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"THE NEGLECTED CONTINENT," OR SOUTH AMERICA.

In contemplating the best method of bringing before your minds the spiritual needs of this vast continent, it occurred to me that it could be most impressibly introduced by a retrospect of our own primeval history, and a brief consideration of the influence which Christianity has had in the formation of our own British Empire, for by such a retrospect and such consideration we can best appreciate the favour which God has conferred upon us.

You remember that when upon the bleak downs of Bethlehem, the angels of Heaven broke the stillness of our eastern night, and sang "Glory to God in the highest, and on earth peace good will toward men," that far away in the heart of a German forest lay our forefathers, merged in a chaos of heathen superstition, as they bowed their heads to the unheeding "Thor" and "Woden"; and you remember also, that when by the tide of emigration they were swept along to the Island of Briton, there under the influences of the true religion they were destined to become the greatest nation that history has ever seen. And when we think of how this country has been transformed, from a land of barbarism to the home of civilization, from a land of idolatry, to the home of the church of the true and living God, of how its people have been changed from a warlike and blood-thirsty rabble into a nation, the name of whose queen has become the synonym of peace; when we think of this, I say, the heart of the Christian is poured out in gratitude to God for his mercies towards us. Ours has been the peculiar privilege of preserving the Word, and perpetuating the work which Jesus Christ began on earth. How then can we, who have been so honored, turn a deaf ear to the cry of the 37,000,000 of South America, who like the man of Macedonia, stand day and night saying "Come over and help us."

"Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world." So says the Rev. A. J. Gordon, D.D.

Four thousand seven hundred miles long, and over three thousand miles wide—a stupendous continent, seven million square miles in area nearly twice the size of Europe, containing one-eighth of the land surface of the globe, the most magnificent river system in the world, a coast line of eighteen thousand miles, and two mountain chains of extraordinary magnitude and sublimity, it lies away in the western seas between the Pacific and the Atlantic.—South America—well called from a spiritual standpoint, "The Neglected Continent."

Extending in an unbroken line of four thousand five hundred miles from Cape Horn to Panama, its Alpine altitudes tower above the clouds "piled one upon another like the fabled pillars of Heaven." Among them Chimborazo, on the Equator, crowned with eternal snows, lifts its frozen summit 21,420 feet above the sea level—over four miles high—equal to Mount Etna, capped by the Peak of Teneriffe. Its wide stretching plateaux, almost immeasurable savannas, and mighty rivers rolling their majestic waters over the plains to the ocean, impress the mind with sensations of awe and astonishment. "Placed amid the summits of the Andes, the European traveller seems as if lifted into a new horizon and surrounded by the ruined fragments of a superior world."

In the far north-east, its tropical Orinoco surpasses by a hundred miles even the flood-tide of the Ganges. In the sub-tropical south, the La Plata, one hundred and fifty miles wide, as it sweeps into the sea, runs the length of the Thames more than ten times in its two thousand two hundred mile course and pours into the ocean more water than any other river in the world—but one. For South America possesses a mightier stream than these. The whole of France or the Ottoman empire might lie in the lap of its monarch Amazon, the largest river in the world, which equalling the Indus and the Nile put together, offers at least twenty-five thousand miles of navigable water-course, in unbroken sequence, from the sea to the base of the Andes.

The soil of its basin, one to two million square miles in area, and fertile enough to supply the inhabitants of the world with food, is for the most part covered by sombre primæval forests—pathless, impenetrable—the largest extent of arboreal growth in the world.

Titicaca, the largest lake in the New World south of the St. Law-

rence basin, belongs to this stately and colossal continent, one hundred and seventy miles long by seventy miles broad, with an area of thirty-five hundred square miles, it would float Cyprus, Crete or Corsica at an altitude of 200 feet above the summit of Mount Etna. Its lonely waters have no outlet to the sea, but are guarded on their southern shores by gigantic ruins of a pre-historic empire—palaces, temples and fortresses—silent, mysterious. South America was discovered in 1500 by the Portuguese Pedro Cabral. It is divided into fourteen great countries, and includes representatives of almost every variety of race and language—from the degraded Feugians of Cape Horn, who, when discovered, had drifted so far from the old world traditions that they had no word in their language to signify "God," and from the Indian tribes of "sad, calm aspect," scattered on the Pampas Plains, or among the virgin forests of the Amazon, up to the Anglo-Saxon and Latin leaders of civilization in the free Republics. The numerous Negroes and Quadroons of the north and the central states stand next in the social scale to the Mestizoes, a mixed people of Spanish and Portuguese or Indian blood. Imported Chinese, Coolies, and foreigners from almost every country under heaven, drawn hither by the fabled silver wealth of Ecuador, Peru and Bolivia, crowd the cities of the western seaboard.

The Spanish and Portuguese element is politically dominant, while the "Red Men" constitute the main stock of the inhabitants.

So much for South America in general; now let us look at it a little more in particular, Brazil—What a vast unknown lies behind that word! Discovered in 1500 by the Portuguese, Pedro Cabral, it fell into Portuguese and Romish hands, and for 200 years was cut off from the outside world by Portuguese and Romish policy as completely as China or Japan. But just as in North America, a century of transatlantic life prepared the descendants of the Puritan for independent existence, three centuries of Portugo-Brazilian history produced a modified race disposed to throw off the yoke of the old régime, and in 1822 a change that had long been pending came to pass.—Brazil claimed its independence; the action sprang from a royal source; the son of the king of Portugal becoming the first Emperor of Brazil. Nine years later the policy that was being forced upon him being too liberal, he abdicated in favor of his five year old son, Don Pedro II, who ruled under regency till 1840, and terminated half a century's reign in November, 1839, by resigning his kingdom under

constraint. There was a bloodless revolution, and after more than sixty years' gradual emancipation, the nation became self-governing.

With the Republic came disestablishment, liberty of religion, and abolition of slavery. Up to Saturday, 12th May, 1888, you hired your servants from an owner, or bought and sold them as you did furniture. Now the two or three million Negroes of Brazil are as free as those of the United States. The natural wealth of the country is almost fabulous. Its river system is the finest in the world. Its mountain chains contain tin, zinc, coal, mercury, silver, gold, and diamonds. And there are whole mountains of the very best iron ore. Its Amazon forests cover a tract of level country, twelve hundred miles wide, from east to west, by eight hundred miles from north to south.

"The stillness and sombre awfulness of these primæval woodlands can hardly be conceived, and can only be compared to Mr. Stanley's discoveries in Darkest Africa."

Coffee, tobacco, rubber, sugar, maize, cocoa, rice, beans and quantities of cattle-sustaining grass, from the inland *Llanos* and *Selvas* are freely grown. The annual exports amount to \$75,000,000.

The Brazilian Government has organized hundreds of miles of interior steam navigation on the great natural highway.

Over six thousand miles of railway have been opened up, and seventeen thousand four hundred miles of telegraph line connect various parts of the Republic; while a transatlantic cable links its populous towns and scattered ranches with the Old World.

The climate is tropical, varying from the temperate south and salubrious uplands to the malarious river courses and seaboard. All kinds of wild animals breed and range in the interior in parts even encroaching upon the domain of man. No country has more flowers, and none more precious stones; no country exceeds it in natural fertility, yet in few countries is agriculture more neglected, and few have been as much impaired and retarded by human sin and wickedness as Brazil.

The 16,000,000 people of this newly made Republic have had no Bible for three hundred years, and their condition is a fair test of the result of Romanism by itself,—vener and soulless externality in religion, a stiff jewel-encrusted ecclesiasticism, side by side with gross immorality.

