

G. Waller.

OL. 4.

JANUARY, 1896.

No. 3.

THE MONTREAL



Diocesan Theological
College Magazine.

Board of Management.

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THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. 4.

MONTREAL, JANUARY 1896.

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THOUGHTS FOR THE NEW YEAR.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Rom. xii. 1.

From St. Jude's Motto Card for 1896.

* *

"Dear Brethren and Friends, for our Master's sake let us covet "that adorning divine," that we may be a power for Him. We shall win the answer not by contemplating our own graces, but by diligent intercourse with the Lord of grace; by large converse with His word by a real life of Prayer, by the watchful doing the next thing, by an inward believing consecration to Him, and by an hourly readiness to serve others in toil,—in sympathy, in truth,—even to the end."

HANDLEY C. G. MOULE,

Ridley Hall Cambridge Annual Letter

* *

The best thought that occurs to me at the moment is the following from Browning:

"I have gone the whole round of
Creation: I saw and I spoke!

* * * * I spoke as I saw.

I report as a man may of God's work—

All's love — yet all's law."

J. WM. DAWSON,

This life's a mystery

The value of a thought cannot be told ;
 But it is clearly worth a thousand lives
 Like many men's. And yet men love to live
 As if mere life were worth their living for.
 We live in deeds not years ; in thoughts not breaths ;
 In feelings not in figures on a dial :
 We should count time by heart-throbs. He most lives
 Who thinks most . . . feels the noblest, acts the best.
 Life's but a means unto an end, that end
 Beginning, mean and end of all things—God.

Keep thy spirit pure.

From wordly taint by the repellant strength
 Of Virtue. Think on noble thoughts and deeds
 Ever. Walk

Boldly and wisely in that light thou hast
 There is a Hand above will help thee on.

"FESTUS."

* * *

"Our wills are ours, we know not how,
 Our wills are ours, to make them Thine !"

TENNYSON, "IN MEMORIAM."

"All we have we offer ;
 All we hope to be,
 Body, soul and spirit,
 All we yield to Thee."

THRING.

The privilege of receiving from God is one fully recognized : obtaining the blessings which He is able and willing to give too often tends to become the whole of our religion. The privilege of giving to God as one peculiar to His redeemed creatures is little realized. All things come of Him, and His are the cattle upon a thousand hills ; we have but one thing actually our own to give, the sovereign will that makes us men. Surrender of this to God is the meaning of Consecration, the motive power of the truly useful life, the secret of the truly happy life. For each one of us 1896 may be a golden year if we begin it by giving gladly and without reserve, this New Year's Gift to our God.

MARY L. G. CARUS-WILSON.

* * *

The following quotation is worthy of note. It is a comment on Psalm II, verse 8,

“ Ask of me and I shall give *thee* the heathen *for* thine inheritance and the uttermost parts of the earth *for* thy possession.”

The words in italics intimate that they are not translations of the Hebrew, but added to elucidate the meaning. Leave out the *thee* and the *for* and the verse will read thus : Ask of me and I shall give the heathen thine inheritance, and thy possession the uttermost part of the earth. This reading implies that, by some previous arrangement God had already assigned an inheritance of the heathen and the possession of the earth to the person of whom He says : “ Thou art my son ”—In the words “ I shall give ” etc., He reveals to His Anointed not so much in what the inheritance consisted and what was the extent of the possessions destined for Him—as the promise of His readiness to bestow it—The heathen were already “ the inheritance ” and the end of the earth the possession which God had *purposed* to give His Anointed. Now He says “ Ask of me ” and He *promises* to fulfil his purpose. The importance of this interpretation will become apparent when we consider its application to the *spiritual* David, the true Son of God “ whom He hath appointed Heir of all things.”

W. HENDERSON.

* * *

It is a thought both solemnizing and inspiring that we are on our way to meet the living God. Accepted as true it swallows up or overleaps death and the grave. If we are marching to meet God it necessarily follows that death is only an incident of the journey. We are living children of the living God, whose face we seek in and through Christ Jesus. Nor should we ever forget that God in Christ is coming to meet us. The blessed hope of that meeting in peace and glory should lighten all burdens ; and in spite of the changes and chances of this mortal life, should constrain young men and maidens, old men and children to praise the name of the Lord.

