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CONTENTS.

	PAGE
I. Absolution—REV. G. ABBOTT SMITH, M.A. B.D.....	1
II. Readings on the Book of Revelation—REV. C. H. WALLER, M.A., D.D.....	6
III. Reminiscence—by a country Clergyman.....	12
IV. Editorial.....	16
(1) The College in relation to Missions.....	18
(2) Armenia and the Christian Powers.....	19
(3) Are Theological Colleges necessary.....	21
V. General and College News.....	24
VI. College Circular—To the Diocese of Montreal.....	26
VII. Beauharnois.....	28
VIII. Diocese of Moosonee.....	29
IX. Acknowledgments.....	29
X. Notices.....	29
XI. North West Mission Work.....	29

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ABSOLUTION.

II SAMUEL XII. 13.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy Sin."

The circumstances under which these words were spoken are familiar. The great and good King David had been guilty of a great and wicked crime. He did not realize his guilt at once. For many months he remained impenitent, until he was suddenly brought to a sense of the exceeding sinfulness of what he had done.

It was through the instrumentality of the prophet Nathan that conviction was brought to David's heart. By means of the touching parable of the rich man who robbed a poor man of his pet ewe lamb, the King was made to realize the awfulness of what he himself had done. When once he realized that, he repented, and confessed his sin. The repentance and confession were followed by an immediate assurance that God had forgiven him. "And David said, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin."

This text, apart from the various spiritual lessons which might be drawn from it, has a special bearing upon a great and greatly controverted subject, namely the doctrine of Absolution, or the conveyance of God's forgiveness of sins to men.

The significance of the text in this connection is obvious. It represents a typical case in God's restoration of sinners. It was by means of a human messenger that David was convicted of and ab-

solved from his sin. The prophet Nathan was divinely sent to convict the king of his wrong doing, and upon conviction and repentance to assure him of God's forgiveness.

In this, Nathan's office was a twofold one, an office, moreover—note this well—prophetic rather than sacerdotal. It was the same office as that which belongs to God's ministers now to preach repentance and forgiveness of sins—first to convince of sin and then to declare the absolution of believing penitents.

The credentials of this office, as regards the Christian Church, are to be found in St. John xx., 21-23. "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained."

There are few passages in the Bible which have been so unhappily misunderstood as this, and have given rise to such extreme, conflicting and erroneous views.

On the one extreme there is the doctrine of the Church of Rome, which gives to the priesthood the sole and absolute power and privilege of conveying and withholding the divine forgiveness of sins.

On the other, there is an idea, prevalent among Protestants, which denies to the Christian Church at large any part or heritage in our Lord's commission. According to this idea, it is held that these words were spoken to the twelve apostles only and intended for them alone. It is thought that an absolute power of conveying or withholding the divine forgiveness was granted to the twelve apostles, and to them only, so that when they died, the power went with them.

But there are two very decided objections to this view. In the first place, no such absolute power was given. Sin is an offence against God, and He only can forgive it.

The power and the right to forgive sin belongs to God alone. And He has never given it to any other—not even an apostle. No human minister has ever had a higher function than the prophetic and declaratory as to the relations between a human soul and God. The Church has indeed had the power to "bind and loose" as regards communion with herself, to "forgive and retain" offences ecclesiastical, but to dispense or withhold, absolutely, the divine forgiveness of sin, God's own prerogative—never.

And in the next place, this power was conveyed, not upon the apostles only, but upon the Church at large. "The commission was given in the first instance," says, I think, Archdeacon Norris, 'to the community as a whole, not the ministry alone. . . . And then it follows, that the power being once conferred on the community, and never having been revoked, the power must continue so long as the community continues. While the Christian Church lasts, it has the power of remitting and retaining sins. That is, it has power to declare the conditions on which forgiveness is granted, and the fact, assuming the conditions fulfilled or unfulfilled as the case may be—that it has or has not been granted."

If we turn to 2 Cor. ii. we shall find an instance of how this power was exercised in the Apostolic Church. St. Paul is speaking of an offending member of the Church of Corinth, who as he said, had 'caused grief' by the scandal which he had brought upon his brethren. He begs that they will now restore him to the communion from which he had been suspended for a time. "Ye ought to forgive him", he says, "and comfort him, lest such an one should be swallowed up with over much sorrow." Then he adds, "To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ."

We are here brought face to face with the fact, as distinct from the doctrine of Absolution. We have found an instance in which an Apostle exercises his delegated right to absolve a sinner. But we see also that he claimed this right for the whole church as well. He asks the church to forgive. He forgives because they do. "For your sakes forgave I it in the person of Christ."

Now, the Church to-day claims the same right which was exercised by the Church of Corinth in the time of St. Paul. She claims the right of admitting to or withholding from her communion according as the Scriptural conditions for communion are or are not fulfilled. She pronounces God's displeasure to the sinning, and to the believing and penitent, His forgiveness. She declares the conditions on which forgiveness is granted, and the fact, assuming the conditions, that it has been granted. The minister has no inherent power of his own to convey forgiveness, but he has an authoritative right as an officer of the Church of Christ to declare the absolution and pardon of all who truly repent and unfeignedly believe the Gospel.

A right understanding of such passages of Scripture as those which we have been just now considering would prevent the gross misrepresentations which are sometimes made of the language of the Book of Common Prayer.

In a novel picked up by chance at a bookstall recently, a passage appeared in which a bitter and abusive reference was made to the ordination service of the Church of England. The words of the Bishop, as he lays his hands on the head of a candidate for the priesthood, beginning with "Receive the Holy Ghost for the office and work of a priest in the Church of God," and proceeding with the commission given in St. John xx., are said by the writer of this book to be "a blasphemous lie," "a bold assumption of one of the prerogatives of God." How little this writer knew of what he was talking about! No other power is claimed by our Church than that which Christ left to the Church at large. The priest, to whom, as representative of the people, this right is limited, is commissioned to declare absolution, not to grant it. He is empowered to admit and restore to the communion of the Church on earth, but he has neither knowledge nor control of how far the conditions of true repentance and faith, on which depend the relations of communion between a soul and God, have been fulfilled.

And yet it is a mistake, on the other hand, to regard the absolutions of the church as empty and inefficient forms of words. There are many to whom they are so, simply because they do not understand or seek to profit by them. There are those in the church who miss, because they fail to realize, the full profits of absolution.

There are indeed special cases which do not seem to be met by the ordinary forms of absolution used in public worship. There are the needs of those who are troubled in mind, supposed to be met by the confessional in the Roman system, and also provided for by Protestant evangelists. For these latter, in asking for those who are anxious about their spiritual welfare to come to the preacher for advice and counsel, perform, in their proclamation of the Gospel promises to earnest seekers, the act of Christian absolution. It is the fact, without the name, of absolution, testifying to the need which human nature often feels—as David felt it—of hearing from the lips of an authoritative messenger the assurance that forgiveness follows penitence and faith.

