

G. Waller

THE MONTREAL



Diocesan Theological

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THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. 4.

MONTREAL, MARCH 1896.

No. 5.

MISSION WORK IN CENTRAL CHINA.

BY REV. A. T. POLHILL-TURNER, M.A.

November, 6th., 1895.

Being invited to write a few lines to you good friends in Montreal who take an interest in Foreign Missions, I rejoice to hear you are so interested in the C.M.S. work among the Indians, as I am also—may God save the Indians. I am wanting to have a little talk to you about the *Heathen of China*. I might write pages of most interesting matter about the antiquity of China, flourishing even when Moses lived in Egypt, nor would he have been at all behind, if learned in all the wisdom of the Chinese at that time. I might write most interestingly about the late war, the people of China, their character, literature, arts and sciences. But I cannot to-night, my theme is "*the Heathen of China*." Some think a heathen must be a savage; but such is not the case, in China you may see the proud Confucianist walking in his long flowing robes of silk and satin, looking through his big spectacles with a supercilious air of mingled amusement and contempt upon the despised foreigner; or you may meet the more friendly coolie, a word which includes all the poorer working classes, specially those who carry their loads on their back, the porter class, which is a very large class in China, where there are no railways and all traffic, except where there is a river, is done by porters or coolies, who carry up to a cwt. or more per man going 30 miles a day. We came to China because the Lord sent us. Perhaps you will ask: How did God call you to China? I certainly received no dream or

vision, nor am I at all of a poetic or romantic turn of mind, nor indeed do I think such species would be much use in China, but when I consecrated myself to God and really said "Yes, Lord—any where with Jesus." He first said be ready to go abroad, I said "Yes Lord," and I thought of Africa. At length the call came suddenly. My friends, Messrs. C. T Studd and Stanly Smith, were going to China. It came to me why should I not go too, and it came to my brother at the same time, so suddenly that he had to resign his officer's commission in the 2nd Dragoon Guards, and I had to write to the Principal of Ridley Hall, Cambridge, to say I expected to spend my next term, partly in the Indian Ocean and partly in China landing March 18th, 1885. As the question came to me it may also come to you, why should I not go out to China?

Some would answer that question by saying, oh! I'm not qualified. I'm not good enough to be a missionary. I assure you the chief thing necessary is to be willing to plod on day after day. It is perhaps hard work attacking the language, and some strain on the nerves too, but the question for you to settle with yourself is just this: *Am I willing* really now, to go out to China, even if it were to be murdered. Am I going to be like John, Mark or Paul.

THE NEEDS.

I hardly know where to commence, you may know there are 18 Provinces in China proper and with her dependencies the population is put down at about 300 millions. Just contemplate those figures, equal, I am told to 10 Bibles full of separate letters, supposing each letter of each Bible to represent one soul. We have perhaps 1800 missionaries all told, including all the wives of missionaries.

In England we find Churches and Chapels competing in the same street, I do know how it is with you; here multitudes are living and dying four or five hundreds of miles from the nearest missionary, without ever having heard the joyful sound *Jesus saves*. In my Parish of Pachao or Barjo as the people call it, our nearest neighbors are 110 miles off or 4 days journey, in other directions 300 miles must be travelled before reaching another station. Perhaps you say—the distance is greater among the Indians—true, but you have not got the population there like in China. Villages every few miles, large markets every 10 miles, and large walled cities every 60 miles. For 10 years I have travelled about without inconvenience or molestation. The people have listened to the Gospel and are most willing to listen,

specially the working classes. I could put men into *numbers* of unopened cities—if I had the men—where they would be the first witnesses for Jesus Christ: Does no young man covet the honour to be a nineteenth century apostle to the Gentiles.

METHODS OF WORK.

Greatly as I love the C. M. S., a grand old society, I was led to come out first unattached, and see the field for myself, which I did for a year, seeing various missions and methods of work, and it was the China Inland mission that appealed to me as most apostolic in order, seeking no *Patronage*, soliciting no subscriptions, authorizing no collections, depending upon prayer and faith to move God and incline His children to give consecrated wealth, or more often out of sanctified poverty; making no claims to government, willing to follow our Master who went about doing good, showing to the world we can be united with our non-conformist brethren in happy service for our Heavenly Master, in simple proclamation of the message of salvation while remaining staunch to our church, and working loyally under our Bishop, the field being divided into districts to suit the different sections of Church government.

ENCOURAGEMENT.

You may know there has been trial. The recent riots in our Province of Zechwan, in 7 different cities, missionaries' houses suddenly attacked, looted and wrecked, while the missionaries escaped with the clothes on their back, so we must be ready to *take joyfully the spoiling* of our goods, remembering we have a more enduring home above, nor can we forget the atrocious cold-blooded murders of Aug. 1st, at Ku Cheng. As I think of the little children who played with our own on the steamer coming out together two years ago, thus heartlessly butchered one's blood naturally boils, but one remembers that our Master when on the Cross could pray for His murderers—"Father forgive them"—so we must be ready to follow our Master all the way to Calvary.

In conclusion. Speaking of encouragements, 36 unite with us at communion, and 80 come to service on Sunday, which number, we hope to double and treble in a year or two. During the last one and a half years we have baptised 18, including a remarkable man, *General Liu*, formerly of the Imperial army, who gained great distinction during the Tai Ping rebellion 33 years ago, and was made a general at the early age of 26; ten years later, on the death of his father, he had according to

custom to resign his commission and keep 3 years mourning, at the end of which time his money was all squandered, and deeper and deeper he indulged in opium and other vices. In the spring of last year he came to break off opium and day by day he heard of the Saviour who could save him, and he there and then did trust; after a consistent life for a year's probation, we baptised him March 17th of this year. This August a letter came to him from the Viceroy's military adviser, inviting him up to Chentu, the Capital, with a view to re-appointment. This man, he had rescued on one occasion when cut off by rebels 33 years ago and they vowed eternal friendship. Now the one is put in power, he remembers his old friend and seeks to repay him.

