

17/11/97

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REV. G. OSBORNE TROOP, Portrait and Short Sketch.

The Montreal



Diocesan Theological College Magazine.

VOL. 6.

NOVEMBER, 1897.

No. 1.

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CONTENTS.

	PAGE
I. THE ALUMNI PULPIT, The One Aim, REV. JOHN KER, D.D.,	1
II. EDITORIAL. Greetings, Church Progress and Development, M. D. T. C. ASSOCIATION, ETC.	5
III. REV. G. OSBORNE TROOP, M.A., Portrait and Biographical Sketch.	12
IV. PAROCHIAL MISSIONARY EFFORT. REV. L. N. TUCKER, M.A.	15
V. OUR MISSIONARY PORTFOLIO.	21
VI. GENERAL AND COLLEGE NEWS.	26

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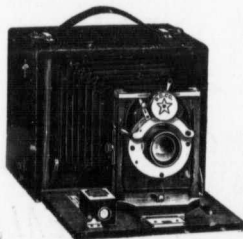
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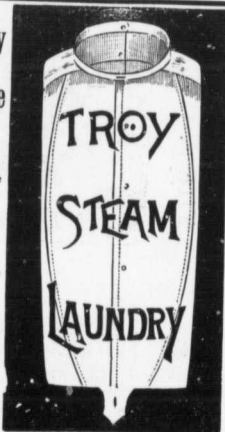
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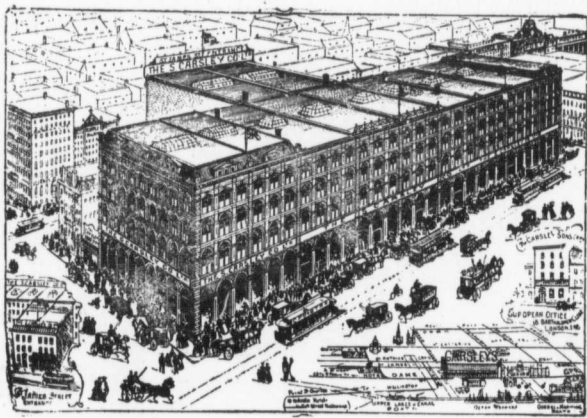
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THE
 Montreal Diocesan Theological College
 MAGAZINE.

VOL. 6.

MONTREAL, NOVEMBER, 1897.

No. 1.

The Alumni Pulpit.

THE ONE AIM.

BY REV. JOHN KER, D.D., RECTOR OF GRACE CHURCH,
 POINT ST. CHARLES.

A sermon preached before the "Pleasant Sunday Afternoon" (Working Men's Association), in Fraternity Hall, Point St. Charles, on Sunday afternoon, the 17th after Trinity.

When the Son of God came preaching the Gospel of the Kingdom He found the men of the time pursuing aims and actuated by motives essentially selfish and carnal. The remnant otherwise minded was exceeding small. Even the chosen people were so infected by the worldly spirit that, as a nation, they not only failed to recognize the Lord Jesus as their promised Messiah but actually put Him to death: "He came to His own and His own received Him not." The national aim was perverted. For many a long and weary century the Jewish people had looked for Messiah,—looked with eager and passionate longing, but not for such a Messiah as He, the Son of God, professed to be. Their hopes stretched forward to one who should break the Roman yoke and, in some sense, make the Hebrew race the masters of the world. Such was the goal toward which their eyes were turned,—not to personal and national purity, and universal love, and the Kingdom of God.

Such being the condition at the very heart and conscience of humanity, judge for yourselves what the aim must have been of the

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great gentile and heathen world that lay outside and beyond the pale of Judaism. As a matter of pure historical fact the whole earth was filled with violence. On every hand might was right. Slavery in its most degrading forms was found everywhere. Art and literature were, for the most part, consecrated to the service of the God of this world, and the best philosophy of the time had no more comforting gospel to preach to its disciples than escape from the ills of life by the doorway of self destruction.

Into such a world came the Saviour of men offering Himself as the *one aim* for the human race, the one cure for the universal woe. By the law of the new aim not the rich were to be blessed, but the poor in spirit; not the high and mighty, but the meek; not the cruel, but the merciful; not the Caesars and the war lords, but the peacemakers should be called the children of God. In the light of Christ's teaching things seen and temporal were of small account. In the light of the Kingdom of God, the burning question was: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul" ?

* * *

The common chronology gives thirty-three years as the period of our Lord's sojourn in the flesh.

During those thirty-three years the ills of society in general were, beyond calculation, more intolerable than social ills are at this day.

Neither then nor now was it recommended to attempt the cure of those ills by an appeal to physical force.

The one aim was to be, and *forever is to be*, pursued by prayer, and patience, and suffering, and *love*; no guns, no swords, no red flags, no dynamite, no threats.

The Kingdom of God is a Kingdom of righteousness and peace.

In the great day of the world's account happy shall they be who in this mortal life suffered and endured for righteousness sake.

Search as you will through the New Testament you cannot find that the Lord Jesus proposed any aim to men save Himself, and that loyal acceptance of Himself included admission to citizenship

in the Kingdom of God : "Come unto *Me* all ye that labour and are heavy laden and *I* will give you rest."

It needed one who was God to save the great Wreck.

The wounds of humanity were too deep and of too long standing to be cured by the quackery of physical force or by experiments in political economy.

So the Son of God invited the world to seek its healing through faith in His blood.

The value of special kinds of taxation, or of sumptuary laws, or of republics versus monarchies, and the like, are topics upon which the Lord Jesus has left us no imperative direction, but He said this : "Seek ye first the Kingdom of God and His righteousness."

* * *

Such was the preaching of Christ eighteen hundred years ago, such the preaching of His Church to-day.

The Kingdom of God is the *one aim* alike for the individual and the race.

This is the true Socialism, for in it the individual and the society are in right relation to each other, because both are in right relation to God.

Only on these lines can the aim of humanity be realized.

The regeneration of society must come through the regeneration of the persons who constitute the society, i.e., through the conversion to God of the individual parts that comprise the whole.

The Socialism that does not postulate the Kingdom of God as the *one aim* of humanity is not Christian socialism, however it may effect the Christian name, or protest its respect for the Man Christ Jesus.