Such cases are provided for in the regular system of our own church, though this is not very generally known. In one of the exhortations in the communion office, the minister is directed to say that 'If there be any who by these means—i.e. private self examination—cannot quiet his own conscience, but requireth further comfort or counsel, let him come to me or to some other discreet and learned minister of God's word, and open his grief: that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.'

Two things should be noted here. (1) "The benefit of absolution" is received from "the ministry of God's holy Word" by His commissioned messenger, and not from any power inherent in the priest. (2) The confession of sin is not urged as a constant and ordinary practice, but only for such times as the heart is burdened by a load from which it has failed by itself to find relief. "While I held my tongue" said David, "my bones consumed away through my daily complaining." There are many who are as David was before he made confession of his sin, who go about with the sense of some secret mis-doing smouldering like a hidden fire within their heart. Why do not such avail themselves of the church's invitation to those who, because of some stumbling-block which they have failed themselves to remove from their spiritual path, are wanting in that "full trust in God's mercy, and a quiet conscience" which are requisite for those who come to the Holy Communion?

"Such confession" says the Lutheran Bishop Martensen, "meets a deep need of human nature. A man often attains for the first time a true sense of sin, and a true stayedness in his good purpose, when he confesses his sin to a fellow man, as well as to God..... There are many who feel their need of comfort and forgiveness which any one indeed may draw for himself from the Gospel, but which in many instances he may desire to hear spoken by a man who speaks in virtue of the authority of his holy office."

All, it is true, may not often, or indeed, ever need to avail themselves of the special provisions of the exhortation to those who are troubled in mind. but all can certainly find more help than is usually

found in the ordinary absolutions said at Daily Morning and Evening Prayer as well as at the Holy Communion.

Let these not be a mere form, a meaningless repetition. Prepare your heart to expect and receive from them a real blessing. Think of them as the exercise of Christ's commission to His Church.

The absolution of David by the prophet Nathan was no mere form. It was the conveyance of the knowledge of God's forgiveness to a truly penitent soul. It is always the same, when confession is genuine. Absolution is always effective when its conditions are fulfilled. Let the confession which precedes it only be a cry of real penitence. "I have sinned against the Lord." And then, when that is said, look up with the eye of faith to Him who died that you might be forgiven, and hear in the absolution His message of mercy to your soul,—“The Lord also hath put away thy sin.”

G. ABBOTT-SMITH.

READINGS ON THE BOOK OF REVELATION,*

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PART VII.

A FEW WORDS ON THE PROPHETS, AS ILLUSTRATING THE PLAN OF THE APOCALYPSE.

The four greater prophets, with their satellites among the lesser prophets, fall into parallels of the same kind which are presented by the Gospels and Revelation; that is to say, by the Gospels of the First and Second Advent. Isaiah, with Hosea, Amos and Micah, gives the first parallel. And like St. Matthew, he belongs to the time of the Jews.

Jeremiah belongs to those days in which the times were changing. He saw the last four kings of Judah, indeed the last five, put down in succession by foreign powers. He also saw the accession of Nebuchadnezzar, and it was his mission to intimate to the people of

God, and to the Gentiles too, that the time of the Jewish kingdom had expired, and the "times of the Gentiles" had begun. In this he resembles St. Mark, who wrote for a mixed body of Jews and Gentiles, and at a time when the Gospel was, as it were, passing over to the Gentile from the Jew. It is he who tells us, in recording the entry of our Lord into Jerusalem, that the colt on which He rode was to be found in a "place where two roads met." His gospel, like the prophecy of Jeremiah, belongs to the parting of the ways. The minor prophets who are Jeremiah's satellites, are Obadiah, Habakkuk, and Zephaniah. Ezekiel, in the Old Testament, corresponds to St. Luke in the New. He is the first of the four greater Prophets who prophesied entirely among the Gentiles in a foreign land. He was "among the captives by the River of Chebar," and dates all his prophecies by the "year of our captivity" so and so. "Son of man" is the title by which he is called of God; a title prefiguring the name of our Lord in His Humanity, which St. Luke so constantly depicts. But, though Israel has already been judged when Ezekiel begins his career as a prophet, he does not spare the Gentiles. In fact his prophecies predict the vengeance of God upon the very last rebellion of the nations against his people, and tell of the final destruction of Gog and Magog, a thing that does not find place in the Apocalypse itself until Rev. xx., after the Kingdom of Christ has been on earth for a thousand years. Many other prophecies against the Gentiles are found in the pages of Ezekiel; especially against Pharaoh, King of Egypt. But in his lament over Pharaoh, Ezekiel brings in the destruction of many other powers.

Ezekiel's satellites among the lesser prophets are Joel, who brings all nations together both for the outpouring of the Spirit, as St. Luke relates in Acts ii.; and for the judgment in the valley of Jehoshaphat, when the winepress of God's wrath will be trodden. Thus he embraces both the Gospel of the first Advent, in its third parallel, and the Gospel of the second Advent, in regard to the judgment of the Nations. (2) Besides Joel, Jonah and Nahum, both prophets to Nineveh, accompany Ezekiel in the predictions answering to the third parallel of the New Testament. Fourth and last is Daniel, who answers to St. John. He reaches from the captivity of Judah to its return, which he lived to see; and his prophecies look forward to "the end of the days."

There are divisions in Daniel, as in St. John, which are of the greatest possible assistance to us in tracing the harmony of prophecy upon the whole. In fact, as it would be impossible to construct any plan of our Lord's earthly ministry "in the days of His flesh," without St. John's Gospel to serve as a key to the other four, so it would be almost impossible, without Daniel, to obtain any clue to the Apocalyptic scheme. One of the most important points in studying the prophecies of Daniel, is to note the *bi-lingual* character of his book; and to be aware of the fact that it is written partly in Hebrew, the Jews' language in the times of their Kingdom, and partly in Chaldee, a Gentile language the language which the Jews were compelled to learn when they became subject to the Gentiles in the person of Nebuchadnezzar. The earlier prophecies of Daniel are in Chaldee; that is, (1) the vision of the great image in Chapter ii, representing the great monarchies which follow Nebuchadnezzar to the end of the world. Similarly, (2) the story of Nebuchadnezzar's seven years' madness, a figure of what the world will suffer before the Kingdom of Christ is set up, is in Chaldee, the Gentile tongue. So again the seventh chapter, in which we see the world-empires, not as human, but as bestial, in their degraded opposition to God, and subjection to Satan's will, is in Chaldee, as belonging to "the times of the Gentiles," and containing a lesson for us. And the little horn in this chapter, which springs from the head of the fourth beast—from the Roman empire,—is the Papacy, which is distinctly said to continue, "until the Ancient of days came," and also, "until a time, and times, and the dividing of time"; that is, until the prophetic half-week, in which Anti-Christ himself will reign,—the forty and two months of Rev. xiii.

