

→ THE MONTREAL ←



Diocesan Theological

College Magazine.

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THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. 5.

MONTREAL, NOVEMBER 1896.

NO. 1.

ABSOLUTION AND FORGIVENESS.

*A Sermon preached at the Twentieth Annual Conference of the Yorkshire
Evangelical Union, in the St. Michael-le-Belfry Church,
York, on Thursday, June 25th, 1896,*

— BY THE —

REV. C. H. WALLER, M. A., D. D.,

Principal of the London College of Divinity.

“Whose soever sins ye remit, they are remitted unto them; and whose soever
sins ye retain, they are retained.”

John xx. 23.

It was the evening of the first Easter Day. “The doors were shut where the disciples were assembled for fear of the Jews.” There seems no room for doubt that it was the occasion described in St. Luke xxiv, when the two who returned from Emmaus “found the eleven gathered together and them that were with them saying, The Lord is risen indeed, and hath appeared unto Simon. They told what things were done in the way, and how He was known of them in the breaking of the bread. And as they spake these words Jesus Himself stood in the midst of them and saith unto them, “Peace be unto you.” When the terror of that first sudden salutation had been somewhat calmed,

He repeated it, and added amongst other words, those of our text : "Receive ye the Holy Ghost. If ye perchance forgive, or have forgiven, the sins of any, they are forgiven them. If ye still retain the sins of any, they have been retained."

I invite you to consider these words, not in any controversial sense, but in their simple historical meaning.

What did they mean, just then and there? Had the assembled disciples then condoned the sins of any who were present among them, on this the first occasion of their gathering together after the Lord's death? Were there any absentees from that gathering, absent because they had offended beyond all possibility of restoration, and their sins had been retained?

To ask the question almost answers it. There was then one present, with whom it had been, "as when a standard-bearer fainteth"; who above and beyond all the rest, had professed fidelity unconquerable, undying adhesion to the Master whom they loved: and who, in the hour of shame and peril, had but followed him at a distance, and afterwards denied him thrice. On the other side there was one then present who had stood by His cross to the bitter end, save for one short interval, occasioned by his reception of his Lord's last earthly charge. There were several who had partaken in the first flight and desertion of the leader. There *may* have been among them some of whom we have no specific record, who beside desertion were in some sort chargeable with denial and repudiation, for all we know. There was one absentee, Thomas, not accounted for. There was one more, accounted for in a way only too certain and terrible,—the traitor who had gone to his own place.

Out of these units there was an assemblage of disciples, the first general gathering together after the resurrection, to meet their Lord. And to this assemblage the words of our text were spoken: "Do ye forgive the sins of any? They are forgiven. Do ye still retain the sins of any? They have been retained."

I invite you to regard these words as one link in a wonderful chain of love, the chain by which the chief of the Apostles was drawn up "out of a horrible pit, out of the miry clay:" whereby the Master once more "set his feet upon the Rock, and ordered his goings."

I touch the links of that chain in order, and shall dwell specially upon the last. They are these: First, a solemn warning, and a special prayer, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." This warning in various tones was repeated more than once on that fatal night. "Lord, whither goest thou?" Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards." "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake," "Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the cock shall not crow, till thou hast denied Me thrice."

The fearful fall took place notwithstanding. But the chain did not break. We see its links holding and coming into sight one by one as the Apostle is drawn up. There was a look, and a reminiscence: and a bitter weeping. Then there was a day's interval, and the morning after, a call by Mary Magdalene to visit the empty tomb in company with the beloved disciple. Then there was a message from an angel, "Go tell His disciples and Peter, that He is risen from the dead." Then there was an interview, sacred beyond all description, when He who had been denied "*was seen of Cephas*," first of all the twelve. Then there was a return, and a welcome to the society gathered in that private chamber, and a forgiveness granted by them all. And next there was, in the words of our text, a ratification of that forgiveness by the lips of our Master Himself. And then after that ratified absolution, there was—what? Was not this sufficient? Was not the fallen apostle thereby perfectly restored?

Surely, if the Church's absolution be all that some would make it, the chain must have been then complete, and nothing more could have been required. But was it so in fact? Let us see.

A week passed, and again the eleven were assembled, and Thomas there. And even he, the last doubter, was convinced. We all remember how. I need not repeat *that* story. But what of Simon Peter all the while? He kept silence. He, the ever-ready spokesman of the twelve, had not yet uttered a word recorded in the gospel since he opened his lips to speak the denial. What was he thinking all the while?

Pass a few days more, and the disciples are in Galilee, on their way to "the mountain where Jesus had appointed them." Seven of them are found in company "at the sea of Tiberias." "There were together Simon Peter, and Thomas called Didymus, and—what a singular combination, but most significant, occurring where it stands,—and "Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them,—pray mark the abruptness of the sentence—says Simon Peter to them, "I go a fishing." *What* did he say? Not that exactly. A little more, if you follow the precise words of the original. "I go my way to be a fisherman." They looked at him to see what he meant. Not another word. I am going my way, to be no longer an apostle, but a fisherman. Not worthy to be one of you any longer, no fisher of men, but a weak and shameful defaulter, I retire. Fisherman, not apostle, is the name for me. I give it up. I am not worthy.

What other exclamations may have burst from the lips of the twelve on hearing this announcement, I will not stay to conjecture. Their ultimate determination is expressed in the Gospel, in terms no less inflexible than his. "*We also go with thee.*" If you go to be a fisherman, we are all coming too. We are not going to leave you, to let you depart and fall into despair. We are one crew. We are all in the same boat. We sink or swim together." Peter makes no response. For all answer he goes forth into the night, and puts out the boat into the sea, and casts the net grimly, in a sort of despairing silence, time after time. They toil all the night through. Only St. John, the old partner, keeps fast by Peter's side. At last the morning breaks, and a voice is heard from the shore. "Children, have ye any meat?" (Anything good there, my lads?) "No," is the short reply. "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and **now** they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter: "It is the Lord." The Lord, for whose return he had been longing and looking,—not to say praying—all that night, not for his own sake alone, but for the sake of his brother Apostle, whom he had upheld before, but who had sunk beyond him now, and whose soul refused to be comforted.