I should like to speak of others, as *Chang ping teh*, a young countryman who has passed through persecution in his village for the sake of the Gospel, also of Yang ta ye a dear old man, who came to burn all his idols here and of many devout women. I must tell you of one more man *A Buddhist Priest* named Wang, aged 35, who has been in the largest temple in the city, a fine tall figure, for many Sundays he has been coming to us and now he has left the Temple and put off the priest's dress and come out on the Lord's side, one more enquirer, also "Wang" by name living 40 miles off, 5 years ago suffering from his eyes, was led to reform his life and pray to Heaven, giving up his opium and all known sins, and says his prayers were heard. An Evangelist preaching at his village was persecuted, which caused him to enquire about us, and now he has been led to us here and seems to be drinking in the Gospel.

I have sought to bring before you the needs of the heathen of China. It is not according to our mission to appeal for funds, as I said, the Lord does provide, but should any be personally interested in our station work I might mention we are building our native Church and would be very pleased should you wish to assist towards its building.

Contributions, however small, towards the building of this Church, will be thankfully received by Rev. C. C. Waller, 77 Fort Street, or by the Treasurer of the College Missionary Society, S. H. Mallinson, 896 Dorchester Street, Montreal.

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.*

PART VI.—FOURTH PARALLEL.

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The fourth parallel of the Apocalyptic Gospel is Rev. xvii-xix. This corresponds to the Gospel according to St. John in the narrative of the Advent. And it also answers to the Prophet Daniel and his fellows in the grouping of the Old Testament Prophets.

Now St. John, in his narrative of our Lord's first coming, dwells chiefly on the things that He did at Jerusalem, more especially at the close of His Ministry. The portion of the Apocalypse now before us dwells on the fall of Babylon. Moreover the relation between Babylon and the Beast or Anti-Christ of all ages is explained here.

We see, in chapter xvii, the vision of the woman and of the Beast "that carrieth her." The beast represents the last world-power that rules the world for Satan before Christ Himself is made King. And this last world-power is presented to us as uniting in itself the powers and marks of all that were before it. It recalls the four beasts of Daniel's vision in chapter vii. of his prophecy. Of those, the first was like a lion; the second like a bear; the third like a leopard; and the fourth like nothing in the world except itself. Here the Beast of the last days has (ch. xiii., 1, 2) the mouth of the lion, the foot of the bear, and the general appearance of the leopard; and the seven heads and ten horns, and names of blasphemy of the fourth of Daniel's beasts. Moreover, its seven heads are explained here (ch. xvii., 9, 10), as seven successive kings or powers, and also seven mountains, or sites of the Babylon of each kingdom. The eighth power is the beast of the Apocalypse, and is "*one of the seven*" for this is what verse II really says:—a slain and risen power, to imitate the resurrection of Christ, in the reign of Anti-Christ.

I understand the meaning to be this. There are, upon the whole, seven world-powers before the second Advent; and after Christ comes, one of the seven is raised up again by Satan when he is cast into the earth, to imitate the resurrection, as was said before. These seven powers I take to be Egypt, Assyria, Babylon, Persia, Macedonia, Rome Pagan, Rome Papal, and the Anti-Christ who combines

the resources and wickedness of them all, when Christ shall appear. This is Dr. Seiss's view, and I think he is right. I understand Daniel to teach us that the power which will be restored is the third of the four mentioned by that prophet, or the fifth of the seven mentioned in Rev. xvii.

I note that in the Chaldee prophecies of Daniel, intended for the Gentile Church, "the little horn, or Anti-Christ blaspheming," springs out of the fourth or Roman Head. But in the Hebrew prophecies, intended for Israel, the blaspheming and desolating Anti-Christ springs out of the third or Macedonian head. That is, third and fourth of those named by Daniel; but fifth and sixth of the seven named here.

Now, referring to Rev. xvii, 10, the seven heads are seven kings or world-powers. "Five are fallen,"—Egypt, Assyria, Chaldea, Persia, Macedonia—all fallen before the angel spoke to St. John. "And one is;"—Rome pagan—ruling when St. John wrote. "The other is not yet come"—that is, not when St. John wrote. He is come since, Rome Papal; and when he cometh, he must continue a short space; that is, "until the time, times and a half," specified in Daniel vii. 25." *Until* a time, and times, and the dividing of time. If all readers of prophecy had been careful to note that word *until*, a great deal of misunderstanding would have been saved. *Until* is not *for*. It does not mean "until the expiration of"; but "until the commencement of." It is an enormous mistake to suppose that the papal power will cease to interfere with "times and law" before Christ comes again. The same horn made war with the saints and prevailed against them *until the Ancient of days came*, not until the expiration of a certain period of years. The "time, times and a half" is the Apocalyptic half week; probably the second half week, during which the Beast is to rule. The power of Rome holds the field, until Christ comes again. The fact that the Pope has lost the little kingdom of Italy is rather a calamity to the world than otherwise. Having no state of his own to rule, he is free to interfere and intrigue with the government of every nation under heaven. The idea that his time is over, because some supposed 1260 years have expired, is a most unfortunate mistake, and one which has served not a little to divert men's minds from what is going on all around us, a constant scheme of Papal intrigue, which nothing but the Personal Advent of our Saviour will effectually interrupt.

Thus then I understand the PRESENT HEAD OF THE BEAST TO BE THE PAPACY. What then is Babyion? Well, just as the Beast has seven heads, so the Harlot has seven successive manifestations. She is said in verse 18 to be "that great city which has a kingdom over the kings of the earth." A "city" may be also a "community." And a community may be religious or political. Consequently, the harlot may be either a corrupt church, or a profligate and wicked capital. During the course of ages, the "city" has taken both these shapes. In the present dispensation, the city appears to be the Roman community, regarded as a *religious* body. The Beast seems to be the same body regarded as a *political* power. The religion of Rome has always been carried by her politics. When the temporal power was supreme in any country the Church condemned the heretics and the temporal power punished them. The Beast has carried the woman all along. But before Rome Papal took the place of Rome Pagan the harlot was sometimes a literal city or mercantile community; like Tyre, or No-amon—Thebes in Egypt—or Nineveh (see Nahum), or Babylon, the city of the Chaldean power itself. What the Babylon of the future will be I do not venture to predict. I should suppose that it will comprise all the elements of all previous Babylons; the wealth, the trade by sea, the position, and the religion too. What its site may be is another question, which seems to be of less importance. The Mystical Babylon, like the Church of Christ on earth, has had many centres, and may have another yet. The chief seat of Papal power on earth has not always been at Rome locally. The Spanish and French capitals have been of almost equal importance at some periods.

