

Volume II.

Number 1.

The Montreal Diocesan Theological College Magazine.

MONTREAL, DECEMBER, 1898.

EDITORIAL STAFF.

REV. C. C. WALLER, B.A., . . . *Editor-in-Chief.*

ASSOCIATE EDITORS.

F. PRATT, B.A.

H. A. TAYLOR.

BUSINESS MANAGER.

A. C. WILSON.

ASSISTANT.

T. B. HOLLAND.

Subscription, 50 Cents.

Single Copies, 20 Cents.

PRINTED BY S. C. KYTE, 141 ST. PETER STREET, MONTREAL.

CONTENTS.

	PAGE
I. THOUGHTS FOR STUDENTS AND MINISTERS REV. SAMUEL MASSEY	1
II. PARTY—DR. HENDERSON	8
III. PYRAMIDS OF GIZEH—REV. G. ABBOTT SMITH.....	10
IV. BIBLE STUDY—C. CAMERON WALLER	14
V. PSALM XXIII—G. B.	20
VI. THE MISSIONARY IN THE WOODS—R. C. BREWER	21
VII. BY RAIL AND BUCKBOARD—J.....	22
VIII. EDITORIAL.....	29
IX. JERUSALEM RAILWAY.....	32
X. EVENTS OF THE TERM.....	33
XI. MISSIONARY BISHOP'S VISIT.....	36
XII. LECTURE BY REV. G. O. TROOP.....	37
XIII. MISSION WORK IN ALGOMA—A CLARE WILSON....	38
XIV. LITERARY SOCIETY.....	39
XV. CONVENTION OF CHURCH STUDENT'S MISSION- ARY ASSOCIATION.....	40
XVI. ACKNOWLEDGMENTS.....	41

THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. II.

MONTREAL, DECEMBER, 1893.

No. I.

THOUGHTS FOR STUDENTS AND YOUNG
MINISTERS.

"Serving the Lord, with all humility of mind, and with many tears and temptations, and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house."—*Acts xx, 19, 20.*

In reading over this passage of Holy Scripture, I have been struck with the suggestive character of several of the words and phrases, such as "Serving," "humility," "temptation," "keeping back," "tears," and "from house to house." What a fulness of meaning there is in each of these expressions, and how suggestive of thought, feeling, caution, fidelity, toil and care! Any of these terms would be sufficient for the text of a sermon. As a "good minister of Jesus Christ," and as a writer on the Christian religion, St. Paul has never been surpassed, therefore he may be safely taken as a model, in all things relating to the ministry of the Word. Most young men entering the ministry, take a model of some kind, and often their model is some popular preacher. Of late years, it has been the fashion among young men in the Old Country, and also in this country, to imitate the late Mr. Spurgeon and other famous preachers. But, having imitated their defects as well as their excellencies, they more often made themselves ridiculous and conspicuous failures.

Every young preacher should be himself. In spite of temptations to be otherwise, he should preserve his own natural personality, and then the Church will have the diversity of gifts, which was so conspicuous among the Apostles. Cephas, Luke, Mark, and John, were all very much unlike each other. In them we find a great diversity of gifts, and this diversity

was doubtless designed as a blessing to the churches, therefore it is wise or every young minister to be himself. At the same time a young minister should try to find out his own defects, and then prune and lop off any personal or constitutional peculiarities that might tend to attract attention from the great object of his ministry, the glory of Christ in the salvation of men.

A great London preacher lately said, when giving advice to young ministers, If we would make men feel, we must feel ourselves. He who preaches to broken hearts, always preaches to the times. It is said that Rowland Hill once said to his curate, "Never mind breaking grammar if you can break hearts."

I will now briefly consider several of the most suggestive terms contained in the text. The first is that of service, "Serving the Lord." The holy ministry is a service, a service of the Lord, and a service to man. This Apostle, in another place saith, "I have made myself servant of all, that I might gain the more." He served men that he might glorify Christ, in and by their conversion, but no man could claim him as his servant; he could say, "we are your servants for Christ's sake." He did all for Christ. Although a minister for Christ's sake allows himself to descend to this level, he is in no sense any man's servant, nor is he under human control, except in so far as the Holy Scriptures warrant.

We find, however, in some churches, where democratic supremacy has usurped authority, that ministers are treated as if they were mere hirelings, and who are unblushingly told that they are paid for their services, and must therefore be subject to their control, and that often means the control of a domineering Demetrius. Such men seek to degrade the sacred office of the ministry; they too often succeed in putting a brake on the chariot wheels of the Gospel, and in hindering the usefulness and breaking the heart of the minister.

Although the true minister is a servant, not a master or a usurper of authority, he occupies the most honourable, the most dignified, and the highest office upon earth.

The late Rev. Dr. Carey, the great and learned missionary of Serampore, had a son who was a missionary. This son left the mission and became an ambassador to the court of Burmah. His honoured and revered father, deeply regretted this step, and when he spoke of it, always with sorrow, he said, "Yes, alas, Felix is shrivelled up into an earthly ambassador!" Have we not also known men who were shrivelled up in a similar way? All earthly offices, however good and high, are less than nothing in dignity and importance when compared with the office of the Christian ministry. The true minister is a co-worker with, and "an ambassador for God." Could any office be higher than that! The true

and faithful ambassador for Christ will never degrade himself or his office by "serving tables." His office is always one of service, watchful diligence, and unceasing toil. It is not a sinecure, a mere professional office, without duties or responsibilities. The term implies work, hard work, fidelity and diligence in the discharge of onerous duties. The work of the holy ministry of Christ calls for much self-denial and self-sacrifice. He who takes upon himself the orders of office and shirks the work and lives at ease and in comfort, while the Church is languishing, millions of men are without the gospel, and sinners are perishing around us every day and every hour, cannot and will not escape the just consequences of his conduct. The writer of our text felt the awful responsibility of the office resting so heavily upon him that he exclaimed, "Who is sufficient for these things?" and "Woe is me if I preach not the gospel." He magnified the office, in season and out of season, by faithful toil and by patient and heroic suffering; and at the end of a long life of peril and pain, he died a martyr's death. Mr. Spurgeon has well said, that no man should take upon himself the office of the ministry, unless he felt that he could not live without preaching the gospel. This he might safely take as a divine call to the office and to the work of the ministry. The office is one of work and service, and of great responsibility. "The Master," our great example, when speaking to his disciples with regard to his own mission, said, "The Son of Man came not to be ministered unto, but to minister." He wished to teach them that while their office was one of great honour it was also one of service. He was the greatest, who was the "servant of all." St. Paul used his knowledge of human nature, with much tact and wisdom. He admits that he used what he calls "guile," in adapting himself to the circumstances, prejudices, and mental habitudes of his hearers. Some have even thought that he almost went a little too far in this line, and therefore, those who take him as a model, have need of much care, lest on this point they overstep the boundary of consistency, for too much policy is a dangerous thing, as it exposes a man to the charge of insincerity. But St. Paul being wise and inspired, knew well how far to go and where and when to stop. But while there may be some need of care on our part in relation to this point in our ministerial life, there is some danger of being too stiff and professional; for if the people amongst whom we are called to labor once get it into their heads that the clergyman is haughty and vain, his usefulness is gone, and the sooner he seeks another field the better. But better still, if he pray for the Lord to make him humble and poor in spirit.

Adaptation is a word which all clergymen, especially young clergymen, should study, and well apply to themselves and their work. For the want of adapting himself to circumstances and to the people of his

charge, many a man, of both learning and ability, has failed in the work of the ministry.

Let us now see how far St. Paul went in this matter of adaptation! In his first epistle to the Corinthians, he says, "Unto the Jews I became as a Jew, that I might gain the Jews, to them that are under the law as under the law. To them that are without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak. "I am made all things to all men, that I might by all means save some, and this I do for the gospel's sake." Here then is the motive and the reason why he adapted himself to men of all classes. It was that he might save some for the gospel's sake and that means for Christ's sake. He wisely adapted himself to the conditions and circumstances of the people among whom he laboured.

A minister's success depends very much upon a careful imitation of the Apostle in this as in other matters relating to the ministry of the Word. This adaptation will apply to doctrinal truth, as well as to minor matters, concerning social etiquette and things that are not essential to salvation. Some he fed with strong meat, and others with the milk of the Word. To the Corinthians he says, "I could not speak unto you as unto spiritual but unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able, for ye are carnal." Then afterwards he asks them whether he should come to them with a rod, or in "the spirit of meekness." He only spoke "wisdom to them that were perfect," to them who were advanced in spiritual things, relating to both doctrine and practice. He preached and wrote to the Galatians, Ephesians, Thessalonians and other churches in a very different style, because they were more spiritual and better informed. Sometimes he used "sharpness" and "the rod," never preaching to please men, as is too often the case, we fear, in these degenerate days. For says he, in writing to the Galatians, "Nor do I seek to please men, for if I yet pleased men I should not be the servant of Christ." He doubtless felt that he must keep a good conscience and please Christ, even if by so doing he offended all men. It was his highest ambition to magnify Christ. He had in his congregation Scribes and Pharisees, Sadducees and "disputers." He had proud men, vain men, covetous men, worldly-minded men, and unbelievers to deal with, and these various classes are not all dead yet, they have their representatives amongst us to-day. We have agnostics, materialists and sceptics of almost every form and grade; therefore, like St. Paul, we should prudently adapt the truth we preach to their varied needs, but above and beyond all, preach Christ to them as the only Saviour of men. A wise minister will take the measure of the moral and

intellectual status of his congregation, and adapt his ministrations to their wants, never forgetting the young and the poor, for these "we have always with us."

The next thought suggested is that of Humility and Tears.

Naturally Paul was not a very humble man. He was of high birth and blood; a man of great learning and of great intellect, born to be a leader of men. He was naturally proud and ambitious, a master in logic, and more than a match for all comers, on all points of controversy, relating to Christ, and the Christian religion, so that it was not a very easy thing for him to be humble. It has been said that an ounce of grace will shine more in some Christians than a ton in others! So it would take much of grace, constantly applied to the heart of Paul, to keep him humble. Notwithstanding his greatness, notwithstanding that he was the great apostle of the Gentiles, he was a very humble Christian, so that he "served the Lord with all humility of mind and with many tears." St. Paul was the weeping apostle. "Tears," I fear, are not often seen in the pulpit nowadays, but they are always a good apostolic sign.

Jesus was moved to tears when he saw the wicked obstinacy of the citizens of Jerusalem and also when Lazarus died. These tears were the result of a deep and genuine feeling of sympathy and sorrow for others. He was not ashamed to be seen weeping, and why should we be? Jeremiah has been called the "weeping prophet." St. Paul "ceased not to warn the people for three years, night and day, with tears." Like "the Master," he often shed tears. The late Rev. James Sherman, successor to the famous Rowland Hill of Surrey Chapel, London, a very successful preacher, rarely preached without weeping, and causing his hearers to weep also. I have seen the tears chasing each other down his cheeks while his voice trembled with emotion. The effect was often wonderful on his hearers. If we wish others to feel and weep we must feel and weep ourselves. The almost entire absence of the emotional element in our preaching in these days, may be one reason why our preaching is not more effectual. Whitfield, when preaching to thousands in the open air, was often bathed in tears. While we do not want less of the intellectual in our sermons and preaching, we greatly need more pathos, more feeling, more of the sympathetic and more of the heart. "He that goeth forth weeping, bearing precious seed, shall doubtless return rejoicing, bringing his sheaves with him."

