support of every Churchman. We can make it the means of bringing ourselves and our different Institutions more into contact with one another, thus doing each other good by transmitting and

receiving missionary enthusiasm, by kindling in each other's hearts more love for Jesus our Saviour, and by promoting deeper spirituality within our beloved Church.

It is the intention of the Executive Committee, through divine blessing and direction, to secure for next year's convention, the best talent available from amongst the Bishops and Presbyters of the Canadian Church. Our God works neither by might nor by power, but by His Spirit. We believe that the Great Spirit is as really in, and with, the Church Militant now as ever He was. We believe that Christ is still really the Head of the Church. We believe that the Father is still really the disposer of all things in the universe. What, then, have we to fear? Only this: that we fail to realize and believe it. Only this: that when we utter these truths with our lips, our hearts are not thrilled by a realization of their intense truth. . . . Let us have recourse to this prayer:—"O Almighty God, who has built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Head Corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen."

Dear fellow-students, it lies in our power to make such a use of the Society we are speaking about, that it shall help to bring about an answer to that prayer.

The Association has thus far counted amongst its chief supporters the Church Students of the United States but as the Constitution indicates it is meant to embrace all *American* Students; that is, those of the United States and Canada. Let us then fellow-students of King's, Bishop's, Montreal Diocesan, Trinity, Wicliffe, Huron, St. John's, and all other Canadian Church Colleges, join hands in meeting our fellow-churchmen of the United States, in missionary convention in Montreal next January.

W. P. ROY LEWIS,

Secretary.

N. B. Address communications to the Secretary, 896 Dorchester Street, Montreal.

“ Let the sorrowful children of want and sin
 Draw near to the Gate, whence none depart;
 Let the nations arise and enter in,
 For the Lord is willing, with all His heart.”

From the Man at the Gate, by B. M.

GO TEACH.

"Speak but the word, O Master, and Thy will
Of perfect healing shall be done; for I
Am also one who with authority
Do bid my servants go and come, and lo
They do my bidding."

Is it so, indeed,
And do the servants of the mighty God
Obey Him, as these slaves their earthly lord?
And nature bows beneath the will of God;
But we,—whose souls have heard the Holy call,—
"Go teach my Gospel unto all the world,"
How do we take the message?

There are some
Who loiter on the way, as if the time
Were long indeed until the Master come,
And souls died not each hour, for lack of that
They carried to their help, and sin's quick growth
Of weeds chokes up the path, and night draws on,
And some believe not that when Jesus said,
"Go into all the world and teach." He meant
To lay a care, such as He bore Himself,
For this His wayward earth, upon His Church,
To rouse a longing in all hearts to be
Themselves the bearers of the joyful news;
Or, if a path were plainly marked elsewhere,
To make some sacrifice of ease or wealth
Seem light, to smooth their path who carry forth
The Word in danger and in solitude;
And to inspire a prayer for those who lie
In darkness, black as any starless night.
And so they stir not hand nor voice, and hear
The Gospel music in their souls grow faint,
And know not that themselves have closed the stops,
And sent away the strength, which God commands
Breathe through the lives of those who do obey.
And some have taken up the simple words
And wound them in such wrappings as man makes,
When he seeks ignorantly for a God
Whose ways and thoughts run level with his own,
That they who may receive the bulky gift
Can find therein, no heaven-sent words of love,
For many folds of men's imaginings
Have hidden the holy meaning out of sight.

Lord give us strength to bear Thy message forth
By what we are, by what we have, and do,
And what we pray for; in simplicity
And faith and diligence, that we may be
The servants of our Master, who doth bid
His servants with authority go forth
And take His Word of healing to the world. S. G.

THE Y. M. C. A. AS A CHURCH AUXILIARY.

There is a feeling prevalent in some sections of the Church, of dislike, if not hostility, to the Young Men's Christian Association, which seems to me very unfortunate, inasmuch as this organization of small beginning is meeting a long-felt want of young men and has attained to a marvellous growth.

The methods it pursues may not be exactly what we would choose ; we might wish that our Church were more recognized in its services, but it is its "undenominationalism" that proves its success, and we must be careful that in our love for our branch of the Church we prevent not, as did the disciples of old, those who cast out devils in His name, because they continue not with us.

These methods objectionable (as they may appear to us) will largely disappear under the touch of charity and common sense, and still more readily under personal contact with the Association, where, meeting with Christians of every part of the Church Catholic, an opportunity is given for testing the reality of our religion by "our love of the brethren."