But there has always been some power in the first place in Satan's kingdom on earth; and always some city or religious community that has been carried and supported by it, and has ruled the power, just as a strong and unscrupulous woman will rule over man, as Jezebel ruled over the house of Ahab; and Athaliah, for a time, in Jerusalem itself.

The fourth parallel of Revelation exhibits the downfall of the power and the city together in order to make room on earth, not only for Christ as King, but also for the Bride, the Lamb's wife, that is, the city, and church and community, which, when Babylon is destroyed, shall take her place on earth for ever, and be the metropolis of the people of God.

ST. DAVID'S MISSION, MACKENZIE RIVER.

N. W. T., CANADA, November 30th, 1895.

MY DEAR SIR :

In taking a mental review of the events of the past year there are several which present themselves as matters for great thankfulness and encouragement ; e. g., my visit to the Eskimo and the work amongst them ; confirmation at Fort Norman ; the stand made by the Indians at Hay River ; the addition to our staff of workers ; &c. Perhaps it may be well to refer to these in the order in which I have mentioned them. The difficulty is to say all I would like to say without making the letter too long.

1.—VISIT TO THE ESKIMO, AND WORK AMONGST THEM.

When I left home at the beginning of June it was with no thought of going so far north as the Arctic Ocean, but on reaching Fort McPherson both Archdeacon McDonald and Mr. Stringer considered it advisable. The Eskimo too seemed pleased at the idea of my going to see them in their own homes. So after much thought and prayer I determined to go, although not very well prepared for such a trip. In company then with Messrs. Stringer and Whittaker, (the latter a new recruit for this work,) and two Indians. I left Fort McPherson in a whale boat on July 29th, and after a somewhat cold and rough passage we reached the Eskimo village on August 6th. All turned out to give us a welcome, and, after the hand shaking was over, we were invited to the Council House, where I was accorded the seat of honor, and where in due time a goodly number assembled for prayers. When these were concluded a dance was given for our entertainment which was interesting to witness. At its conclusion enough tea and sugar was given to the chief to enable all to partake of a cup in honor of our arrival. I wish I could tell of all I saw there, their mode of life, houses, occupations, how they hunt the white whale, dress, food, superstitions, manner of burying the dead, &c., &c., but all this must be left for another occasion. Some of our Canadian friends, doubtless, will hear about them from Mr. Stringer this winter, and also about his own house which he built.

Prayers were held once, generally twice every evening, and were usually well attended. The heartiness of the singing, and the earnest attention given to what was being said were most cheering. Audible assent was often made to the speaker's remarks. On one occasion

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some one requested us to hurry to the ships and tell the whalers not to give out any more whisky because it is making the Eskimo like dogs!

After staying at the village a week we proceeded westward, going from channel to channel until we crossed the delta of the Mackenzie and then skirting the shore until we reached Herschel Island, a distance of over 200 miles. This, although in Canadian territory, is used as a station by an American whaling fleet. Last winter no fewer than fifteen vessels, and about 500 people were stationed here. Besides the ordinary crews which include Portuguese, Japanese, and Hawaiians, there are a great many Eskimos from the west, and some natives from the coast of Siberia. There were no vessels in when we arrived, but before we left nearly twenty had assembled either to bring or receive supplies. With the Eskimo we had service every evening, using the blacksmith's shop as a church, the anvil serving for a reading desk! There was an average attendance of about thirty, mostly women of different tribes. They were all well, clothed and looked happy, poor things, enjoying the present, and living in blissful ignorance of the sad future before them. As one of the best means for improving the morals of the place the captains had suggested to Mr. Stringer in the spring, the establishing of a mission there, and they subscribed about \$600.00 towards that object. They also signed an agreement not to distribute any more whisky amongst the Indians, or Eastern Eskimo, which, if kept, will be a great check upon one of the prevailing vices. With part of the money contributed, (a poor Hawaiian sailor gave 25 cents, all he had!) we purchased a sod house, and a frame building, to serve for a dwelling house and church eventually. The former will be used probably by Mr. Whittaker this winter.

From what I observed both at Fort McPherson, and on the journey I think I can endorse what Mr. Stringer reports. He says: "I believe that some of the Eskimo are really becoming enlightened in the truth of the Gospel. Some are still careless, and some are yielding under the ways of evil influences. Very few, if any of them, seem disposed to accept the teaching of the Roman Catholics. Many are apparently becoming more civilized and are greatly improving in their manners and habits. They are becoming much more trustworthy, and I think their confidence in us is increasing." After we had been enforcing the necessity of keeping the sabbath one of them

remarked "those white men don't seem to know it is Sunday, they have been trading with us all the day!" I was much pleased to notice the respect in which Mr. Stringer is held by both Eskimo and whalers.

2.—FORT NORMAN.

The labours bestowed upon the Indians here have not been in vain. During my three weeks stay in summer I was much cheered by what I saw and heard. They were very regular in their attendance at daily evening prayers hearty in their devotions, and apparently gave earnest heed to the things which were spoken. Some of them seem really desirous of leading a godly life. A class of about a dozen scholars which I taught daily made fair progress. After a series of addresses on the subject a woman requested baptism that she might be confirmed, and I had great pleasure in accepting twelve candidates; all adults, and some of them elderly people, whom Mr. Hawksley presented to me for confirmation, and afterwards, with his assistance, of administering the Lord's Supper to eleven of them. At the latter Service I gave a Lay Reader's License to one of the men who for some months previously had been holding prayers with and trying to teach the others, and seemed really anxious for his own and their spiritual welfare. He reads the syllabics very well indeed. One of the Roman Catholic Indians expressed his intention of joining us, because, to use his own way of putting it, "the" (French) "priest talks two ways, one way on one side of his mouth, and another way on the other side," (has a forked tongue) whereas the ministers speak straight out from the middle of their lips!" A new Church is in course of erection which is greatly needed, the old one being in a very shaky and sometimes disgraceful condition.