Up to this point, the end of Daniel vii, the prophecies concern the times of the Gentiles, and are written in Chaldee. But from chapter viii to the end we have Hebrew; and the three great prophecies of that portion, (1) ch. viii, (2) ch. ix, and (3) chaps. x, xi, xii, concern the times of Israel, that is to say, the time, when the Gentile church shall have been removed from the central position in God's Kingdom upon earth, and the twelve tribes shall once more become the centre of religious life. In some primary matters the visions of these three chapters concerned the church of Israel after the return from the Babylonish captivity. But all three prophecies alike overlap, in

their last portion the Christian dispensation, and carry the story of Israel into the time of the second Advent. The 8th chapter does this in the prophecy of the "little horn" springing not from the fourth empire, but from the third of Daniel's four, the Macedonian; and thereby shewing that this is the head which is to be restored in the last week before the Kingdom of Christ is established for His millennial reign. Similarly chap. ix, in the last week of the seventy, shews clearly the division of that week into two, and the desolation that is to prevail in the second half. The last vision of all in Dan. x, xi, xii, enlarges on the details of what has been already foretold in ch. viii, and brings the rebellion of the last wilful King right down to the completion of the first resurrection, the close of the last week, and the reign of the saints, after the time of trouble unprecedented is past.

The book of Daniel itself also exhibits parallels, somewhat after the manner of the Apocalypse. But enough has now been said to indicate its general relation to the Apocalypse of the New Testament.

PART VIII.—CLOSING NUMBER.

In bringing these readings to a close, let me state briefly what feel to be the practical lesson gathered from this view of the Apocalypse. First then, it seems that we cannot reckon on any particular periods of time to be fulfilled, or events brought to pass, before the coming of our Saviour in the clouds of heaven. That event is not tied to any point of revealed time. In this connection, let me invite attention to the general prophecies of our Saviour's Advent in the Old Testament. Take these prophecies by themselves; close the New Testament for the time being, and put out of sight for the moment all that we have learned from thence.

Now, with the Old Testament open before you, ask the question, Is it anywhere foretold by the prophets, that the Lord was to come *twice*? I can find prophecies of His birth, in Isaiah and Micah; of His death Isaiah liii, and Psalm xxii: Types of the same, for instance the paschal Lamb and the sacrifice of Isaac; His coming with the clouds of Heaven, Dan. vii, and His riding into Jerusalem on an ass, Zech. ix. I can find his preaching in Isaiah lxi, i; His descent into hell in the story of Jonah; His resurrection in Psalm xvi; His ascension and session at God's right hand in Psalm lxxviii and Psalm cx;

the descent of the Holy Ghost in Psalm lxxviii and Joel ii. I can also see in the story of Joseph His rejection by both Jew and Gentile, though He was the Saviour of both; and according to Jerome, Zaphnathpaaneah, the name that Pharaoh gave to Joseph, means the "Saviour of the world". I can see in the story of David, the type of our Lord's humiliation before His coronation; the jealousy with which He was regarded by His elder brothers, as Joseph was before; and yet His rise to reign over Gentiles and Jews alike. There is not a feature in our blessed Lord's History, which I cannot find prefigured somewhere in Old Testament Scripture. But when I ask the Old Testament without the New, Tell me in what order these things are to happen, and whether any great interval of time is to separate any of them from the rest, the Book gives me no answer. I might guess from the type of Joseph, that the suffering and rejection preceded the glory. I might even conjecture that some years elapse between the time when His brethren should deliver Him to the Gentiles, and the time when they come to bow down before Him. But, if I balance the story of Joseph with the story of David,—and the Jews always teach that the Messiah is the Son of both,—I find that David's own people are the first to bring him to the throne; and that he is not rejected *by them as distinct from Saul*, until he has been for some time king over them, and has gained great victories over the Gentiles also, and the Stories of both Joseph and David are *continuous*. There is no such break in either of them, as there is between the first and second coming of Christ, by the light of the New Testament.

Consequently, so far as the prophecies of the Old Testament are concerned, there is nothing to prevent the exaltation of Messiah from following His rejection at any moment. It was no *mistake* that the Apostles made, as some teach, when they expected, and taught their converts to expect, the second Advent in their own lifetime. They were perfectly right in so doing; and in doing their very best to make it possible, and to bring the world into such a condition that it might the more speedily become an accomplished fact.

The same rule prevails to-day. There is nothing to prevent the second Advent from taking place at any moment. We cannot say that anything remains to be done, before the appearance of our

Saviour in the clouds of heaven shall bring the commencement of the last great week of the present dispensation, which is also the opening week of the next. Even the preaching of the gospel of the kingdom for a witness unto all nations has already received one accomplishment in the time of St. Paul. The fact that this prophecy is absent from St. Luke xx, seems to show that we cannot make so sure of a second fulfilment of it in the "times of the Gentiles."

The one thing which we look for as the commencement of much that must take place before "the Lord shall be King over all the earth", is His appearing "in like manner as they saw Him go into heaven". Behold, He cometh with the clouds; *and every eye shall see him*. The events that accompany His appearing, the resurrection of the dead in Christ, and change of the living, are clearly *instantaneous, but not secret*, any more than a flash of lightning is secret. The immediate consequence of His coming are, 1—to put the church in glory in that place of power above, in "the heavenly places", which are now occupied by Satan and his hosts. These are cast down to the earth. Meantime the place of the church militant on earth is taken by the Jews, in the first act of their restoration. Consequently they become the centre of religious worship on earth, the centre of attack also, in the reign of Antichrist which follows the downfall of Satan. The days of that reign are "shortened," or "no flesh would be saved." A week of years comprises the events revealed for that period; and the fourfold parallels of the middle portion of the Apocalypse recount the several events of that week in order, from four different points of view. Each account, however, brings our thoughts nearer to the close of the period, and the great catastrophe which shall overturn Satan's Throne, and leave room for the reign of Christ and His saints. All, however, is most orderly. No warning, opportunity, or help that can be given to those in whose interest the battle is fought and won, is omitted. The justice of God is vindicated, and His requirements are made manifest. The first four seals and the epistles to the seven churches seem to explain what is going on now, When the church of Laodicea, as opposed to Philadelphia, is distinctly seen, and the four sore judgments of God on those who reject the Deity of His Son are manifest amongst us; when it is seen that the world which shed the blood of the martyrs

has in no way changed its opinion of the religion which the martyrs professed. I can see nothing in the Book of Revelation which belongs to a time yet to come, or which must be fulfilled, *before the fulfilment of its great leading prediction, Behold He cometh with the clouds*. To that I believe St. Paul looked forward, when he said, what seems to me to express the right attitude of an expectant, faithful, humble, servant of Christ in view of the prospect before us; "*If by any means I might attain unto the resurrection of,—from among,—the dead.*" Not as though I had already attained, or were already "perfect: but I follow after, if that I may apprehend that for which "also I am apprehended of Christ Jesus. . . . Let us therefore, as many as be perfect be thus minded."

REMINISCENCE OF MISSIONARY LIFE NEARLY FIFTY YEARS AGO.