Simon Peter's heart was in the right place after all. It was breaking with grief at the thought of breaking from the work and from the Master, whom yet it was too broken to serve. He dashed into the sea, and made straight for Him whom he loved.

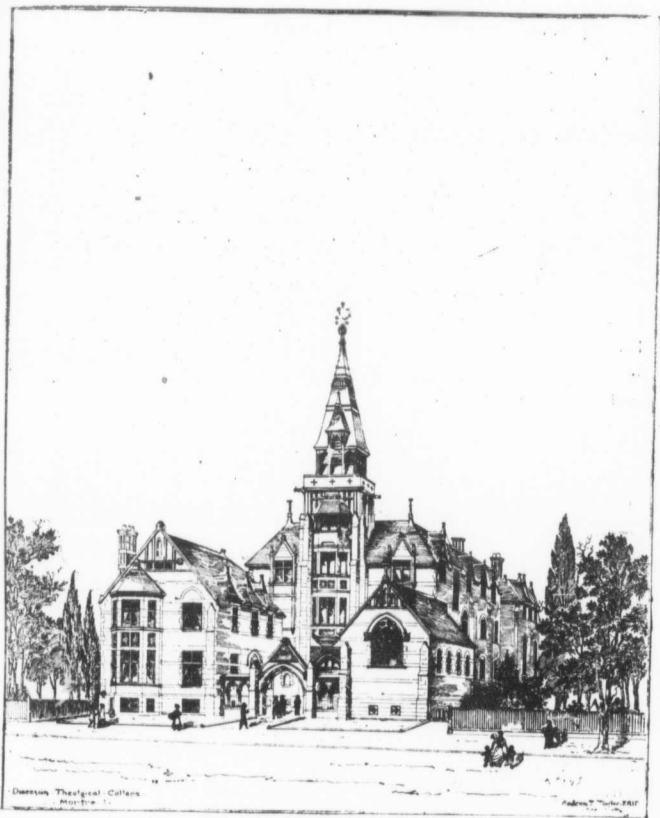
What followed next I need not dwell on. No word was yet spoken, except the Lord's brief invitation, "Come and dine." At least none is recorded until that wonderful meal was over. And then, after what more we know not, our Lord came as He only can come, to the point. "Simon, son of Jonah,"—and yet surely not altogether the son of Jonah, seeking to escape by sea from the presence and the labour of the Lord,—"Simon, son of Jonah, lovest thou Me more than these?" You do not surely mean that you prefer the fishing for nothing in the sea to the fishery for living men who are always to be found upon the land? Simon Peter does not answer that part of the question at all. Whatever else I love, "Lord thou knowest that I dearly love Thee." Jesus said unto him, "Feed my lambs." If not a fisherman, how would you like to try the shepherd's work? Try and feed the little ones, if you can. I suspect Peter loved children; sailors often do. "Feed my lambs." And so having drawn him up one step, our Lord pulls again and again at the same chain and draws him further, from feeding the lambs to tending the sheep, as one had tended him ever since he fell, and then to feeding the sheep also. And all for the love of the Master, the one link that Peter could not break, and even his sin had not broken for him. And He lifted him up and set his feet upon the Rock once more, and "ordered his goings," in these last wonderful words, "Verily, verily I say unto thee, when thou wast younger, thou girdedst thyself, and walkest whither thou wouldst. But when thou shalt grow old, another man shall gird thee, and carry thee whither thou wouldst not." This he spake, signifying by what kind of death He should glorify God. And when He had spoken this, He said unto him "Follow Me."

Then, for the first time we know that Peter was recovering his natural tone, for he actually opened his lips to ask a question about some one else, "Lord, and what shall this man do?" This man who has kept so close to me, and but for whom I could not have lived: shall I have his fellowship to rely on to the end? And even this promise Peter was able to elicit. Yes, if you will, you may even make sure of him to the very end. "If I will that he tarry till I come, what is that to thee?" If you must know, there is no cross waiting to shorten his life before the time. But "Wuat is that to thee? Your Master is enough for you, if you only knew it. Follow thou Me."

What shall I say in conclusion? How shall I apply it to ourselves? Let me end where I began, with the words of our text. If that Ecclesiastical Absolution, even when ratified by our Lord, had been sufficient, what need was there for this further break-down, this hopeless despair of the Apostle, when his sins had been forgiven by his brethren, and their forgiveness sealed by the spoken word of the Lord in His Bodily presence? Why should "Simon Peter, and Thomas that is called Didymus" be coupled together after that. The fall and scandal against the Body was easily pardoned, by men who had learned their own weakness, and who, in the like temptation, felt that they might have been put to the like shame. But what could they know of the inner meaning of that fall to one like Simon Peter? What could they see of the self-revelation, the loss of self-respect, the danger never thought of before, and all the more terrible when suddenly realized, of the like temptation recurring, and the weakness repeating itself? How could such a man "strengthen his brethren," who had no strength to stand alone? What ecclesiastical absolution ever could, or ever can, touch the real heart of the sinner, so as to heal the soul that has sinned as the Apostle did?

In the absolution passage and the story that follows, St. John has set forth the plain truth of the whole matter. The Disciples can deal with offences against the Body of Christ. The Head alone can heal sin in its inmost seat and sore and grief, where it is a matter between the soul and God.





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EDITORIAL.

From our new home to all our readers greeting. The College has entered on a new period in its history and one which promises to be a very bright one. No pains have been spared to make the new buildings worthy of the object for which they are intended and to equip them in a manner which will enable them to be effectively used. We have indeed much for which to be thankful to God, and under His Providence, to Mr. and Mrs. A. F. Gault, whose interest and generosity has extended even to the smallest detail.

Nor on the other hand has the more important part of the equipment been neglected. We welcome amongst us an addition and an acquisition to the teaching staff, in the person of the Reverend Professor Steen, M. A., a graduate of Toronto University and of Wickliffe College. Professor Steen occupies the Chair of Apologetics and Ecclesiastical History. He is also assisting in the work of Systematic Theology, which owing to the unhappy illness of our beloved Principal, has to be distributed amongst those clergymen who before delivered lectures in the College on different subjects, and whose kind aid, in the past, given oftentimes at a sacrifice of personal considerations and in the midst of pressing parochial duties, at a very small remuneration, deserves the heartiest thanks and appreciation from every member of the College.