3.—HAY RIVER.

Before we re-opened this mission, two years ago, the Indians had been almost entirely neglected by the French priests, although many of them were nominally Romanists. But when Mr. Marsh went there a priest was sent at once to oppose him, receiving, however, very little encouragement. Last summer—but Mr. Marsh shall give his own account—He says, "This Sunday, July 7th, marks an epoch in the history of our mission, and my heart swells with thankfulness to the kind Giver of every blessing that he has so blessed our feeble efforts in His Name. This morning about 9.30 o'clock the R. C. Mission boat steamed into our little harbour having on board Bishop Grouard and a number of the "holy fathers" and brothers, I trembled

for the consequences and lifted my heart in prayer that God would strengthen our people here in the resistance which they had heretofore shewn. The Bishop and several others came ashore and tried to reach "Sunrise," our younger chief, but he did not even deign to give them an answer when they asked him to step aside that they might speak to him in private. After a little delay they determined to move off. . . . Chantla, the old chief, did not even shake hands with them, either upon arrival or departure. We, Mr. C. Camsell and I, could not but raise our hearts in thanksgiving to God for the hold which he had given us upon this people. Immediately afterwards we had Service in my "upper room" as in early Christian times, and had the joy of seeing more than 50 faces before us. Charlie Norn interpreted for me and I sought earnestly to lift up Jesus as the Mediator and Sin bearer rather than the "holy fathers." May God continue to crown us with showers of blessings is my earnest prayer." A prayer which I am sure all our friends will re-echo.

A combination of circumstances necessitated the removal of our Diocesan School from Resolution hither, and I trust that, under the efficient management of Mr. Marsh and his sister, it will make even better progress than under that of the former matron, Miss Lawrence.

4.—ADDITIONAL HELPERS.

We have been much cheered by an addition of four to our numbers this year. Two have already been mentioned. Mr. Whittaker, who is taking Mr. Stringer's place this winter, and Miss Marsh the new matron for our Diocesan School. The third is Dr. Reazin, a young medical missionary who has had some experience amongst the Indians in the Saskatchewan, whom I have placed at Hay River to be initiated into the work by his old friend Mr. Marsh. Mr. C. Camsell is the fourth. He was born at Fort Simpson, and educated at St. John's, Winnipeg, where he took his degree. He is still quite young, but has already given good indications of possessing the true missionary spirit. He has taken Mr. Hawksley's place at Fort Norman, the latter having accompanied his family to England.

5.—ET CETERA.

This includes. *a.* God's Providential care over me during my more than four months absence from home during which the long journey to the Arctic Coast was taken. *b.* Health and strength given to Archdeacon McDonald to enable him to pursue his translational work, and for continued blessing upon his labours at Peel

River. *c.* A few encouraging tokens at Wrigley where I spent nine or ten days in June. *d.* Some "outward and visible signs" even here at Fort Simpson. The Services, both week day and Sunday, have been well attended all through the summer, and our ministrations, especially those of my dear wife during a recent period of severe sickness, have been appreciated. *e.* Contributions, beyond the C. M. S. Grant, to carry on the work, which, however, have not quite reached those of former years.

A word or two must be said on the other side, although I have neither space nor inclination to say much about discouragements. Notwithstanding the additions to our number we are still short handed. Our Mission at Resolution is vacant owing to the departure of Rev. W. Spendlove. Fort Wrigley is still without a missionary. Two or three other posts ought to be occupied. From Fort Liard a special request has come to send a missionary there. But what can I do? I can only lay our needs before the Lord of the harvest and his stewards and laborers, and with my co-worker patiently toil on until further help can be sent. Will it stir up anyone if I say that a French priest and "brother" have been putting up a house at Wrigley with the evident intention of occupying it as soon as possible? At present we are on equal terms but unless we can have a missionary there, too, there is very grave cause to fear that we shall lose all our Indians there.

Commending the work and the workers in the diocese to your earnest prayers, and also asking that "prayers, intercessions and giving of thanks be made" for our converts and for those who are feeling after the truth, I am very faithfully and sincerely yours,

W. D. REEVE, D.D.

Bishop of Mackenzie River.

P.S.—Very kind regards to all the students, and many thanks for the contribution sent so regularly.

THE NINTH ANNUAL CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

HELD AT HOBART COLLEGE, GENEVA, N. Y.

The ninth convention of this association was held at Hobart College, Geneva, N. Y. on January sixteenth to nineteenth. The opening meeting was a missionary service with addresses in Trinity

Church. The prayers were read by Dr. Nelson the rector, the lessons read by Dr. Converse the chaplain of Hobart College. Dr. Potter, president of the college welcomed the members of the convention emphasizing specially the need to-day of educated men in the mission field. Dr. Van de Water of New York delivered the charge to the convention showing the appropriateness of considering missionary work in the season of Our Lord's showing to the Gentiles connecting the same idea with the idea of the universal brotherhood of mankind and charging his hearers never to be discouraged in any work for God at home or abroad, for results are in God's hands and His is to be all the glory in any case.

On Friday morning the seventeenth we had Holy Communion in the Chapel of Hobart College and at ten o'clock met in the guild room of Trinity Church. The meeting being opened with a hymn and prayer, the president of the convention Mr. R. M. Church welcomed us in a short address and then called for five minute reports of missionary work being carried on in the different colleges represented. The reports showed that many of the colleges are zealous in the cause and that real work is being done.

The General Theological Seminary of New York has established a missionary lectureship. Alexandria is supporting missionaries from their own college in Brazil. Berkeley has abolished the dunning method of raising missionary money and depends on regular voluntary subscriptions.

At twelve o'clock all discussion was laid aside for the mid-day prayers on behalf of missions. Mr. J. O. McIlhenny the first vice-president of the association read a paper on the missionary events of the year. The event of special interest to us is the sending out of Rev. D. S. Huntington as missionary to China by this association.

At the afternoon session several conferences were held. Mr. Paddock of Berkeley read a paper on the subject "What the C. S. M. A. is" and gave an instructive history of its development.