We hear much in these days of the tyrannies of capital and of the wrongs inflicted on what are called the "labouring classes."

We also from time to time, unfortunately, hear a good deal touching the numbers of unemployed in our great cities, and their hard lot : "Little to earn and many to keep." Note, in passing, that there is no complaint as to the want of employment in the country parts, farmers often cannot obtain help to put in or harvest their crops.

The towns and cities of the America and England are full to overflowing, while the rural districts are losing in population every year.

The question arises: What brings those tens of thousands of Christian men and women away from the soil and the pure air of the country where food and clothing are abundant, to the great cities where the struggle for existence is so terrible?

What is their aim in life?

Is it that they may with greater earnestness seek the Kingdom of God? or is it because they suppose the opponents of pleasure and profit "the lust of the flesh, and the lust of eye, and the pride of life" are more speedily gratified in the city with men, than in the country with God?

We believe that God calls men from the town to the country, and from the country to the town, when he has work for them to do; we do not believe that he ever called from the farms and homesteads the thousands of unemployed who in these days for want of something better to do, talk what they call Socialism, and inveigh against the Church at our very doors. All this because the Lord's command is overlooked. "Seek ye first the Kingdom of God." His plain direction applies to all sorts and conditions of men, to the employer and the employee, alike to the masses and the classes, and its obligation shall never close whilst society endures.

Lastly. It must be confessed that Christians in general are a long way behind the Christian ideal.

It must also be granted that the Church has not always and everywhere faithfully reflected the mind of Her Lord,—that her aims have not always been single.

In so far as she is failing at this moment, who is to blame?

Some say that the clergy and rulers of the Church are the chief transgressors.

But the Bishops and clergy are not the whole Church.

You men and women who have received Christian baptism are as much of the Church, and the Church is as much yours as if each man of you were a priest or a bishop.

If, then, there is any failure on the part of the Church in preaching the one aim, consider how far you are personally blameworthy before you accuse the clergy.

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It is one thing to stand outside the Church, taking no part in her services, and in no way assisting to bear her responsibilities, yet all the time charging her with lack of interest in the well-being of the masses.

This is easy work, and it must be pleasant, so many are engaged in it.

Nevertheless those so engaged only condemn themselves.

Let them come INSIDE the fold of Christ where they nominally belong, and at the foot of His cross learn, once for all, what the true meaning of life is ; what the *one aim* is, in comparison with which all other aims are unspeakably trivial ; that true happiness does not consist in the abundance, or in the scarcity of a man's possessions ; that the Son of God Himself pointed the way to the heights of present contentment and of future blessedness when he said, " Seek ye first the Kingdom of God, and His righteousness," and all things else that are really needful " shall be added to you."

Editorial.

At the commencement of another College year we greet our readers, wishing them bright blessings from the Father of Mercies and the God of all Comfort, and earnestly hoping that we may be mutually helpful in many ways.

* * *

THE DIOCESAN COLLEGE MAGAZINE has entered upon a new epoch of its history. From its first inception until now, for the space of six years it has been guided and guarded, with an undefatigable solicitude that knew no sparing of self, by the Rev. C. Cameron Waller, B.A., at one time Tutor and lately Professor of the Montreal Diocesan College. To him this Magazine owes its existence and

much of its success. His interest in it never flagged. He has been up till the present its one editor-in-chief, and we would testify to our appreciation of, and gratitude for his labours. No doubt, now that his hand is no longer at the helm we shall realize how valuable have been his services. For him and for Mrs. Waller, whose interest in the prosperity of our Magazine was only second to that of her husband, and many contributions from whose pen have graced our pages, we wish truest success and happiness in their new sphere of life and work. We shall miss them much.

It is our hope that by adding graduates of the College, now in active work, to the Editorial Staff of the Magazine, we shall appeal to a wider area of readers. We aspire to make this a Diocesan, as well as a Diocesan College Magazine; and the past history of the Diocese and the present work in, it will receive a large consideration. Among other items there will be every month a Missionary Column under a special Missionary Editor, and containing the latest news from the mission field.

The Alumni pulpit will supply every month a sermon from the pen of some college graduate. Every issue will also contain a portrait and short biographical sketch of some eminent clergyman of the diocese. Local news, and personal items will be made as full as possible, and all communications relative to such will be welcomed. We shall be glad also to open our columns to correspondence on any subject pertinent, interesting or edifying.

Finally we ask the cordial co-operation and support of all our readers, and remind them that not only subscriptions but also contributions of matter for the Magazine will be very warmly welcomed.



The Missionary Society intends to make grants toward the support of two graduates, viz :—Rev. R. Faries, of Moosonee, and Rev. H. A. Naylor, B.A., of Selkirk diocese, also to support for another year a native catechist in the diocese of Madras, India.

As announced last Session, we purpose to publish in the Magazine the amounts received towards the Society's funds from time to time.

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CHURCH PROGRESS AND DEVELOPMENT.

During the past few months and more especially during the earlier part of the summer, the attention of the whole civilized world has been centred on one Woman, on one Nation. Victoria, the woman; Great Britain, the land over which she has so wisely ruled for sixty years. The Diamond Jubilee of Queen Victoria is an event unique in the history of the Empire.

As a natural consequence attention was drawn, in many ways, by many writers, to the great advance and progress made by the British Empire during the Victorian Era. Britain, to-day, is the leading nation of the world. She occupies the position that Rome occupied at the time of Christ's Birth, but Britain is infinitely superior to what Rome was. She is the greatest Empire that has ever existed.

It is therefore not out of place for us to pause for a few moments and reflect upon the progress and advance made by the Established Church during the Victorian Era

As members of the Church of England in which we are seeking

orders, we may justly feel proud of our church. The dear old Church of England has attained a position greater than she ever reached before. Her progress and growth during the past 60 years has been most marked. Her work is vast and manifold. A wonderful revival has been granted her and she now has more influence and has done more for the spread of Christ's Kingdom on earth than ever before in her long and varied history. She is aggressive and reaches into all classes.