In the year 184— I was appointed by the S. P. G. in London after examination by the Board of Examiners, consisting of the Bishop of London's Examining Chaplain, the late Rev. C. B. Dalton, Rector of St. Mary's Lambeth, who afterwards became a Prebendary of St. Paul's—The Rev. Mr. Thomas, Chaplain to the Archbishop of Canterbury—The late Archdeacon Hale of the Charter House—and the Rev. Mr. Short, who afterwards became a Bishop, Chaplain to the Duke of B... to the Diocese of in Canada. Sometime previous to this, my testimonials, duly signed by three beneficed Clergymen and two Bishops, the late Bishop of Worcester, and the late Lord Hervey, Bishop of Bath and Wells had been forwarded to the S. P. G. I mention these circumstances to show how careful the S. P. G. was at this time in the selection of their Missionaries sent to the Colonies to build up the Church, and proclaim "the unsearchable riches of Christ."

After a voyage of nearly six weeks in the good ship E..... (for there were no steamers coming to Canada then) I arrived at Q and at once presented my letters from the S. P. G. to the late good Bishop Mountain, who received me in the kindest manner, and

appointed me to the Mission of where there were two Churches to be served about 11 miles distant from each other. I thought I was very fortunate in getting this appointment, as I expected to be sent as a Missionary among the Indians, and I was ready and willing to go wherever the Bishop sent me. The Bishop before taking leave of me at Quebec gave me a letter of introduction to the Rev. of he being the nearest Clergyman to my Mission. After spending a Sunday with him and preaching for him, on the following Saturday we started on horseback for the scene of my future labours distant about 22 miles, where we were to hold service in each of my Churches on the following day

As we made our way to the good old settler's house (where we were to stay all night) over the roughest roads I had ever seen in my life and as we passed through the woods near a small clearance in which some oats had been sown, I noticed a platform erected in one of the trees close by our pathway and I asked the old Clergyman what this was for. He told me it was to shoot bears from, which were very plentiful in the Township at that time and often destroyed the settlers' oats. He also said if you should meet a bear in these woods at any time don't be afraid, for they will very seldom attack a man unless they have cubs with them. Sometime after this one of our young men was nearly killed by an old bear with cubs, which he met in the bush. She seized him before he could get out of her way, but being a very powerful man he choked her off, and then ran for his life. His clothes and flesh were a good deal torn, and he was rather timid about going into the bush alone after that. One of my parishioners sometime afterwards went out with his son, a lad about 14 years of age, to watch a small field of grain, which had been badly eaten by the bears, and no less than four bears came into the field at one time. They shot one of them and the other three charged them right up to the door of their log cabin. They thought, as they told me, they would have been eaten up by them. They sent me a piece of the bear they had killed, with one of its paws, and a bottle of its grease, but I did not eat the bear's flesh, although most of the settlers were accustomed to eat it.

Well, as the old Clergyman and I went on through the woods by a pathway (scarcely distinguishable in places) to the old settler's house,

he said to me in rather a serious manner, "try and mark this path well, for I shall not be with you on Saturday next when you come again. If you should lose this path and go astray to the right in those dense woods you will not come to another house for more than *fifteen hundred miles*." And it is of God's mercy alone that I did not sometime after perish in these very woods. It was scarcely three months after this, in the beginning of December, when I left my lodgings on horseback, in a terrible snowstorm, to go to the same old settler's house to be ready for my Sunday's duty. It was 17 miles distant. I got to the bush alluded to just as it was getting dark, my horse had given out for the snow was between 3 and 4 feet deep, and I had to drag it along, as best I could by the bridle. The frost was terribly severe, the trees cracking with a noise like pistol shots, I was wandering about in the dark in the woods, and beginning to feel sleepy and tired out. But when hope was almost gone, by the great mercy of God, I came out near the old settler's house. If I had dropped from the clouds they could not have been more astonished to see me. They at once discovered my face was very much frozen, one of the family rushed out for a plate of snow, and the good old woman rubbed it on my hands to try to restore the circulation. They said it was a near miss with my life. I can never forget the kindness of these dear old people, for although poor, as to this world's goods, they were always ready to receive their Clergyman, and our Bishop too when he came for confirmation, etc. Although they had only two apartments in their log house, and a very humble bedstead, yet they entertained, on one occasion, our good Bishop, who has long since gone to his rest, and myself. His Lordship occupied the only bed they had, and they made me a shakedown on some boards at the foot of his bed, and as I remarked to his Lordship in the morning, I lay in a very humble position all night, for I lay at his feet. In speaking of my being lost in the woods, I may here say that I knew a man who was lost for 13 days in the bush, and all that he had to eat during that time was a rabbit which he had killed, and a small bush of wild gooseberries which he discovered. The poor fellow was very weak when found. He told me he had at times almost given up hope, but still trusted in God, and He in His mercy restored him again to his family. He said he did

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not leave a single wild gooseberry on the bush he found, he was so hungry, he ate them all.

After being a week or two in my Mission, I went round the Township visiting the people. They were mostly poor Irish settlers belonging to the Church, and they were very kind to me, and told me if I had only been an *Irishman* they would have died for me. But I used to tell them good naturedly that if I had the *misfortune* of having been born out of Ireland they should not blame me for it. This saying greatly amused and pleased them. As I said, they were a kind hearted people, and many a time after reading and praying with them in my visits from house to house, they have said to me with tears, that I was the only one they had to care for their souls since they left old Ireland. One good old man, who is now in heaven, came out of his little log cabin, away far in the wild woods, and before I had dismounted from my horse took me by the hand and repeated those beautiful words of Scripture "How beautiful are the feet of them who preach the Gospel of peace and bring glad tidings of good things." He and his good family used to walk nearly ten miles to the Church, and they were as regular in their attendance as I was. When the dear old people could no longer come such a long distance to Church, I used to go to them regularly at stated times and administer the Holy Communion to them, and I certainly found it good for my own soul to be present with them on such occasions. The old couple dearly loved the Church of their fathers, and they have passed away to the Church triumphant in heaven.

In speaking of reading the Bible with my people from house, I remember on one occasion reading with a good Scotch family who were members of our Church. The aged grandmother took her little grandchild, a boy about four years old on her knee. He was a very well-behaved little fellow, and as I began to read he would lift up his forefinger and point to his grandmother and his parents, at almost every verse I read, and say in the broadest Scotch, do ye *hear that*. I had hard work to go on with my reading I was so amused at the little fellow. I suppose his dear old granny had often read the Bible, and made the same remarks to the child. What a difference there was in this family and another that I visited. There

were several children in the house, but they were a very careless and godless family, some of them pretty well grown up, and entirely without education. When I asked them if they had a Bible that I could read to them. After a long search through their miserable little cabin, one of the children put her hand under the bed, and handed me a book which treated on the medicinal qualities of herbs etc, and I believe that was the only book they had in the house.