The next suggestive term is that of temptation. "Serving the Lord, with many tears and temptations." Luther has said that it takes three things to make a good minister of Jesus Christ,—Prayer, persecution, and temptation. Of the first of these the more the better. We cannot pray too

much or too often. We should "pray without ceasing." All our thinking, and studies, and preaching, and sermons should be steeped in prayer.

Of the second, that is persecution, we know little or nothing by experience and suffering. Perhaps no two men suffered more for persecution than Paul and Luther, and both seemed to regard it as necessary to their growth in grace and success in the ministry. They rejoiced to be counted worthy to suffer for Christ's sake. A little persecution would perhaps do us much good. It might tend to unite the scattered fragments of Protestant Christians, and sharpen them up, and make them more mindful and more thankful for their great privileges; privileges which were dearly purchased for us by the blood and sufferings of our forefathers, and which we are in duty bound to guard, and to leave intact for those who may come after us. We may, however, have persecution in other forms, quite as trying and more injurious to our spiritual life and usefulness. Let us then not be surprised if "fiery trials" come sometimes from quarters least expected, and much harder to bear than those which come from without. These "fiery trials" are often sent for good, and are needful, by way of discipline, for when His servants get proud, God often, in mercy, sends them trials, or what is worse, leaves them to walk in their own ways, for He never works with those who are proud in spirit. It is as true to-day as it ever was, that "Pride goeth before destruction, and a haughty spirit before a fall," therefore we should strive not only to serve the Lord, but to serve Him "with all humility of mind." However great a man's learning and ability, he has nothing but what he has received, and why, therefore, should we be proud or vain! Humility is absolutely essential to success in the work of the ministry. St. Paul served the Lord with humility, tears, and temptations. I think tears are not so often seen or shed in the pulpit now as when I was young, or as in the days of Jesus and Paul. People would be surprised now to see a preacher shedding tears in the pulpit, some of his hearers would be likely to say that he was not a strong-minded man, for only women weep. "Tears" would be taken as a sign of intellectual weakness, when tears be an indication of mental weakness, then David was weak, Jeremiah was weak, and Jesus was weak, for they all wept and shed tears of sorrow, over the sins and impenitence of men. Would to God there were more preachers like them, more weeping prophets and preachers; men who feel more for the salvation of souls and the glory of Christ. We need more sympathy, more heart pathos and more tears in the pulpit, and then perhaps we might have less silly criticism and more love and sympathy from the pews. Humility, tears and "temptations,"—"tears and temptations." Our Lord was tempted and so was Paul,—sorely tempted; and we are taught to pray "lead us not into temptation." All

ministers, especially young ministers, have temptations, and they need to be very watchful and ever on their guard, for temptations often come in a way from a place and at a time when least expected, and many a minister's sun has set in a dark cloud, and he has gone down to the grave with a broken heart, and all for the want of watchfulness and grace, when the hour and power of temptation came upon him. "He that hath ears to hear let him hear."

The Apostle speaks of "keeping back" something. In this he followed the example of "the Master." Advanced doctrinal truth would not be suitable for babes in Christ, he would therefore "keep that back." Controversial truth, suitable for the Romans and the Galatians, he would keep back from the Philippians and the Corinthians. As we have already seen, he gave "meat to men" and "milk to babes."

The Great Teacher, after speaking to his disciples about the mystery of sin and the judgment to come, said,—“I have yet many things to say unto you, but ye cannot bear them now,” and therefore he “kept them back” as an example to be followed by those afterwards called to the work of the ministry. While truth is always truth, it is not always wise to speak it, for both Jesus and Paul have taught us that there are seasons and circumstances when some truths have to be “kept back.” But with wise caution the Apostle here says—“I kept back nothing that was profitable”—“Nothing that was profitable unto you and have showed you and have taught you publicly and from house to house.”

“From house to house.” This we call Parish work. The office of the ministry is often very properly divided into two parts—public preaching and pastoral work—or, as we generally term it, parish work. The most learned and eloquent preachers have not always been the most successful, that is, as far as saving sinners and building up churches may be regarded as marks of success. The chief cause of their failure in this vital point has generally been for the want of coming down to common parish work, in visiting from “house to house” as St. Paul did. No minister ever succeeded, and no minister ever will or can succeed, unless he follow up his preaching by visiting from “house to house.” He may possibly gather crowds to hear him on the Sabbath day, and that in itself is a good thing, but if it is not followed up by pastoral, personal work, between the Sundays, much of the good resulting from the preaching will be lost. Have we not known men of but slender abilities in the pulpit, who built up strong churches by their tact and diligence in pastoral work? Have we not also known men of great power in the pulpit who have been conspicuous failures in the work of the ministry, just because they left their work incomplete like a man who lays the foundation of a house but never finishes it. When a minister leaves the pulpit on a Sunday evening his work is only

half done. It should be followed up during the week "from house to house," with "many prayers and tears," and then he may surely count on God's blessing and success in his work.

SAMUEL MASSEY.

PARTY.

Party, and Party spirit—familiar terms, but often indefinitely used. Is the formation of a party always wrong? What is party spirit, and is it in all cases unjustifiable? What are the faults connected with party and party spirit? What are its effects? Are they remediable? If so, what is the remedy? Such questions present themselves and ask for solution. It will be impossible to answer them all or give any of them adequate treatment but it is advisable to begin with the definition of the terms—What is Party?

A party is a number of persons united in opinion as opposed to the rest of a community or association, and aiming to influence or control the general action.

What is party spirit? It is the spirit which leads a person to look with favour upon the method of acting through the agency of parties as opposed to independent individual action, and inclines him to accept the dictation of the party to which he belongs, irrespective of what his own judgment may be as to whether the course proposed to right or wrong, wise or unwise. Let me repeat the question—Is the formation of a party wrong under all circumstances? The writer is disposed to say no, not always. Parties exist in politics, science, and religion—though it would scarcely be logical to say They exist, therefore they are legitimate, their continued existence seems to argue for their necessity to a certain extent

A noted authority who was strongly opposed to partyism, the late Archbishop Whately, makes use of the following language :

"And if ever an occasion occurs (for occasions undoubtedly sometimes do occur) which calls for a deviation from our general plan and renders it expedient for the advocates of any right measure or the opponents of any alarming abuse to combine for the purpose of accomplishing their object, we should carefully avoid either assuming any distinctive appellation, or in any other way incurring the risk of giving unnecessary permanence to such a combination."

Hence we learn, that in his estimation parties were sometimes legitimate, but manifestly he regarded them as undesirable and abnormal remedies, as measures to be disliked rather than encouraged. Yet though

partyism in the abstract may be disliked and considered objectionable, the question arises whether it should be always so regarded—should it be disapproved and discouraged in any particular case in which the adoption of this method seems to be unavoidable? History furnishes examples of movements which, in their first beginnings assumed the shape of party movements—at least they were so regarded at the time of their occurrence—and yet they afterwards proved to be of the highest importance to the civilized world. The first beginnings of Christianity itself were so regarded: it is written, “the sect was called the sect of the Nazarenes,” Acts xxiv. 5. The Reformation of the sixteenth century was also regarded at first in the same light, and if justly so regarded it furnishes distinct evidence of the value of party movements at certain times and under certain circumstances, viz. when great abuses exist and when fundamental principles are at stake.

It will probably be said this is a very faulty classification. Surely the institution of the Christian Church cannot be regarded as a party movement. Let it be fully admitted, and what do we learn? Is it not clear from this that it is not always wise to visit with condemnation a movement which bears all the appearance of a purely party movement, lest we should be found condemning a divine movement and one which is the operation of the Eternal Spirit, e.g., a movement for the creation and maintenance of an institution like the Diocesan College, might be regarded in the light, and yet it might be the expression of the presence and power of the spirit of God, as we trust it is.

But, can the same be said of party spirit? No. By no means. Party spirit is always to be condemned in whatever form it may appear. It is the spirit which not only works by means of parties, but which delights in doing so, whereas if the formation of a party be adopted it should be done as a last resort. It should be done with great reluctance and regret as the choice of the lesser of two evils, and as an abnormal arrangement rather than a normal. Party spirit tends to division and not to union, whereas the object of party action should be union and not division—the restoration of healthy action and not the reverse—the propagation of truth and not the diffusion of error. It may seem paradoxical to say that the object of party is union; but not more so than to say, that the object of a surgical operation on the human body is health and strength: surgery is good, but the surgical spirit which would prompt a man to perform a surgical operation on every one indiscriminately should not be cultivated, and would not be endured; so also party spirit should not be cultivated, it should always be condemned. Party spirit implies an absence of humility and the presence of a self sufficiency which is scarcely compatible with true Christianity or rather with that exalted type of Chris-

tianity which is so desirable in all. Party spirit tends to a suppression of the exercise of individual judgment, in deference to the judgment of the party, and therefore it is not favourable to independence of character and action. Party spirit leads to a disparagement of the thoughts and words and deeds of all who are outside of the party and oftentimes to an unreasonable disparagement of them. It may even be feared that sometimes party spirit is the spirit which chiefly actuates the members of Christian Churches in their mutual relations and leads them to say the Church, the Church, in the sense of *our* Church, which is nothing else but putting a part for the whole, and therefore deserves no other name but that of "Partyism."

W. HENDERSON, D.D.

THE PYRAMIDS OF GIZEH.

The ancient necropolis of Memphis occupies a fringe of the Libyan desert parallel with the river Nile, and about twenty-five miles in length. Along this line are various groups of pyramids and tombs, of which the most famous are the Pyramids of Gizeh.

They lie on the edge of the desert plateau, seven miles due west of Cairo and on the opposite side of the river, and are reached by crossing the Great Nile Bridge and thence proceeding along a pleasant avenue, shaded by acacia trees, and raised on an embankment, so as to be above the level of the Nile during the period of the inundation, when the whole of Egypt, with the exception of such embankment and the mounds on which the villages and towns are built, becomes one vast expanse of water.

The pyramids known as those of Gizeh are three in number, and are described respectively as "the Great Pyramid," "the Second Pyramid," and "the Third Pyramid;" while, however, the two first greatly exceed in their proportions all other existing structures of the kind, the third is much inferior to them in size, and is only coupled with them on account of its proximity.