Of recent years the American Societies have sent out a few missionaries, not more than one missionary for every one hundred and thirty-eight thousand souls. About twelve British Christian workers,

several of them self-supporting—among them about nine connected with the late Dr. Kelly's churches in Rio, and Paranambuco, and Mr. H. Maxwell Wright are doing what they can for Brazil. Of the 16,000,000 people, at least 14,000,000 are still unevangelized, to say nothing of being unchristianized.

Among the leaders of thought and policy a general decay of religious conviction is flinging wide the doors to spiritualism, positivism, modern free thought, and sin, while the ignorant are bound by degrading superstition.

What would our lives be, what would our national life be—if for ten years the bible were blotted out?

What must be the condition of this nation that for three hundred years has been without the Word of God. The Church of Rome allows her votaries no conscience, no independent thought. Generations bound by her mental and moral slavery have produced the Brazilian of to-day. Forbidden to have opinions he has learned to do without them, has become a indifferentist in spiritual things, and has given free rein to his lowest passions. So that this magnificent country with a coast line of four thousand miles long, and a breadth of twenty-five hundred miles, dowered by nature with almost unparalleled wealth of animal and vegetable life and mineral treasure, is peopled by a weak, immoral race, unable to develop its resources, or to cope with the difficulties of its government.

Spiritually, Brazil is a nation in the balance. Her people are passing through a period of transition, the general loosening of ideas that came with the Republic produced two effects, helping and hindering Christian work.

Disestablishment opened the doors to the hearts of the people, and liberty of faith has come.

' We may preach what we please, we may go where we like, we may publish what we desire. We have freedom of press; freedom of religion; freedom of conscience,' writes a missionary: "there is a loosening of the old ties; a wonderful stir among the people. Crowds gathered wherever the Gospel was proclaimed. The present is a crisis of opportunity. The old is broken up, what the next will be it is our privilege, under God, to determine." What are we doing for Brazil?

Among the 16,000,000 of Brazil we are maintaining at present one

missionary. A few are at work in the principal ports self-supporting. Why are we not reaching these multitudes?

Have we even given Brazil a thought or prayer? If never before let us now.

When three centuries ago the Spaniards, sailing the unknown seas in search of spoil and glory, landed on the western coasts of South America, Europe for the first time touched the western or Pacific seaboard of the New World, and found there, instead of savages, one of the most highly organized civilizations history has seen—the empire of the Incas, ruling from Chili to Columbia, over the Ecuador, Peru and Bolivia of to-day. Enriched by the accumulated wealth of centuries, and practising a social and industrial system which the shrewdest of our political economists could scarcely improve, the Incas boasted beside their own remarkable palaces and temples, a series of wonderful remains, dating from a still more remote antiquity.

Of the civilization which produced these triumphs no trace but these silent monuments is left to the world. And of the subsequent Inca dynasty not much remains beyond the traditions of the Spanish chroniclers; and the cyclopean structures left by the sun-children themselves—built of huge irregular blocks of stone, so admirably cut and joined that to this day the point of a knife cannot be inserted between them.

The Incas possessed no alphabet nor written language; their records were all kept by means of knotted cords, the character of the events being indicated by the color of the cords, the size and distance of the knots, but these records have long been lost.

A forgotten era, chronicled only by mighty monuments of ruined stone, "An echo among the soundless halls of the dead, the memory of their day survives strangely in this up-start century."

The empire of the Incas fell before the Spanish crown, and became feudatory to the pope. The headquarters of the Inquisition were set up at Lima, and the third era in the story of Western South America began. Little good came by means of the newcomers, whose main object was rather to get than to give.

Their vices and their wars destroyed millions. Their thirst for gold ruined the Inca temples by plunder, fire and sword. Misery, dissatisfaction and revolt followed but without redress, the nineteenth century wave of revolution swept across from Europe, and transformed the new world as it had done the old one.

In 1820 the Western States, rising about the same time as Brazil, abolished the Inquisition and threw off the foreign yoke, ending in their half dozen republics of to-day, the fourth historic epoch.

From that time their watchword has been progress. The power of the priests has been weakened in most of the large towns. Half of Spanish South America has declared religion free, and even in Peru, and Ecuador, there is hope of full emancipation. Through convulsions almost as frequent as their earthquakes, the western states are moving forward. Their constitutions are modelled on that of the United States; and with presidents, senates, deputies, electors, standing armies and navies, and large national debts, they are taking their places among modern nations, and judging from their natural advantages they have an important part to play in the future history of the world.

Few countries in the world can compare with the western seaboard of South America for wealth and beauty.

Gold, silver, copper, lead and other minerals have been found among the mountains. At some of the highest elevations of the Andes, scarcely trodden by human foot, it is hardly possible to pass half a day without discovering rich veins of untouched mineral wealth. The coast lands are rainless. In some parts no rain has fallen within the memory of man. Gloomy clouds overhead; a line of white surf along the shore edging the Pacific; this arid sea-board, lifeless, save for the strip of verdure that hems its river banks and scattered sea-ports, lies like an oven, its intense heat dispelling the sea dews that float in the upper air, and are drifted by the west winds to the Andes.

Stupendous heights like Cotapaxi stand out among the Andes, and beyond these mountains eastward towards Brazil, vast plains covered with dense forests, run 5,500 feet up the mountains' rifted sides.

"These eastern plains," writes Colonel Church, "are capable of becoming the garden of the world." But alas, uncultivated, untilled even as the hearts of her superstitious children, they are untouched by the love and truth of Jesus Christ.

"No mission field that I ever saw or read of seems to me so full of unique interest as this old Inca empire," writes Dr. Thomas Wood of the American Methodist Mission, who has spent twenty-two years in South America. There are millions of aborigines retaining the peculiarities that characterized them before the European conquest, modi-

fied by a steady degeneration ever since that time, until this region, from being the brightest in all the Western Hemisphere, morally and religiously has become the darkest and hardest to reform.

But the time is apparently near for a great awakening, and when it comes the movement will take in the three Republics; Peru, Bolivia and Ecuador—the land of the Incas—with a great sweep.

At present but two missionaries with their wives and families are at work among all that famishing people. Who will go to them?

Efforts in Ecuador have demonstrated the impossibility of permanent occupancy as yet, but the time is, at hand, God is speaking to his followers in this and other lands and when He speaks all the world must listen,

“Come over and help us”! concludes Dr. Wood. “The great future of Gospel work in these lands embraces not only evangelization of the native masses, but also the religious development of the new population destined to inundate them by and by, and fill them with mining and agricultural colonies of foreigners. Now is the time to work on the masses before the new tide sets in.

The possibilities of this field, as well as its difficulties, seem as colossal as the Andes.”

And one of the greatest difficulties to contend with there is the dreadful condition of Roman Catholicism. Not as here in the searchlight of Protestant civilization modified and Anglicized but in all its native mediæval corruption and ignorance. The church is immensely rich.” Curates and clergy abound, but their morals are not creditable to the profession. Morality is not high. The habits of the upper classes are luxurious, frivolous and idle. The native Indians, about 350,000 in number, are uncared for by the Government in every sense, religious, educational, and political. The priests of the provincial districts are habitually drunken, extortionate and ignorant.

Among this motley population are tribes of uncivilized Indians worshipping the moon, and dreading a demon called Nugi, whom they regard as a source of calamity. They have no chief except when at war with their neighbors, when he who possesses most courage or cunning is elected. Two of these tribes are almost European in physique—fair-skinned and ample-bearded, the woman also are of equal beauty.