On one occasion I was sent for to go and visit an old dying squaw in the woods. Her husband was a half breed, and they had lived a miserable life, entirely without God in the world. At first I hesitated to go with the party that came for me, but on mature consideration I thought I never would have it said, that I refused to visit, as a Clergyman of the Church, any poor soul, however wicked and degraded they had been. After a long drive through the bush I arrived at the miserable hut where the old squaw lay dying, covered with a few miserable rags. I spoke to her of Jesus and His love for her soul and then prayed with her and let us hope that even in the eleventh hour she was snatched as a brand from the burning, she was certainly the most ignorant and degraded woman I had ever met with. When I first spoke to her about her soul the only hope she had, to use her own words, was that God Almighty would not think it worth His while to send a poor old devil like her to hell.




EDITORIAL.

OUR COLLEGE IN RELATION TO MISSIONS.

The Montreal Diocesan Theological College has always been a missionary college, in fact it was founded for that purpose. When Bishop Oxenden came to Montreal this was a missionary diocese and the supply of missionaries was deficient. He saw that the supply from England and from existing Canadian colleges would not

be sufficient for the needs of his missionary diocese. He therefore founded a college intended to supply his diocese with missionaries trained in the mission field. Many other missionary dioceses now recognize the fact that missionaries trained on the spot are the most efficient.

Naturally enough the students of such a college paid most attention to the work at hand and after ordination worked in the field for which they had been trained. The diocese was badly in need of workers and the first duty of the graduates was to serve the Bishop and diocese which paid for their training. But there is evidence that this choice of the graduates to work at home was not a selfish one for now that the diocese is well filled with clergymen and the missionary character of the college, as regards the diocese, has disappeared one of the earliest graduates of the college has left a pleasant town parish and has gone to a difficult part of the domestic mission field. Another such evidence is that, as in the course of years the number of students in the college increased, a missionary society was formed by the students with the object of gathering missionary information and raising money for missionary work. Thus though the original distinctly missionary character of the college disappeared the missionary spirit was not lost. Of course at the first the aims of such a society in a small college were limited (as they are still) but from the first the field was the world (not exclusive of our own diocese) and before the society had been in existence many years its ambition was that some graduate should go directly from the college to the domestic or foreign mission field supported by the efforts of the society. Several students have been from time to time willing to go but have been hindered by one cause or another. The ambition to have a graduate in the mission field was partly realized in Bishop Newnham but he did not go straight from college nor was he supported by the college society. It came nearer fulfilment in Rev. Richard Faries who came from the mission field to be trained in the college and who upon the completion of his course of study returned to Moosonee and is now partly supported by the college missionary society. But his interest in the mission field did not originate in the college. As yet we have not sent a single home man straight from college either to the domestic or to the foreign field nor are we supporting entirely anyone missionary.

But though our ambition has so far failed, the society has done some good work both inside and outside the college. It has been a means of information to students through a system of monthly meetings for the study of the theory and the facts of missions and it has by public meetings endeavoured to spread information and enthusiasm beyond the college walls. The society has also been of use to the mission spirited men and women of Montreal in that it has undertaken the responsibility of receiving, spending and accounting for moneys contributed for missionary work. By these means annual contributions have been sent to Madras, India, Mackenzie River and Moosonee and some help has been given to our own diocesan missions. Of course this society has not been the only such agency for the "Womans' Auxiliary to the board of Domestic and Foreign Missions" supplies the same opportunity to the people of the diocese. But the churchmen of the diocese have not yet formed an auxiliary to the board. This year the society seems likely to receive less money than usual from outside the college on account of the proposed formation of a branch of the Canadian Church Missionary Association of the Church Missionary Society in Montreal to which some of our contributors are transferring what formerly was entrusted to the college missionary society. Consequently the money raised by the society in the future will represent more nearly than heretofore the self denial of the college men themselves unless new subscribers appear, and if ever a man is sent from this college direct to the mission field and supported by the society he will be very distinctly a Diocesan College Missionary. As the number of students is small it will probably be some years before this comes to pass, though in the meantime several students are willing to go to any part of the world to which God may lead them and some have hopes of going shortly to the mission field.

II.

THE ARMENIAN MASSACRES.

The Armenian massacres, standing out in startling contrast as they do with the peaceful character of present day history, may well be characterized as a rude awakening from a false confidence. The modern world had come to look upon the incidents of the French Revolution as something which its civilization and Christianity would

ever render impossible of repetition, when its self-complacency was unduly startled by the dark scenes of the Sepoy mutiny, it comforted itself by the reflection that if the long arm of Europe had only reached India in time these also might have been averted. but here in the closing decade of the nineteenth century, when civilization is at its height, and while the guardians of that civilization have been on hand to contemplate their own dishonour, atrocities have been perpetrated not less horrible than those which darken the darkest pages of mediæval history. It has been characteristic of certain schools of thought of the present day, both secular and religious, to look upon the human race as undergoing a gradual development which is leading it from the lower planes of life and morality to those which are higher and nobler, and which will attain its perfection in the golden age and the man of the golden age, but however true it may be that the world is getting better, however strongly one may desire to think so, the chapter of human history has recorded the events of the past six months, gives us incontrovertible evidence that so long as there is a benighted heathendom and a degenerate christendom, the golden age is a poetic shadow which requires a Divine Intellect to will it into substance, and a Divine Arm to guide and guard that substance when it really springs into being. There shall be a Golden Age, but only when there is an arm on the earth, which rules the nations with a rod of iron.

In the meantime the questions that rise in the mind of the thoughtful Christian, as he reflects on these events in the East are threefold. In the first place, has Christendom, and especially the Protestant Christendom of Great Britain and America, done its duty in the matter? If it has been lacking in its duty, and it is most difficult to conclude that it has not been so, what must be the result to itself of its own hesitation and negligence? And lastly what bearing have these startling events upon the history of the Church and the history of the world? For in the last days shall perilous times arise.

III

ARE THEOLOGICAL COLLEGES A NECESSARY EVIL?

As some words have been recently heard from the lips of an undoubted servant of God which do not reflect great credit on Theological Colleges as a whole, it is not out of place to ask this question. Are Theological Colleges a necessary evil? Rev. G.

Grubb says they are necessary, but an evil. The fact that they exist and that godly men continually support them and that a great many have been established during the present century proves that they are generally considered necessary. But are they an evil?

We suppose that on earth as things at present are, there will always be good turned into evil, and evil mixed with good, and that sometimes the evil will have the pre-eminence, but we emphatically deny that Theological Colleges are necessarily evil. The particular charge brought against us is that men enter College full of fire and zeal for their Lord and they come out like dry bones, and the College is blamed.

Now if there is any truth in the charge there must be some ground for it, and we are left to find out what that ground is, or to infer that it is the fault of the College or more particularly the College Professors. No Christian worker can afford to overlook St. Paul's charge to Timothy. "I put thee in mind to *fan the flame* of the gift of God which is in thee through the laying on of my hands.' But St. Paul the instructor of Timothy reminded him to do this work for himself. His own duty it was to fan the flame in his own soul by the Hand of God and the Holy Spirit and by prayer. The first duty of the College is to equip or furnish the man of God for all good works. It is the duty of the man of God to see that he is a man *of God* in all his works.