The Association has for its object the developing and training of the body and mind of man while not neglecting (yea, rather with this as the foremost aim) the spiritual part. This latter end it endeavours to reach by following the example of St. Paul, becoming all things to all men that it may by all means save some, holding out to young men those things in which they so much delight, athletics and socialintercourse, along with opportunities of intellectual improvement, and surrounding all with a practical Christian influence. This work, of course, includes many and various departments from the summer camp and outings, to the snowshoe tramp, educational classes, and gymnasium in Winter ; but all amusements indulged in are only such as are considered legitimate and consistent with a Christian profession.

These methods are acknowledged to be such as could not be undertaken by the Churches, and it remains for an organization outside the Churches to make use of such means to draw young men into the Churches. Amusement young men will have, and statistics show that the amusement provided by parochial gatherings (concerts and the like) is not sufficient to retain them within the pale of the Church, and it is here that the Association strives to supply the missing link.

In some countries not yet Christianized, the Association offers to young men the only place of recreation free from immoral temptations, and the value of this phase of Christian work is so highly esteemed by those who labour for the Master in heathen lands, that appeals come to the International Committee, which sometimes for lack of means cannot be com-

plied with. Although we cannot claim for all our young men freedom from immoral tendencies, and although the Y. M. C. A. cannot keep a young man from going wrong if he will, yet it holds out a hand of encouragement to help him to go right.

The Association does not attempt to encroach on the Church's work, and it must be from her of course that it draws its life, yet having received good material, practical hands fashion it into more useful vessels for the Master's service, returning it better qualified to do Church work. The Y. M. C. A. is merely a training school, and although it makes use of the energy of many of our Christian workers (some think drawing them away from the Church) yet its wish is merely to use the *surplus* energy, the duty to one's Church *always preceding* that due to the Association.

Therefore as candidates-in-training for the sacred Ministry, we should lay aside our prejudices, and examine more closely methods, which have proved successful in reaching young men, and unite with other members of that Church Catholic in which we profess to believe, in endeavouring to reach that important class of whom too few are Church members.

JAS. S. EREAUX.

A VISIT TO THE SHANTIES.

The following is a brief account of a visit I made in February, to the Lumber Shanties of Messrs. Gilmour & Hughson, and Gillets Bros., on the Upper Ottawa.

I may say at the outset, that owing to the poor condition of the Lumber Market for the last three or four years, work in that direction was practically at a stand still, and many of the people in this locality, who are forced to look to the woods for their support, felt the loss in consequence most keenly. This year, however, the tide has turned, and the enterprising firms mentioned above, are prosecuting the work with great vigor, and thereby giving much needed employment to those whom I may call the bone and sinew of the country. I was anxious, therefore, to go and see these people (cut off as they were from the comforts and conveniences of home) and try and make them feel that tho' absent, they were not forgotten; and for a still higher purpose, viz :—to tell them something of "Jesus and His love." I communicated this wish to Mr. Dagg, my Church-warden, who immediately put himself and his team at my disposal. Mr. Dagg, I may say, is indefatigable in all his efforts in helping on the church's work, or in assisting the clergyman in doing so.

On our arrival at the shanty (which was in all cases a little time before the men came in from their daily work), we were generally met by the

clerk, the nature of whose work is such that he has to be in or about the shanty, for the most part, to receive such supplies as may come in from time to time.

I found these gentlemen exceedingly kind, they looked after our horses, introduced us to the good cook, who greeted us with a warm shake of the hand, with the promise that he would ere long make us partakers of the festive board.

By this time the men are coming in from their day's work, with tired frames, but sharpened appetites, and ready to receive the good bread, beans, &c., which the cook has so well prepared. I have nothing but good to say of the Foremen; they were all gentlemen in every sense of the word. Each one readily acceded to my request, to hold a religious service before the men should retire for the night, which I very thankfully appreciated and acted upon.

I was glad to observe the close attention which the men gave to the message which I had to deliver, and perfect order was maintained during the whole service, which to my mind speaks volumes in behalf of the poor shanty-men.

I visited ten camps: in nine I conducted religious services.

There was an average of thirty-two men in each shanty, the majority of whom were Roman Catholics.

On my way going to and returning from the shanties, I was able to visit some isolated families, who live far away from both school and church.

We were favored with exceptionally fine weather, which tended in no small degree to make our trip an enjoyable one. Once or twice we were hurled out into the cold snow, despite all our efforts to the contrary; but we picked ourselves up, and arrived home in safety, with heartfelt thanks to Him who had thus far brought us on our way rejoicing.

Perhaps this will meet the eye of some one who is desirous of helping on this great work, but knows not how; let me tell you in conclusion what you may, and I am quite sure what you will do, viz:—"Pray to our Father who is in Heaven," that He will pour down His blessing on the work; and you can materially help us, by sending to our address some good wholesome literature, full of Christian truth for distribution among our less favoured, but nevertheless thankful people.

13th March, 1893.