Mr. Naylor of the Diocesan College Montreal led a discussion on the dissemination of missionary literature. Mr. Pendleton read a paper on "the arousing and maintaining of the missionary spirit." He showed the share of each soul which gave money or prayers or life, in the results of missionary work. Mr. White of New York read

a paper on "intercessory prayer" telling us to put *thought* into our prayers as we would into a sermon or a petition to congress.

At half past seven a missionary service was held in Trinity Church. An address was given by Dr. McGrew of New York chiefly on missionary work in India where he spent some years. He insisted that though the planting of the Church must be done by missionaries in foreign lands yet the church in those lands must be built up by a native clergy. Missionaries may plant but natives must till. He was followed by the Rev. C. H. Young of Omaha who described the working of the associate mission with which he is connected in that city.

On Saturday Holy Communion was administered in the College chapel and at ten o'clock we met again in the guild room of Trinity Church. All of Saturday was devoted to devising some plan of permanent organization. Finally a strong committee was appointed to see if money could be raised from some source outside the colleges for the support of a permanent travelling secretary for the association, this committee to report in six months.

From four to six o'clock p. m. Dr. and Mrs. Potter held a reception.

In the evening a missionary service was held addressed by Dr. Malory of New York and by Mr. J. W. Wood secretary of St. Andrew's brotherhood in the U. S. Mr. Wood suggested the formation of missionary reading clubs in our parishes.

The preparation for the reception of the Holy Communion was conducted by Bishop Hall of Vermont. The sermon on Sunday morning was by Bishop Hall. On Sunday afternoon Dr. Rankine of the De Lancey Divinity school addressed the farewell words to the convention and in the evening the last service was held with a sermon by Bishop Hall.

The convention of 1896 emphasized specially the need of prayer for missions. Each day at noon business was interrupted for prayer. The day began with the Holy Communion and ended with missionary services.

Only four Canadians were present representing Trinity College, Toronto, King's College, Windsor, and the Diocesan College, Montreal. As a Canadian I must say we received a special hearty welcome from our brother students and churchmen in the United States.

MISSIONARY LETTER FROM REV. R. FARIES.

(Continued.)

May 18th., Beginning the day with a short service, we resumed our northward course, having to battle against a cold snow storm. Fancy having a snow storm in May! This perhaps was the hardest, and most unpleasant day of our trip. A snow-storm blowing in our faces, wading through water knee-deep, and sometimes we were up to the armpits in cold, icy water. No wonder we made but show progress! No wonder that my men began to complain and say they could not possibly endure such travelling! And what about yourself, you ask. Oh, I was in same condition, had the same difficulties only I endured my hardships silently, firmly determined to go through at any cost. About noon we came to a tent of Indians, where the fire was so comfortable and cheering that we gave up travelling for that day.

May 19th, Sunday. As the weather was a little better, and as the date set for our departure from Albany was at hand, it was absolutely necessary for me to travel, however, much I might dislike doing so. After a short service with the Indians and a short discourse, we set out and again began to make our way through wet marshes and across deep creeks. One of the rivers called "Canoe River" was so large and deep that wading it was impossible, and swimming was rather inconvenient. Fortunately we found a canoe by the river's side, and thus we crossed safely and comfortably. About 11 a.m. we sighted Albany, and about 1.30 p.m. we halted on the opposite bank of the House, from which stage we were soon "fetched across."

At Albany Fort we received a warm welcome from the inhabitants, and the Ven. Archdeacon Vincent, in whose cosy Parsonage I was soon enjoying the bright fire, and the genial conversation of the worthy pastor.

Fort Albany is one of oldest and largest of the trading posts of the H. B. Co., being built on the south side of an island, about six miles long by two and a half wide.

The religious welfare of the Indians has been well considered, seeing that both church of Rome, and the church of England have established missions here. On Monday evening, I preached and as I gazed

upon the congregation during the singing of the hymn preceding my sermon, I thought of the time some thirty or forty years ago, when this now intelligent and Christian people were heathens, committing all sorts of crimes and outrages, believing strongly in the worship of spirits. And now they stood before me with books in hand, singing intelligently and in good time, one of our church hymns, being earnest Christians and staunch church people. Here they were responding as audibly and heartily as any city congregation in Canada. Some thirty years ago the Rev. Thos. Vincent (now Archdeacon of Moose) landed at Albany and found the Indians in heathendom, though some had adopted the creed of the Church of Rome. The earnest and zealous missionary worked with vigour and perseverance, not only not confining his efforts to Albany, but also making long journeys every year into the interior of the country, baptizing and making converts everywhere. And the Lord has greatly blessed his efforts, even some of the Roman Catholics have been convinced of the truth of the Church of England's doctrine, and have joined the membership of our Church. Although this remarkable man has reached his sixtieth year yet he is as earnest and vigorous as ever, still making annual journeys into the interior.

May 22nd we left Albany, the Archdeacon in his canoe manned by five men, and I in a small boat manned by three men myself acting as helmsman, which is not an easy task in the strong rapids. Thus began the long journey by the Albany river. Onward, we pushed, day after day going through the same routine, until travelling became so monotonous, that we often wished for the end of the voyage. We made very slow progress, having to stem a strong current, which increased in force as we advanced. Let me describe our mode of proceeding against this current. When the shores of the river are suitable for walking, the men jump ashore and tow the boat sometimes for days, walking a brisk pace and relieving each other in turns. This mode of travelling is called "Tracking."

Another mode of travelling against a strong current is pushing the boat or canoe with long poles, and this is called "Poling."

The Albany river presents very beautiful scenery, and is almost comparable with the Ottawa in size. It runs almost east and west. For almost sixteen miles of the beginning of the river, it is wide, but full of small islands. After passing these islands the river runs on in

a clear course, flowing in sweeping curves, with a pretty uniform current, broken by occasional rapids. The banks on either side in some places are about 50 feet above water. The country round is flat, being covered with low trees and dwarfy shrubs.