This is where the temptation lies, so many lectures, so many hours of reading, so much recreation, but little or no prayer, no personal communion with God, no daily feeding on the Word. This is the temptation. It is recognized as such; amongst ourselves it is certainly adverted to frequently in lectures particularly by those which deal with the practical work of the Pastor. The flame is also fanned by those who fear the Lord speaking often one to another and praying with one another, and by inviting those who are qualified to do so, who visit the city as Missionaries or Evangelists to give addresses on the Spiritual life.

We do not pretend that this exonerates any Christian from his private duty, but we do contend that the charge of luke warmness should not be brought against individuals or institutions without inquiry. If Mr. Grubb's remarks have helped any College or student

to "fan the flame" they will not have been lost. In so far as we have had a special temptation pointed out to us we are grateful for the warning, but we think more good would have been done by pointing out the remedy for the evil that is always ready to break out, than by condemning Colleges wholesale before a popular audience, and giving the impression that Education for the Clergy was to be deprecated.

GENERAL AND COLLEGE NEWS.

Mr A. F. Gault has presented the sum of \$1,000 for buying books for the library. The work of selection is in the hands of a committee, under the able direction of Rev. Dean Carmichael. This committee will also undertake the work of revising the present contents of the Library with a view to the disposal of superfluous copies of some books and the better arrangement and cataloguing of others.

A meeting of the Board of Governors was held on Friday the 13th March, at which various important arrangements for the work of the new College were considered. Committees on the furnishing of the Chapel and Library and the assignment of Professorial work were also nominated and which will report progress at an early date.

Examinations have already become an unpleasant reality, some even a departed nightmare, and we hear the convocation is to be held on the 24th inst, that all may be ready for our fair successors who are anxious to begin their work as soon as possible.

We are glad to see the Principal round again and trust that a complete rest during the summer will restore him to perfect health.

The Sunday school at Coteau in their desire for Apostolic decency, have provided a new surplice for the church. The contract was awarded to the Guild of the Church of the Advent. The execution of the work has given universal satisfaction.

St. Mary's Church Hochelaga is temporarily closed for renovation and the suspension of a new bell weighing 400 lbs. This bell is the

gift of the members of the Band of Hope and other friends and is to be rung to welcome the rector, Rev. H. Jekill, on his return from the South. The services during his absence have been supplied by Rev. A. R. Macduff, whose kind interest and help have been much appreciated. During the work the services are being held in the Sunday School adjoining the church.

The Rev. N. A. F. Bourne has resigned the Principalship of Dunham Lady's College and Miss Olone has been appointed. The school is in a flourishing condition and it is confidently expected that the income will in future be sufficient for all working expenses.

The annual Convention of the Canadian Intercollegiate Missionary Alliance will be held this year in Montreal at the Presbyterian College in November. Two of our students will take a prominent part in the programme. Mr. S. H. Mallinson is expected to contribute a paper on "The will of God with regard to the evangelization of the world as revealed in Holy Scripture" and Mr. Bertal Heeney will speak on "Roman Catholicism in Mexico and South America."

The College Missionary Society took an important step in deciding to withdraw all financial aid from the mission at Outremont at the business meeting held in March. A deputation headed by Ven. Archdeacon Evans went out to Outremont and we understand that the people there are willing to contribute to necessary funds for the continuation of church services.

The officers of the College Missionary Society for the ensuing year are:—President, W. W. Craig, B. A., First Vice-President, W. B. Heeney., Secretary, T. J. E. Wilson., Treasurer, Stephen H. Mallinson.

The funds for a church building at Amherst Park are being collected chiefly through the energy of Rev. H. J. Evans, Rector of All Saints. It is expected that the building will be commenced early in the spring, and the services of a student secured for the summer.

The Rev's. J. M. Coffin and J. L. Flanagan paid their annual missionary visits to the shanties on the upper Coulonge and Crow Rivers in January and were much encouraged with their reception and the results of their work.

The Rev. R. Brewer of River Desert has fitted up an old lumber shanty at the Carter farm as a church. The first service was held in February when Holy Communion was administered, since then regular services have been held at intervals.

The new mission at Eastman has been separated from the old parish at South Stukely. At present the services are being supplied from the College by Mr H. A. Naylor.

We shall welcome another graduate of the College to Montreal when the Rev. Frank Charters enters on his new sphere of duties at St. Simon's church in St. Henri. We hear that Rev. W. J. Hamilton has been appointed to succeed Mr Charters at Iron Hill.

Mr T. B. Holland has been appointed to Coteau for the summer months.

Mr R. Warrington, who expects to be ordained in the spring, has been appointed to the vacant post at Chapleau, Ont. We wish him every blessing in his arduous duties, which he will commence in September next.

Mr. R. Y. Overing a member of the graduating class is, we believe, to be ordained to Valleyfield.

Several other engagements, both for students and graduates, are likely to be made, but are not yet definitely settled, as we go to press.

Mr S. H. Mallinson will be at the Back River, as usual, and Mr. W. B. Heeney at Beauharnois.

The Rev. C. C. Waller has accepted the locum tenency of Val Cartier near Quebec for the four months commencing May 1st, whilst the incumbent Rev. Dr. Riopel takes charge of the Quarantine Station, Grosse Isle.

The following letters received from the officers of the College Alumni Association speak for themselves.

330 PRINCE ARTHUR ST,
MONTREAL, MARCH 2, 1896.

MY DEAR SIR,

Herewith I send you a circular appealing to the Diocese at large for subscriptions to the Diocesan Theological College. Will you kindly give the same your favourable consideration. I may mention that the land has been given to the Corporation of the College, represented by the Bishop, and the new buildings will, we understand, be similarly handed over at the opening next fall. If you can co-operate with us in our undertaking, we shall feel obliged if you would:—

1. Appoint two or three collectors in your congregation,
2. Make the circular the base of an appeal or a sermon to your people, and state that you had appointed and authorized collectors whose undertaking you commend to their generosity.

It is very desirable that such collections should be general, and be made as soon as possible.

I trust that either from your personal relations with the College or from a general knowledge of its needs, this appeal of the Alumni on behalf of the Diocesan Theological College will meet with your approval. I shall be glad to send you what collecting books you may require. Any monies collected should be passed through your books, and I will see that the same is done in the Diocesan books, so that your parish will get credit for what it does.

* * * * *

Believe me, yours very truly,
W. SANDERS,

MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

To the Church People of the Diocese of Montreal.

The Montreal Diocesan Theological College was founded in 1873 by the Bishop Oxenden, to supply an essential need in this Diocese. The vacant missions were many, and the Bishop could not secure clergymen to fill the vacancies. The College has fulfilled the intentions of its founder, and the Bishop of Montreal regards it as "the

mainstay of the missionary work of the Diocese." He has said, "We cannot do without this right arm of the Church," and that "it is the universal experience of the Church that candidates for the ministry are best trained in the country in which they are going to serve. We cannot now dispense with the services of men trained in this city. Your Bishop must depend, under God, on them. They are his right hand in all mission work."