The Guaquas and Casibos, are Cannibals and eat salt human flesh. The Iquitos are dexterous lancers, and adore rude images of quadru-

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ped, birds and reptiles. The Yures are noted for their skill in poisoning. All these people are timid and dastardly from long suppression, melancholy in temperament, cowardly in danger, savage and cruel after victory.

They are great observers of the external rites and ceremonies of the Roman Catholic Church, and spend large sums of money in masses and processions, in which the priests encourage them.

We must pass by almost untouched in this brief paper the remaining Republics; Chili, the Argentine, Paraguay, Uruguay, Venezuela, Columbia. Suffice it to say that Chili, which is foremost among the Republics of South America, asserted her independence of Spain in 1818. Within twelve months she expelled the Papal nuncio, suppressed an attempt of her clergy to incite a revolution, and declared the complete separation of the Church and state. She possesses nearly thirty thousand miles of telegraph lines, a net-work of railroads, and nearly a thousand elementary schools.

The population of Chili numbers 3,300,000, including 500,000 Indians.

How many messengers for Christ are seeking the evangelization of these three millions? Precisely sixty-one including Bishop Taylor's mission teachers, in this long and lonely western coast-land, whose climate is one of the finest in the world, and whose recent political advances make her people especially open to evangelization.

The Argentine forms the second largest state in South America and has a population of over four millions. She is already connected with Chili by a new trans-continental railway, and also linked with Europe by steam. Thousand of Europeans have settled on its prairies, but the bulk of the population is Indian and half-castes, three out of every four being non-European. Here there are but twenty-seven missionaries at work, and granting that each could care for ten thousand it leaves without the possibility of hearing Christ, in that one state alone 3,730,000.

Paraguay, with her four hundred thousand souls, has but five missionaries, leaving 320,000 who have not yet been told that Christ died for them.

Space will not now permit me to go any further, but has this not been sufficient to convince us that the need is great? Is not the command given by our Great Captain? The sins of those heathen are atoned for, but they do not know it. Who will go and tell them?

Indifference in foreign mission work may generally be traced to one of two sources, either the individual does not know Christ himself or he does not know the needs of the heathen. To know the love of Jesus is to burn with a desire to make Him known to others, how thus—

“ Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny ? ”

BERTAL HEENEY.

THE CHURCH'S RELATION TO POLITICAL AND SOCIAL PROBLEMS.

BY REV. L. NORMAN TUCKER, M. A.

It gives me very great pleasure to associate myself once more, though 3000 miles away, with the Annual Conference of the M. D. T. C. Association. As I evoke the many memories of the past I can recall but few organizations from which I have derived more pleasure and profit. It is devotional. It is fraternal. It is educational. It is practical. It affords a splendid opportunity of ventilating the living questions of the day. It serves to counteract the isolation of Parish life especially in the country. It serves to supplement the necessarily secular debates of Synod. In my humble judgment it is fraught with immense benefit to the students and the alumni, to the College and the Diocese.

I must apologize for the very imperfect character of this paper, as the recent advent of our new Bishop has deprived me of the time I had set apart for its preparation. I regret extremely that I can be with you only in spirit. And I trust that you will have a harmonious, a lively and a profitable meeting.

The subject allotted to me, apart from its intrinsic difficulty, is somewhat unapproachable from the vagueness of the terms used to define it. *e. g.* The word “*social*” is not as definite in my mind as I would like it to be. We sometimes speak of *society* as including only a small and by no means always a superior portion of the community.

We call *social* distinctions the little barriers wherewith the pride or the customs of men divide them up into cliques and sets. Widening the import of the term, we say man is a *social* animal and we speak of *social* life in reference to the contact of man with man in his domestic, civic and public relations.

We speak of the *social* evil when we refer to the unlawful intercourse of the sexes.

We even use the word *Socialism* to indicate certain theories regarding the possession and distribution of all kinds of property. And therefore "*Social Problems*" may refer to balls, cards, theatres, parties, and all the games and amusements of social life, or they may refer to the relations of the poor and the rich, of the classes and the masses, of capital and labour, and even to the whole class of questions involved in the term socialism. This latter meaning is the one I will adopt in the present paper.

In like manner the word *Church* is not as definite in meaning as it might be.

Supposing it to mean the Church of England does it refer to the Church in her corporate capacity, or simply to individual members?

If in her corporate action what is the organ or instrument whereby her attitude is to be marked? The mere decision of synods, with no agencies to carry the decisions into effect, is of very little use in the solution of vital and far-reaching questions. Let us take the Church to mean ourselves, individual clergymen. The question would then read as follows:—The relation of clergymen towards:—

A. Political Questions.

B. The relation between the various classes of the community in regard to the stewardship of this world's goods.

A. The relation of the clergy towards political questions.

Clergymen are citizens. As such they are interested in the highest welfare of the State. Their religion has the promise of the life that now is, and, that which is to come.

The material condition of the people has a powerful influence on their moral and spiritual life.

And therefore the clergyman may vote. As one of the more intelligent and influential members of the community it is his duty to be well informed on the leading political questions of the day. But he rarely descends into the political arena either in his pulpit or his synod without sacrificing much of the influence he owes to his sacred

office. His pulpit is meant for the inculcation of morality and religion, not for the teaching of statesmanship. He is a steward of the mysteries of God, not a politician. Where the church is united to the State as in England, and when it is proposed to confiscate the Church's property and paralyse her right arm, the clergy may speak out. But even then they are liable to lower their spiritual character and calling, to fight shoulder to shoulder with the saloon-keeper and to have it said of them that they won the day with the cry of "*Beer and Bible.*"

But where, as in Canada, the Church is completely severed from the state, only the most extraordinary circumstances can justify a departure from the wise course of "abstention." Few who opposed the Jesuit bill gained any influence by it.

Few who enter the fray for or against the Manitoba Public Schools do not suffer loss in so doing. It is well for the clergy to preach a religious education in the public schools. But the practical work of legislation rests with others than them. In the middle ages Governments were the servants of the Church. The Puritans of England fused Church and state in one, and felt a divine call to apply the laws of God to all the affairs of men. But those days are past. Secular Governments have their spheres mapped out for them as distinctly as the Church. The laity have a ministry to exercise that is as important and not less sacred than that of the clergy. Sensible governments will respect the feelings of the Church in all moral and religious questions, But all Governments are jealous of the encroachments of the Church as their own peculiar province. And as a rule it may be said that trained statesmen are much better qualified to do the work of legislation than inexperienced and oft-times impractical parsons. The duty of the Church in this sphere is to teach that God rules in the affairs of men. That justice alone exalts a nation, that ministers have a sacred and important trust committed to them: that they, like other men, must render an account to God, and not only to their constituents; that the ballot is a sacred ministry; that bribery is a sin against God as well as a crime against the state and against our fellow-men, and that voters and members should act with a view to morality, religion and all the higher interests of men, and not merely to self-interests of greed and ambition, and then leave it to the proper authority to embody these principles in the laws of the land.

B. The same thing may be said in reference to all social problems.

There can be no question that the advance of modern civilization is in the direction of social developments. The hard lot of the poor, the selfish indulgence of the rich, the tendency of wealth to accumulate immoderately in the hands of the few, the facility with which the strong can injure and crush the weak, the heartless operation of business methods, all this makes us feel that modern civilization is very far from the kingdom of God.