Though these gentlemen have severed their connection with the College as teachers on the regular staff, they have cheerfully undertaken to do their best to fill the gap the cause of which we all so deeply deplore. Their subjects are as follows: The Very Reverend Dean Carmichael, Prayer Book and Church Government; The Venerable Archdeacon Evans, Ecclesiastical Polity and Christian Ministry; The Venerable Archdeacon Mills, Atonement; the Reverend G. O. Troop, The Creed; The Reverend Professor Steen, The Articles.

The Right Reverend the Lord Bishop of Montreal is acting as Principal as regards discipline and authority, while the Rev. C. C. Waller discharges the routine duties usually performed by the Principal.

But no individual or individuals can fill another's place. The work may be done and done efficiently but it is not done in the same way. All that depends on the individuality of the man is wanting and cannot be replaced. But while we mourn our loss as great we do not forget that his personal loss and disappointment is still greater. For our present equipment our Principal has pleaded in public and before the Throne of Grace, for this he has laboured and watched and waited and just as the reward was in his grasp he has been laid aside. It is with him that we sympathise, it is about him that we sorrow, it is for him that we pray.

The Buildings and their arrangement will be found more fully described in another place, and we hope to be able to present our readers with different views during the term of the various parts of the College. In this number will be found (a) The cut of the front of the College, for which we are indebted to the kindness of the Rev. Canon Empson, (b) A picture of our generous benefactor Mr. A. F. Gault, (c) A picture of our beloved and honoured Bishop. For these we are indebted to the kindness of the Rev. Canon Mockridge, D. D.

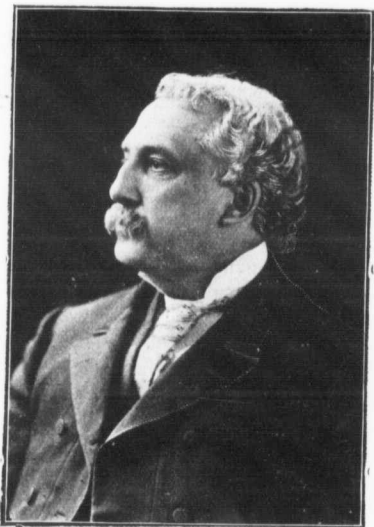
As most of our readers are aware the opening ceremonies have been fixed for the 21st of this month. The proceedings will begin with a celebration of Holy Communion at 9.30 for the officials and students of the College only. His Grace the Primate of all Canada will give an address, and the offertory will be given to the Students Missionary Society.

At 11 a. m. there will be a public service in the Convocation Hall, at which the Bishop of Huron will preach. The Offertory will be for College purposes. The music will be conducted by Mr. Illsley and the St. George's Choir.

At 3 p. m. there is to be a public meeting at which the College will be formally presented by Mr. Gault. The Bishop of Montreal will accept the deed of gift, and an address will be given to Mr. Gault. Other addresses will follow from the Primate and visitors.

In the evening there is to be a conversazione with music, addresses and refreshments.

The following day is to be devoted to the Annual Meeting of the Alumni, who are to hold their business meeting on the 20th (Tuesday evening), and the conference at the time mentioned.



From "The Bishops of Canada," by the Rev. Canon Mockridge, D.D.

A. F. Gault, Esq.

The programme will be found on another page.

THE COLLEGE BUILDINGS.

The Chapel is furnished in oak with a very handsome screen at the entrance, giving the same effect on a small scale as is seen in most of the College Chapels at the Universities of Oxford and Cam-

bridge. A very handsome window has been placed over the Communion Table by Mr. Gault in memory of his two brothers. The subject is the resurrection of our Lord, and the window was executed by a well known English firm.

A very handsome brass lectern has been provided, and a Bell organ cased in oak, the generous gift of Mr. A. P. Willis, completes the equipment of a chapel which is not unworthy to be compared with the most beautiful chapels of modern colleges in England.

THE LIBRARY.

After the Chapel the Library claims our attention. Everything to encourage study and research is here found. Arrangements have been made for classifying and cataloguing the books on the same system as has been adopted at McGill, after careful investigation of all the methods in use in all the libraries of the world. The classification is Cutter's expansive classification. By it the books are arranged in classes in such a way that fresh books can be easily added in their proper places and fresh subdivisions of classes made as occasion may arise. The marking of the classes and the arrangement of the books is alphabetical, and by a clever system of letters and numbers combined any new book can be at once put in its place without changing the numbers on those already in the shelf, and any book can be easily returned to its proper place.

The Lecture rooms, Reception room, Board room and Bed-rooms have all been appropriately and handsomely furnished. The Convocation hall is particularly fine. Besides the entrance through the College there are two separate side exits, so that a large audience can easily be admitted or dismissed without the need of passing through the College at all. A small gallery overlooks the whole from above and we must not forget to mention that Mr. A. P. Willis has presented a Knabe Piano specially cased in oak for the use of the College.

It has been suggested by some that such a handsome building and furniture will spoil our men for mission work. We shall be very much mistaken and disappointed if this is the case. We have never heard that the comforts and luxuries of English University life have unfitted men to take prominent places in enduring

all the hardships and privations of the Mission Field. Nor do we for a moment believe that art, refinement, and civilization and modern conveniences will ever deprive men under the influence of the Holy Spirit, of the desire and will to consecrate their all to the service of the Cross and to endure hardness as good soldiers of Jesus Christ.

We do not think that the refining and elevating influence of such a building and such surroundings will do otherwise than insure the widest blessing to the donors, to the recipients and to the Church of God, and with this earnest prayer we leave our readers once more in the company of the College Magazine.

PROGRAMME OF THE ALUMNI MEETINGS.

The following is the programme of the Alumni Meetings :—

Tuesday, October 20th, 8 p. m.—Annual Business Meeting.