JAMES M. COFFIN,
Leslie, P.Q.

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

S. T. Coleridge.

THE EFFICACY OF THE PLEDGE.

While admitting that hitherto my experience of Pledge taking, keeping, or breaking, has not been very wide, and that neither duty nor circumstances have brought me much into contact with the various phases of Temperance work, or those sought to be benefited; yet the subject is one on which every one, if they think at all, must form certain definite opinions.

Recognizing therefore the fact that those who would be asked to sign the pledge are mainly, though not exclusively, of two classes—those who have given way more or less to intemperate habits, and those who are in danger of becoming intemperate—and that it is chiefly the former with which we are concerned, it seems to me that there are at least three essential conditions to success in signing the pledge, and would say in the first place, that the pledge would appear to be an agent for real and lasting good, only when it is taken with the intelligent and hearty consent of the individual. What I mean by this is that the persons signing, shall do so willingly, and with the desire of securing their own freedom from intemperance in any degree. Now we know quite well, that the pledge may be taken for many reasons, and with different objects. The request of a friend,—the desire to secure some personal advantage otherwise unattainable,—the wish to stand well in some one's opinion,—the hope of escaping easily from the friendly solicitations of companions to “join them in a glass,”—all these may and do exercise an influence in determining many to pledge themselves; and it appears to me that a promise made in this way cannot prove effectual, and will very likely be as easily broken as it made.

And this leads me to remark, in the second place, that I do not see how the pledge can be successfully kept, if, after signing it, there is any relaxation of watchfulness and effort on the part of those signing. Most of us have a tendency to rely too much on the restraining influence of artificial barriers, and having set them up, to cease to be on our guard; and this perhaps is more particularly the case with Temperance pledges, which to many are such sure guarantees of permanent reformation, that they succeed in instilling this idea into the minds of those who sign with the result, that the action is invested with a power it does not possess, and is expected to accomplish what only continued, earnest, watchful effort, unremitting and untiring, can hope to achieve. The magic phrase, “I've signed the pledge,” is too often regarded as a talisman against temptation or relapse; whereas, I should say that however careful and guarded a man may have been before pledging himself, he should be doubly so afterwards.

In the third place, I would suggest as an altogether indispensable condition of lasting success in pledge taking, and by far the most important, that in order to secure certain and perfectly good results, he who signs must himself become the loyal servant of Him through whose grace alone we can ever hope to accomplish anything truly good and great in this world. In the history of His life and teachings, we have the counterpart of a pledge undertaken without His service, in the account of the demoniac among the tombs. His neighbours and friends were evidently fully alive to the terrible nature of his disease, as no doubt at times he was himself; and its fatal influence on his actions, and the way they took to cure him was to impose artificial restraints, "because that he had often been bound with fetters and chains." Now there is every likelihood that these did some good for a time, and prevented many acts of violence, else why should they have repeated the operation "often?" But as long as the disease remained untouched, failure was inevitable, for "the chains had been plucked asunder by him and the fetters broken in pieces."

So it seems to me with regard to the pledge as a means of curing intemperance, like those chains and fetters it may do good for a time; but unless it be sustained by prayerful dependence on Him, who alone can really cure, the time will come when like them it will be cast aside, for we read, "neither could any man tame him;" but the recognition of our Lord wrought in him a mighty and lasting change, which all else had been powerless to effect.

A. E. J.

EDITORIAL.

Once more the terminal clock has given that mysterious click, which warns us that it is going to strike, and our Journal will soon have completed its first year at College. Meantime there are some who will shortly have completed their full course, and will leave us, to take their places in the ranks of those who, valiant for truth, preach the Gospel of Jesus Christ to the world. Those who are thus going forth exceed in numbers any class which has graduated from the College before. Our earnest hope and prayer is that they may be found faithful, and able ministers of the new Covenant.

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The session of 1892-93, has not been without its own peculiar history, and in at least two respects we have made progress. In the early part of the present year, it was decided that in future, instead of two years of partial training at McGill, one full year of Arts should be required from

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every student. It is to be hoped that this compulsory year will soon be followed by a second, and the two by a complete course. The present advantages gained are not to be despised,—a higher classical standard among our men, a greater freedom in the selection of times for lectures in Theology, and the consequent possibility of longer walks in the afternoon.

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A second important step was taken, when three such men as constitute our present finance committee, were appointed to look after this most important branch of the work. It is to be hoped that their efforts in raising money will be crowned with success, and that they will not rest from their labours until they have secured not only the endowment necessary, but also a building of larger size, containing a residence for the Principal, separate rooms for each student, a chapel, lecture rooms large enough to contain the lecturer as well as the class, and those numerous other things of which we stand in need.