G. OSBORNE TROOP.

“ PREACHING.”

A paper read by the Rev. Canon Sweeny, M.A., D.D., at the annual Alumni conference October 1895.

Preaching—Was there ever a word that meant more to the world than this ! ever a subject upon which more has been written and

said, in many cases well written and well said? and yet here we are to-day to add to the list of writers and speakers not perchance to say anything new upon this fruitful subject, but to say anew and in a different way what others have said before. That books many and useful have been put forth treating of this matter goes without saying and the fact that the religious personel of the various authors is so diverse, shows the importance that leaders in the Church and out of it place upon this part of public and divine worship.

Preaching is defined to be "the act or practise of delivering discourses on religious subjects: the public advocacy of religious doctrine." The popular idea is the selection of a text from Holy Scripture followed by a more or less interesting written essay or "extemporaneous" (so called) talk. In its essence preaching is something more, a great deal more than either this accurate definition or this popular idea convey. It is the momentous action upon which hang issues besides which those of the world's decisive battles, of political campaigns are as nothing; for does it not please God by this action faithfully and prayerfully performed, to win souls for the Inheritance of His Son. Souls, the value of which is suggested rather than estimated by the utterance of the Eternal Son, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Thus do we obtain some faint and imperfect idea of how tremendous a thing it is to preach, what responsibility rests upon the preacher, and how no man should exercise this calling, unless charged of God to "speak the words of this Life."

Preaching being God's method for imparting instruction concerning the revelation of Himself to man, we expect to find some reference to it in the body of the revelation: and we are not disappointed in this expectation. A glance at a concordance shows over 100 references to the subject in both Testaments, but references I need hardly remind you, under words of various shades of meaning.

e. g. In Old Test. Isa. LXI. 1. The familiar words which belong beyond a peradventure to the Lord Jesus.—"The Lord hath anointed me to preach good tidings unto the meek." Preach (BASAR) is different from the "Preach" in Ps. XL. 9.—Neh. VI. 7.—Jon. III. 2. which (GARA) means rather to "call" or "proclaim."

In the New Testament we have shades of meaning brought out by

ten Greek verbs, which, however, we strive to translate them suffer by the clumsiness of our less expressive English.

Thus through the ministry of the Baptist, the sacred ministry of the Son of God and his apostles, we learn the prevalence, continuity and usefulness of preaching, and are prepared to echo with the great Apostle of the Gentiles as we view the masses yet to be evangelized, "How indeed shall they hear without a preacher."

I will not enter into a detailed history of Preaching but refer you to Bedell's "Pastor." for a plain and short account of it; but let me add a few further facts which are not therein referred to.

In the Primitive Church it seems preaching was the duty of the Bishop principally,—so Justin Martyr. 147 A. D.,—St. Chrysostom, 398 A. D.,—St. Cyril Jerus, 350 A. D. Specially was this the case in the African Church. In the Eastern Church, Presbyters more generally preached, but the power to do so was not granted to Deacons. Of course there were exceptions—e. g. Ephrem Syrus of Edessa (A. D. 399) who was never more than a Deacon. After however Caesarius of Arles appointed both Presbyters and Deacons to preach for him (being unable, through infirmity, to do so himself,) the custom of allowing Deacons to preach became more prevalent.

In the truest sense, the sense in which it is said Noah, the Preacher of Righteousness preached (2. Pet. II. 5), Jonah (III. 2), The Baptist (St. Matt. III. I. St. Luke. III. 3.) and the Christ Himself preached (St. Matt. IV. 23.) cp. St. Luke. VIII. I.—Preaching is "the Communication of truth by man to man." The persuading of man to receive and act upon God's message, and, in the technical sense of the post-apostolic days, the "authoritative declaration of truth by an ambassador for Christ."

For this work, looking first at the man himself, he needs consecration, ability, strong personality, as befits one who has an Eternal word of God to deliver to men; a message which is more than man's word.

1. Consecration which implies the Spirit of sustained communion and unceasing prayer without which preaching degenerates into lifeless words or vapid talk. Consecration of every talent, power and gift of mind, body, and heart, of soul and spirit, to this the highest and happiest of earth's callings.