During the 22 years of its life, 82 of its students have been ordained, and there are now 18 men under preparation. Forty-three of the clergy are Diocesan College men. The Teaching staff is composed of the Principal, and six lecturers,—one being the Bishop, and four others leading clergymen of the city.

In 1881 Mr. A. F. Gault presented the College with the building on Dorchester Street, which it now occupies. Thanks to the generosity of the same good friend, a new building is being erected on University Street, near McGill College, and will include a College and Convocation Hall, a Chapel, and the Principal's residence. The cost will be \$68,000. In addition to this benefaction, Mr. Gault has given \$50,000 towards the endowment fund, which stands at present at about \$108,000. These gifts do not cover all the needs of the College, and our Bishop says: "The Church is not hereby absolved from doing its utmost to make the College fully representative of our body in all that pertains to varied religious learning and Christian culture. The institution will need a considerable amount in annual subscriptions and donations, with a view to further development, and to keep pace with the anticipated efficiency of the commodious buildings."

It is desirable that a permanent teaching staff should be established, able to devote itself entirely to educational work; and thus the parish clergy, who have so faithfully sought to advance the interests of the Diocese by lecturing to the students, may be freed from the burden. To do this another lecturer must be secured, also a tutor for the preparatory work.

In order to carry on the work properly and fulfil the wishes of its benefactors, the College should receive, in addition to what is derived from endowment, an income of at least \$3,000, secured by subscriptions.

The Alumni of the College, wishing to aid the authorities, at a large meeting held in January last, undertook, with the approval of the Governors, and authorization of the Bishop, to bring the case of the College before the Diocese at large. They, therefore, with the consent and endorsement of the parish clergy, ask for annual subscriptions from Church people generally, and propose that such contributions be secured by means of collectors in every congregation, appointed by their clergy, and provided with suitable collecting books. Contributions in large or small amounts will be acceptable, and an annual subscription of \$10 makes the donor eligible for membership on the Corporation.

The collectors will hand the gifts to their clergy, who will please forward all sums to the Alumni Secretary-Treasurer, REV. W. SANDERS, Rural Dean, 330 Prince Arthur Street, Montreal. The Alumni trust the collections will be made at the first convenient time, and confidently look for a generous response to this appeal.

JOHN KER, D.D.,

Vice-President M.D.T.C. Association.

WM. SANDERS,

Sec.-Treasurer.

Montreal, March 2, 1896.

I approve of the above appeal, and hereby authorize the Alumni to proceed with the work they have kindly undertaken.

W. B. MONTREAL.

BEAUHARNOIS.

Not more than 21 miles from Montreal is situated the charming French village of Beauharnois with a population of about 1500. Owing to the want of direct communication this place has been but hitherto little known, though located in a spot gifted by nature with many physical advantages.

The village lies at the juncture of the St. Louis river with the St. Lawrence which here widens into Lake St. Louis whose shores are already occupied with many summer residences.

To lovers of nature the falls of the St. Louis river as it enters the lake and the Cedar rapids a little higher up the St. Lawrence will

form an additional attraction to the boating and picnic excursions, opportunities for which the lake and its charming islands afford.

But it is not of this place as a summer resort that we wish to write, it is rather to tell of a humble beginning of work by the Church of England that we are fain to tell. For twenty five years a Church built by Sir Richard Ellis the seigneur kept its doors open for a Church of England Clergyman to assume the duties and privileges of the Pastor of the few Protestant families settled here—but for twenty five years it waited in vain. During that time Presbyterian services were held and at the close of it according to the deed of gift, the building passed entirely into the hands of that body.

But now however a willing car has been turned to the children of our historic Church crying out for their own services, their own Liturgy, and the privilege of worshipping the God of their fathers with the same glorious service that they enjoyed. In the summer of 1895 the student in charge of Valleyfield, Mr. R. Y. Overing was led to begin week day services and on October 27th at the request of the people Sunday services were commenced under the charge of Mr. B. Heeney of the College.

Since then regular services have been held in the school house on Sundays with an attendance varying from 16 to 52, there is a choir under the able direction of Mr. John Scott, and the two Church Wardens Messrs D. K. Goodfellow and James Dunmore second their efforts to glorify God in the congregation.

The Communion has been administered three times by the kindness of Rev. E McManus and the Rev. T. Everett who have visited the place for this purpose.

A piece of land has been kindly donated by Dr. Webb of New York, the promoter of the new Railway between that city and Montreal, in addition to which he has furnished a free pass for the student in charge and given a subscription of \$200 towards the building of the Church which it is hoped will be ready for Services before the close of the summer.

In addition to these gifts about \$300 has been received from other sources leaving a balance of at least \$500 or \$600 to be raised to complete the sacred edifice.

Contributions for this work will be gratefully acknowledged by Mr. D. K. Goodfellow, Beauharnois or Mr. B. Heeney at the College.

After the 1st of June next Beauharnois will be within 35 minutes run from Montreal, will not the Church of England be ready to receive her sons and daughters by that time also.

DIOCESE OF MOOSONEE.

Letters have been received from the Rt. Revd. J. A Newnham Bishop of Moosonee.

The Bishop and his family are in the enjoyment of excellent health and the accounts of the work are most interesting and encouraging. Since returning from his trip to Fort Churchill, September 18th the Bishop has remained at Moose Fort and the influence of the Holy Spirit in the lives and work of himself and his devoted assistants is beginning to be seen in and around Moose Fort.

In former years the usual Christmas festivities have been accompanied or followed by a good deal of intoxication. At the last Christmas however not a single case is known to have occurred, and a number of professing Christians who had either never partaken of Holy Communion since their confirmation or who had become very careless, after consultation with and instruction from the Bishop, on Christmas day, joined those who were confirmed the week before Christmas, in coming to the Holy Table.

A festival for the children was also held when about 150 children and 200 adults enjoyed a feast and entertainment provided by the Bishop and Mrs. and Miss. Newnham.

The younger children sang action songs which they had learned in the day school from Miss S. Newnham, and which were greatly appreciated.

A fresh proof of God's ever watchful Providence was furnished on Christmas day when the Bishop's house was in an imminent danger of being burnt down through the stove pipe catching fire. Fortunately no damage was done. Canon Henderson is negotiating with a carpenter to proceed to Moose Fort in the spring to erect the Bishop's new See House which is much needed.

The Bishop is expected to arrive at Winnipeg on his way to Regina for the Provincial Synod in August, returning to that city for the General Synod, and leaving again immediately afterwards for his diocese. We much regret that want of space prevents our giving fuller details at the present time

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ACKNOWLEDGEMENTS.