To the superficial observer, it might appear as if we were discontented and ungrateful. But it is far otherwise: we are glad that the present building has proved so useful in furnishing men for the ministry; that it has at length become too small for the purpose for which it is required; and we consider no better thanks could have been given to the original founders and benefactors of the College, than to see the work which they began in the day of small things, grown to its present dimensions.

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Though the discussion concerning Bishop's examinations recently held, was not so successful as all parties concerned might have desired, would it not be worth while considering the advisability of holding the examinations for Priests and Deacons at least a fortnight before the ordination, so that the minds of intending candidates might be freed from the thoughts and anxieties of examinations to be passed, at a time when their whole attention should be concentrated on the solemn step which they are about to take? The practice of holding examinations several weeks before the ordination, is found to work satisfactorily in the old country; and we believe, in one case at least, part of that for Priest's orders is held six months before the ordination. Though there might be some difficulties in the preliminary arrangements, yet we are most strongly of opinion that had those who have the control of these matters would give them their serious attention, a remedy would be found satisfactory to all parties.

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The second term in the last session saw the introduction of a custom which we hope to see perpetuated. This was none other than the delivery of an inaugural lecture to the students. To the Rev. L. N. Tucker, a

distinguished alumnus of this College, is due the credit for the proposal. To him as originator of the scheme, the Principal gave his first invitation. Mr. Tucker chose 'preaching' for his subject, and in a most able and masterly manner, set forth to an attentive and appreciative audience, some of the objects which were to be kept before the preacher, and some of the gins and pitfalls which he was to avoid. We hope that next term we shall have a larger audience at the re-opening of College, and that all our friends and subscribers will pay our halls a visit on the occasion of our next inaugural lecture. The Lecturer and subject will be duly advertised, as well as the time and place.

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Now as the rustling of the leaves of examination papers foretells the approach of Convocation, no less surely than the bursting of buds the Spring time, we will commend to our readers a careful perusal of the foregoing and subsequent pages. We will wish to all candidates for examination the success they deserve; to every one a pleasant holiday; and last, but not least, to our many friends and subscribers, we will tender our heartiest thanks for the kind and generous way in which they have supported our new Magazine, and hope that they will continue to lend their aid, even if the subscription should be raised with a view to its more frequent publication.

PERSONALS.

Mr. W. D. MacFarlane has been appointed Valetudinarian of the graduating class of '93.

Rev. Dyson Hague, M.A., addressed the students on the evening of Feb. 28th, on the subject of Missions. Mr. Hague spoke in his usual enthusiastic and impressive manner.

Mr. W. J. Hamilton has been appointed in charge of Coteau du Lac. Mr. J. Thompson having resigned.

Rev. Henry Jekill, B.A., travelling missionary for the Sabrevois school, gave the College a visit on his return from an extensive tour through Ontario West. Mr. Jekill reported success.

Mr. F. S. Eastman, for some time engaged in church work in Toronto and West Mono, has been properly installed as one of our students. Mr. Eastman is a Toronto boy, and we are glad to extend to him the hand of fellowship.

Rev. G. Rogers, B.A., an alumnus of the College, at present travelling missionary for the Diocese of Rupert's Land, gave us a very able and interesting lecture on the evening of March 6th. He commented on the work in the far west and expressed the desire that some of our number might move in that direction.

The following gentlemen will graduate in the Spring, D.V.:—T. W. Ball, B.A., J. I. Strong, W. J. M. Waterson, B. S. T. Marriott, Alex. Elliott, J. A. Lackey, R. F. Hutchings, and W. D. MacFarlane.

This is the largest graduating class the college has ever seen. We are steadily on the increase. How many of the above named gentlemen will enter the "United State's" hard to say. Our College halls will be lonesome after parting with so many men at once, chief among whom is Mr. R. F. Hutchings, our Business Manager, under whose control the finances of our Magazine have succeeded so well.

One of our number, Mr. Faries of Moosonee, was grieved exceedingly to learn of the death of Bishop Horden. The Bishop was a very dear friend to Mr. Faries, and was instrumental in sending him to us.

It is generally understood that Rev. J. A. Newnham, M.A., an alumnus of the College, will be consecrated next Bishop of Moosonee.

It will be of interest to the alumni and others to learn that the Rev. E. T. Capel, at present Curate of Christ Church Cathedral, has been appointed Rector of Sutton.

It is generally rumoured that Rev. W. H. A. Mervyn, an alumnus of this College, will succeed him at the Cathedral.

Messrs. W. J. Hamilton and A. C. Wilson, who laboured during last vacation in Algoma, have received word from Rural Dean Llwyd, Bishop's commissary, that their services are required again this summer. Mr. Hamilton will be stationed at either Sturgeon Falls or Temiscamingue, Mr. Wilson at Magnetawan.