2. Ability, rightly to handle the word of God, and to enlarge men's knowledge of the things which belong to their complex being for time and for eternity. Ability, the brightest and best of the first order—not second rate, educated and trained, comprehensive and keen.

3. Personality. The two elements of preaching says Dr. Brooks are truth and personality. "The one universal and invariable, the other special and always different." This last "involves the individuality of every preacher, his right and privilege to preach in his own way, in harmony with his own nature and disposition. The preacher who has a just estimate of this element will neither on the one hand be a servile imitator of any other man, however great he may be, nor will obtrude his own peculiarities upon his solemn duty, but with sanctified common-sense he will seek to use the influence of his personality to win, and when won, to hold the souls of his people to their allegiance to God.

Before passing from this point of the preacher himself, let us bear in mind these few additional characteristics:—

1. The Preacher must be a man of "light and leading."
2. The Preacher must cultivate Reason, Imagination and Devotion.
3. The Preacher must cultivate Hopefulness and Self-unconsciousness.
4. The Preacher must be wider than his calling.
5. The Preacher must have a reserve fund of Information.
6. The Preacher must preach down to the level of his hearers.

SELECTION OF SUBJECT.

One decided advantage, among many others, we of the Church of England possess, is that of the yearly Calendar, by which, as the seasons pass, our attention is called to the Series of Festivals, Fasts and Holy Days which the Church observes to keep alive for all time the memories of Bethlehem and Calvary, and so to emphasize the Cardinal doctrines of our Holy Faith. Naturally at these seasons the Churchman turns for his subject to the Epistle or Gospel, or to the lessons appointed for the day, and here, for many years he will be able to find in the rich selection provided, suggestive subjects on which as points of doctrine, it will be his duty to preach; but there may come a time when perhaps he has covered throughout the year

this special teaching of the Church's provision, and concludes to try other topics, "Live Topics," some call them topics of the day, or ethical and moral questions, which confront him in the community in which God has cast his lot. Here then he is confronted with the difficulty of a selection, sometimes a very real and distressing difficulty. What shall he do? In the first place let a man be sure of this, his conscience will not rebuke him, his congregation will not find fault with him, if after prayerful and careful consideration of the matter he comes to the conclusion that he, at any rate, is not qualified to discuss the burning question of the day, educational, social, or what not,—that it must be left to others, that he must content himself with the plain and always satisfying utterances of Bible truth,—biblically illustrated. In this case let him as preacher solely for his flock, select such topics as are suited to their needs; if a succession or series of these present themselves to him for treatment, so much the better. Of nothing am I more convinced than this, given the earnest, prayerful, messenger, watchman, steward of the Lord, earnestly seeking the Lord's message, and it will come to him plainly, distinctly and in abundant time, if he seek it early, to clothe it worthily, and to present it fully to his waiting flock, with convinced feeling, and convincing persuasion, "Thus, saith the Lord,"

But if by that greatness that "he is born to, that he achieves, or that is thrust upon him," he feels called upon to deal with the "live" topics of the day, then let him likewise wait on the Lord for his message, and from the bristling themes which stand out boldly in passing history, he will be led to select one according to his Lord's will, and determining to make God's Word his Bible, and not the daily newspaper, he will treat it by the standards of unerring Truth.

When the subject, early sought in the week, is given him, or selected as we say, let the preacher exclude all others from his mind (having taken note of them for future use,) and gathering his material together, by means of Reflectien, Reading, and Writing, as the Bishop of Ripon advises, let him get down earnestly to his "Father's business."

The individuality of each man, already referred to, forbids laying down iron rules for the work set before the preacher, perhaps this is well, variety of product is the result, but system, all should have, and

method all must have, else the final result will be disaster. May I be permitted to give an outline of the method found useful for myself, which, though I do not claim perfection for it, may yet be helpful to others.

Monday. Bible and Prayer Book in hand seek and select your subjects. With paper and pencil formulate your titles, adapting to them texts. Gather your reading materials together. Mark the passages you purpose reading, and do nothing more on Monday; it is your rest day. Re-create yourself.