Thursday, October 22nd, 10.00 a. m., Holy Communion ; 10.30 a. m., Bible Reading ; 11.30 a. m., The Devotional Life.

a. Helps. Paper by Rev. F. A. Pratt, B. A.

b. Hindrances. Paper by Rev. T. E. Cunningham, M. A.

DISCUSSION. HYMN.

2.30 p. m.—The Religious Education of the young. Address by Rev. E. I. Rexford, B. A.

DISCUSSION. HYMN.

3.30 p. m.—The Pastor in the Sunday School. Paper by Rev. Dr. Ker.

DISCUSSION. HYMN.

4.30 p. m.—The Clergyman in his Social Relationship. Papers by Rev. J. A. Elliott, B. A., Rev. H. A. Horsey, M. A.

DISCUSSION. HYMN.

8 p. m.—Public Meeting in the Convocation Hall.

It is expected that some of the Bishops of the Ecclesiastical Province will give addresses at this meeting.

Collection in aid of the funds of the Association.

The Clergy of the Diocese and the Students of the College are cordially invited to be present at and to take part in the discussions.

MEMORANDA FOR MEMBERS.

1. Come to the Conference, if you possibly can. You will feel repaid for the effort.

2. Be prepared to take part in the discussions, and to suggest some subjects for next year's conference.

3. It is suggested that Members of the Association should appear at the Conference in Academical dress.

4. Hospitality will be provided, if possible, for all members requiring it who apply before October 15th. Address the Secretary, 330 Prince Arthur street, Montreal.

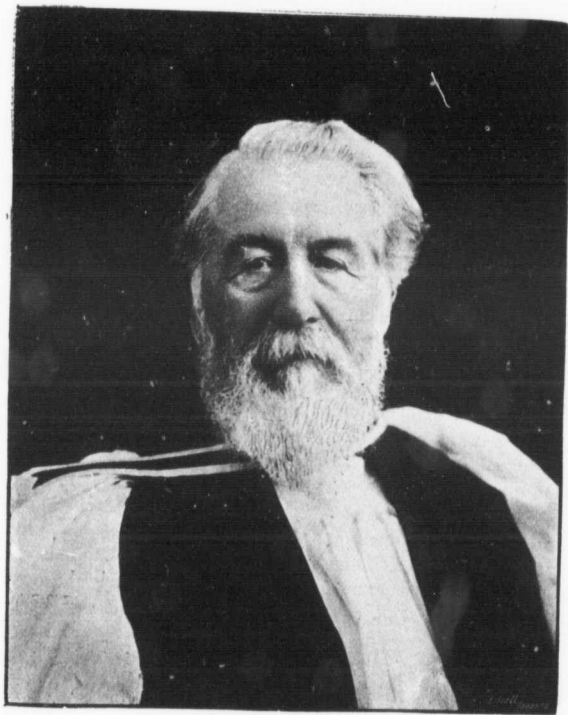
5. It is most convenient to receive the fees for the next twelve months at or about the time of the Conference. Members who cannot attend will oblige by remitting the annual fee of fifty cents in postage stamps to the Secretary.

Owing to the serious illness of the Principal, the *Conversazione* which was to have been held on Wednesday evening, the 21st has been abandoned.

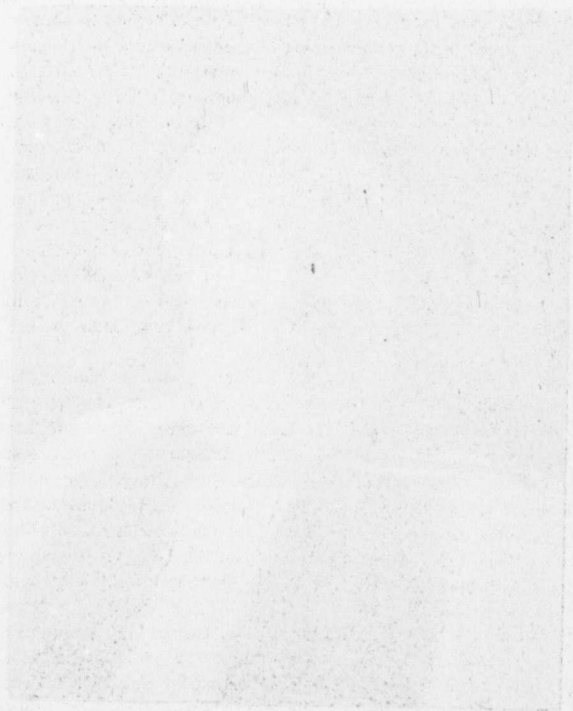
The other ceremonies being all of a religious character, will be carried on according to the programme already announced.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

While visiting his old friend Mr. Gladstone at Hawarden, Dr. Edward White Benson, Archbishop of Canterbury and Primate of all England, has suddenly departed this life. At the moment when the hand of death struck him, he was kneeling in the morning service at Hawarden parish church. The late archbishop was sixty-seven years of age. The news of his decease will be received with expressions of sorrow and profound regret throughout the whole Anglo-Saxon Church.



The Rt. Rev. Wm. Bennet Bond, L.L.D.



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"SEND THE LIGHT."

Such is the cry of thousands of souls as they perish in the darkness of heathenism, and for this reason we purpose this session to devote more space in our magazine to missionary work than in former years. Each issue will contain items of interest from the various mission stations, throughout this diocese, especially those parts in which the Alumni of the College are labouring, and as far as possible the latest gleanings from foreign fields. In this issue we publish a brief history of the life of our society and the work it has done from the year 1886 when it first made its appearance in the old Diocesan building. The aim of the Society then was to cultivate greater missionary zeal in the minds of the students and to unite its members in prayer to God for the further extension of His kingdom on earth; and that spirit which then animated the bosoms of the students, that love of our Lord which moved them to action still remains with us, though the students of '86 have long since passed into the more active scenes of life.