It is not the intention of the writer to go into any detailed account of any special work but merely to point out some leading motives and modes of Christian work during the era.

First as to work in London city. During the past 60 years nearly seven hundred (700) new Anglican Churches have been erected in London at a cost of nearly £4,000,000, not one single penny of which came from the State. In East London there are hundreds of thousands of extremely poor people who have had the Gospel preached to them by devoted men and women of the Anglican body. Foremost among the workers are the Oxford and Cambridge Undergrads. and Grads. It has been stated, time and again by knowing persons, that if it were not for this work carried on by the Church, the people of East London would be untaught in God's Truth. Concurrent with this has been the building and restoring of beautiful churches throughout the land.

But a church to be alive must be missionary. Missionary zeal is a barometer by means of which we can estimate whether a church be spiritually alive or dead. And in missions the Church has made a wonderful record for herself during the Victorian Era. The names of several Societies have only to be mentioned in order to bring before your minds a whole host of pleasant thoughts relative to missions.

The S. P. C. K. (1698) has not only sent out missionaries to various lands but it has materially aided them in the way of building churches and supplying them with valuable literature. This Society has used the immense sums of money at its disposal in a fair and impartial way. Then comes the S. P. G., which played so important a part in our Canadian Church in the early days. And last but by

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no means least is the dear old C. M.S., whose zeal is second to none, and which has come to be very closely connected with the Canadian Church and also with our college.

The most noble efforts and the glorious achievements of these Societies must ever stand as replies to the utterances of those who consider our Church a dead branch.

"To the Jew first" is a command which has not been disobeyed; and the Church began in 1809 first and has since developed an active work among the Jews—both those in Palestine and those of the dispersion.

Great educational and missionary work has been done by the Bible Society, the British and Foreign Society, the National Society for the Education of the Poor, and by the Church Building Society.

One of the most important questions of the age has been the education of our children, and in this matter the Church has not been wanting in zeal. About 1695 the problem was a vexed one. In 1698 the S. P. C. K was founded, and one of its first objects was the education of the poorer people. In 1707 the S. P. C. K had 60 charity schools with accomodation for 2248 children. In 1894 the Church of England had accomodation for 3,000,000 children in its charity schools. It was not until 1870 that Board Schools were established.

A leading feature of the Church during the past 30 years has been the series of Episcopal Conferences held at Lambeth Council. The idea originated in a Provincial Synod of the Canadian Church and was concurred in by the Convocation of Canterbury. At the first Conference, Sept. 24th, 1867, 76 Bishops out of 144 attended. This Conference solemnly discussed matters of paramount importance to the welfare of both Church and country,

On June 20th, 1878, Archbishop Tait presided over the second Lambeth Conference; 100 bishops out of 173 attended.

A third met under the presidency of the late Dr. Benson, on July 3rd, 1888, when the growth and development of the Church was plainly seen from the fact that 145 out of 209 Bishops were present. The fourth was held a few months ago, and its details are known to all of us. Suffice it to say that 194 Bishops were present.

A feature of this last Conference was the stress laid upon the importance of lay work and rightly so. Lay work is now recognized as an essential part of the work of the Church. As an instance of this, notice the establishment and wonderful growth of the Brotherhood of St. Andrew, a society which, despite its two simple rules of prayer and service, is still misunderstood in certain quarters of the Church to-day.

Important to Canadian Churchmen has been the consolidation of the Canadian branch of the Anglican Communion. Now we have our Canadian Synods and our Canadian Archbishops.

In drawing this sketch to a close it is our duty and privilege to thank Almighty God that he has been pleased to permit the Church of England to be such a factor for good, and to ask His Divine guidance and watchful care during the years to come.

The Church of England has a great future before it. Britain, as a commercial power, is always opening up new colonies, and of course the English people spread through these colonies. Now wherever the English language goes the dear old Church of England will be planted to instruct the natives of the land, and also the settlers; and day by day will the Church keep spreading and extending the kingdom and thereby hastening the fulfilment of our daily petition, "Thy Kingdom Come."

J. J. W.

THE NINTH ANNUAL CONFERENCE OF THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE ASSOCIATION.

The Ninth Annual Conference of the Montreal Diocesan College Association has come and gone, and has left behind it many pleasant memories. The quiet day which formed so inspiring an introduction

to its proceedings was a novel feature as far as the Association is concerned. It is to be hoped that it is a feature which has come to stay, for if the general impression which characterized this conference as the most helpful ever held, is a correct one, in the opinion of those who availed themselves of it, it sprang very largely from the influence of the quiet day. There are times when one is lifted into that which is heavenly, and this was assuredly one of such times. Another feature which stands out prominently in connection with the conference was the practical character of the subjects dealt with. The papers and addresses were listened to with more than usual interest, not merely on account of the helpfulness of the productions themselves, but because they had to do with life. The subjects dealt with were all subjects of practical interest to those assembled there both as individuals and as members of the Church of England in the Diocese of Montreal and in Canada itself. It is impossible to give an adequate account of the papers on this occasion, but it is hoped that they will be for the most part reproduced in the Magazine for the benefit of our readers.

The papers on the study of the Bible were full of helpful hints and suggestions. There was given to us a complete outline of the work that should be done by the Christian minister in this direction. The study of the book in relation to the tools to be used, the methods to be adopted, and the ends to be held in view, was very fully dealt with.

Situated in the midst of a French population as we are, we could not but be interested in the problem of French work. Perhaps we shall never forget the direct and honest question placed before us so plainly by the Rev. Principal Larivière,—granted that our French fellow citizens belong to a branch of the Catholic Church—granted that there is nothing in their system that absolutely condemns its adherents; is it a system which is adequate for that which it professes to accomplish? Is it a church which is in contact with Christ, and which is bringing its members to Christ? Is it a church which is doing and which is as free to do as much in this direction as we are? Or is it a church which however apostolic it may be in point of origin and succession, however it may contain the germs of truth and true holiness, is yet so tramelled that while individuals within it may be

led to a knowledge of Jesus Christ as a personal Saviour, the chances are against such a thing, and the rank and file are in darkness. The mission of the Christian ministry is the salvation of souls, not the building up or the holding up it may be, of an apostolic, but of a corrupt church, and it is in his relation to souls that the individual himself must answer this question.