1. *History.* To assign a date to the pyramids is to beg the vexed question of Egyptian chronology. As to their relative place in the history of Egypt, there is, however, less uncertainty. They are attributed respectively to three kings of the fourth dynasty—Khufu, Shafra and Memkaura—or, according to their more familiar Hellenized names employed by Herodotus, Cheops, Chephren and Mycerinus, who reigned in succession, Chephren and Mycerinus being respectively brother and

son of Cheops. Sneferu, Khufu's predecessor, the founder of the dynasty, flourished, according to Mariette, 4235 B.C.; according to Wilkinson, 2450 B.C. A mean between these divergent statements, very largely accepted, would assign *cir.* 3000 B.C. as the approximate date of the pyramids. The system of chronology adopted in the margin of the English Bible would require a date at least eight hundred years later than this.

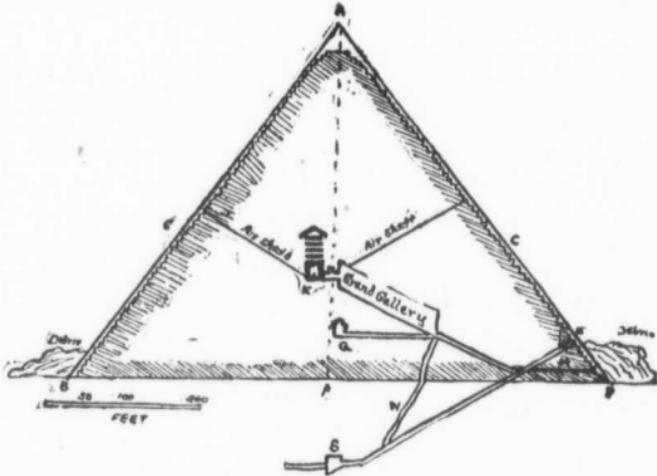
2. *Dimensions.* It is extremely difficult for one who has not seen the Pyramids to realize their size and impressiveness. To appreciate their incomparable grandeur one must climb the giant staircase which the surface forms and stand on the level summit, from which the strongest arm cannot hurl a stone or shoot an arrow to clear the base, and view from that high altitude the varied panorama which, beginning eastward with the Mokattam Hills, fades in the rich green strip of fertile land watered by the Nile, and loses itself in the rocky hillocks and sandy undulations of the great desert to the west.

The third and smallest pyramid, covered in its original completeness nearly three acres, the second more than eleven, while the great pyramid occupied no less than thirteen acres of ground. The length of its base was 764 feet, its height (now thirty feet less) 482 feet, or thirty feet higher than St. Peter's at Rome and 120 feet higher than St. Paul's, London, which exceeds by 100 feet the height of the new French Cathedral of Montreal. Its cubic contents were more than three million cubic yards, and its weight nearly seven million tons.

A better conception of the size, however, than it is possible for abstract figures or even such comparisons as the above to give, may be gathered from the illustrative calculation made by Professor Rawlinson. "Suppose," he says, "a solidly built stone house, with walls a foot thick, twenty feet of frontage, and thirty feet of depth from front to back; let the walls be twenty-four feet high and have a foundation of six feet; throw in party walls to one-third the extent of the main walls and the result will be a building containing four thousand cubic feet of masonry. Let there be a town of twenty-two thousand such houses suited to the abode of an hundred and thirty thousand inhabitants, then pull these houses to pieces and pile them up into a heap to a height exceeding that of the spire of the Cathedral of Vienna, and you will have a rough representation of the "Great Pyramid;" lay down the contents of the structure in a line a foot in breadth and depth—the line would be nearly 17,000 miles in length, or girdle two-thirds of the earth's circumference at the equator."

3. *Structure.* Even more than its dimensions, however, the structure of the Great Pyramid fills the beholder with astonishment. The Pyra

mid is built of enormous blocks of a cream-coloured limestone, very fine grained and hard. Some of these blocks are thirty feet in length, by five feet in width and four in height. The blocks are laid in layers, which gradually recede in a succession of stages until the summit is reached, which in its present condition has an area of twelve square yards.



Originally, as indicated by the exterior straight lines (*cc*) in the diagram, the structure was covered with a casing of polished granite, which has been quarried off by the Moslems to build and beautify the mosques and palaces of Cairo; a portion of this casing still remains in place at the top of the second pyramid. The entrance to the interior, which was first penetrated by Caliph Al Mamoun, in the year 825 A.D., through a forced passage (*m*), is on the north side of the Pyramid, about 70 feet above the original base and runs obliquely down to a subterranean cavity (*s*) in the solid rock, 100 feet below the surface. At some distance from the entrance an ascending passage begins, and after a distance of about 120 feet, divides in two, one leading horizontally to the *Queen's Chambers* (*q*), the other expanding into a lofty gallery 150 feet long and 28 feet high, which terminates in a low passageway leading into the *King's Chamber* (*k*), the most wonderful of all. This chamber is 34 feet long by 17 feet broad, and 19 feet high. Its walls are cased with granite and its ceiling composed of 9 huge blocks of the same material, each of them 19 feet long by 4 feet wide. Above this ceiling is a hollow space, surmounted by another similar ceiling. This is four times repeated, after which a fifth space, triangular in shape, is roofed by two large sloping blocks, as shown in the diagram. The object of these

"chambers of construction" is to relieve the ceiling of the room below from the tremendous pressure of the superincumbent weight of stone, with the result that after so many centuries there has been no sinking or displacement that the most sensitive measuring instrument can detect. The stones in the walls of the king's chamber, the fraud gallery, polished as smooth as glass, and laid together without cement or plaster, are so finely jointed as to justify the remark of Abd-el-Latef, an Arabian physician who visited Egypt in the twelfth century, that not even a needle could be inserted anywhere between the joinings of the stone.

The King's Chamber contains nothing now but an empty and much battered sarcophagus of granite, supposed to have been that of Khufu. Other passages indicated in the diagram are two ventilating shafts leading from the sepulchral chamber and the gallery to the surface, also an irregular descent called the *Well (w)*, which leads from the entrance of the grand gallery to the lower end of the subterranean passage in the solid rock. A visit to the interior of the pyramid is even more fatiguing than the ascent, owing to the closeness of the air, the oblique direction of the passages, and the fact that in most places they are only from three to four feet high, and can only be traversed in a most awkward and tiresome stooping posture.

The history, dimensions, and structure of the Pyramids, thus briefly indicated, are perhaps the chief elements of their impressiveness. Venerable in the time of Abraham, they still can show "the mass and shape they were 5,000 years ago;" as to the vastness of their mass they are "the most prodigious of human constructions;" while, from the marvellous design and execution of the Great Pyramid, it has been questioned by many whether it could have been the work of human hands. Yet, alas for man's dreams of a "continuing city" here on earth! The very strength and vastness of these royal tombs defeated the object of their ambitious builders, and failed to furnish to their remains the security afforded by many a humble tomb. Their vast and lonely chambers no longer contain the stately dead for whose repose they were designed and strengthened with such prodigious pains; they merely echo to the tread of the modern sight-seer the mournful strain of the Ecclesiast, "All is vanity."

G. ABBOTT SMITH.

Think how many royal bones
 Sleep within these heaps of stones;
 Here they lie, had realms and lands,
 Who now want strength to stir their hands,
 Where from their pulpits sealèd with dust
 They preach, "In greatness is no trust."

F. BEAUMONT.

HOW TO MAKE BIBLE STUDY INTERESTING TO THE PEOPLE.

Do ye not therefore err, *because ye know not* the Scriptures? Such was the question asked by our Lord in the days when the traditions of the Church were being put above the Word of God. History is repeating itself in the present day, and many errors are creeping into our Church because of the ignorance of the Scriptures, which is the *source of error*. If by our exertion we can do anything to make men and women careful students of the Word of God, we shall do far more for church defence than all the organizations for that purpose put together. Coming from a young soldier only setting out to the battle, in the ranks of God's ministers, the words of this paper can scarcely carry the weight of experience, which would come from an older man; but, still, I would invite your attention to what follows, for the principles which will be put forward will be in accordance with what others have tried and found successful, and above all will be in accordance with the Word to which our attention is to be directed.

Apart also from its importance the subject of the present paper is one of intense practical interest to those who are called to be ministers of God's Word, to those to whom has been publicly committed the authority to preach the Word of God in the well-known words of our Ordinal. It has been said of the Bible that there is probably no book in the world more *read* and less *studied* than the book of God, and even of those who are called ministers probably a very small percentage have any real *method* in the study of the book which they have to teach. A comparison of the methods employed by the average man with those employed by the leaders in the ranks of what may justly be termed a science will at once convince us, that the majority of us fall very far short of what should be expected of those who are considering the question before us, how to interest the people in the study of the Bible? It is almost a truism to remark that *he who would interest others must first be interested himself*. If we would inspire others with enthusiasm we must first be fired by a burning zeal ourselves. If we would make others students we must do so at the expense of much study ourselves, and in consequence much weariness to the flesh. Any one who has any experience of teaching will know that, however dry the subject may be, however oft repeated the skeleton of the lesson, that the personality of the pupil and the intercourse of mind with mind will lend life to the lifeless bones, and clothe them afresh each day with flesh and blood. If this is so in the matters of every day teaching of the merest elements,

surely it must be ten times more so in the teaching of the living Word of God, helped by the presence of the Eternal Spirit of God.

This brings me to the first point in my paper, that the presence of the Holy Spirit is absolutely essential. Without the aid of God to explain His Word it will be the most uninteresting book to the ordinary mind that could be found. It will be positively distasteful: the carnal mind is enmity against God. The apparent exceptions to this rule will be found to be among those who have a cultivated taste for literary pursuits, carried on, on the lines of modern analytical science. But at best this method is likely to be a poor one, which ignores entirely the first principle laid down here, that the teaching of the Holy Spirit is essential to the right understanding of the Word of God. The one thing, however, which makes the Bible so continually read, in spite of the lack of the Holy Spirit among those who read, is that the Book is itself an inspired book, that there is belonging to it a quality which can be attributed to no other book in the world. Apart from the question of authorship; apart from theories of inspiration, the Bible claims for itself to be *God breathed*, that it is *itself the living word of God which abideth for ever*.

It would be out of place here to introduce the subject of inspiration, but a second essential premise must be laid down, and that is a firm belief in the authority of the book—a belief in it as the only final authority to which we can appeal; as a book which stands on a different footing to all others; in short, as the Word of God. If we do not believe that this book will teach all who read it and follow its guidance, how to live and how to die; that it will tell them and all the world things which they cannot know without it, then how can we possibly persuade others to take a sufficient interest in it to devote more attention to it than to any other in the world, to read and learn and obey it, though they read and learn and obey nothing else?

The third essential must now be dealt with, and cannot be so quickly handled. It has already been referred to. He who would interest others must be interested himself. It will not be as much off the lines of my subject as it might at first sight appear to enquire at some length how we may be interested ourselves, for by learning this we shall be better able to teach others, and an ounce of experience in this matter is worth, if I may be allowed the expression, tons of theory. An examination of the methods employed by those who may be considered masters of the art of popular Bible study (as far as anything which requires *study* can be popular) will be therefore helpful and in fact almost necessary. Though it is probable that no two minds approach a subject in exactly the same manner, yet there is so much in common that help may be gained by an examination of the way in which others look on a matter.