In glancing over the pages of the old minute book one cannot fail to notice the names of men who since have shown themselves faithful ministers in various parts of the Dominion, and there too we find the name of our beloved Principal whom we hope soon to have amongst us again. Early in April '87 the missionary zeal prayed for manifested itself in the formation of a small fund to be devoted to the support of foreign work. At the same time the original constitution of the association was so altered as to admit the alumni to active membership; to permit public missionary meetings to be held; and to allow the soliciting of subscriptions for the support of missionary work. As a result of this we find the society sending in 1890, sixty dollars to the Bishop of Madras for the support of a native Indian teacher. In the following year fifty dollars was sent to the Bishop of the MacKenzie River District. Then too it was resolved to support a student in charge of the work at Outremont. This work has been continued each year and in '94 the further effort was made of supporting the Rev. R. Faries, one of the College men who went to labour in the Diocese of Moosinee.

Last year, if the writer mistakes not, six hundred dollars was raised for this good work, which though small is but a slight indication of

what might have been done had the alumni of our college availed themselves of the privileges which in their student days they sought for others. This association like all others connected with the college is now entering upon a new period of its history, and may not its present members, perpetuating the work begun by former students of kindred mind and spirit, call upon those students of bygone days who are living and working in this diocese, to assist us to extend the sphere of our influence and magnify the Lord our God.

The first meeting of the Society held this term was both large and enthusiastic. In the ordinary routine of business the secretary read letters from Miss Thompson of the China Inland Mission and Rev. R. Faries of Moosinee. Miss Thompson told us not only of the difficulties of the work, the degradation of the race, and the almost impenetrable darkness of heathenism in which they are groping for the light, but she also spoke of the unspeakable joy which flows in upon the Christian soul as he endeavors to point them to Him who said "I am the Light of the World." China too is calling out "Send the Light." Reader will you go? If you cannot will you during the next six months give a short time each day to prayer that God may send forth more laborers. Circumstances may not permit you to go to preach to the heathen; your income may not permit you to give much money; but neither circumstances nor poverty can prevent the Christian from pouring out his soul to God in prayer, that men and money may go to the regions beyond.

The missionary spirit of Mr. Faries' letter seemed to stir the hearts of all who heard it; and having for the time suspended the ordinary course of business we knelt down to thank God for his goodness, then rising we sang "Praise God from whom all blessings flow."

A branch of the Gleaners' Union has been formed in this city under the direction of Prof. Carus-Wilson, M. A., which has for its purpose the raising of money to support the two young men from this college who are soon going to work in the C. M. S. field, Uganda.

The following is the proposed programme for 1896-97. The place of meeting will be announced later:—

GLEANERS' UNION PROGRAMME 1896-7.

Third Friday of each month, (fourth Friday of April,) from November to May, 8. p. m.

At each, a short missionary Bible reading by the Rev. G. O. Troop, M.A.

Special hymns led by the Ladies' Choir of the Gleaners' Union.

Nov. 20.—Lecture by the Rev. F. J. Steen, M.A., on China.

Dec. 18.—Lecture by Prof. Carus-Wilson, M.A., on Uganda.

Jan. 15.—Lecture by R. H. Buchanan, Esq., on Tinnevely.

Feb. 19.—Lecture by Prof. F. D. Adams, Ph. D., on North West Canada.

Mch. 19.—Lecture by Miss J. J. Botterell, B.A., on The Women of Japan.

Apr. 23.—Lecture by the Rev. F. H. Graham, B.A., on Ceylon.

May 21.—Lecture by Mrs. Carus-Wilson, B.A., on Kashmir.

Lectures to be illustrated by lantern slides.

MISSIONARY LETTER FROM REV. R. FARIES.

FORT HOPE MISSION,
Lake Temiscoumiquette.

To the Secretary of the M. D. T. C. Missionary Society, Montreal.

Dear Sir,—When I last wrote to the Society we were living amid the beautiful scenery with which Nature adorns this wild country in the season of Autumn. I must now give you a short account of my work since the date of that letter.

I think I told you that most of the Indians had gone off to their hunting lands about the beginning of September. Since that time few were seen in this vicinity, until the Christmas season drew near.

During the long interval, between the 2nd week in Sept. and Xmas, though my congregation was small, I had plenty to do, as I am not only an *Evangelist*, but also a *Mechanic*. When my duties as parson became few, I gave special attention to the buildings I had in hand, for none of my workmen understood home-building and carpenter work better than I did. First came the Church, which had been steadily going on during the summer, under my superintendence, in spite of my excessive duties as Missionary. As the season advanced, and as our lumber began to show a vast decrease, we discontinued the building of the Church, and began to build a house for the Missionary. Hitherto I had been living in a tumble-down log shantie, which wa

in such a miserable condition that I dreaded spending the winter in it.

But about the time I began to build my house, my workmen, being all roving Indians, departed to hunt the beaver, the otter etc., in their wild lands, so that I was left alone with only a boy to assist me in building. Being determined, however, to have a comfortable home, I continued to build, day after day, and thus by steady hard work, we at length completed walls and roof by October 24th, when the ground was already covered with snow. Since October, I have finished the inside, and have long been residing within its comfortable walls.

Beside all the building etc. which I have done, I have also been keeping a daily school, which is attended regularly by five pupils. I could only devote two hours each day to teaching; but, I may be pardoned, in saying that they have all improved greatly, and *two* especially have taken rapid strides in learning.

About a week before Christmas, the Indians began to drop in, party after party, and by Xmas there was quite a large number here. As they arrived, they paid the minister a visit, for there is every indication now that they appreciate their minister, and very few stand out still in opposition to his teaching.

On Christmas Day I held an early service in Ojibbeway, at which, about 40 or 50 Ojibbeways attended, and all listened so attentively to the "Glad Tidings," that it would have done your heart good to see them. After service several asked me a few questions about the "Child Jesus." They have a habit of putting questions (seeking information), to their minister, and I highly approve of it; even when they come in the midst of my sermon, I do not set them aside but answer them for the benefit of the whole congregation.

At 11 a.m. I held an English service as usual, and on this occasion, had a larger attendance as some of the Indians who understood a few words of English attended.