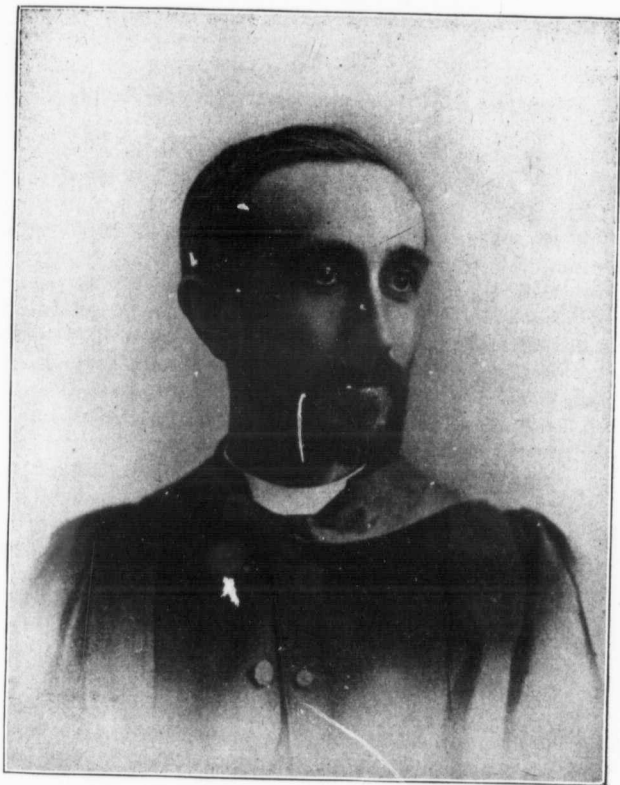
The succeeding papers and addresses were all of them helpful and interesting. The Rev. L. N. Tucker took the hearts of the alumni by storm. He was always listened to with enthusiasm, he had always something to say. The Rev. Canon Rogers, another of our distinguished graduates, was also present with us. He has a fine grasp of the position of the church in the far west. He inspires one with confidence, and he brought the subject dear to his heart so warmly before us that missionary work in Manitoba and the Western province will have a new interest for many who heard him. It is to be hoped that the great success which attended this conference will fully repay those who bore the labour and responsibility in connection with it, and the alumni as a body owe them sincere and hearty thanks.

The Rev. George Osborne Troop, M.A., was born at Bridgetown, N. S., March 6, 1854. He took the degree of M.A. at King's College, Nova Scotia, in 1876, and was ordained deacon shortly after graduation and priest the following year. His first curacy was at St. Paul's, Halifax, where he remained about five years. He then filled in succession the position of Chaplain at the Hellmuth Ladies' College, London, Ont., and of curate at the church of the Ascension, Hamilton. His first rectorship was at St. James' Church, St. John, N. B., where he remained from 1882 until 1886. In December of that year he took charge of St. Martin's Church, Montreal, where he has been working ever since. His ministry at St. Martin's has been one of continued blessing and helpfulness to all who have come in contact with him, and it is to be hoped that he will long be spared to follow up the good work which under God he has carried on so successfully and so long.

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REV. G. OSBORNE TROOP, M. A.,
RECTOR OF ST. MARTIN'S CHURCH, MONTREAL.

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PAROCHIAL MISSIONARY EFFORT.

ITS OBLIGATION AND THE BEST MEANS OF FOSTERING IT.

A paper read before the M. D. T. C. Association at their Ninth Annual Conference, by the Rev. L. N. Tucker, M.A. of Vancouver, B. C.

The Parish, may be called the *simplest form* of church life, the *original cell*, out of which all *growth*, and *strength*, come forth. It is a complete organism in itself. There is the *ministry*. There are the *Sacraments*. There is *united* prayer and praise. And there is the living, life-giving stream of the *Word*. These are the elements, without any *one* of which, the organism would be maimed and incomplete. Where they are *all complete* the *Divine ideal* of the church is realized. For it is to be noted that, in the Divine plan, as seen in the Christian Church, man is considered as an *individual*, only in respect of his own *personal salvation* and responsibility. In all else, he is considered as a member of a *body*. From that body he receives inspiration and encouragement. In that body he finds a field of labour and suitable associates. There, he finds a sphere ready to his hand, where he can influence, and be influenced by, others. There he can create and wield, the power of organization and united effort. This is *human* as well as *divine wisdom*. By such means, the greatest amount of good can be done, in the easiest possible way. And therefore the parish is the *unit*, the *organ*, that has to be brought into play in the performance of the work of the Church.

And parishes, like individuals, are very liable to become selfish, and to forget their *first raison d'être*. Individuals have so far mistaken the Christian ideal, as to come to think, that their *first* and *only* duty in life, is to *save their own souls*—not the *glory of God*, which is the object of the whole creation—not the *completion* of the work of Christ by the salvation of others—not the conversion of the *kingdoms of the world* into the Kingdom of Christ—but, as though their little selves were the centre of all created things, they have come to think, that God's plan through eternity and Christ's death on the cross,

impose on them *no other obligation* than either to work out their salvation with fear and trembling, or to indulge ecstasies and sweet Christian experiences all the day long. And so parishes have so far fallen from their ideal as to think, that as they are complete organs *by themselves*, so they are to live solely for themselves and not for the body, of which they are members. They repeat the fatal mistake, so powerfully exhibited in the fable of the stomach and the members. They consider a surplice for one of their choristers, or a stop for their new organ, of vastly greater importance, than a missionary in a heathen province or a church in a new and rising city. Many such parishes have been known to spend £100 and even £1000 on church decorations and church music while they painfully parted with £5 or £10 for "the world that lieth in darkness and in the shadow of death."

It is a crowning mercy to the Church of these latter days that God has placed into the Mission Field before it, an open door so wide that even they who close their eyes are in danger of entering in, and only they who turn deliberately their backs can hope to escape it. The command has always been embodied in the Marching Orders of the Church—"Go ye into all the world and preach the Gospel to every creature"—but what the Church would not learn from the teachings and injunctions of its divine Head as recorded in the Holy Book, is being brought home to her heart and conscience in a way which she can neither gainsay nor resist by the patient providence of God in the developments of the modern world.