Perhaps the method advocated by the late Dean of Chichester will be the most widely acceptable to all. In a now rare work entitled "A Treatise on the Pastoral Office," he speaks at length on the subject, pointing out the use and abuse of commentaries and the inaccuracy of many notes which are considered very clever, but which are really supremely shallow. The point which he contends for is that every one should be his *own* commentator and make the Bible explain itself. Let the reader begin at the beginning with a note-book and Bible and read a portion every day, asking himself continually why we are told this, "what am I to learn from that." Read it as a new book, of which every word is God's, put down with a special purpose. Employ also a concordance and find out what is said in other places about characters and places, and incidents of a similar character. But hear the writer himself: "The Bible is to be read patiently and laboriously, and is to be read consecutively through. Not a single word may on any account be missed; not a single clause slurred over, and when a fresh chapter is begun the concluding words of that which went before should be reconsidered. If a man will be at the pains to find out for himself (which he easily may) how the books of Kings and Chronicles interlace each other, and chooses to read them conjointly, it is not denied that he will do well. Again, if he is disposed to read the prophets in their presumed historical order, it is thought that he will do wisely so to read them. The same may be said of St. Paul's epistles. But let not this principle be carried too far. Above all, let no edition of the Bible be habitually used which professes thus to put the sacred contents to rights. Except in the instances above indicated, to avoid distraction, and to ensure a perfect work, let the several Books of the Bible be read through in the order in which they actually stand; the order into which, by God's good providence (not unmindful, you may be sure, of His own good work), those books are found to have fallen."

"The dignity of the four Gospels, or rather of the one Gospel according to four Evangelists, is so august that the subject claims separate notice. Sooner or later to read them in a harmony, is of course indispensable: in other words, they should by all means be minutely compared together. At the same time, it must never be forgotten that each is complete in itself; has an independent perfectness; and, therefore, claims no ordinary amount of independent study. From the comparison of the four, a fresh set of phenomena is evolved; and, by consequence, a new field of criticism is disclosed. But nothing which a harmony will ever bring to light will compensate for the neglect of what the Gospels severally teach. In the first instance, therefore, let them be studied one by one; and when at last recourse is had to a harmony, let the reader be thoroughly per-

suaded of this, that there does not exist a work under that name which is trustworthy." To sum up the method which is advocated by Dean Burgon is one of *personal application* to the *plain text of the Word* with no other external aids but the teaching of the Holy Spirit. It is the study of the book itself as food for the soul of the individual Christian which is so much neglected, and which is so profitable for the spiritual growth. It is the *personality* of the book which we must have continually before us, if we would distinguish it from other books and profit from it in a way which we cannot do from others. Of the study of the original, important as it is, nothing can be said here, as it is for the people that we wish to make the book interesting. Though there are laymen who read their Greek Testaments systematically, yet they are not to be counted among those whom we mean by the people as mentioned at the heading of this paper.

It will be sufficient to remark, in passing, that nothing in the world will compensate the student like a careful perusal of the N.T. in Greek, aided by a thoughtful mind, accurate scholarship, and above all, the blessing of the Divine Author.

But while the method of the aforementioned scholar is not to be equalled for the ministers of God's Word, something else is likely to be found more easily applicable to the people, more rapidly to be communicated and being on the lines already laid down, perhaps more practically successful in a busy age. Such a scheme is to be found ready to hand in the admirably arranged course of Bible study, in the now popular work, known as *Clews to Holy Writ*, by Miss Petrie (Mrs. Carus Wilson) of London University, now of McGill. The system there is one of consecutive reading, except in so far as it is necessary to depart for the sake of chronological sequence. Thus the book of Job, as belonging to the patriarchal age, is read next after the book of Genesis. The whole Bible is arranged in a course of daily reading for three years, and each year is divided into three terms. But one of the peculiar advantages of this method of Bible study is, that it can be checked and supervised by the minister or some other competent person in a way which no other of the numerous Scripture reading cycles provides for. At the close of each term's reading, there is a series of questions on the reading which may be answered on paper and submitted to the clergyman or other approved organizer of the reading union, advice given, difficulties solved, or discussed, and an interest developed which is likely to last all the lifetime of those who have once followed this course. The book already referred to contains, besides the questions, assistance in the way of notes, not easily to be obtained by the ordinary reader. Without giving an unqualified endorsement of all that is found in these notes a great deal that is very helpful will be

found, and even if the particular book is not employed, the method of systematic reading may be modified in a Bible class which follows out the questions on Sundays and expects its members to read the portion during the week. It will not be found unprofitable to substitute more simple questions where the education of the people is not sufficient to enable them to follow the more difficult ones. In concluding this part of my subject, I will only say that either myself or Dr. Henderson will be delighted to furnish any details in respect to this method known as the Chronological Scripture Cycle, and which has a large branch already at work in Montreal.

It may be said now, passing from the particular method to the general, that where it is possible, the system of giving questions to be searched out by members of classes in their own home is a most invaluable one for stimulating a desire to study the Bible and to make it appear what it really is, an interesting book. Those who heard Professor Torrey lecture at the Y.M.C.A. convention last year are not likely to forget the force and vigour of an address on the study of the Bible. There was nothing sensational; there was no appeal to the emotions; there was simply the setting forth, in plain English, of the Scriptural essentials for studying the Bible. Sooner or later we are bound to come to the third point, which I am anxious to set before you, and that is, that he who would be a successful Bible student or make others so, must follow the lines laid down in the Bible itself. God has not left us in doubt on this subject. Let me briefly recapitulate seven essentials with their texts, as Professor Torrey gave them.

1. We must be born of the Spirit. 1 Cor. ii., 14. The natural man receiveth not the things of the Spirit of God.
2. To be *willing* to do God's will. John vii., 17. If any man willeth to do God's will he shall know the doctrine.
3. Obediently. James i., 21, 22. Be ye doers of the Word not hearers only, deceiving your own selves.
4. As a babe. Matt. x., 25. The disciple is not above his master.
5. As the word of God. 1 Thess. ii., 13. Ye received it not as the word of men, but as it is in truth the Word of God.
6. Thoughtfully. Meditate therein day and night. Joshua i., 8.
7. Prayerfully. Psalm cxix., 18. Open thou mine eyes that I may see the wondrous things out of Thy law.

And then he spoke of method, but of this I cannot do better than read you a portion of a letter written by a disciple of Burgon's on the subject, and which seems to sum up all concisely.

1. Study the Bible as a *self-interpreting* book, by,—
 - (a). The concordance to the Original. Bruder for N.T. and the Englishman's Hebrew to the O.T.

(b). Carefully treating each Scriptural character or subject topically ; *i.e.* working up in order everything that appears in Scripture about it.

(c). Working out the plan and structure (anatomical) of every separate Book in Scripture.

(d). Constructing harmonies of all the parallel narratives of the same thing. An axiom is, that every critic who attacks the veracity of Scripture blunders over the facts himself. I never knew an exception. The truth is stated from a text in St. Mark, "Do ye not therefore err because ye know not the Scriptures, neither the power of God."

The writer continues, "I have never met an attack on the veracity of Scripture which did not contain a discoverable blunder as to the facts of Scripture itself. The common ignorance of the Bible is the atmosphere in which these attacks are possible. Up above, in the clear light of day, if such words could be uttered all the blessed company would stop at once and the error would be corrected by ten thousand tongues before the words died away."

"The present defenders to a man make this mistake : they admit slight errors in the fabric of Scripture itself, or little fictions, and then try to maintain the general fabric. It won't do, you must stand by the Bible as it is, or give in to my thinking."

"I may say that long ago the way was preparing for the attack, Burgon's lead was magnificent ; but only a few of us followed him. I did, for one, and have worked out the position for myself in reference to Inspiration, Canonicity, Authorship, Authority, Veracity of Scripture, and the meaning of Faith in reference to the Bible. Meanwhile the commentators have, with very few exceptions, gone on the line that the Bible on the whole is true, but with a mixture of error. Meanwhile the enemy has come through that admission, ruined the works, blown up our wall ; exactly what Burgon foresaw, if the idea of mistakes was once admitted. And instead of fighting behind our walls, here we are in the open, to stand as best we may."

"The attitude of our Master was the fitting attitude of his servant. How can we give less credence to the Scriptures than He did. If He was right we can't be wrong if we tread in His steps. If He was wrong, I mean to go wrong with Him ; and with Him I would rather be than in any other company."

It may at first sight appear as if the above remarks were a little wide of the mark, but if we are anxious to do our share in the conflict of truth against error, we can build no stronger foundation than one of a carefully grounded and wide spreading, *accurate* knowledge of the Book read as the work of God, not of men. If all the ministers of Christ's Church would unite to spread such an accurate knowledge as is begotten by its

careful study, we should build such a fortification against the enemy that the so-called higher critics could not throw down. In Canada we are not too late to do this. Let us then use the golden opportunity given us of making the Church of England in Canada the stronghold of Christendom, by doing all we can to inculcate habits of careful Bible study, and consequent knowledge of the truth, which no power in heaven or earth can shake.

C. CAMERON WALLER.

PSALM XXIII.

Quid frustra rabidi me petitis canes?
 Livor propositum cur premis improbum?
 Sicut pastor ovem, me Dominus regit;
 Nil deerit penitus mihi.

Per Campi viridis mitia pabula,
 Quæ veris teneri pingit amoenitas,
 Nunc pascor, placidè, nunc saturum latus
 Fossus molliter explico.

Pure rivus aquæ leniter astrepens
 Membris restituit robora languidis,
 Et blando recreat fomite spiritus
 Solis sub face torrida.

Saltus quum peteret mens vaga devios,
 Errorum teneras illecebras sequens,
 Retraxit miserans denuo me bonus
 Pastor justitiæ in viam.

Nec si per trepidas luctificâ manu
 Intentet tenebras mors mihi vulnera,
 Formidem duce te pergere; me pedo
 Securum facies tuo.

Tu monas epulis accumulâs, merum
 Tu plenâs patcris sufficis, et caput
 Unguento exhilaras; conficit aemulos,
 Dum spectant, dolor anxius.

Me nunquam bonitas destituet tua,
 Profususque bonis perpetuo favor;
 Et non sollicitæ longa domi tuæ
 Vitæ tempora transigam.

G. B.

THE MISSIONARY IN THE WOODS.