Here again the clergy are bound to inform themselves as far as they can regarding all the facts of the case and regarding the principles that underlie all social, commercial and industrial life. They are bound to sympathise with the weak, the suffering and the poor, however little this may be able to improve their lot. Their sermons should not be on the subjects of capital and labour, strikes and combines, etc., etc., for those subjects will probably be much better treated elsewhere. But if their minds are well furnished regarding these subjects, all their sermons will be saturated with them. They can preach generally on the subject of money as one of the gifts and talents committed to men of which they are only stewards not owners and for the use of which they must render an account. They can preach on the text "*Who is my neighbour?*" and show by Creation, by Redemption, by Sanctification, by all the conditions of human life and by all the hopes of the life to come that men are all Brethren, that society, like the human body, is made up of many members, each member needing and needed by all the rest, and that our neighbour is not only our family, our relatives and our friends but all mankind, especially the sick, the poor and the sorrowing in their temporal distresses; and the ignorant, the sinful and the heathen in their spiritual poverty and need. With an occasional sermon on the Fatherhood of God, the brotherhood of man, the sympathy of Christ, the love of the Holy Spirit, the communion of Saints, the stewardship of wealth, and kindred subjects and with all our sermons saturated through and through with the spirit of our Elder Brother Jesus Christ, and with the true principles of His Gospel and His Church we can best realize and carry into effect the true relation of the ministry and the Church to political, social and all earthly problems.

READINGS ON THE BOOK OF REVELATION,*

BY THE REV. C. H. WALLER, D.D.,

*Principal of the London College of Divinity, St. John's Hall
Highbury, London, England.*

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PART IV.—FIRST PARALLEL,—CONCLUDED.

The resurrection of the just then is indicated by the gift of the white robes in ch. vi., 11. There is no pause between the opening of the 5th and 6th seals. The manifestation of Christ to the world is instantaneous, I should perhaps say simultaneous. But during His Parousia, His manifestation to the world is not *continuous*.

It appears to be rather as it was in the forty days which he spent with us after the resurrection, before He ascended into Heaven; a series of manifestations at intervals. I make this remark here because, without it, much of what follows may be perplexing.

We may suppose that the sight of His face of wrath is continued, until the whole world is convinced of the fact of His appearing, and of the reason for the removal of the just. It is then withdrawn for a season, and men await in some anxiety, what will follow. What actually follows, is the gathering together and sealing of His ancient people, while the angels restrain all violence upon earth. The four winds of heaven are held for a season. But the world is to become the Kingdom of Christ. And this thing is to be accomplished in an orderly manner. What shall be the next step? The prayers of the saints are taken into account here; and, above all, the prayers of their Master. After these, the earth and its inhabitants are solemnly summoned, by a series of trumpet-blasts, to yield obedience to the heavenly King. We now come to the seven trumpets. These fall into four and three, like the previous seven. The first four seem to need little explanation. I take the descriptions in ch. viii. and ix., to mean exactly what is said. The trees and grass of the earth are first attacked; then the sea and shipping; then the waters; then the light of the firmament itself. If plain persons are to understand the Revelation, there can be no need of a profound study of history to make out what is signified by these things; they must be within reach of every Bible-reader who has the most general knowledge of the affairs of this world. Prophecy is not "of any private interpretation." Every prophecy of Scripture fulfilled in Israel was made

known to the whole nation, and subsequently (through the Scriptures) to the world. So with these trumpets. When they are blown, the world will hear it. They will not need to be dug out from the pages of Gibbon by a writer whom not one in a thousand can read or understand.

The last three trumpets are marked off from the others as bringing four special woes. And between the sixth and seventh a pause is marked. I do not discuss details in this brief outline of the portion. But I may just notice what happens after the 6th trumpet. An angel solemnly proclaims, (ch. x,) that the delay between the 6th and 7th trumpets will be the last before Christ takes possession; after this He will wait no more. "There shall be time no longer." The scene then changes, and we are invited to behold what progress has been made in the work of spreading His truth on the earth, since the Jews took the place previously occupied by the Gentile Church. The eleventh chapter deals with this question. Here we see that a temple has been built; probably, to some extent on the prophetic model of Ezekiel. There are also two "candlesticks," or Churches, probably (1) the Jewish body; and (2) a Gentile remnant. There are also two "olive-trees," that is, prophets, or witnesses; possibly Elijah for the Jews, and Enoch for the Gentiles; the two men who have not yet experienced the thing "appointed unto men." There is a period of 1260 days, or 3½ years; the first half of the "week." At the close of this period the "beast" is established and slays the witnesses, and destroys the organization of the church. The next half week, (represented in the eleventh chapter purposely as *three days and a half*, in order to send us back to Daniel ix,) is the time of "great tribulation," which, if not shortened, would bring salvation to an end. But it passes; the witnesses rise; the last part of the resurrection of the just takes place; the slain and the survivors of the great tribulation complete "the harvest;" which in Israel was marked, at intervals of seven weeks, by Passover and Pentecost; the barley being taken at the first, the wheat at the second; the seven intervening weeks being prophetic of the "end of the world." And so is fulfilled what was said to the souls who cried from under the altar, ch. vi., 11; that they should have their white robes at once, and "rest,"—not sleep, but refresh themselves,—for a little while, "until their fellow-servants," the slain of the great tribulation, "should be fulfilled." The word "rest" is identical with "take thine ease," in Luke vii., 10, said to a "soul" also.

but in this present life. I need not say that the heavenly feast is rather different from the earthly one!

Next time I hope to take up the second parallel briefly, and shew how it unties some of the knots left in the first parallel, by presenting the same things under different symbols, and accounting for them from the side of Satan's opposition to the Kingdom of Christ. I have purposely left these untouched, because the second parallel is, in many points, so much more simple; just as St. Mark is plainer than St. Matthew.

BRIEF SKETCH OF THE SECOND PARALLEL.

The Second parallel in Revelation, chapters xii, xiii, xiv, relates the whole story of Satan's quarrel with the promised seed; but especially the details of that portion of it which fills the week of seven years between the first resurrection in its first stage and the treading of the winepress of the wrath of God, which is the figure that describes the end of the kingdom of Satan in this parallel.

The main difficulty in the interpretation of this portion of the Apocalypse was to me what it seems to have been to others; the question who is meant by "the man child, who should rule all nations with the rod of iron," and what event is indicated by the statement that the child was "caught up to God and His throne." It seems impossible to interpret the ruler of all nations as any one else but Christ Himself. The words of ch. ii, 27 limit that prophecy to Him and to His members. But was the Ascension of Jesus Christ Himself all that we are intended to understand by the words of Rev. xii, 5? I think not. It seems to me that we are intended to understand here the ascension of His members also, and the commencement of their reign *in heaven*. The fact that Satan is cast out from the "heavenly places" as an immediate consequence of their ascension seems to me to go far to prove this view of the case. The tribulations which follow are an immediate effect of Satan's being driven to make this world the scene of his warfare with the Divine power instead of the upper regions in which he now reigns. The difference between the state of things in which we now live, and what is described in Revelation xii, xiv, appears to be this. At present the church of God on earth aided by the Holy Ghost, wrestles against "spiritual wickedness" in the unseen world. We have also Christ on our side, in heaven. In the last week of tribulation, the church will have been removed from earth; and Satan and his angels will have been cast

down thither. Only the remnant which will be brought to God in that fearful time, will be left on earth to contend with him. But all the heavenly powers will then be favourable to God's children in their terrible conflict.