The colonies of England which cover so large and so fair a portion of the habitable globe, and whose needs are so crying, and whose prospects are so brilliant, not only open up a field of missionary enterprise, such as the Church, in her long and varied history has never seen, but also appeal to the Mother Church, with all the force and pathos of a child pleading with its parents, so that the ears of all but the very deaf must tingle.

The fate of the Indian Empire, which has come under the sway of England, not only places 300,000,000 of heathens in the grasp of a Christian power, but also places on the conscience of that Christian power a burden which it cannot and dare not cast off, under the penalty of being thoroughly discredited—the burden of giving

to those countless millions all the organizations and equipment of a Christian civilization. Even the Dark Continent is at last having its opportunity. Its gold and diamonds in the south, its anarchy and strategic value in the north, its vast stretches in the centre, unclaimed by any save the native inhabitants, have opened such an arena to the ambitions of Europe, that the land, *par excellence* of the shadow of death is about to see a great light, and the marvellous blessings on the Church in Equatorial Africa are but the first fruits of the blessings which the God of all grace has in store for the land of age-long slavery and sorrow and sin. And all the continents and kingdoms of the world bound together into one community by the railway and the steamer, the telegraph and the printing press, have enabled the Church to adopt as her motto, if she have but faith and courage to do it, the saying of that staunch old Churchman John Wesley, which is inscribed on his monument in Westminster Abbey—"the World is my Parish." And the immense resources of the Church, in men and in money, and the ubiquitous appliances of a Christian civilization have enabled a body of young men, with all the daring and enthusiasm of youth, to step out into the world as a compact and organized body for its fulfilment.

The Parish then is the organ and instrument; the field is the world, and missionary effort is the work; what are the best means of fostering it.

1. The first and most effective means—and therefore I place it in the foreground—is the Theological College. Train the men, who are to leaven the parishes, and you are training the soldiers who are to sharpen and to wield the weapons of our spiritual warfare. Train them to teach, and burn into the very core of their souls, the living truth, that the field is the world and the seed is the Word of God. Train them to act on the principle that Paul may plant and Apollos may water, but God alone can give the increase, that except the Lord build the house their labour is but lost that build it; but not to forget the complimentary principle that God has sent Paul and Apollos for express purpose to plant and to water, and that he is waiting to open the windows of heaven and to pour out such a blessing that there will not be room to contain it. Train them to feel that the object of ambition is not to build a large and beautiful church

and perform a large and ornate and artistic service but to break the bread of life to the hungry souls of men. Train them to think that a Montreal church is not necessarily the highest object of clerical ambition and that the limits of an activity are not fixed by the boundaries of the Diocese of Montreal but that, at the outset, as citizens, we are members of a nation, not only of a Province, as parishes we are fragments of a church, not only of a diocese, and that we should advance with the eyes and ears of our understanding opened, that we may see the finger of God and that we may hear the voice of God wheresoever His Divine presence is felt; and when God calls and where God points the way, we should not confer with flesh and blood but arise and say "here am I send me."

One sometimes hears that there are Bishops who are very loth to part with any of their men; who, in fact, can never be got to forgive a man who deserts their Diocese. Forgive a deserter! You might as well say that Wellington or Napoleon could never forgive the hero who took his life in his hand to lead the forlorn hope, to scale the walls under the enemy's raking fire, to turn the enemy's position inside out; while 100,000 men out of the reach of danger were looking on ready to advance and reap the fruits of victory.

If there be Bishops in our Canadian Church who nourish such delusions it is manifest that the work of the Theological College is not completed when it has trained a candidate for the ministry, but it must proceed to inoculate our Right Reverend Fathers in God with sound doctrine, and open their eyes to see beyond the bounds of their respective Dioceses, the wider expanse of *the Field* which is first the nation, then the Church and then the whole world.

2. The next most effective means perhaps is the *Sunday School* and by Sunday School I mean the whole work of the Parish among the young, whether in the home or in the Church. Let the basis of the teaching be the doctrine of Redemption through the Cross of Christ, what St. Paul calls "Jesus Christ and Him Crucified" the infinitude of the Father's love, the fulness of the atonement of the Son, and the freedom and universality of the gifts of the Spirit, with the necessary result that we are no longer our own but God's; that we are to follow in the footsteps of our Redeemer and to complete His

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work ; that we are custodians of the gifts of redemption for the benefit of the whole world ; that love is the basis of the Christian life and that love means service and sacrifice ; that the small coins we receive from our parents and friends should be lent unto the Lord for His work and not all squandered on toys and dainties ; that the S. S. collections should be devoted not to the expenses of Christmas feasts and summer holidays, but for the essential work of our Sunday School to make it more efficient—never forgetting contributions towards the teaching of little children in the mission field and in the heathen world ; and that prayer should be increasingly made and efforts put forth in the line of the Master's own command "pray ye the Lord of the Vineyard that he would send forth more labourers into the Vineyard." And, as a practical application of this, the lesson should be constantly impressed, on the youthful mind and heart, that God is calling not only others but themselves and not alone calling for their prayers and their alms but for their bodies, their entire selves, to be a living sacrifice, holy, acceptable to God.

3. What is true of the Sunday School is equally true of all the organizations of the Church. Let them all, as far as possible, have a Missionary purpose. Let even the old women of the Church who receive the alms of the Dorcas Society with murmuring, because they are not more ample or more dainty, be made to feel that the Son of Man had not where to lay His head and that millions in the heathen world are as destitute in soul as they are in body.

4. Missionary literature is too obvious a means to be omitted. We are fortunate in having missionaries planted in every region of the globe. Their experiences are lessons in history, geography, social science as well as religion, of the highest possible value. And we are equally fortunate in having missionary books and periodicals of the highest literary and artistic merit. Scatter those through the Parish and thus cultivate, a knowledge of and interest in, the whole race of man, and the wide sweep of the work of God. This will develop a taste for higher things and displace the corrupted taste for drawing-room gossip and the personal column of the daily newspaper.