"Lights ahead, Sir, down there in the woods to the left; we are near shelter now," said the guide to the missionary, who, with his companion, felt glad to end their long drive over deep snow, upon the slush and ice of the chain of lakes, through the vast forest which, without break, reaches away to the Hudson Bay. Pleasant indeed is the sight of the shanty lights in the deep woods, centres removed from the busy scene of city, town, or village, and cheery is the reminder in the smoke and flame as they curl upward through the camboose, of the great fire within, around which the travellers will soon be seated enjoying the hospitality of the men. The drive has been long—forty miles—and the last few hours have tried the mettle of men and horse, yet they have continued on and on, and now they are in shelter at rest. Outside the shanty, all is life and stir, for the fifty men whose home it is at least six months out of the twelve, have returned from the woods, and laying down axe and saw, bars and chains, in the glare of the big log fire, are preparing to enjoy, as hungry men can, the supper of pork and beans, good bread, baked on the hearth among the ashes, and Japan tea, strong enough to make the hair stand on end; for shanty men like their tea "strong;" they get nothing stronger, once in the woods, unless on the sly, and a blessing it is to the men this forced abstinence. Poor fellows! would that they always abstained, for most of them are intemperate, and some are "cleaned out" *even* before they get down home, and often are obliged to turn back and re-engage for the farm and the woods. This year, a mother's heart is aching for her wandering boy, and one young wife and new-born babe will miss husband and father. Whiskey is a curse on the Gattineau, and everywhere.

Silence is requested by the foreman in the shanty, who asks the men to sit down while the missionary addresses them. In the centre of the low square building is an opening ten feet wide by ten feet high. This is called a "camboose," and serves to give light and ventilation to the shanty, and allow the smoke and flame from the great fire to escape. How picturesque the men look as they wait for the service to begin; all nationalities are there; and some keep piling on huge logs, which brighten and give great warmth. A barrel is brought forward as a reading desk, and the only lamp in the shanty placed thereon, and service begins. What attention is given to the sweet hymns, telling in the gospel of Jesus and His love. Some are even eager to hear the loving message from God's Word. How plain and simple the way to God through Christ and forgiveness of sin. How easy to grasp this truth for anyone really desiring salvation. As the missionary gazes on the upturned faces, and looks into the fire and shooting sparks, thoughts of another scene crowd into his mind;

of "the cloven tongues like as of fire" which accompanied the day of Pentecost, and the blessing thereon as power was received "from on high." And in the shanty the same Holy Spirit and the same power, we may believe, were there, alike in the Word of God preached, and for the reception of the same in all gospel simplicity. Later on, in the silence of midnight hour, these same men presented a curious but interesting sight, as they talk, and turn, and twist in their restless sleep, while the glare from the fire throws a weird light over form and countenance. And when we know that in reality the lives of these sleeping men have been, and are as restless and disturbed, and in fact dark as the shadows are upon the face, in a world of sin without God or His Christ, helpless and lost, prayer ascends from fervent lips, like as the smoke and flame ascends up from shanty scene out upon the night and silence of the great woods, up, up to Heaven and God.

Does He hear? Listen! Day is just breaking, then the sun rises over the distant Laurentian range—sun in the beauty of morn through a gap in the woods—when far up among the pines, wafted over the still frosty air, comes a voice nearer and nearer, sweeter and sweeter, as the words from the familiar and ever blessed hymn, "What a friend we have in Jesus," ring out clear and true in manly tones. Yes, God had answered prayer and brought a dear young man back home from his wanderings. The loving message of the night before, telling of a tender, merciful God, and a Heavenly Father's welcome, had been received, reminding of sin and directing to Christ; then justification by faith and peace with God. There was joy in two hearts that morning far away in the woods by shanty side, when those two friends met in faith the "Friend of sinners," the Son of God. What a friend they found in Jesus. Blessed Lord!

R. C. BREWER.

BY RAIL AND BUCKBOARD.

We had often planned an excursion through the recently opened up country lying north of Quebec, between that city and lake St. John, but hitherto had been unable to carry out our plans. It was therefore, with some degree of satisfaction, corresponding to the past "hope deferred," that we found ourselves, one lovely morning in early autumn, actually *en route*. The day was all that could possibly be desired: a bright sun shone in a blue cloudless sky; a fresh, cool breeze tempered the heat of its rays; and with every promise of one of those beautiful days of late summer, only to be enjoyed in Canada, we congratulated ourselves in having delayed our departure till that day. Alas! for premature self-satisfaction. Un-

known to us, the rain which had been falling persistently for the past twenty-four hours around Quebec at the St. Lawrence Valley, had, in the higher regions of the Laurentian Mountains and the Lakes beyond, been descending in torrents for the last three days, with a violence never before known; changing trickling streams into dashing rivulets, and rivers into mighty resistless floods, carrying all before them. But I am anticipating. Our idea had been to travel by rail to Lake St. John, stay a day at the Hotel Roberval there, continuing our journey by rail to Chicoutimi, thence descending the Sanguenay by boat to Quebec; but on inquiry at the Q. & L. St. John Station at Quebec, on the morning before mentioned, we were informed that the Chicoutimi branch line, only recently opened, was rendered entirely unfit for traffic owing to the recent rains, and that there were a good many washouts on the main line, but that the train was going to start for Roberval, and we could have tickets for that place. There were but two courses open to us—to go, or to stay. It is difficult to estimate accurately the weight of prospective public opinion in determining decisions of this character. Suffice it to say that our minds were made up at once; the train was going, why should not we? At any rate we could go as far as it went, and have something to tell on our return. Our Chicoutimi trip had, owing to various causes, passed into a sort of bye-word among our friends, so with the spirit of "Excelsior" animating our minds . . . and countenances, we determined if it were humanly possible to reach that point also. With therefore few misgivings, and, owing to the almost criminal negligence of one of the party, a very scanty supply of food for lunch, or emergencies, we took our seats in the rear car and at 8.30 A.M. were off. It is almost impossible adequately to describe scenery of whatever kind, depending as it does so much on atmospheric conditions, if not for its intrinsic beauty, at least, for its effect upon those beholding it. You sketch a hasty outline as the train rushes past some beautiful spot, or pauses at the shanty-like depot of some picturesque village, and add a few words of description; you think you will be able to carry away a true idea of your immediate surroundings, when lo! a passing cloud, a misty rain sweeping across the landscape, the beams of the sun suddenly flooding all the valley, causing the ripples of the hitherto dark, sullen river to sparkle and dance, and all is changed. Your word picture, true a moment ago, is so no longer; it is a different scene you are looking at—different, yet the same, and in despair of being able to give anyone else a correct idea of it, you are fain to fall back upon the somewhat unsatisfactory recommendation—"If you want to know what it is like, you had better go and see it"—and this is what should be said to anyone who wishes to know what the scenery between Quebec and Lake St. John is like. I do not think they are likely to have a correct idea in any other way.

We have left Quebec far behind us: its citadel appears as a faint outline in the distance as we climb up the steep ascent into the Laurentian Ranges, the oldest geological formation in the world; the prosperous Indian village of Joliette, the Swiss-like hamlet of St. Raymond, surrounded by high wooded hills, are past, and we are fairly in the mountains. It is true we have passed several washouts, which the wrecking train preceding us has repaired, temporarily or permanently, according to their nature. It is also true that vague rumours of serious damage to the line, further on, have reached us at every telegraph station as we proceed; but the day is perfect, our arm chairs on the rear platform are comfortable, the sun warm, the scenery enchanting, and we give ourselves up to present enjoyment rather than to speculating on future and unknown annoyances.

There were very few passengers on the train, but we were fortunate in having with us one of the higher officials of the line, to whom we owed much of the pleasure of our trip, and who, under very trying circumstances, did all in his power to secure the comfort of the passengers, and, as far as possible, carry out their wishes. It is a pleasure to be able to testify to the enterprise and energy with which this comparatively small Railway Company endeavoured to cope with the exceptional difficulties with which they had to contend, and the wonderfully short time which elapsed before the line was again in working order. The rumours of a bad break in the line became confirmed as we proceeded, so after coming up with the wrecking train and following close behind it for some miles, it was not surprising to come to a dead stop, and on looking out to see a yawning gap some 200 yards wide and 60 feet high, with nothing but the rails and ties suspended in the air across it, to let one know there had ever been a railway there—it was evident that it would take days, if not weeks, before the line could be repaired. Meanwhile, what was to be done? The ties and rails, twisted and out of shape as they were, and oscillating with the least motion, formed a means of crossing far too dangerous to be thought of for a moment; the broken remains of a stone culvert, which had hitherto carried the stream under the line, lay far beneath, and the waters had not yet sufficiently subsided to allow a passage to be made on foot. Fortunately, at this point, another line running along the lower Laurentian range, joins the Lake St. John railway. It had suffered in like manner, the culvert and entire embankment having been carried away, but being on a much lower level—only about 10 or 12 feet above the water—its hanging ties and rails offered a foothold sufficiently secure, although vibrating a good deal, to effect a passage to the other side; so over this, in various ways, one by one, the whole of the passengers walked or were assisted and the whole of the baggage carried. As it was now past two o'clock, and, owing to the negligence of one of the party to which I before alluded,

nothing but a few sandwiches having been partaken of since early morning, it was satisfactory to learn that a station, with hotel alongside, were situated just about three-quarters of a mile further on, and thither we at once repaired, and were shortly afterwards discussing an elaborate menu of beef-steak, ham and eggs, tea and bread and butter. Had we been stranded out of reach of civilization, i.e. with no means of procuring food, I do not like to think of what the feelings of one of the party would have been; his poignant regret, his unsatisfied cravings, possibly his physical suffering, for one cannot forgive everything.

If one was asked to describe Rivière-à-Pierre, the place where for the time being we were taking up our compulsory abode, the description might briefly be summarized as follows:—

Location—Very pretty; river, wood, and mountain scenery.

Accommodation—Hotel Rivière-à-Pierre.

Amusements—Croquet; the hotel and surrounding cottages (habitants) possessing good hard earth grounds.

Attractions—Four trains a day, by any of which it can be left.

We reached Rivière-à-Pierre expecting to stay one or two hours; we stayed twenty-one. * We dined, had supper, and breakfasted there. We sat on the verandah of the hotel and played on its croquet ground. We explored the immediate neighbourhood, and stood on its bridge, gazing down into the limpid depths of the Rivière-à-Pierre. And all the time there were rumours of the time of arrival of the train which had left Roberval that morning; rumours of large washouts, and small breaks on the line higher up; rumours of departure that night for Roberval, of returning to Quebec: and then the sun declined, the air grew cool, the shadows of evening deepened—and we were still at Rivière-à-Pierre.

About a quarter to eight, a light engine came down the line with our friend of the morning on it. He had gone up early in the afternoon to inspect, and now reported the train close behind, crowded with passengers, as it had not run for two days. It is said that it is the unexpected which happens: we expected that train, and it did not come. An hour passed and there was no sign of it,—not the faintest sound by straining the ear, not the faintest vibration by touching the metals. The light engine, or those on it, had seen its headlight on the further side of a bad break more than an hour before; the break had been practically repaired, and it should have followed the engine down at once. There was undoubtedly cause for anxiety; and it was a relief to all, officials as well as others, when at last its whistle was heard.