The thirteenth chapter of the Apocalypse describes fully what is pre-supposed but not explained in the former parallel, ch xii. 7. The "beast that cometh out of the abyss" is there described as slaying "the witnesses." But we have no account there of the rise of "the beast," nor do we know who or what he is. In the second parallel, we learn that he is Satan's last representative in the government of this world. We see the anti-Trinity, the anti-Christ, the anti-crucifixion, and the anti-Resurrection. We see in the earth-beast who exercises all the power of the first beast in his presence, the counterfeit of the Holy Ghost also. The devil sets up a universal church of Antichrist, and all the kingdoms of the world submit themselves to its sway.

The seven years between the beginning of the Parousia and the reign of Christ are here shewn in two parts; the first half being the 1260 days while the witnesses prophecy, and some kind of church on earth still remains; the second half, on the contrary, being the time after the slaying of the witnesses, when all worship on earth is forbidden, on penalty of death, except that of the beast; and the only visible remnant is the body of 144,000 on Mount Zion, which is ultimately besieged by the beast and his armies, and the city taken. And then the Lord comes, as described in Zech. xiv.

PART V.—THIRD PARALLEL,—RELATION BETWEEN THESE PARALLELS AND THE GOSPELS.

The third parallel in the Gospel of the Apocalypse is Revelation xv., xvi. And this answers in the order of the Gospels, to the Gospel of Saint Luke. This statement, at first sight, would appear incredible, but rightly regarded, it becomes a strong confirmation of the truth of the view set forth in these papers. Let me take this opportunity of pointing out briefly what the exact parallel between these Apocalyptic Gospels and the Gospels of the first Coming of Christ is. In each of the four Gospels of the first Advent, our Lord's sufferings and death occupy the most conspicuous place and the largest space in the narrative. Whatever else is omitted by one or other Evangelist, the story of the Cross is told at length by all. Now what is the event in the Apocalyptic Gospels which corresponds to the story of the Cross in the

earlier Gospels? Manifestly the story not of the Cross, but of the Crown. And what is the story of the Crown? Clearly, the account of that great catastrophe, by which Satan is overthrown, and "the kingdoms of this world become the kingdoms of our Lord and His Christ." That is the one thing which closes all the four parallels, as I have already pointed out in the second of these "readings." The stories of the Second Advent in Revelation, like the narratives in the four Evangelists in the Gospels properly so called, do not all begin at the same point, *but they all end together.*

Now there is another point of resemblance between the Gospels of the first and second coming, which it seems right to mention here. In each of the four Evangelists, it will be found by careful observation that there is one period of our Lord's Ministry which receives special attention. And the several Evangelists as they stand in our New Testament, take successive periods in our Lord's lifetime to enlarge upon.

St. Matthew tells us most about that ministry which centred at Capernaum, and filled the first year after John the Baptist was cast into prison. St. Mark goes over this also but not quite so fully, and he tells us more of what has been called our Lord's ministry in Northern Galilee; of which the most remarkable event was the Transfiguration; a ministry which began with our Lord's departure from Capernaum, after the feeding of the five thousand, when the Scribes and the Pharisees disputed with Him about eating with "unwashed hands." Our Lord went thence and departed into the coast of Tyre and Sidon. See Matt. xv., 21; Mark vii. 24. St. Mark in the portion of his Gospel which follows (ch. vii. 24)—has several things which are peculiar to his narrative, and are not to be found elsewhere.

The next period in our Saviour's ministry is the journeyings to Jerusalem. And this is entirely peculiar to St. Luke, who is the third Evangelist. St. John, again, has more to say about what happened at Jerusalem itself; and this especially on His arrival there after those journeyings which St. Luke has recorded. The xiith chapter of St. John to the end of his Gospel is occupied with the events of the last week of our Lord's life, and the first week of His resurrection in Jerusalem; and one chapter beyond.

Thus we see that the four Evangelists dwell at length upon *successive periods* of that half-week of years which contained our Lord's earthly ministry, and preceded His Passion. Similarly, the four

Apocalyptic Gospels dwell on successive periods of that week of years which precedes what I venture to call His Coronation. The first parallel dwells more upon the first half week; the second upon the second. Or to mention the subjects, the first parallel has more to say about the time when the "witnesses" are still alive and "prophesying." The second parallel has more to say about the forty and two months while the "Beast" reigns, or the half-week after the witnesses are slain.

Coming now to the third parallel, with which we have to do here, we shall see that it is occupied with the outpouring of the seven vials of the wrath of God. How can these answer to the Gospel of St. Luke? The foregoing remarks will enable me to answer that question with the utmost precision. St. Luke's Gospel speaks of our Lord's journeyings to Jerusalem to suffer. The Apocalyptic St. Luke speaks of His approaches to Babylon in order to reign. The last of the vials makes special reference to this; Rev. xvi. 19. All of them from first to last fall on Satan's kingdom among the Gentiles. Here is another point of resemblance to St. Luke. Every one agrees that his Gospel is especially concerned with the offer of mercy to mankind at large. The Apocalyptic counterpart of St. Luke is concerned with the Gentiles also; but by the outpouring of those judgments which shall at last bring them to the Saviour's feet. See, as to this the testimony of the saved and victorious remnant gathered out of the nations during this half week of tribulation. As they "stand on the sea of glass, having the harps of God," their song is, "Who shall not fear Thee, O Lord, and glorify Thy name; for Thou only art Holy; for all nations shall come and worship before Thee: for Thy requirements are made manifest."

The work begun in St. Luke is thus finished in his Apocalyptic counterpart. Further, the gathering of all nations to the "battle of the great day of God Almighty" is described under this parallel, Rev. xvi, 14-19. And the way is prepared for the great catastrophe itself. And we shall see when we come to study it, that just as St. John is chiefly occupied with the things done at Jerusalem, so the Apocalyptic fourth parallel is entirely occupied with Babylon and the judgment upon her. But this belongs to my subject for next time.

To be continued.

MISSIONARY LETTER FROM REV. R. FARIES.

FORT HOPE, VIA BAIE DES PERES,
LAKE TAMISCAMINGUE,
MOOSE FORT, HUDSON'S BAY.

September 12th, 1895.

To the Missionary Association of the M. D. T. College.

Mr. President and Gentlemen,

No doubt you are anxiously looking forward to a letter being interested in me as a former student, and still more interested in the great work which I am now carrying on among the wild men of the North West Forests.

Beginning then from the time when my last letter was written to you, I will endeavour to give you a full account of my travels and work from that time up to the present and if my story will tend towards increasing the lively interest which you take in this part of the mission field called Moosonee, I shall feel amply rewarded for the time thus spent.

As pastor for the Indians of Moose Fort, assistant in the church Cathedral, and head school-master of said place, my time was fully occupied during my short term of ministry among the inhabitants of Moose Fort.

Our only winter mail, which we sent off to Eastern Canada and other countries, left Moose Fort on February 11th 1895, and the little excitement which its arrival had caused soon passed off, and everyone settled down to the old routine of life again, feeding on the papers and letters received until the next mail would bring a fresh supply.

Just to show you the nature of my work at Moose Fort I shall give a few notes from my diary which runs as follows :

Feb. 11th 1895. Mail left to-day for Eastern Canada.

Had a very serious and encouraging talk to a young Indian anxious about his soul. Conversation resulted in his deciding for Christ there and then, saying : " I will no longer yield to the temptations of Satan and my bad companions ; Jesus died for me ; He gave Himself for me and I now give myself to Him." May God help him to keep his resolution !