The demand for our students speaks well for the College. May success await them, and may the experience which they acquire in missionary work be of value to them in after years.

We regret to say our fellow-student Mr. Marriott has been spending the last fortnight in the General Hospital, with a mild attack of measles. We hope that he will soon be restored to health, strength and College.

Mr. Waterson has been suffering from an attack of tonsillitis. He has our deepest sympathy. May he soon return to his work.

THE INAUGURAL LECTURE.

The following short sketch of the very interesting lecture, delivered by the Rev. L. N. Tucker, alumnus of the College, and assistant Minister to St. George's, Montreal, may be of interest to our readers. As has been elsewhere stated the idea of opening each term with a public lecture on some subject of general interest, took practical shape last January, and it is intended to continue the practice in future every session.

Mr. Tucker chose "preaching" as his subject, and began his remarks by saying that it is not necessarily the case that the best models are always the best critics, or vice versa. He proposed to give his audience the benefit of the experience derived from his own shortcomings, as well as some of the views of those who have been counted among the most successful preachers. As preaching is the institution of Christ, as the voice is the most powerful means of moving men, the sermon was deserving of the concentrated energy of all the minister's faculties.

The subject is the Word of God, which contains all that a man need know as a citizen of the Kingdom of God; not the written Word merely, but the Incarnate Word, the Son of God in the power of His endless life.

Many of the qualifications of the preacher are gifts, which can be cultivated by studious and careful attention, and as there is no place like College for such preparation, the almost total neglect of it in our training schools is not only wholly inexplicable but a matter of profound regret. But apart from these the preacher must be a *man* whose life is in harmony with the message he delivers, and who has for himself drunk deeply of the spirit of the Word. He who seeks to know the mind of God and to convey it to his hearers cannot be a wholly unsuccessful preacher. Likewise must he be an earnest student of Theology. Habits cultivated in the early days of ministry, will cling through life and build up a foundation invaluable in after years, when the multiplicity of outside duties unfit the mind for abstract thought. Among personal qualifications, sympathy is of primary importance. "Be Fathers," said Fénelon; "nay more, be mothers to your people." A wide and close contact with our fellow-men is also indispensable, as Phillips Brooks has said. "The preacher who is not a pastor grows remote, the pastor who is not a preacher grows petty. The two things are not two, but one. "Be both; for you cannot really be one unless you also are the other."

With regard to the quality of the sermon itself it must be instructive, but also hortatory. It must be apologetic, but also a life-giving message. But above all it must retain that nameless qualification essential to all sermons,—what Brooks calls, "the quality, that kindles at the sight of men," what Cicero calls, "the instinct, that can discern the thoughts and feelings of an audience," what Dupanloup calls, "the feeling of contact with your hearers."

"It is to seek your sermon, not in your books, not even in your own mind, but in the hearts of your audience."

Mr. Tucker then dwelt briefly on one or two artifices invaluable in impressing an audience, and keeping their attention,—deliberate utterance; prolonged pauses when the mind of the audience is properly prepared for them; to appear to be independent of manuscript; and closed a most interesting and helpful lecture, by commenting on a few of the errors and bad habits indulged in by many preachers.

But it is impossible to give an adequate idea of Mr. Tucker's address in a short sketch like the present, and we can only wish that the audience had been ten times more numerous. A most hearty vote of thanks to the lecturer, terminated the proceedings.

REVIEWS.

"THE CITY WITHOUT A CHURCH." London, Hodder & Stoughton, 1893.

Such is the title of the book before us, and it is one which will at once strike the careful student of scripture as an unfortunate one. Apart entirely from the question whether the word for "temple," which properly means "a dwelling place for God," can be considered as synonymous with the word which is generally translated "church," and means "an assembly" its propriety may be questioned on the ground that the apostle says also, "The Lord God and the Lamb are the temple of it."

But though this title can give no logical foundation for the matter contained in the book, the object of the author is no doubt a laudable one;—to emphasize the necessity of bringing forth the fruit of good works, if we would be Christians in deed and not only in name.

But the practical aspect of our holy religion is not the whole of it, any more than the doctrinal and devotional; both must be united, and the doctrinal and devotional must precede the practical. As there can be no fruit on the tree without preceding life, so there can be no goodness or holiness of life without the precious personal realization of Christian truth and love, which can never be an operative principle, apart from the sense of sin forgiven through the redemption that is in Christ Jesus. The author of this book may hold the cardinal doctrine. There is no evidence that he does not, and yet it cannot be denied that he gives it comparatively little prominence. He speaks indeed of the necessity of "getting Christ in" to the individual, and of doing work "in Christ's spirit and for His ends;" but how this is to be done he does not say.