Tuesday. Begin not by reading but by reflexion. Take paper and pen jot down your own conception of the subject to encourage originality, making a skeleton or sketch; when this is done then read, still with pencil and paper in hand to take notes of what you want to assimilate for filling in the sketch, for clothing of the skeleton.

Wednesday. If you preach written sermons you must begin to write to-day. Yield to no temptation to defer. Write on this wise.
1. Review 1st. sketch. Alter it if needs by the information acquired in reading. Place your illustrations. Verify your references etc.,
2. Write, if only the introduction. Make the beginning.

Thursday. Write.

Friday. Write.

Saturday. Study what you have written.

This weekly programme, if you preach so-called "extempore" sermons alters only the duties of Thursday and Friday; changes writing to reflection and study, making them like Saturday in their duties.

Our Canadian Church conditions require that we shall produce not one "pulpit effort" a week, but two and sometimes three or even four where we have Wednesday evening service and a parish mission supply also. Such is my own case. I will not say that it is easy to meet this demand but it is quite possible to do so provided,—note well,—1. The sermons are not written in extenso. 2. That rigid system,—which we must strive against becoming deadly routine, be adhered to. This later implies that Monday will take a general sweep or view of the whole work to be done that week, and the days following will have their hours of study,—three or four at the least for each,—divided among them the special sermon reading, and the general reading, which the man who intends to be abreast of the times must not neglect.

In dealing with this question of taking time to produce our work and not leaving it to the end of the week, the late Bishop Brooks says severely, but justly "Writing his sermons on Saturday night I count the crowning disgrace of a man's ministry. It is dishonest. It is giving but the last flicker of the week as it sinks in its socket, to those who, simply to talk about it as a bargain, have paid for the full light burning at its brightest." Again on the point of the facility of producing at least two sermons a week he says, "That a man who lives with God, whose delight is to study God's words in the Bible, in the world, in history, in human nature; who is thinking about Christ and man's salvation every day, that he should not be able to talk about these things of his heart, seriously, lovingly thoughtfully, simply, for two half-hours every week is inconceivable and I do not believe it."

THE TEXT.

The selection of subject considered the next point is the text. If you have a knowledge of the originals never neglect them in this matter; if you have not, consult the R. V, that you may be sure the text will fit the theme. Avoid "striking" texts. To use a text simply because it is striking is very often to lose the opportunity of a good plain wholesome sermon; besides doing so has the flavour of sensationalism in a bad sense. Again, never select your text without due regard to its context. Many are the ludicrous sermons the Bible has been made to provide texts for, which neither context nor accuracy have supplied the slightest warrant for. Neglect of this advice, while it may draw shallow-brained irreligious people to your church, does them not a particle of good, for they estimate you as a juggler of words, a tickler of their depraved taste, and nothing more; and surely and certainly you will disgust and alienate the devout and godly who wait to be really fed.

In Mahaffey's essay on the "Decay of Modern preaching" he speaks of the obligation which the preacher is under to find a text of Scripture from which to draw his lessons, and if there be none appropriate, he pictures the man as "forced to employ many quibbles and subtleties to graft on his discourse to his text."

Such a preacher is indeed a pitiable object and needs to be reminded that the truthfulness which the Bishop of Ripon urges as

essential in the preacher begins with the text, passes to the subject comes over the people and ourselves. He needs further to be reminded that though the invariable custom for some six hundred years has been to select a text as a head for a sermon, yet for 1200 years before there was no such prevalent habit, and that as Dr. Brooks says, this ought to be kept in mind whenever the custom of a text shows any tendency to become despotic and to restrain in any way the liberty of prophesying.

On the other hand Bishop Bedell says let the text be studied not to ascertain what may be made of it by accommodation or by Spiritualising, but to bring forth exclusively that which God the Holy Ghost intended to say.

HIS TOOLS.

Subject and text selected what are the preacher's tools for his work? Pencil, pen, paper. Pencil for notes and sketches, pen for permanent notes or M.S. Paper ad. lib. Never yield to the temptation to abandon pen and pencil in toto. To do so is simply to be ill prepared. If the sermon is read you must write it out, if preached memoriter it must be previously written, if with notes, these comprising often times the quotations from authors must be written; if extemporaneous still to write it is a necessity to impress the systematic order of the parts of the discourse on the mind. In a word as Bishop Carpenter says "no man can afford to do without his pen. Cicero says 'the best master of the orator is his pen.' Be diligent in the use of your pen."