Feb. 12th. A young man, Jacob Miles Rickard, who had been ill for two or three months, very quietly passed away to-day. He

was one of those bright Christians who never seem to tire of speaking of "what good things the Lord has done for them." Undoubtedly "he fell asleep in Jesus," his mother and sister feeling their bereavement very much. Stayed part of the evening with them, speaking words of comfort to cheer their wounded spirits. May they "cast their care upon Him who careth for them." Just a word more concerning this remarkable young man. During his illness I visited him regularly, and it was a real pleasure to see how his countenance would light up as I entered. Greeting me with smiles, he would exclaim: "Oh welcome sir! I wanted so much to talk to you." How happy I used to feel as I returned from a visit to him! His simple trust and intelligent faith was most encouraging and he was always an occasion of rejoicing to me. Yet there was a time at the earlier stage of this self same young man's illness, when he showed no signs of spirituality or much interest in my visits apart from politely thanking me for coming.

Feb. 13th. Returning from school, I thought to spend a few moments in reading, but alas: the pastor's leisure moments are few indeed. Just as I opened my book, a young woman called; the very girl I had long wished to talk seriously to, but could not do so, as she persistently avoided meeting me, entered. Now she comes of her own accord, and tells me she is tired of her mis-spent life, and having no hope for the future, she is lost forever, what must I do? How my heart leaped for joy, for I perceived the finger of God in this matter! I spoke to her kindly and seriously, telling her that though her "sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. I. 18. and concluding with an earnest prayer. As she rose to depart, she said how kind you are! If everybody spoke so kindly to me I should be good and happy. I told her about One, who is kind above all others, whose love is broad and everlasting. Since this conversation, she has become a member of our "Try Society of Jesus" and she is now doing her best to redeem her character, though she finds it hard in this *cold, cold world*.

Feb. 16th. Visited the sick. Four cases of illness. Had some very nice chats with them. Called on the bereaved family and offered them sympathy and comfort.

Feb. 17th. Sunday, Sexagesima.

Cree Service in the Cathedral, 6.30 a.m. preacher Rev. R. Faries; number present 37.

English Sunday School at 9.30 a.m. Supt., Rev. I. J. Taylor. Total number present about 30.

English Service in full at 11. a.m. preacher, Rev. I. J. Taylor, number present 60.

Cree Sunday School at 1.30 p.m. Supt., Rev. R. Faries, number present 55.

Cree Service in full at 3. p.m. preacher, Rev. R. Faries, number present 150.

English Service at 7. p.m. preacher Rev. I. J. Taylor, number present 70."

Such was the nature and mode of my work, and similar experiences to those just related occurred frequently, showing how the Lord used His servant and how the time was spent by me while at Moose Fort. But as may be expected, along with the encouragements, came also discouragements, when the countenance of the pastor would become gloomy and sad, but such is the experience of every pastor whether it be in the Mission Field or in more civilized towns and villages.

One of the marked events of the winter, was the organizing of the society which we call the "Try Society of Jesus." The spiritual life of Moose Fort had been asleep, and we, (the clergy) felt that some religious movement was necessary in order that they might be awakened from that religious apathy into which they had fallen. The idea of forming a self-denying society originated with the Ven. Archdeacon Vincent D. D., of Fort Albany, and together we organized the society. The object is to increase the Spiritual life of every Christian, by daily practising self denial, having as our watchword, "I can do all things through Christ which strengtheneth me" Phil. IV. 13. The members promise that they will "try" to give up all that they consider to be hurtful to their Spiritual life; that they will "try" to do *something* and that they will pray daily for the teaching of the Holy Spirit.

Once every month the members meet to study a portion of Scripture, report the success of the Society, and pray for the Church of Christ on earth. Much good has been done at Moose Fort; many with the help of God, have given up evil habits and pet sins, as the result

of practising self-denial, and we feel that the movement has been greatly blessed.

We have members now, almost in every part of Hudson Bay, even far into the interior country of the Bay, and we trust that it will continue to grow in membership, and grow in grace, and thus be prepared for that Great and Awful Day, when the question shall be put :

“ I gave my life for thee ; what hast thou given for me ? ”

In the season of Lent, I began to prepare a Cree Confirmation Class, to be presented to the Bishop when he arrived from his long pastoral tour. I received much encouragement from the classes, as the candidates were very intelligent, and gave great satisfaction at the monthly examinations in the Church Catechism and Baptismal Service. Since I left Moose, several of the Candidates have written to me and I have every reason to believe that they are quite aware of the great responsibility they contemplate taking upon themselves.

During the Lenten Season, I also delivered a course of lectures in Cree, on the Communion service, for the benefit of the communicants and those desiring to partake. I was aware that the Holy Communion was somewhat misunderstood by the Indians, and especially by those who persisted in refusing the gracious invitation of Him who instituted the Eucharist. The effect of these lectures, under the influence of the Holy Spirit, was such, that several announced to me their intention of “ coming forward ” as they put it. After due preparation, I had the pleasure of seeing seven new communicants at our Easter celebration, which is a large addition for our small population.

Spring weather came much earlier than usual in James Bay this year, so that we had an early “ break up ” at Moose Fort, but we received no scaring from floods this time, such as was the unfortunate experience of our Bishop in his first episcopal year. At the end of the floating ice, driven by the swift current of the river, came fleets of canoes, containing those Indians who had spent the whole winter inland, and now being anxious to see the H. B. Co's Store and the Church, they scarcely waited for the “ cleaning out ” of the ice.

Just at the busiest time of the year, when the work is too much for one to manage, I was compelled to leave Moose Fort, and leave all that great work to the Rev. I. J. Taylor to carry on with his limited knowledge of the Cree language. It had been previously

arranged by the Archdeacon that I should time my departure in order to join him on May 20th when we should proceed together up the Albany River to Eabamat Lake where I was to establish a mission.

When my departure was drawing nigh, the Indians of Moose Fort came daily to me and tried to reason with me into staying among them. "Why are you leaving us," they would say, "we like you, because we understand you so well, and you seem to know us so thoroughly; we shall miss you in the Church, in our schools and in our homes, will nothing induce you to stay? Oh! it was hard to leave them thus, here where I had been brought up from infancy, here where I had been ordained, and here where I had spent the first and perhaps the happiest year of my ministry. I told them I was leaving them in obedience to the Great Command, "Go ye into all the world and preach the Gospel to every creature." They had their Bishop residing among them and a resident clergyman, but the people for whose sakes I was leaving them, seldom saw a missionary they were heathens and some one had to go and teach them also; would they hinder me from carrying the Glad Tidings to them?

Nevertheless they were exceeding sorry to see me leave them, and many were the visits I received just a few days before I left, all wanting to have a last quiet and serious chat, even those who had steadily resisted me all through the winter, now came and said they were sorry to see me go, and they sincerely hoped that the Lord would prosper my work, "for," they said, "we know the Lord Himself is with you." All this display of appreciation, was very gratifying, and I thanked the Lord for using me as a feeble instrument in His hands, in promoting the advancement of His Kingdom, yet as I left the scene of my winter's labours, I felt there were many things "left undone which I ought to have done," so that I could say with truth "I am an unprofitable servant."

On May 14th P. M., I bade farewell to Moose Fort, embarked in my canoe with two men, and paddled away from home, from friends, from pupils, from loving hearts young and old, and many were the eyes that followed my frail canoe until a projecting point separated the view and ended the parting scene. As it was late in the afternoon, and the wind contrary, we made but slow progress, camping on an island in the river about 4 miles below the Fort. Here, some kind friends and relatives followed me, and here we spent the night

together, chatting on subjects temporal and spiritual, closing the evening with singing of hymns and prayer, and thus ended a memorable day and chapter in my life.