Not only may this omission be noted, but there is language used which seems open to exception on the ground of possible misconstruction. "Good acts make good men : just acts just men : kind acts kind men : divine acts divine men : and there is *no other way* of becoming good, just, kind, divine, and there is no heaven for those who have not become these. For *these are heaven.*" No other way, the author says, than by *doing* good acts. And *these* are heaven. Is the mere doing of good acts, then, all that is required? Is this the teaching of Christianity? What does the history of the young man teach us who said, "All these have I kept from my youth up." He went away, and the Saviour did not call him back. Does not this passage appear to lend some countenance to salvation by works? If not it should have been more guardedly expressed. It is certainly open to that construction. No other way, says the author; but Christ calls Himself the way, and does not this mean the way to holiness, as well as the way to life.

Again, what are good acts spoken of? Are they such as men call good, or those that are so called by God? There is a vast difference. What men call the good acts of their beneficent fellow-creatures may be nothing more in God's sight than splendid sins. It is the motive of the act which stamps upon it its quality of good or bad. Any act done from a selfish motive or "to be seen of men;"—any act done from any other motive than the glory of God in Christ, however good it may be in the sight of man, is evil in the sight of God; and its repetition is making the man who does it worse instead of better. As it is written: "He may give all his goods to feed the poor, but if he have not charity, he is nothing." Hence the very same act as performed by two different persons may be good and bad respectively, according to the motive by which it was prompted. A cup of cold water given in the name of Christ is good. A cup given to draw off attention with a view to take away life is diabolical in the extreme.

There are other passages in the book open to criticism, but space does not permit us to go into detail. While we are willing to admit the divine possibilities in man, we do not see how they may be arrived at without the external help of divine aid. It is in this that we think the weakest point of Mr. Drummond's essay lies. "The man," he says, "who would enter John's heaven, no matter what faith he may profess, must be a real man."

A statement of this kind may possibly be explained away. But there are many who would say, it is a dangerous doctrine. St. Paul was careful to say, "yet not I, but Christ that liveth in me."

"AT HIS FEET." By Wayland Hoyt, D.D. D. D. Merrill & Co., New York and St. Paul. Copyrighted, 1892.

The character of this book is, as its title suggests, devotional. But we mark with great pleasure its spiritual tone and unselfish spirit. There is a

tendency in books of devotion to turn the reader's attention to himself rather than to Christ. But Dr. Hoyt has avoided in an admirable manner anything like encouraging egotism in the reader.

The book consists of a series of talks of different lengths, on some of the common matters of the practical daily life. The style is simple and earnest, and filled with spiritual thoughts. But there is also a brave spirit of manly Christianity underlying the whole in a way that is most refreshing. His epigrammatic way of stating truth is also helpful; we should like to quote, but it is difficult to choose. Perhaps the following passage, on continuance in well doing, will show something of his style:—

“O Sabbath school teacher, faithful church member, the very time when your continuance is most needed is precisely the difficult and disheartening time when others are letting go and giving up. “What did you see,” asked some one of a Captain of Artillery, at Waterloo. “See?” he replied, “nothing but dust and smoke.” “What did you do?” was the next question, “I stood by my guns,” he answered. Let us stand by our guns, though our poor eyes are blinded to the issue of the conflict. There can never be victory if we retreat, and play the coward. Each day the duty for the day, do that and keep on doing it.”

THE CITY AND THE LAND. Published for the Committee of the Palestine Exploration Fund, 24 Hanover Sq. W. By A. P. Watt, 2 Pater-noster Square, E.C. London, 1892.

This book consists of a course of seven lectures, delivered as we are told in the preface, “by distinguished scholars and explorers, with the object of bringing the aims and chief results of the labours of the Fund, before the public in an attractive and popular way.” We venture to think that the book will do more; it will tend to strengthen the conviction of many that the modern theories which cast discredit on the Word of God, are utterly unreliable. The lectures consist for the most part of a plain unvarnished statement of facts, about the work done in Palestine by the efforts of the “Fund.” Colonel Sir Charles Wilson, tells us of ancient Jerusalem, as described by Josephus, found by excavation to be precisely as that histories described it, and expresses a “wish that people in England, would buy ground in Jerusalem upon which excavations can be carried out.” Major Conder speaks of the future of Palestine, if the natural tendencies observed since the Society began its work are allowed to continue; and by a careful sketch of the different processes at work with regard to colonization, civilization, &c. he fully justifies his closing words, “The Palestine Exploration Fund began its labours, only with the object of casting a newer and a truer light on the Bible. Yet it has thereby perhaps become instrumental in

aiding those, who are to join the future population of the country, to obtain true facts about its capabilities; and has thus served to promote, by peaceful and conscientious labours, the future prosperity, and lifting up from its misery, of that which we call the Holy Land."