HIS MATERIAL.

First, books. Not necessarily many but of the best, all subsidiary to his main study—God's word. Best Greek Text, best English R. V. and A. V. One good Commentary "Speaker's" or other. One good Biblical Dictionary. "Smith's," one good Concordance, "Young's." These with his College text books on doctrine, history, etc., he must have to begin with. . . . If you would be a full man read. Read above and beyond your subject, read not superficially, but with pencil in hand making reading a study, in no other way can a man enjoy the mastership of the pulpit, the consciousness that he knows whereof he speaks.

Secondly, life and living beings. "The proper study of mankind is man". The life of the past; the history of the present, ancient

events, all life—God's, angelic, demonic, human, animal, the vegetable. The true preacher will draw his arguments and illustrations from many sources but principally from this great treasury of life. In so doing he will be following the example of the model preacher Christ.

Tools are for work, the material is to be worked upon. Our next consideration is the Preacher at work in his preparation. As reflection begins with a study of the Bible, remember Cecil's statement "the meaning of the Bible is the Bible." Let the Old Testament illustrate the New Testament, since "the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed."

Consult only the best models.

When you have mastered another's thoughts, clothed it in your own words, assimilated it with your own reflection, it becomes yours.

THE SERMON.

It may be wholly doctrinal or ethical. If it be one it is apt to be what people call "dry," if it be the other lacking in strength. The typical sermon in my humble opinion, is a fair admixture both of doctrine and ethics, producing the result which we call the "practical" sermon. It is impossible to preach without reference to some doctrine or dogma either expressed or understood, better always that it should be expressed. In the mental syllogism into which you throw the main proposition of your sermon doctrine must find a place, let it go forth into the ethical and practical parts of the sermon, and before these the motive and ground of action. Don't be too long, at the same time be not too brief. The king's business does not require haste or brevity. There is danger of the Preacher being a Pulpit paragrapher. Take time to complete your argument and to follow it home. So much is necessary to realize the object of your ministry.

THE STRUCTURE OF YOUR SERMON.

Here if anywhere strict order must prevail, Bishop Brooks recommends the adherence to one settled order because in a great pressure of work there is a great saving of time in having a fixed framework. Bishop Carpenter on the other hand advises variety of plan saying truly some subjects must be treated synthetically some analytically, whilst the treatment under the various headings may be different according to difference in nature of subject and congregation.

Yet the frame work of all sermons should consist of the following which ought with slight variations always to be adhered to.

Text. Exordium or Introduction. Heads of subject two or more subdivisions. Application of subject and exhortation, Recapitulation. Conclusion or peroration.

Pursuance of an exact plan such as this will enable the preacher to take in at a glance the end to be gained and the means to gain it.

He will be careful that it is so arranged as to be well proportioned, and also not to obtrude these divisions upon the attention of his hearers.

“ Let us preach the whole truth evangelically, faithfully, plainly, affectionately, fervently, winningly for the flame of Calvary's Love is intense and should cause a glow in the pulpit.

CONCLUSION.

Seeing that preaching is so weighty a matter as by our consideration of it doth appear. That the preacher is to be and to do what we have here set forth so imperfectly, it simply remains that we answer the question which is I am sure uppermost in all our hearts Who is sufficient for these things? All our sufficiency is of God Who hath called us to His holy calling and Who can even of the unworthiest material make an able minister of the New Testament filling him with manifold gifts and adorning him with manifold graces to the praise, honour and glory of His Holy Name.

THE JOURNAL OF THE RIGHT REV. J. A. NEWNHAM. BISHOP OF MOOSONEE.

Concluded.