Next morning rising early we bade farewell to the few friends who had followed us, who said that though they could not follow me personally, yet their hearts and their prayers would always follow me whithersoever I went. On coming to the mouth of Moose River, we found that a recent storm had driven the loose ice hard up against the north coast, in which our road lay, so that it was *impassable* for a canoe. Wasting no time, however, in deliberating, we immediately landed at a suitable place, and carried our canoe far beyond the reach of the tide-mark, and there we left it and the articles which were not absolutely necessary in a short trip. Then dividing our bedding, food &c., between the three of us, we made them up into neat bundles, slung them on our backs, strapped across the breast, and thus we proceeded on our northward journey, intending to reach Albany on foot, if we could not do so by water. As you can very well imagine, this was far from being a comfortable way of travelling. The walking was soft, as the coast is very flat; there were long, continuous marshes, which were at this time covered with water and soft mud, making the walking quite a labour instead of a pleasure. Here and there we came to creeks, sometimes deep, which we had to wade no matter how deep they were. The weather too was very rough, and a cold north wind blowing against us, so that we had a very difficult and unpleasant trip. Having gone about 15 miles from our first camp, we encamped again, and retired early, feeling very much the effects of a tramp through mud, swamps and water.

May 16th.—We arose early, feeling only slightly refreshed, after the previous day's hardship, however, we had no intention of succumbing to fatigue. so we pushed on again, slowly at first, as our stiff and tired limbs would not allow rapid moving, but gradually as the day advanced, we increased our speed, and before the day closed we were walking even more quickly than at the first day's start. When the evening overtook us we had come some 35 miles from where we started that morning, and this may be considered as a *very good* day's walk, of which no North-west man would be ashamed to speak.

May 17th.—Resuming our journey we proceeded rapidly. About 5 p.m., we came to a camp of Albany Indians, who were the first people

we had seen since we left Moose Fort. On looking into the camp we found only the women and children: the men were out in search of food. Just as we moved off, a mother requested me to baptize her new-born baby, as the child showed symptoms of weakness, she feared it would not survive to be brought to the minister of Albany. Anxious as I was to proceed further, yet never deaf to the call of duty and the cry of need, I threw down my knapsack, and announced my intention of administering the sacrament of Baptism. Immediately the women spread nice new straw where we should sit, placed a bowl of pure water and arranged themselves in a circle round the camp fire. The father of the child being absent I persuaded one of my men to stand in his stead, and a young woman acted as God-mother. Thus, without surplice and stole in the garb of a North West traveller, with Powder horn and shot pouch slung by my side, and the hunter's knife sheathed in belt, away on the wild and bleak coast of James Bay, by the side of a camp fire, I baptized the infant giving it the common name of Jane after the young god-mother. The short service over we immediately departed after I had given a few words of advice to the mother, concerning the health of her darling baby. Not long after, we came in sight of another camp, to which we soon came and there we spent the night. We were very hospitably treated by the Indians, who busied themselves to make us comfortable for the night. Before retiring, we devoted a little time to the singing of hymns, Bible reading and prayer.

(To be continued.)



EDITORIAL.

THE ANNUAL MEETING OF THE CORPORATION.

The annual meeting of the Corporation of the Diocesan Theological College was held, Bishop Bond presiding, on Thursday evening 11th January.

Rev. E. I. Rexford, Messrs. G. E. Drummond and Leslie H. Gault

were elected on the Board of Governors, and Messrs. G. F. C. Smith and S. Carsley were re-elected on the same board.

We note with great pleasure the appointment of a graduate of the College to the Board of Governors. This is the first year that this has ever been done and we hope that in future, one at least of our graduates will always be on the Board.

The following financial report was read by Mr. Charles Garth, Treasurer:—

“The amount received during the past year has been \$4,221.36, and the expenditure during the same time \$4,871.40, leaving a debit balance of \$650.04. Of the \$4,221.36 received, \$2,886 have been subscriptions, of which sum Mr. A. F. Gault has given \$1,500, leaving only \$1,386 from other sources; in fact, without Mr. Gault's assistance, the College could not have been kept open, he having given, during the last eight years, no less a sum than \$10,500 for that purpose.

ENDOWMENT FUND.

“The amount received during the year has been \$7,362.58, which, with the amount at the commencement of the year, viz., \$921.68, makes the sum of \$8,284.26. This has been invested to the credit of the fund, which makes the total now invested as follows:—

Deposit in the Montreal Cotton Co's Saving Department.	\$	9,000	00
Mortgage, Joyal property and interest.....		11,980	23
Mortgage, Lefebvre property.....		10,000	00
Bond, Colored Cotton Co.....		1,004	13
Deposit, Molson's Savings Bank.....		909	90
Total invested to the credit of the Endowment Fund....		32,894	26
The late Miss Inne's bequest in trust.....	\$	6,000	00
Probable surplus from sale of present college..		9,000	00
Mr. A. F. Gault's subscription.....		50,000	00
Other subscriptions payable during four years		7,394	41
		72,394	41
Present position of this fund.....	\$	105,288	67

NEW COLLEGE.

“The building is now being erected in Upper University street, at the sole cost of Mr. A. F. Gault, viz., \$68,000. The land on which it is built cost \$26,000, which was also purchased by him, with the understanding that, when the present College was sold, the proceeds were to be used to cover the cost of said lot, and any surplus over the \$26,000, Mr. Gault wished to be placed to the credit of the Endow-

ment Fund. The College has now been sold for the sum of \$35,000, leaving a balance of \$9,000 for that purpose. It is expected that the building will be entirely completed so that it can be occupied after the usual summer vacation. From present appearances, it will be a credit to the donor and an ornament to the city.

"There are at present very few annual subscribers to the funds of the College. Steps should, without delay, be taken to have the whole of the congregations in the diocese canvassed for new subscribers, as the revenue from the Endowment Fund, even if considerably increased from its present amount, will not meet the current expenses of the College.

The report on the general affairs and working of the college was, also, submitted by the Board, being read by Very Rev. Dean Carmichael:—we append some extracts.

The Educational Council has requested the Board of Governors to take into consideration the substitution of a permanent resident lecturer, to perform the work so long carried on by the lecturers taken from among the city clergy. The council is of opinion that the appointment of some gentleman of well known ability and educational training, would add largely to the reputation of the college, not only from the fact of his specialized preparation for the work, but also from the fact that he could give his whole time and attention to the work. The liberal donations of Mr. George Hague, Mr. C. Garth, Mr. R. R. Stevenson, Mr. C. H. Blackader and other churchmen, coupled with the princely gift of Mr. A. F. Gault, place the College in a position of peculiar eminence, that demands nothing being left undone to make the educational advantages held out by the College the best in the Dominion. Such an unsought-for gift should rally the whole diocese round the College, the noble spirit of the giver should fire the hearts of all with a determination that a church work so munificently restarted on its life of usefulness, by the magnificent liberality of one churchman, should never lack for means, furnished by all churchmen, to make it supremely and lastingly successful. In this hope the Educational Council made the recommendation to the Board, in whose hands it at present remains.

"Rev. Canon Empson, who, for so many years, filled the position of mathematical tutor in the college, with an ability equalled only by his devotedness to the work, did not desire to take up theological lecturing, and the position offered to, but declined by him, has

been filled by the appointment of the Ven. Archdeacon Evans, M. A. D. C. L. rector of St. Stephen.

"An offer was received from Mr. P. J. Illsley, organist and choir-master of St. George's Church, to give lectures to the students in church music. The Educational Council recommended the Board to accept the offer, which was gratefully done. Mr. Illsley will commence his work at once.