A reference to Canon Tristram's valuable contribution on the Natural History of Palestine, will be found on another page. It is very important to realise that the beasts and flowers of the Bible are just as real as any of the characters portrayed in its pages.

A most interesting lecture is that by Walter Besant, on the work of the society, with which he has been connected for upwards of 25 years. Those who care to have a precise knowledge of the general aims and work of the society in a small space, cannot do better than study Mr. Besant's lecture. We cannot forbear quoting at length from one paragraph.

"I have often been asked, whether these researches actually prove the historical part of the old Testament. It is a difficult question to answer. Suppose, however, we were to discover a papyrus two thousand or three thousand years old, containing a history, fragmentary in part, and in part full and connected, covering many hundreds of years. Suppose we were without any prejudice against the authenticity of this history, or any presumption in its favour, to discover on examination that we could assign any single event, recorded in the narrative, exactly to the ground on which it was said to have taken place. Suppose further, we could prove that the event must, from the conformation of the ground, have to take place on that spot and on no other. Suppose we could prove that the writer of the history had an exact knowledge of the place he was describing; and if there were twenty writers, every one of them had also an exact knowledge of the country, would not these facts go very far indeed to make us believe in the truth of this history? Well, such is exactly what we have proved for the historical books of the Bible. Such and no more."

Incidentally, however, they have proved more, as the Rev. William Wright points out in a sketch of the Hittites, and that is the folly of those who assert that the Old Testament writers did not know of what they wrote.

"The Israelites under Jehoram, son of Ahab, were being hard pressed by Benhadad of Damascus, but the Syrians heard a noise and said, "The King of Israel hath hired against us the Kings of the Hittites," and they "fled for their lives" (2 Kings, vii: 6, 7.) "This passage has been ridiculed by an eminent English authority "as not exhibiting the writer's acquaintance with the times in a very favourable light." We have now very full details of the times deciphered from the Assyrian inscriptions, and we find that the "Kings of the Hittites" were the terror of the times. It was the critic therefore and not the sacred writer whose acquaintance with the times does not appear in very favourable light."

"The Story of a Tell," by Dr. Flinders Petrie, and a paper on The Modern Traveller in Palestine, complete a most interesting series; and we earnestly hope the proposal of the chairman at the last lecture will be carried out, and that the Lectures will be continued in future years.

COLLEGE SOCIETIES.

DIOCESAN COLLEGE MISSIONARY SOCIETY.

Among the events of the closing term, which will be long remembered by us is the meeting of February the eighth, when, under the auspices of the Missionary Society, the Rev. Dyson Hague of Halifax, N.S., delivered an address to the students and their friends. Owing to the unfavourable state of the weather, the public was rather sparingly represented numerically. Nevertheless the meeting was of a really missionary character. In addition to Mr. Hague's enthusiastic and missionary address, Mr. Roy Lewis read a paper on "The evangelization of the French Canadians." The subject was well chosen; the paper well written and well read, shewing throughout Mr. Lewis' familiarity with, and interest in, the subject.

Mr. Hague again addressed the students at the monthly meeting, Feb. thirteenth, and by his manly and pungent, yet hearty and sympathetic address, sent many truths home to the hearts of all present,—truths that it will be well for our after-lives that they bear fruit.

On Feb. sixth, an entertaining and instructive paper was read before the society by Mr. H. A. Naylor, on "Church work in the district of the River Desert." In this paper Mr. Naylor shewed that none of the essentials, for practical missionary work, are lacking in this district.

Right in our midst, as it were, in our own diocese, the missionary has as many of the hardships and blessings, hindrances and needs for the Gospel, as the average missionary in the heart of India, &c., &c.

The needs and inducements of Manitoba, as a field for the Church of England, were placed before us in a clear, succinct and comprehensive speech by the Rev. Mr. Rogers of the Diocese of Manitoba.

Every friend of the College will be pleased to know of the prosperity of our Mission at Outremont; and a large share of praise is due (under God) to the present student in charge, Mr. R. F. Hutchings. This praise is the heartier because of Mr. Hutchings' unflinching modesty and quiet unostentation.

Mr. Thompson, who has been appointed to succeed Mr. Hutchings, is

probably as good a man in all respects for the position as we could possibly send, and every member of our society ought to make this "our own" mission, a subject of continuous and earnest prayer during the summer.

Mr. A. C. Ascah is appointed as our delegate to the Prison Gate Mission.

A. E. M.

DEBATING AND LITERARY SOCIETY.

Never in the annals of the Diocesan Theological College has the Literary Society attained such an eminent degree of success as at present. This fact is accounted for only by the profound interest manifested in the well-being of the Society, by every one of its members.