To us, the belated, stranded passengers, who had left Quebec in high hope just twelve hours before, there remained three courses of action:—To return to Quebec with the passengers just arrived from Roberval; to

sleep in the hotel, or to sleep in the sleeping-car just arrived. To return to Quebec, even if it were to start again next morning, would savor of defeat, and might not sound well in any narrative of our doings; we had sat in the hotel parlor, played on its croquet ground, tasted of its fare, but we had not tried its beds—we decided to sleep in the car.

A temporary bridge had been thrown across the stream at the wash-out, and across this all the passengers had to walk; we watched them depart with no misgivings, with no regret: our mind was made up, come what would, Chicoutimi was our goal.

The sensation of going to bed in a sleeping car not in motion is a novel and pleasing one. The waking up in the light early morning in the same spot in which you retired at night, when by all the rules of experience and probability you ought to be hundreds of miles elsewhere, is unique. We tried this and liked it, at Rivière-à-Pierre. It was another perfect day, clear, light and warm, and the morning hours were filled up by a stroll to the "gap" where temporary works had already been commenced. By eleven o'clock the train arrived from Quebec on the other side, another transfer took place, and by noon we were fairly started on our journey. The scenery from this point for about 100 miles is very beautiful. For nearly 20 miles the line runs close alongside the Batiscan River, with high wooded banks on either side, and then for miles passes through dense, pathless woods, the leaves on the trees just beginning to be tinged with the autumn tints. Near Lake Edward the summit of the Laurentian range is reached and the descent to Lake St. John commenced. At the base of the mountains we enter a prosperous agricultural region, the wide expanse of country dotted with farm houses and villages, with here and there a lake, each more or less famous for fishing, as are all the sheets of water here, till towards evening we descry in the distance, what has the appearance at first of the sea coast, the wide ocean-like expanse of Lake St. John, the further shore hardly discernible in the gathering twilight. A steep winding course takes us to the level of its waters at Chambord Junction—that point whence we had fondly hoped to take train for Chicoutimi—and in twenty minutes we are alongside the platform at Hotel Roberval, which looked very inviting with its wide verandah, and electric lights; and it was a luxury to enjoy—well—a good wash, a good shave, and a good dinner.

There are some natures who cannot rest, and others who are too yielding. I have before alluded to one of the party whose conduct in a certain instance did not reflect credit on him. Was it not enough that we had reached Roberval? had braved the unknown dangers of wash-outs and break-downs; had basked in the bright sunshine on the rear platform of a parlor-car, drinking in the beautiful sights and sounds of

nature in its untainted loveliness? But no; the individual I have mentioned had but one motto, "Excelsior"—one aim, "Chicoutimi," and to that end the manager was interviewed. "Chicoutimi, by to-morrow-night, or in time to catch the boat early the next morning, impossible!" "The line is all out of order; the distance is 75 miles, and takes two days to drive." But on urgent representations being made, we are told that he will see us again about it in half an hour. At the expiration of that time we are summoned to a conference with the driver, who professes his ability to enable us to catch the steamer at Chicoutimi early the second morning, but in order to do so counsels starting that night, say at ten o'clock. One of the party seems to favor this proposal, but in this instance is overruled and a start arranged for at 5.30 the following morning, preceded by breakfast; so nine o'clock being none too early to turn in with such a prospect, we retired to as comfortable rooms and beds as it is possible for hotels to provide. To look out at 5 A.M. and see every indication of a wet day; to know that you have a 75 mile drive before you, and that you must get up at once, is not pleasant. Here, for the first time, let it be recorded, that for half-an-hour or thereabouts—not to be too exact—it was a toss up whether one of the party would not have been informed that if he wanted to take that drive he could do so alone, for as for another of the party, he preferred staying where he was; what really decided it was the fact that there was no train leaving before the next night, which meant two whole days in the hotel. If it was going to be wet, one would be as well driving as doing nothing there; and so the original arrangement was carried out, one of the party never knowing how near he was to not seeing Chicoutimi after all.

The sun is shining, rather waterly it is true, but still, brightly enough, as we turn briskly down the drive of the hotel in a covered buckboard, behind two spirited little Canadian horses: the driver seems hopeful, the roads are good and dry, and as we cover the first 14 miles in an hour and twenty minutes, a drive to Chicoutimi in one day seems a very small affair, hardly worth talking about.

As we go through Chambord, a small rain begins to fall, and the wind to blow gustily from a bad quarter; very soon the rain has its effect on the roads, and they are covered with a layer of rather adhesive mud, which sticks to the wheels and plentifully besprinkles buckboard and occupants. The country gets flat and uninteresting; the road stretches before us in pitiless monotony, only relieved by the almost perpendicular descent into and ascent from the deep gullies which cross it every few miles. The habitants' houses, which are dotted here and there alongside it, look utterly dreary and wretched in the wide, almost treeless expanse of country, with the driving air sweeping across it, looking all the worse

in contrast with the lovely scenery we had passed through the previous day. Our driver had calculated on reaching Hébertville, about half way, by half-past ten, but owing to the heavy roads we had long given up hope of doing this; we were within a few miles of it, however, when we were hailed by a habitant in a field. The nature of his communication was not easy to make out by those unacquainted with the dialect. Its effect on our driver was very disquieting; he shouted, and the habitant shouted, and I am not sure they did not both swear; then we were let into the terrible secret—a bridge had been washed away! The habitant however, it appears, had made another, and shouted elaborate directions, which turned out to be incorrect, as to how to reach it and regain the road, and we turned into a track across a field and set out to follow them.

A nearly perpendicular descent on a narrow heavy clay road, barely wide enough for the buckboard, a fairly good bridge (the habitants'), a steep ascent, getting down in the clay to make a way through the fence and more clay hills, and we regain the road after a détour of about a mile, and the loss of nearly half-an-hour. We had ceased to ask our driver if we should reach Chicoutimi that night, or indeed at all; to some of the party it was rapidly becoming a matter of comparative indifference, but a good réchauffé at a wood stove in the little pension at Hébertville, followed by a good dinner, made things look brighter, and on starting again at one o'clock, there was every prospect of arriving at our destination soon after dark. Here let it be said that the grateful thanks of the writer of these lines will be accorded to anyone who will give the information as to the actual distance between Roberval and Chicoutimi. It was said before starting, that the distance was 75 miles; that Hébertville was 35 or nearly half way, yet we reached that place in about 5 hours, while it took seven to go between there and Chicoutimi with much the best road to travel on; and further, it was asserted that a small Temperance Hotel, where we halted for tea about half-past four, was 25 miles from Chicoutimi, although we did the distance in about 3 hours. There must be some grave discrepancy or error of judgment somewhere.

After leaving Hébertville, the country gets prettier, and we skirted Lake Kenogami for a few miles, branching off into a good sand road which we followed through a pine wood for some distance; this was the best piece of road the whole way, and our bright little horses galloped along it as if they had just started out, instead of having already come nearly 40 miles, besides having just returned the day before from an excursion of, in all, 180 miles.

As of old all roads led to Rome, so in this country all lead to Chicoutimi, at least so our driver informed us, although it is hard to believe

that those crossing each other at right angles conduct one to the same place in both directions. Any way, it would be well for anyone contemplating this drive either to take someone with him or receive minute directions for nearing Chicoutimi, the roads diverge so in all directions, that although no doubt following any of them would bring one there in the end, still much time might be lost, and much unnecessary ground travelled over.

Just after dark, tired, cold, and covered with mud, we descended the steep hill which is the entrance to the town, crossed the bridge over the river and waterfall, which, however, we could not see, and traversed its dimly lighted streets to the hotel at the other end near the wharf.

A horrible misgiving had entered our minds during the latter half of our drive, that perhaps the steamer would not be going the next day after all, as the sailings had been changing all the summer, and that would mean three whole days at Chicoutimi, without possibility of getting away, a fitting finale to our expedition! It was otherwise, however, and early the next morning found us standing on the wharf awaiting the arrival of the "Saguenay," with the white houses of the town above gleaming through the misty rain, which was even then beginning to fall steadily with every prospect of continuing. We wondered how our driver would enjoy the drive back! By eight o'clock the picturesque little town was quickly receding in the distance, as we glided swiftly down the waters of the far-famed Saguenay.

J.

EDITORIAL.

Much as we have been desirous of doing so it has been found impossible to bring out our first issue of the present session before this time. As we informed our readers in a previous issue, we could only guarantee three numbers during the session. This is the first instalment of our promise. Many changes have taken place in the College since we last appeared before the public. *The ruthless hand of time* has taken from our midst those who so ably assisted in the work of the Editorial staff. Their offices have devolved upon others who will, in like manner, in due course, follow them into the world to do in their sphere the duties laid upon them. But though many an echoing footstep has passed from out our College Halls, we are glad to state that the numbers of our students have not by any means decreased, and it is our earnest hope and prayer that the freshmen who entered this session will in time find themselves fully and fittingly prepared for the great work which lies before them.

Our Alumni Conference has come and gone. A very full account was given in the daily papers, so that it will be unnecessary for us to do more than give a very brief outline of what was said; we prefer to confine our energies to commenting on the character of the Conference as a whole. The proceedings opened with a sermon by the Rev. Principal Henderson, President of the Association. The subject which he had chosen was Episcopacy, and he handled it in a most logical and convincing way. The sermon was followed by a celebration of the Holy Communion, at which the Rev. Rural Dean Sanders assisted. The conference began in the afternoon with a paper on the Higher Criticism. This was a most able essay, setting forth not what we ought to think on the question to be orthodox, but putting in as fair a way as possible the views of the "Higher Critics" before his audience and leaving them to follow out for themselves the rights and wrongs of belief. On this as on all the other subjects the discussion was fairly well maintained.

The morning session was occupied with a paper on Inspiration by the Rev. G. Abbott Smith, B.A., and one on The bearing of recent excavations on Holy Scripture, by the Rev. James Elliott, B.A. Both these papers were full of interest, and presented carefully thought out productions of studious minds. Mr. Smith stated the various views which have been held on Inspiration and added some very helpful comments thereon. He did not pin his faith to any one man or set forth any one theory as that which all men should accept, but in a most impartial spirit stood for the defence of the Word of God.

In the afternoon there was a paper on Self-denial, by the Rev. T. E. Cunningham, M.A., and another on the Social Duties of a Clergyman, by Rev. F. Charters.