June 2nd.—About 8 a.m. we arrived at Marten's Falls, where we received a warm reception from Mr. J. G. Christie, and his kind wife, who are the "ruling powers" of Marten's Falls. This again is one of the H. B. Co's. trading posts of very long standing, about 150 miles up the Albany river. There is a rough church here, built by Mr. Harper, one of the Catechists employed by Archdeacon Vincent. The Indians number about one hundred, belonging to the Ojibbeways, but really they are half Cree and half Ojibbeway, speaking one language as well as the other. Religiously, they profess Christianity, Morally, they are weak and require strengthening, and spiritually they are dead and want stirring up. They have long come into contact with the Christian religion, but they are careless and indifferent, merely adopting religion as a matter of course. Thus you see they are in a dangerous position, and these people are supposed to be now in my district. What can I do with such an indifferent and careless people? Dear friends, I ask you *specially* to remember these poor people in your prayers, that they be brought to a sense of their danger, and that they may be led by the Spirit to see that religion is a *real* thing, and that Jesus Christ is a *living Saviour*, and not a myth. At Marten's Falls we spent three days, teaching, preaching, administering and talking to the Indians, resting only at our meals and at night. Shall I tell you how we assembled the people together? There being no church-bell, it was useless to think of evergetting them inside the church at the same time. So we went through the tents of the Indians and *compelled* everyone to march to church; nobody excepted, man, woman and child, they simply had to go. This may appear domineering, but such measures are necessary to obtain any hold among these people. If you would have any influence among them, you must also have the rule over them. One of the Roman Catholics came forward in one of our services, and renouncing his faith, giving up his crucifix and beads, he professed to join the Church of England.

June 6th.—We left Marten's Falls and continued our journey up the Albany river, having still 100 miles to go. Beginning at Marten's

Falls there is a series of rapids and falls all the way up to a lake about 30 miles distant. Some places the water falls about ten feet over a steep rock, consequently progress can only be made by poling and portaging. In these 30 miles come sixteen portages, and portaging is one of the most tiresome modes of travelling.

June 8th. Our third day from Marten's Falls we came to "the Lakes." The lakes are not the source of the Albany river, but may be called expansions of the river, as the stream runs through them all, connecting them one with another.

One lake called Cockabarton Lake, is worthy of mention for its size and beautiful surroundings. From end to end the lake must measure about 1 miles, while the broadest part is only about $1\frac{1}{2}$ miles. It is surrounded with woods which are notable for the rabbits and partridges which abound in them, while the waters swarm with fine fish, which is the main attraction of those Indians who live in its vicinity.

June 10th. We came to Eabamat, which is slightly on the north side of the course of the Albany river, but a narrow passage connects the lake with the river.

Paddling up the lake we at last came in sight of the establishment known by the inspiring name of "Fort Hope." Here we received a hearty welcome from the Indians, who arranged themselves in rows on each side of the road leading from the landing place to the houses, and of course we knew that this arrangement meant that we had to go through the whole crowd and shake hands.

With such a crowd, the ordeal of shaking hand must have occupied at least half an hour. This over we were hospitably entertained by Mr. and Mrs. J. G. Vincent of Fort Hope.

Eabamat Lake, is another of the large lakes in this part of the country, being a sheet of water measuring some 15 miles long by $1\frac{1}{2}$ broad. The country round the lake is rocky, and the rocks may be placed among those classified as Huronian. Forest fires have run through the country and have destroyed a considerable portion of the vegetation, leaving only scorched trees, and parched ground, behind. Splendid fish abound in the lake, forming the principal food of the inhabitants, who are quite satisfied to live entirely on fish.

Fort Hope is built on the south shore of the west end of the lake, and the buildings amount to only 5 or 6 in number. It is quite a new settlement, as it was only established five years ago by the H. B. Co., in order that they might secure the furs of those Indians who live in the vicinity of Eabamat Lake. Really, it has all the appearance of a backwood's settlement, as the ground has only partly been cleared. At the west end, stands a Roman Catholic Church just being erected, and at the east end stands the English Church, just going up also. So, having the H. B. Co.'s settlement between, there is no danger of the extremes meeting. Besides there is a creek between, separating us, each church having its own congregation on its own side.

The Indians of Fort Hope may be estimated at 500, all dependent on the H. B. Co. for the necessaries of life, and with whom they carry on a brisk trade. They speak the pure Ojibbeway language and anyone speaking Cree to them is not understood. When I first began to teach among them, I knew very little about the Ojibbeway tongue, but after hard study and perseverance, I have succeeded so well as to be able to think and speak in their language now.

Though the Indians are nominally Christians, yet the ignorance and vice prevalent among them is a sad and deplorable. I could tell you many thrilling stories concerning their creeds and customs as heathens but time fails me, and I will reserve that item for another letter. One day as I was catechizing a group of Indians I asked them the question: Who is Jesus Christ? sad to say, but true nevertheless, not one of the group could tell me; they did not know there was a Son of God; they did not know there was a loving Saviour.

Ever since the day of my landing, I have been busy teaching, preaching, etc., having daily service morning and evening, and four services on Sundays, once, during the summer I visited Marten's Falls, and endeavoured to arouse them into Spiritual life.

In addition to my evangelistic work, I am also superintending the Church, planing and doing most of the work myself as Indian assistants are so stupid, that I cannot trust them even to drive a nai properly.

As the cold weather is approaching, I have ceased the building of the Church, and I am now building a house for myself having only a boy with me as helper.

The entries of my register run as follows:—

Infant Baptisms.....	22
Adult "	1
Marriages.....	19
Deaths.....	8

Thus I have given you a slight insight to the great work I am carrying on, and I still ask you to pray yet the more earnestly for me, for my isolation is great, the work is hard and discouraging, and I need more of the cheering influence and help of the Holy Spirit.

Your sincere friend and brother in Christ.

RICHARD FARIES.

LAND RE-OCCUPIED.

The Town of Salaberry, of Valleyfield, better known as Valleyfield, is situated at the west entrance to the Beauharnois Canal, on a branch of the St. Lawrence River, now called "The Lost Channel" because of its having been dammed up by the government many years ago in order to raise the water-level of the new Beauharnois Canal then just being built.

The population is about seven thousand souls, composed largely of French Roman Catholics, but containing also among them a great many English-speaking Protestants, most of whom are Churchmen. A strong and flourishing mission has been lately established in the town. The people are enthusiastic and of a decidedly go-ahead character.