And the strolling missionary, even when on a begging expedition, is not a means to be despised. This brings the personal element into

play. We sometimes entertain angels in our pulpits when we receive the missionaries, the very salt of the earth, the very elect of the elect of God. Men like Buxton of Japan and Stewart,—the Martyred, Sainted Stewart—of China. But, even when they are not burning and shining lights, they have some gift, some knowledge to impart, they become a medium of communication between us and distant communities of Christians. We can form a livelier picture of the needs and conditions of the mission field. Our liberality is increased through the greater needs of others, and our gratitude is augmented by the sense of God's greater gifts to us.

And if at any time we stand in need of special stimulation, if faith is proving weak and love is waxing cold, we need only fix our eyes and thoughts on some special field of missionary effort ; and there we seem to hear in the distance the sound of the Great Victor's chariot wheels. There is the bitter cry of utter spiritual destitution. There are the trophies of redeeming love. And there, the elements are fusing and combining for some astonishing result in the near future. Such a field, for example, is that from which I come. Cities are being built up in a season. Whole districts are deprived of all the means of grace. Mountains contain wide seams of almost solid silver. Streams are flowing on beds of almost solid gold. And visions of national power and glory that would have astounded the patriots and seers of by-gone ages are beginning to float above the Western hills.

And the call is sounding forth as from the throat of a trumpet : " Go ye in and possess that good land which the Lord God of your fathers has given you." The missionary problem in that new province presents features of interest and of success that scarcely marked the history of missions anywhere else. Whole tribes of native Indians are passing off the stage of life without leaving a memorial behind them. Shall we who have entered into their inheritance and whose diseases and vices and firewater are largely responsible for their extinction, do simply nothing to sweeten and brighten the evening of their day with the sunshine of the Gospel of the Lord Jesus Christ ? A hardier race from the Ancient East is coming over in vast hordes to take their places. These immigrants from the Celestial Empire are bringing with them a problem which will tax the wisdom of our statesmen to solve satisfactorily. And while statesmanship is grappling

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with the problem of Mongolian immigration, the church is called to Evangelize thousands of heathens who are willing, nay eager, to listen to the message of the Son of God. The Lord seems to have delivered them into our hands in view of the fact that they may return to their native land as lights to shine in the dark places of the earth and as leavens to permeate the whole lump of Chinese national life.

OUR MISSIONARY PORTFOLIO.

From far-off China comes the message with which we would greet our readers at the opening of the College Session. When the Rev. J. Boyd was recently visiting the scene of the massacre of the C. M. S. Missionaries in the Fuh-Kien Province, he turned over some broken pieces of pottery amid the ruins of the house, and there found a piece with the Stewart crest and the motto "*Forward*" scorched by the fire. "A message," he writes, "it is for the whole living church."

Truly at the close of this nineteenth century, with its many possibilities and privileges, we have need to hear with obedient hearts the voice of our Master "Speak unto the children of Israel that they go forward." We trust these pages will be an incentive to the church in the diocese to go forward and possess her possessions, for "there remaineth very much land to be possessed."

But zeal is according to knowledge, and will not exist without it. As Dr. Pierson has said, "Facts are the fingers of God. To know the facts of modern mission is the necessary condition of intelligent interest. A fire may be fanned with wind, but it must be fed with fuel; and facts are the fuel of this sacred flame, to be gathered, then kindled by God's Spirit, and then scattered as burning brands to be as live coals elsewhere." It shall be our object then, month by month, to gather together facts from the foreign mission field which we trust may be so wielded by God the Holy Ghost as to produce a live and lasting enthusiasm in the hearts of our readers.

Undoubtedly the missionary aspect of the church is increasingly coming to the front. The Lambeth Conference which has lately sat will be remembered above all things for its memorable words on the great subject of the World's Evangelization. Particularly welcome are the references made by the Committee on Foreign Missions with regard to the Student Volunteer Missionary Union. There are members of the Union in our own College in connection with the Montreal and McGill Branches, and the words used in the report may help to foster the missionary spirit amongst our students.

"Your Committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword 'The Evangelization of the World in this Generation.' A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work."

It may be of interest to know that three of the college graduates now in the mission field are members of the McGill Volunteer Band, viz : Revds. R. Faries and A. C. Ascah in Moosonee, and Mr. K. Borup, in Uganda, Africa.

Then we have the Encyclical Letter signed by the Archbishop of Canterbury, in which weighty reference is made to the necessity of foreign missionary work :—"Our duties to the colonies in all spiritual matters are undeniably heavy. But the great task of evangelizing the human race is largely put upon us, and we cannot shrink from bearing the burden..... the work that at the present time stands in the first rank of all the tasks we have to fulfil..... We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand."

The Montreal Gleaners' Union did a great work last winter in imparting knowledge and stimulating zeal in missionary work, we sincerely trust the same may be widened this Session in a *forward*

movement, and that the spring may witness another dismissal from our College ranks to the vanguard of Christ's army in the mission field.

The Rev. J. O. Stringer, of Mackenzie River Diocese, has written a most interesting letter to the College Missionary Society, portions of which we must lay before our readers. Mr. Stringer's visit to Montreal two years ago will doubtless be remembered by many of us. His letter recounts "perils by land and by water;" and being accompanied by his wife, we have delightful pictures of their journeys.

"We were well received by the natives. It was the time of their summer whale hunt. Before we left they had caught eighty whales, so that whale meat was plentiful, and they gave us a liberal supply. Even Mrs. Stringer was not averse to an occasional dish. This life was a strange one for her and not altogether pleasant, but she was happy amidst it all, and the "Huskies" were delighted that she had come to visit them. The people seemed kindly disposed to us as usual, and all went very smoothly, with the exception of one rather serious incident, caused by the introduction of a bottle of liquor obtained from a whaling ship. The chief partook of it, and because of a fancied offence seemed determined to do violence to Mr. Whitaker, and ordered us all to depart from the place immediately, never to return. Through the providence of God the loss of life was averted, and the good will of the people was shown by the prompt manner in which they carried off the chief. The uppermost thought in the mind of an Eskimo, when he is angry, is to kill some one, but when this man returned to our house half an hour afterwards it was in a more conciliatory mood, and the affair was settled quietly by shaking hands all around. Many of the Huskies showed their sympathy and appreciation that day, and seemed much concerned whether or not we would come back next year. We remained there for several days after this, going about amongst them as usual. The morning we left the chief showed his good will by paying us a social visit and expressed the hope that he would soon see us again. Since reaching home we have received the sad news of a murder amongst those people. It is to be hoped that this will not lead to others, as was the case a few years ago, when murders were committed almost every year.