Both of these papers were on very practical subjects and on very helpful lines. The discussion on Self-denial we thought exceedingly disappointing. But as one member of the Association observed afterwards, it was a deeply spiritual subject and very difficult to deal with extempore. We quite agree with him, and would therefore urge all those who wish to help to make these conferences a success to help them, not only by their presence and speeches, but also by a prayerful consideration of the subjects beforehand and a thoughtful study of them in quiet, in order that when we are assembled for our mutual edification and profit we may have the benefit not only of one paper and two prepared speeches on the subject, but of a number of helpful pithy speeches, which will do much to make the debate of interest and profit. The discussion on the social duties of a clergyman brought forward many helpful points as well as difficult questions to which the answers given were very diverse. On the whole the Convocation was one of great interest, and we feel

certain that those who attended it were helped by what they heard and went away well pleased with what had been done and said. One, and that a new feature of the convocation, remains to be commented upon. On the first evening, the Rev. E. I. Rexford, principal of the Montreal High School, gave a lecture on the Relation of the Clergy to Public Instruction in the Province of Quebec. Those who were able to be present (and we regret much that there were not more) will have carried away with them thoughts that they will never forget. Mr. Rexford pointed out the very important position which a clergyman has in the schools of the province. He showed what favorable legislation there was, and what an important duty it was for all to acquaint themselves with their privileges, and to avail themselves of them to the fullest extent. He showed how vast an influence might be wielded for good or evil by the attitude which the clergy assume towards their schools and children. The influence in the home, the interest awakened in the parent as well as the child by his interest in their education, presented a most vivid picture to the mind's eye, and one which we are confident will not lose its colour, nor fade for many years from the remembrance of those who were present.

The reunion in the dining hall, at the close of the conference, was a great success. The loyalty of all present was called forth by Rev. L. N. Tucker's speech in proposing the toast to the Queen, and by the toasts to the benefactors and Principal of the institution.

Before passing from the present subject we would like to call the attention of the Alumni Association to the fact that there does not seem to be a sufficient interest taken in the Annual Meetings by the Alumni in general. It may be that there are difficulties in the way of members coming from distant parishes to these annual meetings. If, however, they be what they pretend to be, not only re-unions of friends more or less widely separated, but a comparison of individual progress and of results achieved, something ought to be done to encourage the attendance of more of the members. We want to see some new faces at these meetings, and to hear a wider interchange of opinions. Perhaps the establishment of a central fund, out of which part of the expenses would be paid, of those at a certain distance from Montreal, would assist in bringing greater numbers of our Alumni together.

Through no fault of ours, the first issue of the Magazine for this session has been greatly delayed. We tender our subscribers an apology, and promise to bring out our next number more punctually.

We notice with great pleasure the issue of our contemporary, "The Mitre," published by the students of Lennoxville. We thank the editors for the copy sent us and wish them every success.

Last, but not by any means least, we have the pleasure of noticing an item of interest to all our alumni. We are sure that they, with us, rejoice that a former student and an alumnus of this College, the Rev. J. Ker, the popular Rector of Grace Church in this city, has taken the degree of Doctor of Divinity. Doctor Ker had the honor of being appointed Convocation preacher, and has, we are happy to inform our readers, kindly promised to publish his convocation sermon in our next issue.

THE JERUSALEM RAILWAY.

One of the most remarkable events of modern times in relation to Bible lands is the completion of the first railway in the Holy Land. The Palestine Exploration Fund is now carrying on important works of investigation along this line and expects to add great treasures to the stores of knowledge already accumulated by their unflagging efforts, which are in reality among the most valuable contributions to the cause of truth which service has made in the 19th century. Subjoined is a cut of the railway and a short description of it by the Rev. G. Abott Smith, copied for the Church Guardian.



The railway station, which is situated about a mile from the landing, is reached by way of narrow streets, full of indescribably offensive odours, in which the pedestrian must be wary if he desires—as instinctively he does—to avoid contact with the heavily laden camels and donkeys and the natives who throng part of the way.

Once out of the town, however, and upon the sandy road which leads to the station, the air is fresh and pure, and the eye rests gratefully upon the beautiful orange gardens which extend for some distance inland.

The first station from Jaffa is Lydd, the modern representative of Lydda, where St. Peter healed the paralytic Æneas (Acts ix, 32-35). Here is a picturesque ruin of the Church of St. George, built by the

Crusaders at the place where England's patron saint is said to have been born.

From Lydda the road bends southward to Ramleh, which occupies the traditional site of ancient Arimathea. The most conspicuous object here is an imposing Norman-Gothic tower, probably built by the Crusaders, though an Arabic inscription over the door, attributes it to a Mameluke prince of the fourteenth century.

There are few other stopping-places of note on the way. Soon after Ramleh is passed, which, with Lydda and Joppa, lies in the ancient territory of the tribe of Dan, the railway crosses the tribal boundary of Judah, and continues its southerly direction past Naamah (Modern Naaneh, Josh. xv, 41) until it enters the valley of Sorek, where Samson wooed Delilah (Judges xvi. 4), now the *Wady es Surar*, which it follows until the border of Benjamin is reached; from which point it follows the southerly bend of the *Wady es Sikkeh*, a tributary of the Surar, and with it to be seen on any good map of modern Palestine, to Bittir (O.T. Bether, Cant. ii., 17), the fifth station from Jaffa and the next before Jerusalem. The third and fourth stations lie in the course of the *Wady es Surar*, the latter having been identified with Ebenezer, whence the Philistines carried away the ark of God to Ashdod (1. Sam. v., 1).

The railway is built on the "narrow guage" system, with the rails one metre apart. The roadway is narrow, leaving no room for a second track. In the mountain region, which is rugged and barren, there are several cuttings in the solid rock. The whole line is 87 kilometres, or nearly 55 miles long, from the terminus at Jaffa to that at Jerusalem, which, with something of reverence, though perhaps with more of expediency, has been placed out of sight of the city, to the south-east near the Bethlehem road, and rather more than half a mile from the Jaffa gate.

EVENTS OF THE TERM.

Our graduating class last year was the largest ever sent forth by the College, and we feared that our ranks would shew a sad diminution when the present term commenced. Such fear, however, was not realized, the number of new comers was above the average, and for each man who left in May, one entered in September.

We have as new students—

W. A. Gustin, entered the third year at McGill, after having taken two years at Stanstead Wesleyan College.

S. W. Mallinson—Mildmay, London, England, has been for the past year conducting the services at Radnor Forges, P.Q.

J. B. Meyer—Cote St. Paul.

W. B. Heeney—Danford Lake, P.Q.

E. B. Wimbush—North Finchley, London, England, has recently been travelling in the Western States.

F. W. Major—Wakefield, Quebec, is a step-brother of Rev. S. A. Mills, rector of West Shefford, P.Q.

J. F. Cox—Savage's Mills, P.Q., late of H.M. Militia.

H. O. Loiseau—St. Philomene, P.Q., last year held position of teacher in Sabrevois College, is prepared for work among the French.

J. B. Holland—London, England.

Do you know that the C.S.M.A. is? See advertisement.

The following students are engaged in Mission work:

J. Thompson—B. A., at Outremont.

W. P. Lewis, has charge of the mission of Maisonneuve.

F. H. Graham—St. Anne de Bellevue.

R. Y. Overing, pro tem, at Montebello, Papineauville and Avoca.

S. H. Mallinson goes to Stanbridge.

A. C. Ascah continues at Mascouche and Terrebonne.

S. McEwan goes to Edwardstown.

A. E. Mount, to Coteau.

J. S. Ereaux, assists the Rev. J. H. Dixon, at St. Judes.

Geo. Mason, " " W. Cunningham, M.A., at St. Luke's.

W. B. Heeney, " " J. F. Renaud, at St. Thomas.

F. S. Eastman, " " John Ker, D.D., at Grace Church.

T. B. Holland, " " Samuel Massey, at St. Simon's.

Looking back over such a long list of workers, we are tempted to consider ourselves as of some importance. To say the least, we are helpful, and it surely is a matter for congratulation, that our Diocesan College is such a Diocesan Aid.

Our friend X—, lately from England, wants to know what the poor cows do when the snow covers the grass!

We have two marriages to record. The little mannikin with the bow and arrow has been busy in our midst, and these are *part* of the result.

On the 30th of October, Rev. Basil S. T. Marriott, Incumbent of Buckingham, and a member of the graduating class of '93, was married to Miss Daisy Bareham, daughter of the Incumbent of Chapleau, Ont.

And on the 8th of November, the students turned out *en masse* to witness the marriage of the Rev. C. Cameron Waller, B.A.—classical tutor of the College—to Miss Jerdon, a lady well known in church circles in Montreal.

To each and all we extend our hearty congratulations. Pax vobiscum.

All alumni are requested to attend the meetings of the C.S.M.A. See advertisement.

Our many friends will no doubt be gratified to hear that, notwithstanding the "seismic war's" of Nov. 27th, our institution still remains in the same place.

We had the pleasure of a visit not long ago from our old fellow student, Rev. R. F. Hutchings, now Incumbent of Arundel.

Don't forget the C.S.M.A. Meetings, Jan. 11th and 12th.

A long, but interesting lecture was delivered by Prof. Killick to the students, at the beginning of the term on the subject of "Life-saving from drowning."

Before Prof. Killick's lecture, Dr. Girdwood opened the proceedings of the evening with an address of much practical value to non-swimmers. He dwelt on the importance of knowing the art of swimming and the advantage of possessing "presence of mind" in cases of emergency.

The aim of his speech was to show that the human body is capable of floating from the amount of compressed air it contains when perfectly motionless.

Prof. Killick corroborated the doctor's words.

He likewise stated that the majority of drowning cases are of those who can swim a little. This is probably because they venture more than non-swimmers. Everyone, however, should know the art of swimming, and also how to rescue the drowning.

With regard to the treatment of a drowned man, Prof. Killick preferred Dr. Howard's method. Dr. Sylvester's method was good, but rather rough.

The Professor gave a demonstration of the former method, experimenting on a little boy who was present in the audience.

Prof. Killick had a number of instruments, etc., of use in his profession.

We grieve to hear of the loss by the Rev. Frank Charters of his father, Edward Charters, Esq., who was the oldest living member of the St. George's congregation. Of the loss by Rev. Wm. Harris, rector of Grenville, P.Q., of his two little children, attacked by scarlet fever. Of the loss by Rev. Canon Sweeney, of Toronto, one of the oldest of our alumni, of his wife. To all we extend our heartfelt sympathy.

Rev. Jas. Elliott, B.A., is at present living in the city, taking a post graduate course in classics at McGill. On Sundays he assists the Rev. R. D. Mills, M.A., rector of Cowansville and Sweetsburg. Our hearty congratulations are extended to our genial friend and alumnus, the Rev. John Ker, D.D., rector of Grace Church, Point St. Charles, on his acquiring, by examination, the degree of Doctor of Divinity from Trinity College, Toronto.

Dr. Ker will give an address at the meetings of the C.S.M.A. Jan. 11th and 12th.

We are very sorry to lose an old friend and ever ready helper in the person of the Rev. L. N. Tucker, M.A., who has left the assistantship of St. George's, to take full charge of a church in Vancouver, B.C. No doubt our loss is his gain, but Mr. Tucker's keen interest in all affairs relative to the College, made him an ally whom it will be difficult to replace.

Rev. Henry Jekill, B.A., one of last year's graduates, has been appointed Rector of St. Mary's Church, Hochelaga.

A MISSIONARY BISHOP'S VISIT.