The work has been most encouraging ever since its inception about two years ago, how encouraging may be gathered from his Lordship's reply to a question addressed to him by a member of the congregation on the occasion of his visit to the mission last Septem-

ber. When asked what he thought of the progress made, he replied "I am simply astounded."

The visit spoken of took place on the twenty-second of September last, his Lordship accompanied by Mr. Chas. Garth, arriving on Saturday morning the 21st, and remaining until Monday, 23rd. Shortly after his arrival a visit was paid to the office of a notary where was signed a deed of gift of a piece of land upon which to erect a Church. The Bishop signed for the diocese and Mr. Garth, as representing the Montreal Cotton Company, the donors.

On Sunday, the 22nd, the services were well attended about one hundred and twenty-five persons being present at each. At the morning service fifteen persons were confirmed and the Holy Communion administered to forty-three. This, however, was unusually good, our best average at that time, being about eighty-five.

Besides the site, we have received from the Cotton Company, almost enough stone for the church itself. The people themselves have subscribed, about one thousand dollars, to which Mr. A. F. Gault has added, a generous subscription.

Besides these, a beautiful prayer-book for the communion table has been received, the gift of Mr. Stephenson, of the firm of Stephenson, Blackader & Co., and twenty dollars towards a communion cloth from Mr. Chas. Garth, who has always shown great interest in the mission.

Notwithstanding the great generosity of our friends much is yet needed in order to make this a strong and flourishing mission. At present we are contending against great odds there being neither church, parsonage nor ordained minister. It is hoped, however, that with the generous aid of our friends these most necessary adjuncts to successful work may not be long wanting.

This is not the first time that the Church has undertaken mission work in Valleyfield, but never before have the prospects been so bright and the work so promising.

Forty-one years ago, Valleyfield then a scattered hamlet of a few hundreds of people was visited regularly by the Rev. Jos. Mountain, Incumbent of Coteau Landing.

At that time the mail boats, used to leave Montreal on Tuesday, and passing through the Beauharnois Canal, stopped of necessity at Valleyfield and thence across the lake to Coteau. Mr. Mountain used to have divine services on Sunday afternoon, in a private house

on the old Nicholson farm, after which he would take the mail boat arriving at Coteau in good time for his evening services.

This was the only protestant service then held in Valleyfield and used to be attended by all of the protestant people of the town, irrespective of sector denomination. But for some unaccountable reasons these services were after a time discontinued and for years no regularly appointed Church of England services were held.

Occasionally the Rev. Mr. Young, who had succeeded Mr. Mountain as Incumbent of Coteau Landing came to visit the church people living in Valleyfield, but services were not again regularly held until the time when the Montreal Cotton Company were preparing their new mills for occupation (i. e. about twenty years ago)—.

Then, once every fortnight in Winter, and every week in Summer the Rev. A. D. Lockhart, Rector of St. James Church, Ormstown, used to drive over to Valleyfield, a distance of twelve miles, and hold services in a hall which had been rented for that purpose.

After about three years, however, the Synod having withdrawn its grant of one hundred dollars, and most of the mechanics, who had been putting machinery into the mill, having returned to England whence they had come, it was deemed advisable to discontinue the services. And from that time until April, 1894, Valleyfield was without the services of the Church of England. Now, however, there was to be a change.

The Rev. Chas. Wright had been placed in charge of Coteau Landing, and hearing that there were a number of Church people in Valleyfield, he decided to do what he could for them. With the permission of the Bishop of Montreal he approached some of the leading church members of the town, who all expressed themselves as anxious to have once more the ministrations of their own church. Services were, therefore, begun on the 22nd day of April, 1894, in a large room in the house of Mr. Wm. Kitchen, a member of the congregation. Since then steady progress has been made and the congregation now occupy a hall in the new Gault Institute, for the use of which on Sundays only, they pay fifty dollars a year to the Protestant School trustees. This we trust is but a temporary arrangement, however, as it is hoped the building of the new church will commence early next spring. The number of persons in connection with the church at present is from one hundred and seventy-five, to two hundred.

Thus far they have paid all the current expenses of the work, and at the vestry meeting last Easter the books shewed a balance on hand of about sixty dollars.

When it is remembered that all of those in connection with the church are not subscribers it can at once be seen how liberally the people have supported the work in the past, and how generously they have subscribed to the building fund of the church.

I omitted to mention that in Sept. 1894, the Rev. Chas. Wright having resigned Valleyfield it was decided to work it from the college and Mr. R. Y. Overing was placed in charge. The wardens are D. F. Smith, Esq., Sec.-Treasurer, for the Montreal Cotton Company, clergyman's warden, Jas. Sparrow, Esq., Master Mechanic for the same Company, people's warden.

The trustees for the new building are three:—

James Sparrow, Esq., George Gurham, Esq., John Ellis, Esq.

Mr. D. F. Smith and R. Y. Overing being ex-officio members of the same board.

Thus the work stands at present. Will our friends help us to push it forward, or will this important outpost have to be once more vacated and the many ardent church people there left either to religious starvation or non-conformity. God forbid that it should ever be so; that another instance of indifference to the wants of her people should be charged against our church, and it be possible to say: "These have ye not succoured."




EDITORIAL.

Most of our readers are already aware of all that took place at the Diocesan Synod held in January, so that it is not necessary for us to give a detailed account of it. Some practical comment on its work as a whole may not be altogether out of place.

Foremost in the memory of all who attended the session will be the figure of our Right Reverend Father in God, the dearly beloved Bishop of Montreal, who, though in the 81st year of his age, and the nineteenth of his episcopate, told us that by the mercy of God he had been permitted to hold more confirmation services during the preceding twelve months than in any previous year; and the power both physical and spiritual which he exhibited in delivering his charge and in presiding at the other meetings, will call forth from churchmen of all shades of opinion only one note of heartfelt thankfulness to God, for the great blessing of such a spiritual Father, and an earnest prayer that he may long be spared all the powers of mind and body necessary for his arduous work.

The same spirit of unanimity which was such a marked feature of last year prevailed again, so that while there were many differences of opinion it was evident that the desire for the glory of God and the welfare of the church prevailed with all.

But while we have so much cause of thankfulness for the abundant blessings vouchsafed to the church in this Diocese, we feel that there is need also for great searchings of heart and greater effort both on the part of the clergy and laity.