At 3 p.m. there was another Ojibbeway service, attended by all the Ojibbeways at the settlement, and at this service I administered the Sacrament of Baptism to one of the Ojibbeway babies, whose mother had braved the long tramp for that occasion. As a rule, only the men come to this settlement in winter, and the women stay at home, as the distance is too great, and the journey too hard for the poor creatures to attempt it. Sometimes, however, two or three women come along with the men.

The day after Christmas, we (*i. e.* the trader and myself), endeavored to contribute something towards amusing the Indians, such as football matches, snow shoe races, tobogganing, and shooting, closing by giving them a good substantial dinner, which they called a "feast," and *feasting* it certainly was as far as they were concerned.

The next day a great number went off to their lands, as they said, they "must go and provide food for their wives and children," but I have a slight suspicion that a good part of the feast of Dec. 26th, '95, found its way to the wives and children, having been stowed away in the bosoms, caps, mitts, etc., of the faithful and thoughtful husbands and fathers.

During the week, few Indians were seen about until New Year's Eve, when a large party came into the settlement again; a few of said party had been in for Christmas.

New Year's Day was another day of amusement and "feasting" for them, the minister himself having given them a dinner *in his own house*, at which more than 30 were present. I may also mention that the "chief" gave his countrymen a speech at this dinner, in favour of the minister, and this was a surprise to me. You ask "Why?" Because this very chief was *one of my most bitter opponents* last summer, doing his utmost to drive me out by prejudice and hostility. Many were the eloquent speeches, made against me and my calling, by this very chief, and now in bold and extravagant language, characteristic of the Ojibbeways, he spoke in my favour, etc. etc. I was even surprised to see him come to my entertainment, still more surprised to hear him display his eloquence for my benefit.

Now these seasons of enjoyment are over, and all the Indians have gone off to their hunting lands, thus reducing us once more to a small congregation.

In the midst of the enjoyment referred to, you may be assured that I allowed no opportunity to pass, without employing it for the benefit of my Master and King, whose herald I am. And the speech delivered by the chief was followed by another from the Minister in favour of his Master.

In my last letter, I may have given you the impression that I was much discouraged and greatly disappointed in my work as a missionary. That I meet with many discouragements and disappointments there is no doubt, and I have even sometimes wished to be *miles* and

miles away from these scenes of ignorance and sin, but I have since seen very faint signs of the Spiritual life among these poor creatures, and have therefore regretted the moments of weakness when I wished myself away.

Dear Friends, I know you pray for me daily, and I feel that by your prayers I am strengthened and encouraged in this great work, but I still urge you to continue in prayer for me ; for I am in the midst of a great battle, alone in a great field (too large, by far, for one man), fighting against ignorance, superstition and vice of every sort, and until very recently, have received no encouragement in the warfare. Pray also for these poor people that the Gospel in all its glory may soon shine in their hearts, and thus they may be prepared to meet the Awful Majesty in the great judgment day.

Pray for more laborers in this part of the Mission Field, for we are but a handful of weak men in a large field, over all of which it is impossible for us to sow in our short lifetime.

The judgment surely cometh, and the time is at hand ; God grant that some may give up their *luxurious* life, that they may take up the Master's Cross, to bear it and hold it up among the heathen, so that they may be prepared and saved through the Cross of Christ.

I remain,

Yours obediently in Christ,

RICHARD FARIES.

HOW TO PRAY.

BY REV. W. B. MATURIN.

A prayerful life is almost certainly a life of conformity to the Will of God ; a prayerless life is quite certainly a life of self-will, in which imperfections and sins and the spirit of worldliness cloud the spiritual perception so that it is not even conscious of how far it is separated from God.

While prayer is the condition of knowing God, there is no practice of the spiritual life more difficult. To pray well, to grow in the knowledge of God, we *must* pray ; and to be able to pray well we have to learn how to pray, to live through, perhaps, many years in which we

seem to gain little fruit, and are often scarcely conscious of any progress.

And, moreover, each has practically to learn for himself how to pray. We may gain some encouragement, some little help from others, but the real secret of prayer we must learn for ourselves. How can anyone teach another the form of conversation and method of intercourse with a friend? It grows, unfolds, develops of itself; it is intensely personal. We may learn something from the experience of others as to where dangers lie, as to possible self-deception, the need of perseverance through times of darkness and coldness; but the inmost secret of prayer must be our own. It is the deepest expression of the soul's personal relationship with God. It is, indeed, in one sense like, but in another unlike, the prayer of anyone else. If God has given us any power in prayer, we shall find it impossible to communicate the secret of that power to anyone else; when we try to tell that we fail. We may repeat the prayer that we say, and tell of some of the trials and struggles through which we have passed, but we cannot tell just that which gave the power and strength to our prayers, for in fact it is our relationship to God Himself; it is the expression of all that we mean by our spiritual life.

Yet there are certain dangers that are common to most people, and certain principles upon which growth in the life of prayer must be based.

Now, in considering the act of prayer itself, we must remember that it is composed of a natural and a supernatural element—the act of the person who prays, and the help which God gives. Different classes of minds are in danger of laying undue stress on one or another of these parts, as if it comprised the whole, but all true prayer involves both.

Therefore due consideration must be given to both parts. If the best musician in the world were playing on an organ that was out of tune he could not produce good music, and, if the Holy Spirit were to breathe over our souls in prayer while the strings were lax from carelessness, He could not produce the music that God loves to hear. Our prayer may fail, therefore, not because God does not help us, but because we have not taken proper care in preparing ourselves; the strings of the mind are out of tune. We shall never get so high as to be able to leave out of consideration our own preparation and

discipline. And on the other hand, if the mind were under perfect control and discipline we should never be able to pray without the help of God's Holy Spirit. The organ may be in perfect tune, but it needs the hand of the musician to draw out its powers. When we come to our prayers we must place ourselves beneath his influence "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought."

Let us consider these two elements, then, the natural and the supernatural.