On Monday evening, October 30th, an interesting and instructive address on "Japan and its Missions," was delivered in the college chapel, by His Lordship Bishop Bickersteth, of Japan. The occasion was the semi-annual missionary meeting of the College Missionary Society, and we had the satisfaction of seeing the chapel well filled by an appreciative audience. His Lordship's address was most exhaustive as well as systematic. Beginning with the various elements which go to make up the present race, he then described the habits of the people as being industrious and well ordered, while their loyalty was remarkable. In India, he said, the natives could not be sent to England to be trained for missionary work, as they seemed to lose interest in, and sympathy with their fellow countrymen, on account of their separation from them; but the Japanese, on the contrary, could be sent to England to be educated and return to native land as loyal a Japanese as when he left it.

The readiness and aptitude of this people, the Bishop continued, for seizing upon the modern ideas of progress and civilization was a splendid opportunity for the spread of the kingdom of Christ in that direction, and ought to be taken advantage of in every way by us, especially as, naturally, the evils of civilized life would be received as well as the good.

After describing the climate and country, the various ancient religions of Shintoism, Confucianism and Buddhism and their influences on the people, the lecturer then spoke of Christianity. From the time of its introduction by Francois Xavier, the Jesuits, he said, had done self-denying work, while the various Protestant denominations had all engaged in the labor of love of winning Japan for Christ. Speaking particularly of the work of the Church of England, he said, that though there were but three bishops in Japan at present, still very soon we shall have several more

he spoke in terms of the highest praise of the missionaries from Wickliffe College, and earnestly expressed the wish that in God's good time there would be volunteers from our own college.

LECTURE BY REV. G. O. TROOP.

One great advantage of our College being situated in such a city as Montreal is, that the students have the opportunity of coming in contact daily with the leading clergy in the Diocese. The Rev. G. Osborne Troop, M.A., by invitation, gave an earnest talk to our men on a recent Monday evening. He met us in a simple yet manly way, and spoke to us as to brothers. The first point he impressed on us was the great importance of ever having before our minds some inspired words which, when we are tempted to evil, in thought, word, or deed, might prevent us and save us from much sorrow and humiliation. This was illustrated by two examples from the Book: "Upon a set day Herod, arrayed in royal apparel, sat upon his throne and made an oration. And the people gave a shout, saying, It is the voice of a God, and not of a man. And immediately the angel of the Lord smote him, *because he gave not God the glory.*" Whatever our success, whatever our experiences may be, never take the glory to ourselves, always give it to God. The second quotation was from the book of the prophet Jeremiah: "*Seckest thou great things for thyself; SEEK THEM NOT.*" This again, if ever kept in mind, would save from a fall many and many a time.

Mr. Troop having thus spoken of matters affecting the inner and spiritual life turned to one aspect of our outer relationship. Division in the church, he said, came from the evil one. He spoke of himself as having been freed from the denominational spirit. The spirit of Christ, and the possession of His all-embracing charity, leads to regarding all baptized persons not only as fellow-Christians, but fellow-churchmen as well. Then, possessing this spirit, we English Churchmen can tell those separated from us how we stand in the centre of Christendom, and therefore must possess the centre and the most of truth; tell them how what we possess that keeps us distinct is something precious that can never be given up; tell them how we are keeping it not only for ourselves, but for them and for generations yet unborn; tell them how the day shall yet come when they shall thank us for being thus faithful to our trust. And in our own beloved Zion, let us strive for peace. Always remember that "the wrath of man worketh not the righteousness of God."

MISSION WORK IN ALGOMA.

The little village of Maganettawan is very picturesquely situated away up among the hills of Parry Sound. It is about 170 miles north of Toronto and is reached by taking train north to Burk's Falls, thence boat down the river Maganettawan to the village. Tourists in great numbers assemble at Burk's Falls, eager to catch the daily boat down the river. This is stated to show the importance of the river in the estimation of the pleasure-seeker. And, when I say the river, I must not fail to state that lake expansions, studded with islands change the scene, so that it is impossible to lose interest as one winds in and out among the hills passing *en route* to the terminus of boat connection.

By land it is sixteen miles from Burk's Falls to Maganettawan. By boat it is twenty-eight. From this can be inferred the presence of many crooks and turns. So much is this the case, that the river has been likened to the Firth of Forth in Scotland. In fact, the many tourists with whom I came in contact pronounced it the prettiest and most interesting river they had ever seen. Maganettawan is an Indian word, meaning "fast running water." It is a true nomenclature, as falls and rapids here and there are experienced.

It was some time in May that I took my stand on the deck of the Glen Rosa and steamed off down the river, wondering at the beauty of nature, pleased with the appearance of the new coat just beginning to deck the hillsides.

Reaching my destination I was placed in most comfortable quarters and prepared for the summer's work.

The Mission of Maganettawan had been worked most successfully for eight years by the Rev. A. G. Young, now Incumbent of North Bay. He left the Mission about fifteen months prior to my arrival. That fifteen months was a period of desolation. The "branch" had begun to wither, the "leaves" to drop off and be swallowed by Nonconformists.

Three stations fell to my charge, viz:—Maganettawan, Midlothian and Dunchurch. It was ten miles from Maganettawan to Midlothian and thirteen miles to Dunchurch. This made a stretch of twenty-three miles from extremity to extremity. Then of course the people were scattered. Some eight miles and some more or less, ranging themselves around the three stations.

You can imagine, therefore, it required a vast amount of parochial work to re-organize the services of the Church. However, the result was satisfactory. The people proved themselves most willing to help, spiritual life was visibly increased, and the torch of the grand old Church of England was again set burning.

On the 14th of May, the little bell of St. George the Martyr rang far out over the valley of Maganettawan and resounded again among the hills. From that time until the 4th of September, weekly services were held in that church.

Owing to distance only fortnightly services were allotted to Midlothian and Dunchurch alternately.

At Maganettawan, the church is nicely built but needs some repairs. It is equipped with a good vestry, Prayer and Reading-desks and pulpit, seated with chairs, and has an organ and very good bell. It is supplemented by a large S.S. hall, used for S.S. purposes and entertainments. About 500 vols. form a library.

At Midlothian, the building is just habitable, roughly seated and needs repairs. The people need aid in order to complete it.

At Dunchurch the families are few, with a church building started, a debt of about \$100 on the unfinished structure. Services were held in a hall which proved most convenient. Should any kind-hearted individual feel so inclined, it would be a blessing to assist in liquidating the debt on the building, as work is stopped until the debt is removed.

Great credit is due to Rev. Charles Piercy, of Burk's Falls, for his assistance this past summer. He visited the Mission twice and infused new life into the work. He administered the Sacraments at all three stations.

After my departure, services stopped both for lack of men and means. It is heart-rending to see Missions vacant when such a church work could be accomplished.

Mission work in Algoma, although it may have its drawbacks, yet it is a work in which there is a great deal of pleasure. And then it is not wholly a question of dollars and cents, it is the demand of the Church, it is the demand of Christ. Men must come forward if the Church is to rise and "push with vigor on."

"Go labor on, spend and be spent,
Thy joy to do the Father's will,
It is the way the Master went,
Should not the servant tread it still?"

A. CLARE WILSON.

LITERARY SOCIETY.

Our Literary Society this year has made some advances on the efforts of previous years. At the first meeting of the term it was decided that the meetings should be held weekly instead of fortnightly as heretofore.

The following are the officers elected for the year:—

President, J. Thompson, B.A. ; Vice-President, F. H. Graham ; Secretary-Treasurer, W. J. Hamilton ; Programme Committee, Messrs. W. P. R. Lewis, W. B. Heeney and A. C. Ascah.

The society is to be congratulated on the attendance at the meetings and on the readiness of speakers to take part, and in general on the increased interest in the debates and other proceedings of the society. Our programme committee is also to be specially praised this term for the care and wisdom with which the subjects were chosen. The following are some of the subjects debated on during the term :

Was it justifiable for England to interfere in the Franco-Siamese affair?

Has the idea of the Divine, as revealed in nature, more influence on the religion of man than the idea of the divine as revealed in Scripture?

Was it best for the Church of England to keep out of the Chicago Parliament of Religions?

Would Canada be better in a state of independence than under her present form of government?

Is a man justified in sacrificing his physical well-being in order to attain his object in life?

Is a man drawn nearer to God in solitude than in active work?

Resolved, that it is safer to abstain entirely from alcohol, but that it is wiser not to enforce total prohibition.

Besides the debates we have also had readings and songs at nearly every meeting.

One feature of our literary society which deserves notice, is the criticism made by a member appointed by the chairman at the beginning of each meeting. At the last meeting Dr. Henderson acted as critic.

Our thanks are due to E. M. Renouf, Esq., for the offer of two prizes, to be awarded to the students who make the best speeches on a given subject at the close of the present session.

CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

The attention of all readers of the College Magazine, as well as that of all friends or supporters of the Missionary work of the Church of Christ, is invited to the fact that the Church Students' Missionary Association of the United States and Canada has been invited to hold its Annual Convention in Montreal in January. This invitation, issued by the

Diocesan College Missionary Society has been accepted. It is hoped every loyal churchman in Montreal will join hands in giving to the representatives of the students, whose lives are consecrated to the service of Christ and the spread of His kingdom, a hearty welcome. We believe that this is the first time this association has met in Canada; not only therefore is the reputation of the Church of England in Montreal at stake; but the whole matter of what kind of impression of Canada will the students of the United States carry back, is in our hands. In the name of the Church of Christ we appeal to you to help this convention, by your prayers, by your personal presence at the meetings, and by your subscriptions if they are asked, to make this not only a success from the ordinary point of view, but a success in the sight of Him in whose name we are to meet. We understand that the meetings are to be held on Jan. 11th and 12th 1894; that there will be two public meetings held in St. George's School House, at one of which the Lord Bishop of Nova Scotia is expected to speak, at another the Lord Bishop of Athabasca. The Very Rev. Dean Carmichael, the Rev. Canon Dumoulin, the Rev. G. Osborne Troop, the Rev. Dr. Carey of Saratoga, will also take a prominent part, as well as our own esteemed Father in God, the Lord Bishop of Montreal, should his health permit. Details of hours of meetings will be announced in due course. That God the Holy Ghost will be present abundantly to bless all who join in this convention, should be the prayer of all who read these words.

ACKNOWLEDGMENTS.

For last year:—Rev. Dr. Norton, \$1.00; George Hague, Esq., \$1.00; Rev. E. T. Capel, 50 cents; G. Capel, Esq., 50 cents; Rev. W. A. Fyles, 50 cents.

For this year:—Rev. G. Abbott Smith, \$1.00; F. S. Eastman, \$1.00; Rev. W. J. M. Waterson; W. P. Garratt, S. Mallinson, Mr. Meyers, E. Wimbush, each 50 cts.; A. C. Ascah, \$1.00; J. Thompson, \$1.00; S. R. McEwan, \$1.00; Archdeacon Lonsdell, 50 cents.