"As this will be the last term to be held within this building, originally the gift of Mr. A. F. Gault, the Board cannot leave it without placing on record its thanks to Almighty God for the merciful Providence which has guided its career since its inception, and for benefits bestowed on many within these walls. Our students are not only well and honorably known throughout the diocese, but largely throughout the Dominion, and this latter knowledge, as years pass on, is likely to be increased. On leaving our old home, we pass from one benefaction of Mr. A. F. Gault's to another and greater, and we do so with grateful, happy and hopeful hearts."

The reports were adopted.

AMHERST PARK MISSION.

Amherst Park, one of the immediate suburbs of Montreal on the North, is populated by about three hundred persons, most of whom are French and who have moved from the city during the past two years.

Through the efforts of Rev. H. J. Evans, M.A., rector of All Saints' Church, this mission and Sunday School was opened on Jan 10th 1895. They were held in private houses until Feb. 10th when the present hall was placed at the disposal of the mission, gratis, until it should be sold.

This Autumn a would be purchaser in kindness to the Mission accepted another building, but as almost every other building is now occupied we shall probably soon have to seek less favorable accommodations.

The Sunday School has been held regularly ever since it was opened with an attendance up to September of eleven children. This number has since been increased to sixteen. Papers, Cards,

etc., are supplied regularly by kind friends. Through the kindness of Mr. F. S Eastman of the M.D.T.C., the Sunday School has been supplied with a library of forty books and is prospering under the attentive superintendence of Mr. LePage.

Until October the services were conducted by different persons and occasionally by Rev. Mr. Evans. Since that time Mr. T. J Wilson of the M. D. T. C. has been in charge.

The average attendance at the services which are held each Sunday evening is twenty one persons most of whom are adults.

The responses are well rendered by the congregation. A weekly choir practice and the valuable assistance of Miss Lister from All Saints' congregation, as organist, help to make the singing hearty.

The valuable co-operation of the Rector's warden Mr. L. S. Manning and of the people in general helps to make the work pleasant and encouraging.

In November a Social Club was organized here which has been instrumental in drawing together the different families.

The Student in charge is gratified to note the warm welcome which is accorded to strangers at the Mission Room, and is thus assured that the families who are now preparing to come to the Park will not be welcomed by him alone but will be received in such a manner by a united congregation as to show that if they come with us we will do them good.

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GENERAL AND COLLEGE NEWS.

The Editors would be glad to receive from the clergy of the Diocese short items of general news for this column.

Mr. J. F. Cox, formerly a student here, then for a short time in St. John's College, Winnipeg, Mann., has been appointed by the Dominion Government to the Indian School at Islington, Ont., his address now is, Islington Mission, P. O., Box 59, Rat Portage, Ont. We hope and pray that God will bless him in his new and arduous duties.

Rev. J. H. Bell, an alumnus of our college, and incumbent of of Alleyne, P. Q., is leaving for six months to take a course in medicine. Mr. F. A. Major, formerly one of our students, will take his parish work during his absence.

Mr. H. A. Naylor, B. A., left on the 13th January to attend a con-

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ference of the Church Student's Missionary Association, to be held at Geneva, N. Y.

Mr. P. I. Illsley, organist of St. George's Church, will commence to give us instruction in Church Music on the 29th January. The lectures will be weekly.

The vacation is over, and now we hear much talk about supplementals. Examinations at McGill were much more difficult this Christmas than in former years, for which we thank the new Principal, Dr. Peterson. We sincerely hope that the standard will be annually raised, and also that we and our coming freshmen will increase in the necessary ability.

The adjourned meeting of the College Alumni Association was held in the Synod Library on Wednesday, January 22nd, at 9 a.m. The Vice-President, Rev. Dr. Ker, was in the chair, and about thirty other members were present.

The matters under discussion were the annual conference, and the aid which the Association could give the college in raising funds for the extended work which would have to be undertaken in the new buildings. Resolutions were passed in favor of continuing the Annual Conference, and holding it at the time of the opening of the new college in the autumn.

Detailed arrangements were left to the new Executive Committee.

A vote of regret was passed at the absence of the Principal through illness, and the hope expressed that he would soon be restored to health.

Congratulations were tendered to the Rev. E. I. Rexford, B.A., on the occasion of his election to the Board of Governors, and the motion was carried by a standing vote.

It was also unanimously agreed that strong efforts should be made by the Alumni to obtain subscriptions to the college, to be remitted through the Sec.-Treasurer of the Alumni Association, and that an annual collection be instituted if possible in every parish in the Diocese in charge of a small committee.

The meeting closed with the Benediction pronounced by the Rev. E. I. Rexford.

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The new Church building at Terrebonne was dedicated by his Lordship, the Bishop of the Diocese on Monday Dec. 30th 1895.

Besides the Bishop there were present the Ven. Archdeacon Evans, Canon Rollit and the Incumbent Rev. A. C. Ascah a well known Alumnus of the College, besides a number of well known laymen and church members.

The total cost of the Church and lot is estimated at about \$4000 of which about \$1,500 has been raised by subscriptions. The responsibility for the remainder rests at present with the contractors who besides giving large personal contributions have acted with the greatest kindness and consideration throughout.

The building will accommodate about 200 worshippers. It is built of wood, brick cased and finished inside with spruce, stained and varnished. The circle of King's daughters have presented a carpet for the chancel and the Incumbent a cloth for the Communion table.

A great deal of trouble has been taken in connection with the whole work of the erection and furnishing of the church and we heartily congratulate the Incumbent and congregation on this valuable addition to the church property of the Diocese.

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ACKNOWLEDGEMENTS.

Rev. Archdeacon Lonsdell, 50c., D. S. Walker, Esq. 50c., G. H. Henshaw, Esq. 50c., R. Y. Overing, Esq. 50c., Rev. F. H. Graham, 50c., W. W. Craig, Esq. 50c., Miss J. O. Veasey, 50c., A. A. Ireland, Esq., 50c., F. S. Eastman, Esq. 50c., Miss M. Meyer, 50c., Mr. Jas. Mitchel, 50c., P. W. Clarkson, Esq. 50c., Rev. F. W. Barnes, 50c., Prof. J. P. Stephen, 50c., Mrs. Philpots, 50c., J. S. Hetherington, Esq. 1.00, Mrs. Shelton, 50c., ('94-'95). Mrs. Chas. Wilson, 50c., Mrs. Wm. Swift, 50c., Mr. S. Marriott, 50c., Mr. D. F. Smith, 50c., Rev. J. F. Renaud, 50c., Rev. E. McManus, 50c., Mrs. Leach, 50c., G. H. Featherston, Esq. 50c., Miss Buck, 50c., Mrs. Geo. Gurnham, 50c., Mrs. C. H. Waller, 50c., Rev. J. K. McMorin, 50c., W. H. Robinson, Esq. 50c., Mrs. Medland, \$1.00, A. E. Jerdon, Esq. 50c., J. B. Meyer, Esq. 50c., T. B. Holland, Esq. 50c., J. A. Poston, Esq. 50c., Mrs. Johnson, 50c., Mrs. G. McDougall, 50c., T. J. Wilson, Esq. 50c., Rev. A. C., Ascah, \$1.00, Mrs. Salter, 50c., Mrs. Aylmer, 50c., S. H. Mallinson, Esq., 50c., R. Warrington, Esq. 50c., W. B. Heeney, Esq. 50c., A. Evans, Esq. 50c., Rev. G. A. Mason, 50c., Rev. N. A. F. Bourne, 50c., Mrs. W. S. Baker, 50c., G. Mason, Esq. 50c., G. D. Cowan, Esq. 50c., Mrs. W. Currier, 50c., Rev. S. R. McEwan, 50c.