Miss Hodgkins, Rev. Canon Empson, Rev. Dr. Norton, Dr. Fisk, Rev. F. Pratt, Very Rev. Dean Carmichael, Mr. Dutton, Rev. E. L. Capel, (95,-6,-7) Ven. Archdeacon Lindsay (95,-6,-7) Mrs. Holt, Rev. C. James (94,-5-6), Mrs. Stevenson (94,-5,-6), Mr. McDuff (94,-5,-6), Mr. A. B. MacFarlane (94,-5,-6), Mr. John MacFarlane (94,-5,-6), Mr. H. J. Dart, Mr. H. S. Mussen, Mr. Orrin Rexford (94,-5,-6), each \$1.00

Messrs. A. Wildman, H. A. Naylor, F. W. Major, D. W. Ross, A. T. Galt, P. Sinclair, R. H. Buchanan, E. Stacy, Geo. Durnford, A. M. Crombie, A. D. Sawyer, Rev's A. D. Lockhart, Geo. Rogers, W. Davies, W. Fyles, J. M. Coffin, E. P. Judge.

Miss Rothwell, Mrs. Pangborn Lady Galt, Miss Tweedie, Mrs. Shelton, Mrs. Carus Wilson, Mrs. Stancliffe, each 50 cents.

NOTICES.

Many of our subscribers, especially in the country, are in arrears to the College Magazine. We would remind all such that we cannot conduct and maintain the Magazine on a proper basis, without money. The business managers therefore request that without further notice all who are in arrears will remit at once to them at 896 Dorchester Street in order that the accounts may be closed before the end of the Session, April 24th 1896.

Subscribers will oblige the board of management by notifying them of any proposed change of address.

ERRATA of March number page 20, paragraph 2, for Most of whom are Churchmen, read—*Many of whom are Churchmen.*

Page 21, paragraph 8 for Used to leave Montreal on Tuesday read—*Used to leave Montreal on Sunday.*

Page 27, last line, F. W. Sreacy should have been omitted.

NORTH-WEST MISSION WORK.

Mr. H. A. Naylor, a member of the graduating class, has been accepted for mission work on the Upper Yucon, under Bishop Bompas,

of the Diocese of Selkirk. Mr. F. F. Fewelling, of Wycliffe College, Toronto, has also been accepted for the same diocese. This is now the most north-westerly diocese in the Dominion. Bishop Bompas has been working in North-Western Canada since 1865, and was made Bishop in 1874. Since then, as the number of missionaries increased, and the original vast diocese was divided and re-divided, Bishop Bompas has kept on steadily retiring farther and farther to the North-West. He has at present only one clergyman in the diocese, the Ven. Archdeacon Canham, at Rampart House. Mrs. Canham is the sister of the Rev. C. A. French, of Lombardy, Ont. The area of the diocese is about 200,000 square miles, with a population of about 6000.

Of late years the discovery of gold has attracted quite a number of miners to the country. Besides these there are many Indians who, up to the present have had only occasional visits from a missionary, or no teaching at all. The route by which the country is reached is roundabout. A steamer leaves San Francisco some time in May for the mouth of the Yucon, and another steamer goes up the Yucon about twice a year. The journey from Montreal is seven thousand miles. There is another route more direct, but very difficult and dangerous, viz: over the Chilkoot pass, and down the river in open boat. Freight rates are heavy, about fifteen cents per pound. For a man going to live there, not much of an outfit is needed, but there are many things which could be made use of, *e. g.*, tracts, booklets, books, stories, games, &c. The mining operations are carried on in the short summer. There is a long winter in which there must be many idle hours for the men, and in the winter much could be done by any one who had a few simple things with which to interest them.

The climate is severe, the thermometer ranging from about 110° to —70°, but it is dry and bracing, and is said to be healthy even for those who are not the most robust.

There is an Indian language to be learnt, and probably the first year will be devoted to the mastery of it.

Bishop Bompas has published two little books on Life in these Northern regions "Diocese of Mackenzie River" in the the Colonial Church Histories series of the S. P. C. K. and "Northern Lights on the Bible."

Bishop Bompas says that "in respect to dress very little change of clothing is needful from that usual in Europe. By a benign arran-

gement of Providence the sharp cold of the North quickens the circulation, and exercise only is needed for warmth. To admit of the walking being unimpeded, wraps are as far as possible dispensed with, and an overcoat is seldom worn. The hands, feet and ears, however, need much protection. Under soft mooseskin shoes are generally worn two thick socks of blanketing, and the leather mittens for the hands are also lined with blanketing. A fur cap is worn on the head, with covering for the ears." The above might easily be a description of some of the backwoods parishes of the diocese of Montreal.

Continuing Bishop Bompas says. "One chief characteristic of Arctic life is the precarious supply of provisions. To have no certainty whence next week's meals are to come, and the knowledge that these could not be bought for their weight in gold if absent or lacking, is a new experience for one used to the neighbourhood of butchers' and bakers' shops and the powerful aid of present cash. Scarcity of food obliges to a trust in Providence which is not disappointed. When one source of supply fails, another opens. If moose are scarce deer are plentiful. If meat fails, fish appears. When fish are absent, rabbits swarm. When these decline, birds arrive. Thus by a kind Heaven the wants of all are met. The Indians are so confident in fresh supplies that they finish their last mouthful without anxiety and seem to need no more storehouse or barn than the sparrows or ravens." How beautifully this shows the faith of the man who has not seen our modern civilization for over twenty years.

His quaint humor is illustrated by the following: "As meat and fish, and even milk will keep when frozen all winter, there is no danger of provision spoiling at that season, but the frozen meat will need to be cut up with an axe unless previously thawed. The inkstand may have to be taken to bed to avoid freezing the ink, which pales it."

"In winter, a white spot on the cheek or nose is a sign that these are freezing."

"The chief characteristics of an Arctic Life, however, consist not so much in what is present, as in features that are conspicuous by their absence. No cities, towns, or villages, streets, roads, or lanes; no markets, farms, or bazaars; no flocks or herds, or carriages; no

money, whether coin or notes ; no railways, mails, or telegraphs ; no Government, or soldiers, or police ; no prisons or taxes ; no lawyers or doctors. Newspapers three months old, and letters three or four times a year. The absence of all these sources of interest is apt to render the mind vacant and listless or to engender idle gossip or thoughtless amusement."

"There is, however, time and opportunity in the quiet North for study and self-improvement if the disposition and the books are not wanting. For after all, the best quality of this northern life is its perfect tranquillity. The country is quiet ; the people are quiet ; the occupations are quiet and there is little to disturb those who are fond of their own society. However, it is doubtful how far complete solitude is advantageous for improvement of character."

"In winter the days are very short. To take a moderate case. If the sun rise at ten and set at two there is none too much time for reading by day-light, and candles may be scarce for evening study. The long summer days, when there is no night, might be thought to make amends for this ; but the summer's heat seems somewhat to enervate the mind by a reaction from the bracing cold of winter."

"It is surely by the provision of a kind Providence that the needful wants of each scattered band of wandering Indians throughout the whole country are adequately supplied in exchange for the one commodity which the country affords, the furs which are coveted by European traders. We are told that extremes meet, and it might be hard to find a better illustration of this proverb than in the contrast between the West-End fashion dressed in extravagantly high-priced furs, and the squalid and pitiful Indian who procures those furs in his wanderings among the Arctic snows."