I. The natural.

1. The mind must be prepared. So many of our prayers are poor and unworthy because the mind is not properly prepared; one kneels down with the best disposition, but the mind has got into a morbid condition, and the time of prayer is lost in a kind of unhealthy self-examination; or it is absorbed in some matter that it has allowed to take possession of it, and the time is spent without ever rising up to God. Or, again, no sooner does one kneel down than it seems to be the signal for the imagination to break loose and bring before the mind everything one has thought, said, or done, and every one that one has seen during the day. It is important therefore, that we should remember that the instrument with which we pray is that with which we do all our other mental work; when we turn it to God we shall find that it has the same defects and the same powers that it has at other times, only that we become more conscious of the defects in times of prayer. No wonder it is difficult to pray if there is no effort made to discipline or concentrate the mind at other times; how can the mind that is left relaxed and unguarded all through the day be recollected in prayer? Prayer is not the only time to struggle against distractions; the more orderly, methodical, disciplined, and concentrated our minds are during our daily life, the more we shall be able to direct them to God in prayer.

There is nothing therefore that we do during the day which may not prove a help or hindrance in times of prayer. In reading, working, thinking, we are unconsciously training our minds for prayer. If it is the same mind which we use for all our ordinary work, which we use in prayer, the same and no other, we shall find the same laxity, the same distractedness, the same slipshod and careless ways, the same habit of losing ourselves in day-dreams at prayer which we experience

in all our mental life. It is a good thing, therefore, to remember that prayer is not the time to train the mind, but that in prayer we shall reap the fruits of the carelessness or watchfulness of our ordinary life.

2. Again, it must be remembered that the mind is a very delicate instrument, and is very easily put out of order, and that spiritual work does not exempt people from natural laws. We need, therefore, care and common sense just as much in spiritual as in temporal things: a person may suffer very considerably in his spiritual life from lack of the exercise of a little common sense.

(a) In learning to pray it is, therefore, most important not to overburden ourselves at first with too many prayers. Leave plenty of room to grow; be content at first to say such prayers as are suited to a beginner. If you would ever be able to spend a long time in prayer you must begin with short times; the mind must be seasoned. Do not let prayer hang over you as a burden. It may be an admirable exercise in humility to confess to oneself how short a time one is able to pray; the mind must grow into the life of prayer, but it will never do this if it is allowed to be overweighted with a burden of prayer beyond its strength.

(b) Again, do not leave your prayers to be said when the mind is too wearied to think. If you are obliged to be up late, say the greater part of your prayers earlier in the evening; it is a fatal thing to go to one's room at night tired out and burdened with the dread of a considerable time to be spent in prayer, much of which experience has taught will be a mere struggle with sleep. One will never learn to pray by such methods; the mind needs in prayer the exercise of all its powers, and prayer should be said when the mind is fresh and in full vigor. The times of prayer, therefore, should be arranged so that the natural instrument is at the best, not at its worst, and it should be always borne in mind that God does not give His grace to help us to do what nature can do of itself. You have no right to expect God to help you to say your prayers when you are tired, because you have not taken the trouble to say them in the proper time.

(c) There must be, if there is any *life* in prayer, adaptability; one of the chief conditions of life is the capacity of adapting inward to outward relations. It is the same with prayer. Prayers in sickness will not be the same as in health if they are the utterances of a living soul, and in times of special trial or temptation the prayers will not

be those of one's ordinary life. The soul in proportion as prayer becomes a reality, will instinctively adapt its prayers to special circumstances, not lightly indeed, changing that form of prayer, but having that liberty of spirit which makes rule not a hindrance, but a help; not the destroyer, but the developer of life.

II. The supernatural.

But there is also the supernatural element in prayer. We must indeed, discipline and train our minds, and fulfil our part; but prayer is not a mere straining of our mind towards God; we must pray as members of Christ; "He that hath made us accepted in the Beloved." We pray not as those who have nothing to depend upon but their own efforts, but as those whose acceptance is already assured if they have faith to realize their great privileges. We Christians speak, as it were with the lips of Christ. We know that in proportion as we believe in and use our great privilege God cannot reject us. Our own powers may be very limited, the sense of our sins may dismay us, but we draw near with the life of our Lord within us, "Members of His body, of His flesh, and of His bones," and we know that God will hear the voice of His own Son.

Yet this sense of membership in Christ must be developed not merely at the time of prayer; it must be the effort of our daily life, the aim of our self-discipline. For it is on this that our Lord's promise depends. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And as members of Christ we have the assistance of the Holy Spirit, "who helpeth our infirmities." We kneel down, but, notwithstanding all our watchfulness and care, our hearts are cold, and our words come falteringly, but we persevere, and then, at times—not always consciously, but at times—we feel the breath of the Spirit breathing through us, and kindling our devotion, and words come to our lips and longings too great for words well up within our hearts, and reach to God. We feel in one way that what we say and long for is our own, it has the color and temper of our minds; but, again, we feel that it is not our own; it is greater and stronger than we are; and then we know that it is partly ourselves, partly the Spirit of God, that the music that thrills us is the breath of the Spirit breathing through the instrument which we have striven to prepare.

Such moments we must cherish and recall in times of darkness; they enable us to feel and to know that we are not alone in our efforts to pray, but that there is One who helpeth our infirmities, and who, when He sees fit, at any moment can make His power to be felt though when we are least conscious of it He is still with us.—*Selected.*

GENERAL AND COLLEGE NEWS.

We extend cordial greetings to our new lecturer, the Revd. F. J. Steen, M. A., who has already won for himself the respect of every man in the college. As one who has spent all his life in Canada, Mr. Steen is in touch with all things Canadian and eminently fitted to the work of training men for the Canadian Church.

Graduating from Toronto University in 1888, with Honors in modern languages and mathematics, Mr. Steen took his M. A. degree in 1890, and became master of modern languages, in Bishop Ridley College, St. Catherines. After studying Theology in Wycliffe College, Toronto, he was ordained Deacon by the Bishop of Huron, in 1893, and appointed to the charge of Berlin; as Priest in the following year he continued his work which for the last three years has proved highly successful. As lecturer in Apologetics and Ecclesiastical History, he has stimulated by his live treatment of the subjects a feeling of deep interest in the student for what are generally rather dry subjects.

All the members rejoice when one is honoured, so the students of the College rejoice to welcome among the city Clergy, the Revd. F. H. Graham, B. A., as Rector of Trinity Church and the Revd. Jas. Thompson, B. A., as curate of St. Judes', both alumni of the college. We sincerely trust their labors may be abundantly blessed.