May your prayers be joined with ours for those poor Huskies.....

When we were only fifteen miles from home we were unable to proceed by canoe owing to the ice running thick in the river. Sept. 30.—After some difficulty we got ashore about ten o'clock at night. It was rather a trying experience, especially for Mrs. Stringer; but in her native deer skin costume she was much more comfortable than during the journey to the coast, when the weather was extremely worm and we were very much troubled with that miserable pest the mosquito—in its myriad form.

At this place we met a family of Huskies and some Indians who were on their way from the Fort to their camps, a hundred miles down the river, and who, like us, had calculated on at least two weeks more of open water. The next morning it was out of the question to make any progress against the ice, so we unloaded our boats, hauled one ashore and with the other made our way across to the Fort side of the river. We camped for the night, and next morning Mr. Whittaker and one of the men pushed on for the Fort, while we came on behind with our traps, making our way slowly along the bank of the river. After another night's camping in the snowy woods we started again, and were met by two dog trains sent by Mr. Whittaker and Mr. Firth, the H. B. Co.'s officer; and on that day, October the third, we arrived at the Mission."

From such letters we learn much of the hardships of a Missionary's life, but like the Apostle St. Paul, Mr. Stringer has counted the cost, looking for that reward of the Master's "Well done, good and faithful servant". Those who labor in the foreign field have given themselves royally to the work, believing that "he that loseth his life for My sake shall find it."

Professor Tyndall, in his last interview with Carlyle, while he rested his aged head on his shoulder, asked for one final word of counsel. Carlyle replied slowly, "*Give yourself royally.*" The Rev. Charles A. Fox thus writes :

" O, give thyself right royally; outpour
" Thy being's whole sublime oblation free
" For the world's welfare ! So shall God give thee
" No stinted recompense; each day shall store
" Eternity with time; faith's mute embrace
" Shall miss no revelation of His face !"

At the time of going to press we have just had a Public Missionary Meeting in the College Convocation Hall. There was a splendid opportunity given by the speakers to learn new facts about Algoma, British Columbia and Manitoba, as their claims were eloquently brought forward by the Lord Bishop, Dr. Thornloe, the Rev's. L. N. Tucker, of Vancouver, and Canon Matheson, of Winnipeg. It is surprising the amount of ignorance that prevails amongst people with regard to the spiritual needs of these dioceses. As Mr. Tucker well said, " we must lift up our eyes and look out on the fields of our broad Dominion," and not be content with supplying the wants of our own parish or diocese. We must press on to the regions beyond.

Bishop Thornloe told us a stirring incident which occurred in his own diocese, and illustrated the deep feeling of self-sacrifice, truly the Master's Spirit, that lies in the heart of so many of our Missionaries. One of his clergy had occasion to hear of a family some fifteen miles from his house, who lived away off in the depths of forest land, cut off from civilization, and smitten with diphtheria. Immediately the devoted servant of Christ started off to this family and became their sole attendant, ministering to their bodily and spiritual wants. With his own hands he buried and laid to rest two of the children, and then continued with the family until the scourge was past.

Surely here again we find an illustration of the giving oneself royally to the work of the Master. Let ours be the reply, "All that Thou commandest us we will do, and whithersoever thou sendest us we will go."

ITEMS OF NEWS.

Once again students and lecturers have returned from their summer vacations and with renewed strength of body and mind have entered upon the duties of another term. They seem to appreciate, even more than last session, the comforts and conveniences of our magnificent college building.

We are indeed delighted to revisit the scenes from which we have been absent so long—to hear again the sound of familiar voices as they ring through the college halls—to greet each other with a smiling face and a “how-do-you-do old man”—; but we sorrow to find that some of our former companions who, in the past, have figured so prominently in college affairs will be with us no more as students,—they have entered the active service of the church.

But we sorrow most of all that death has deprived us of our beloved matron Mrs. Simpson, yet even in our sorrow do we rejoice that God in infinite love has been pleased to remove one so dear to us from an earthly home to a paradise of peace, there to be free from care and sorrow, as she awaits the coming of her Lord, and resurrection to everlasting life. To the members of her family we extend our deepest sympathy.

REV. C. C. WALLER, M. A.

We regret very much that Mr. Waller, who, for a number of years past, has held the position of classical tutor in the college has given up that situation to accept a similar one in St. John's College, Highbury, Eng. He was an esteemed personal friend of all the students, and was ever willing to assist them in any manner possible. He has left many traces of his devoted labours; among others, this Magazine which owes its existence and no small share of its success to Mr. Waller's energy and devotedness.

In his new sphere of life we wish him every success and we trust that though he is now separated from the college in Montreal by the

ITEMS OF NEWS.

broad Atlantic which rolls between, yet his interest in this institution may long continue and his prayers ascend for its success.

Rev. Canon Mussen has been ill for some time with rheumatic fever. His Sunday duty has been taken by one of the students.

Our friend Mr. A. F. Gault has lately donated the sum of two hundred dollars to be used in fitting up the gymnasium. Great care has been taken in selecting the proper equipment.

It is quite evident that it is at all events not "desirable" for man to live alone in the ministry, since so many of our graduates have lately married.

Rev. W. G. Hamilton, formerly incumbent of Iron Hill, has accepted work in the diocese of Albany, U. S. A. He is a near neighbour of Rev. W. P. R. Lewis, who graduated at the same time as Mr. Hamilton, and who is now rector of Malone. Both gentlemen were present at the alumni conference held this week in the college.

Rev. L. Norman Tucker, M. A., rector of Christ's Church, Vancouver, B. C., is taking a holiday among his many friends and acquaintance in the city. Through his influence the Domestic and Foreign Missionary Society has voted the sum of five hundred dollars towards Chinese work in British Columbia.