The culpable negligence in the keeping of parish records, and the carelessness and indifference with regard to many matters pertaining to the general welfare, and not at first sight seriously affecting the individual good, cannot be too severely condemned. We certainly believe and we most earnestly pray that all who are directly responsible for keeping records and making returns will be faithful in this which is perhaps to many only one of the things which is *least*, but which will if disregarded put a stumbling block in the way of some weaker brethren, and bring discredit on the fair name of the Church of God.

These most important matters in connection with education should not be lost sight of. In a most able speech, Rev. Principal D, Larivière pleaded for the establishment of a French summer school, to which students and others would be sent with a view to acquiring a practical knowledge of the French tongue, that the everlasting Gospel of Truth might be presented to enquirers dissatisfied with the Roman Catholic communion.

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The report on Education read by Mr. J. Tucker was most interesting and we hope will serve to stimulate the clergy to a more active interest in the religious instruction given in the Public Schools, and that they will realize that the neglect of the spiritual training of the young is the most certain way to cause the removal of our Candlestick out of its place.

The same matter was dealt with from another point of view in connection with Sunday School work which under present conditions pertains to the very essence of Church existence and is deserving of far more general support and interest than it seems to receive.

We feel most strongly that more earnest and selfdenying work is needed, not perhaps in individual Sunday Schools (though there too it is necessary) as in the united movement toward their general efficiency, to be secured by the stronger supporting the weaker, that both may grow together. We cannot raise our voice too loud in this behalf "Train up a child in the way that he should go." It is better to train the children now to give their lives to God, than to spend energy in trying to reform them in their old age, when it is too late.

In conclusion the reports and debates and meetings call as with one voice to Go Forward, wherever our sphere may be, "to work the work of Him that sent us while it is day, for the night cometh when no man can work."



GENERAL AND COLLEGE NEWS.

We are glad to be able to report a steady improvement in the Principal's health.

Rev. F. H. Graham B.A., Assistant minister, Brantford, Ontario, is editing the Parish Magazine. He was ordained Priest, Dec., 8th 1895, by the Bishop of Huron in St James Church, South London, and we are glad to hear is very happy in his new field of work.

Rev. F. Charters of Iron Hill, P. Q., has accepted a call to St Simon's Church, St. Henri.

St Andrew's Church, Back River, had a very succesful and enjoyable Sunday School festival, on Tuesday evening, February 4th. This Church owes its existence to the energy of the Rev. E. McManus,⁷ who with the assistance of friends purchased the land and erected the Church building, which is now nearly free from debt. Under the able management and increasing energy of Mr. Mallinson who has had charge of the Church for the last two years, this debt has been reduced by nearly \$500, leaving a small balance, which it is hoped, will disappear during the coming summer.

Rev. W. H. Garth, of St. George's Church, New York visited the city in the course of the month. He preached at St. Martin's, and Trinity Churches.

The local Assembly of St Andrew's Brotherhood held their Annual meeting for the election of officers. on Monday evening, January 27. The officers, for the ensuing year, are President, Mr. Geo. Wells, Vice-President, Mr. Duncan Stewart, Secretary, Mr. F. Thomson. The Local Assembly hope to have the honour of entertaining the next annual Convention of the Brotherhood in Canada, which meets in the Autumn.

The Literary Society, spent the evening with St George's Y.M. C.A., on Thursday Feb. 6th. The subject for debate was Resolved, that England should come to the assistance of Armenia. The speakers on the affirmative, were Messrs. W. W. Craig, B.A. and R. Y. Overing, those on the negative, Messrs. H. A. Naylor B.A. and S. H. Mallinson. The decision was given in the favour of the negative.

The most engrossing topic of the present term has been the future of the Diocese, with relation to Foreign Missions. What is to be the next move of the Church in this diocese and in Canada. Are we going to follow the example of the Church in the United State, and by a further development of the Domestic and Foreign Missionary Society, present a united face to Missionary effort in foreign lands, or are we going to follow the example of the English Church and develop along the lines of Missionary societies, such as the C. M. S., and the S. P. G.? This is one of the prominent questions, before the Church of England in Canada, at the present moment.

In connection with this we have to thank Prof. Carus-Wilson, for giving us a valuable amount of information on missionary organization at a recent meeting of the Society.

Rev. H. Jekill, B. A., is expected back by his congregation for Easter Sunday. We hear that his health is greatly improved.

During the Principal's illness, his college work has been undertaken by the different members of the Educational Council, who have all very kindly come forward to fill up the gap, and make the term's work to go on without interruption.

Both the Presbyterian and the Wesleyan Colleges have held Conversazioni in the course of the term, which have been marked with great success. We trust that in the ensuing year our new building will enable us to institute a similar function not less successful than theirs.

The Literary Society has decided to figure in a legal suit, in which the City and the Street Railway are the parties interested.

ACKNOWLEDGMENTS.

Rev. Rural Dean Robinson \$1.00, Rev. N. P. Yates \$1.00 (94-5-6)
 F. W. Steacy, Esq., \$1.50, Rev. R. F. Hutchings, \$1.00, Rev. G. Abbot-Smith, \$1.00, Rev. Principal Henderson, \$5.00

Rev. E. I. Rexford, Rev. G. O. Troope, Rev. D. Lariviere, Rev. J. I. Strong, Rev. W. Beattie, Ven. Archdeacon Evans, Rev. A. C. Wilson, Rev. Rural Dean Sanders, Rev. Samuel Massey, Rev. A. Elliott, Rev. E. Bushell, Rev. T. Ball, Rev. W. Waterson, Rev. F. Charters, Rev. C. P. Abbott, Rev. J. A. Lackry, Rev. H. E. Horsey, Mrs. Hyde, Mrs. A. Buchanan, Prof. Coussirat, Mrs. Flannagan, Mrs. Perry, Mrs. Bailey, Mrs. Wills, Mrs. Armstrong, Rev. T. E. Cunningham, Ven. Archdeacon Naylor, Messrs. Wm. Lonsdell, J. H. Forgreave, Percy Moore, J. E. Hayman, J. Ereaux, H. J. Mudge, F. W. Sreacy, each 50 cents.

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