The attendance at every meeting this term has been larger than for any previous year. Every member of the Society has had an opportunity to engage in a "Struggle of a Century."

The programme committee is deserving of the highest praise for its choice of subjects; a task not at all times pleasant to perform.

But while the Society has attained this high degree of prosperity now, let us hope for the future that it may attain even—if possible—a higher sphere of success.

The society would be glad to welcome the members of the Alumni at its meetings for the time to come, and thus an outside interest would be brought to bear on its prosperity.

On the evening of January 12th, was held the first of the Literary meetings in 1893.

The usual programme was dispensed with, and the debate made general. This was accomplished by means of three minute impromptu speeches, chosen by the chairman during the meeting. Each member was handed his "Si Quis" and straightway "went to see." It is needless to add the meeting was enjoyed by all present.

Two weeks later was held the second meeting of the Society. An important subject of debate, and one which concerns the whole Christian world at large, was then discussed. Here is the subject of the debate: "Is the world growing morally better?" The affirmative speakers were Messrs. Mount and Wilson; the negative Messrs. Curran and Mason. After combating—for a short space—with the deadly evils of Christendom, the president declared the allotted time expired, and the vote was taken; in the result the affirmative were the victors.

The next meeting will always remain a memorable one—at all events to the class of '93. There was introduced on the debate for the first time, a maritime element in the person of Mr. Hutchings, King's College, Nova

Scotia. We hope his introductions may be many. Few, of the many present, will be slow to forget his pathetic, and yet spirited appeal "For the acquittal of his client when he knows him guilty."

Messrs. Hutchings and Hunter, B.A., defended the affirmative; Rev. C. C. Waller, B.A., and Mr. Faries the negative. We need not stop to speak of the last three names; they are old time debaters "of no mean reputation."

Great was the enthusiasm shewn at the meeting held, twenty-third Feb., 1893. The subject of the debate on that occasion was:—"Resolved, that the existence of two great political parties, is beneficial to the government of a country." Messrs. Lackey and Steacy supported the affirmative, and Messrs. Lewis, President, and Mason, the negative. After a spirited controversy of forty minutes, in language that has seldom been surpassed for stately eloquence, the struggle was ended in favor of the affirmative, and the meeting adjourned.

On Thursday, March the 9th, the eloquent pleading of Messrs. Naylor and McEwan persuaded the house "That marriage increases the happiness of the persons married," in spite of the forcible opposition made by Messrs. Marriott and Evans. With this debate the regular meetings of the Society closed for the session.

It may interest the many patrons of our College Magazine, to learn that our popular Editor-in-chief, the Rev. C. Cameron Waller, B.A., has been unanimously re-appointed to that office for the ensuing collegiate year. We are pleased to state that the Editor-in-chief will be ably assisted in the persons of Messrs. Lewis and Naylor, 4th year Arts.

Last, but not least, do we mention the election of one of our younger members to the office of Business Manager. Mr. Wilson hails from Hillier, Prince Edward County, Ontario. He has had a wide range of experience in such matters; so that altogether the success of the Magazine for the coming year is fully assured.

The election of the Editorial Staff, Business Managers, etc., has recently been relegated to the members of the Literary Society: hence our remarks under this heading.

Then here's a health to the Literary
 And here's a health to the boys,
 And here's a health to all who join us
 In the future "joyful noise."

W. J. M. WATERSON, *Hon. Sec.*

BISHOP WHIPPLE AND THE RED MAN.

Bishop Whipple, of Minnesota, says:—"One who had been a heathen red man came 600 miles to visit me in my home. As he came into the door he knelt at my feet. He said to me, 'I kneel to tell you of my gratitude that you pitied the red man.' He then told me this simple, artless story:—"I was a wild man living beyond the Turtle Mountain; I knew that my people were perishing; I never looked in the face of my child that my heart was not sick. My fathers told me there was a Great Spirit, and I have often gone to the woods and tried to ask Him for help, and I only got the sound of my voice.' And then he looked in my face in that artless way, and said, 'You do not know what I mean. *You never stood in the dark and reached out your hand, and took hold of nothing.* One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that you said the Great Spirit's Son had come down to earth to save all the people that needed help; that the reason why the white man was so much more blessed than the red man was because he had the true religion of the Son of the Great Spirit, and I said I must see that man. They told me you would be at Red Lake crossing. I came 200 miles. I asked for you, and they said you were sick, and then I said, 'Where can I see a Missionary?' I came 150 miles more, and I found that the Missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while.' And he turned to me and said, 'Will you not give me a Missionary?' Shame on the Church that I had to say to him, 'We have not the man, and we have not the means.'"

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