While talking of the alumni, we have occasion to note with pleasure the appointment of the Revd. S. R. McEwan, to the charge of North Shefford, this is a case of patience and perseverance being rewarded.

But still another subject for congratulation, and this time a student of the college, Mr. F. Steacy, who took 3rd year Honors in classics last year, has been appointed tutor to the preparatory class. We trust he may be eminently successful in the arduous task of teaching the young idea how to shoot over the matriculation bar of McGill. We see several new faces amongst us in the building and bid them welcome. Doubtless by this time they have recovered somewhat from the pains of the initiation. It is a good sign when old names, long

since added to the list of alumni, re-appear amongst us in a new and young form in the person of their descendants. We are glad to find the brother of the Rev. A. Mount, of Lakefield, studying amongst us, and also the brother of the Rev. A. C. Ascah. Then we have Mr. Charles Jeakins, son of the Rector of Huntingdon, and Mr. C. Carruthers, a native of the Gatineau.

Mr. Clarkson peffering the halls of the M. D. T. C. to those of Lennoxville, has returned amongst us to prosecute his studies in divinity.

In the Preparatory Class, most of whom are non-resident, we have the names of J. E. Lindsay, Fred Swindlehurst, A. J. Vibert, Chas. Kilner, C. V. Caesar, and G. W. H. Troop.

Mr. K. Bonup is studying Divinity in the College, with the intention of proceeding to the Foreign Field.

The Rev. A. C. Ascah, late of Mascouche, has gone off with Bishop Newnham to Moosonee. We are glad the missionary spirit which he showed whilst amongst us in college, has led to such practical results. May many of our college men be found in the Foreign field. The Rev. H. A. and Mrs. Naylor are now probably settled in their far distant home in Selkirk. Continued prayer is asked for their devoted labours in the Master's vineyard; not forgetting, also, the Rev. R. Faries, at Fort Hope, Moosonee, from whom we get most encouraging letters.

Of the Graduates of last year, we have the Rev. F. S. Eastman, stationed at Eastman, and the Rev. R. Y. Overing at Valleyfield. The latter gentleman has secured a valuable assistant for his work in the person of Mrs. Overing. We extend to them our cordial congratulations. The Rev. R. Warrington has taken up his work at Chapleau, and has devoted himself, heart and soul to what might almost be called a part of the Foreign Mission Field. To one and all we extend greetings.

The Students early met to elect their President, and to organize their society. The following officers have been appointed:—

President,	- - - -	S. H. MALLINSON.
Vice-President,	- -	W. W. CRAIG, B. A.
Secretary,	- - - -	A. A. IRELAND.

The presence of our beloved Principal is greatly missed amongst us. Much prayer has gone up on his behalf at our nightly prayer-meetings, that the hand of the Lord may ever be over him for good.

An article on our splendid building is a feature of this magazine, but amongst our notes we must include one expressive of the deep feelings of thankfulness for being spared to assemble in the new College and to have such a beautiful chapel, separate in its privacy and sanctity, in which to worship God.

Our Literary Society is under full weigh, and opened its fall term by a spirited debate, between Messrs. Craig, B. A. and Wilson, *versus* Messrs. Mallinson and Heeney, on the subject of the superiority of the men of the 19th Century over those of the 18th. The 18th century men won, carried by the arguments of the latter party.

The officers of the Society are:—

President,	- - - -	W. W. CRAIG, B. A.
Vice-President,	- - -	W. B. HEENEY.
Secretary,	- - -	CHAS. JEAKINS.

During the past summer much happy and successful work has been done by the students in their various missions.

Mr. W. B. Heeney tells of the prosperous condition of affairs at Beauharnois. Preparations are going on apace for the building of the church.

Mr. W. W. Craig, B. A., has worked steadily at Outremont during the summer, and now reports that the way has definitely been made plain for starting work on a new church.

Mr. Stephen H. Mallinson continues his duties at the Back River. The summer has proved a very happy one, marked by several interesting church services. On July 26th, St. Andrew's Church being cleared from debt, the building was solemnly dedicated to the worship of God, by the Bishop of Montreal, the Dean also being present, and giving the consecration address. A confirmation was held at the same time, when there were seven candidates presented.

Another church, at Coteau Landi ng, under the charge of a student, Mr. T. B. Holland was consecrated this summer by the Bishop. This took place on Monday, October 5th, and formed a very happy consummation of the successful work done in the past. There were three candidates for confirmation, and great interest was shown by the people, the church having been beautifully decorated for the occasion.

Mr. Austin Ireland has been labouring at Quyon, for the first part of the vacation, and then supplied Aylmer, during the absence of a rector.

Mr. James Poston did some capital work assisting Rev. B. Marriott during the summer at Buckingham.

St. Hyacinthe was again under the charge of Mr. F. Steacy, who, however, has recently resigned his duties, and the mission is worked by Mr. C. Jeakins.

Mr. T. Wilson continues with the promising work at Amherst Park, and has recently opened up a mission at the Annex.

The Provincial Synod which has been called for the election of the Bishop of Algoma, and for other business connected with the Diocese of Algoma, is to meet in the College on the 11th November, and following days

ACKNOWLEDGEMENTS.

Rev. E. H. M. Waller, \$3.00; Rev. Commander Roberts, \$2.00; Rt. Rev. Bishop Bond, ('95-6,) 50c.; Rev. A. C. Wilson, \$2.00; Rev. S. R. McEwan, 50c., Mrs. Simpson, 50c.; Miss Grange, 50c.

BUSINESS ANNOUNCEMENTS.

This number of the Magazine is issued about two weeks earlier than usual. We hope the next number, issued in December, will contain pictures of the interior of our new college, *e. g.*, the chapel, library, convocation hall etc.

We sincerely hope that our subscribers will send in their subscriptions promptly, and also endeavour to help us in increasing our circulation, by showing this number to their friends.

If this is done the magazine can be still further enlarged and improved.

We recommend our advertisers to the patronage of our subscribers, in the city and elsewhere.

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