Rev. Canon Rogers, M. A., B. D., another of our distinguished graduates, has also been in Montreal for a few days. He gave an excellent address on missionary work at one of the alumni meetings. He returns to Winnipeg on Saturday.

The college may well be proud of two such sons.

Rev. G. A. Mason is now in charge of Iron Hill and Bondville.

Rev. Stephen H. Mallinson, B. A., is doing good work as the first rector of Back River. Only last spring a suitable hall for Sunday school and church entertainments was erected, and now a Rectory is in the course of construction. The zeal and energy of this little band of churchmen and women is exemplary.

Rev. H. E. Horsey, M. A., rector of Abbotsford, Que., has lately written his first examination for the degree of B. D. Rev. Mr. Baylis of Longueuil conducted the examination.

Rev. J. M. Coffin, formerly of Leslie is now incumbent of Bristol.

Rev. B. S. T. Marriot is now in charge of the parish of Chambly.

Rev. R. Y. Overing has succeeded Mr. Marriott at Buckingham.

It is cheering to hear of new doors being opened for church work in this diocese.

The Ven. Archdeacon Naylor is erecting a church at Parkham one of his out-lying stations.

The Ven. Archdeacon Evans is erecting a very fine church on Dorchester street.

The Rev. Mr. Kitson also has the plans for a new and much larger church, close by the present building.

The long looked for church at Outremont is near completion under Mr. T. J. Wilson's care. When finished it will be very neat. It will cost about two thousand dollars, and will seat one hundred and fifty people. An effort is being made to have it free from debt when completed. It will be consecrated as the "Church of the Ascension."

The people of Beauharnois also are seeing their hopes realized. Mr. Ireland is working very perseveringly, and he expects to open the church before Christmas.

It is cheering also to hear that Rev. Thomas Ball, M.A., of Edwardstown, has re-opened the pretty old stone church at St. Remi, which has been for a number of years closed. The attendance at the services is very encouraging.

We hear splendid accounts of Rev. John Prout's work in the Magdalen Islands. F. W. Major, a former student of the College, has gone to this same island to spend the winter.

Rev. F. S. Eastman, who a few years ago was compelled to give up his Arts course in McGill University, owing to ill-health, has lately decided to study for a degree in Lennoxville.

Mr. Willis, one of the students, spent the summer in the Diocese of Nova Scotia.

Mr. James Poston, we hear, met with great things in Leslie and Thorne. This important station is now vacant.

Rev. G. A. Mason is repairing the parsonage at Iron Hill. This at all events looks promising. Iron Hill may not always be under the eye of a bachelor. I am sure Mr. Mason deserves a great deal of credit for his brave attempt, as the customs of a place are difficult to change.

Mr. Heney talks perpetually about Parry Sound, Ont. The beautiful country,—the sweet little town—the remarkable kindness of the people among whom his lot was cast—the devotedness of the clergy of Algoma—such are the subjects of his conversation.

The Rev. Wm. Evans, the Incumbent of the parish, spent the summer in England for the benefit of his wife's health.

The people presented Mr. Heney with a nice address and a purse, when he was leaving.

Mr. Jeakins is succeeding at St. Hyacinthe; a new organ has lately been secured for the church.

Miss Tippet, daughter of the Rev. Mr. Tippet, who for twenty-five years was rector of Queensby, N. B., has been appointed matron of the college since the death of Mrs. Simpson. Miss Tippet came here from Brynmwr, near Philadelphia, where she held the position of matron of a Ladies' College for seven years. We trust her connection with our College may be a very pleasant one.

Mr. Carruthers tells us of the splendid work done by Rev. Mr. Hutchins, of Arundel. Mr. Hutchins, is a self-denying worker, and is loved by his congregations.

Rev. James and Mrs. Elliot, of Cowansville, have gone on a trip to visit his friends on the Upper Ottawa.

It is cheering to know that during the destruction of Windsor, N. S., King's College escaped.

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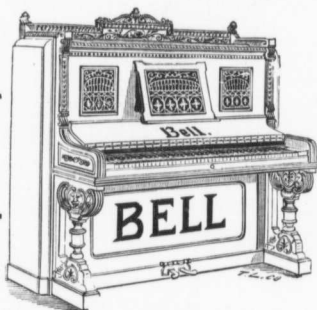
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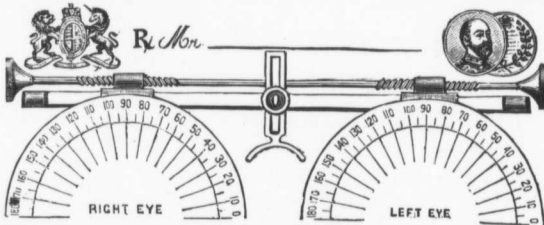
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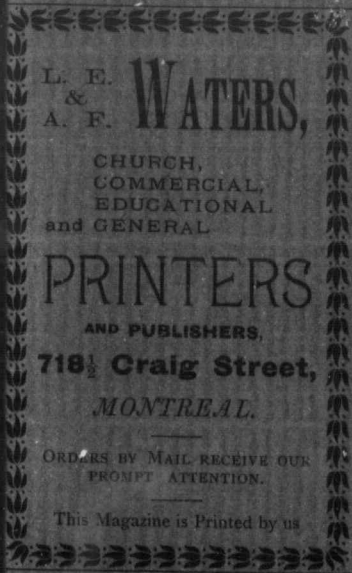
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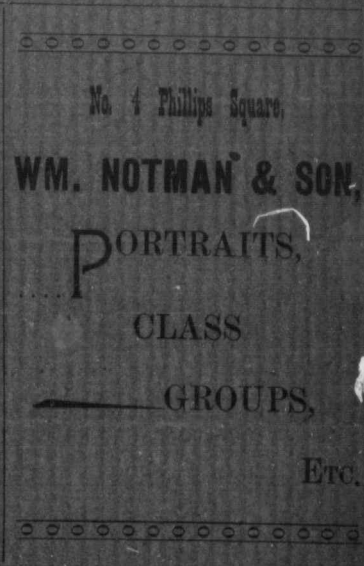
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