Friday 26th. Even L. who is inured to mosquitoes could not sleep and said they were very bad. In spite of heat we had to cover up our heads with blankets and even then some crept in and in my broken naps I seemed never unconscious of them. They were worst in the morning: the roar of thousands of disappointed mosquitos outside the blanket was so terrible that L. and I were afraid to get up and without any communication of our ideas to each other, we both lay awake till 9 a.m. The smoke of the meat cooking then drove them away and we got up, but they returned in such numbers

and fierceness that I had to put on my Husky boots to protect my ankles and insteps. We had seen once more lots of ice a little outside us in the bay: about noon we saw great numbers of deer, and as the wind was against us we landed to hunt, but the deer were down wind from us and we could not get round them and they made off, but Joe shot one big fawn. Henry had landed in early morning and we found he had one deer and three fawns, I walked from 11.30 to 3.30, fasting and got nothing, but we had a delicious supper of fried venison from the fawn. We had a good wind after this and sailed all night pretty fast.

Saturday 27th. I did not go to bed till about 3. a.m., so slept on till nearly 11 o'clock; and found we were spanking along opposite Broad River, sixty miles from York. At about 3.30 we could see the York Beacon faintly, and by 5.30 we were opposite the mouth of Nelson river. Now our work began, the wind failed entirely, and we had to row across the rest of the Nelson, and drift with the incoming tide into the Hayes River, (Nelson is twenty miles wide) about 10 we were fairly in the Hayes River and began to row in good earnest. L. and I each took an oar and we rowed steadily with those heavy oars, with only a few minutes rest once or twice till at 12.15 we anchored opposite York Fort and turned in to our beds. But there was a glorious light shining on the river. The sky was mottled all over with clouds, but behind those was one of the finest auroras I have seen, very bright, slightly coloured and very full of undulation and motion. It was almost as bright as day on the river and the effect of the clouds across the Aurora was fine, while in the far south there was the flickering lightning of a storm. We of course never thought of landing so late at night, satisfied with being on hand for morning service, we turned in at once. A little rain awoke me in early morning and made us get up and arrange our tarpaulins over us, after which we slept again.

28th July to 5th Aug. York Fort visit.

Sunday 28th at 6 I awoke and found D. M. watching us from the wharf. D. M. is in charge of York Fort and we were soon dressed and ashore, for it was raining too hard for us to dally over our toilet. The doctor gave us a hospitable welcome (in spite of past difficulties

between him and the mission) and we were soon performing our toilet in a real bedroom once more. (A week without undressing as I had no chance to bathe this trip.) The food runs in streaks here, namely whatever is in season comes on at each meal. Just then it was smoked deer's tongue and salt goose, not at all bad for a change, after that it was "duck straight" for a day or two helped by the thirty that L. and I brought for our share; now we have gone back to salt goose and deer's tongues, for breakfast, dinner and tea. They never have jam here, nor cake, but they have tolerable butter. The only potatoes are those poor tinned things termed potatoes from England, and we have rice pudding twice a week. We had three Indian services and one English, but as there were two missionaries and one Catechist present I only preached twice. I have managed to catch a slight cold again. The first two days here were very cold and we were glad to have a fire in the stove all day. I selected only nine from those that were under consideration for confirmation and told one or two intending communicants that they must be further instructed first. I hope it will have a good effect, at present they seem to look on it as a sort of fetish or charm. We had our Indian confirmation and Holy Communion on Tuesday, and most of them went off Wednesday, after coming to say goodbye, some of them professing their intention to remember my words and to follow them. I could not wait for a Sunday or holy day for the ordination as Lofthouse had to leave, so we held it on Thursday Aug. 1st and had a nice quiet reverent service attended by everybody from D. M. and officers to Indian mothers and children and on Sunday there will be Holy Communion for the English speaking, and for the Indians who are not off and who did not communicate on Tuesday. On Friday evening (2nd Aug.) D. M. and Mr. Hawes (Captain of Schooner and in charge of Churchill) and Rev. J. Lofthouse went on board the Schooner after tea, but the wind veering round to the north they could not start. They slept on board and got away this morning (3rd Aug.) 7 o'clock. But they only dropped down six or seven miles to the outer bar where they are now lying waiting for high tide to cross it. Mr. Matheson (clerk) and myself have now this great rambling place to ourselves. I enjoyed Rev. J. L.'s company as I trust he did mine, and we were sorry to part. I think I have told you this is an "immense" fort but nowadays with more buildings

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than people. I wish I had some of the empty houses at Moose fort, or Churchill.

I do not think I will give a daily report of my stay here, it has been just one constant rush, but will select items. I have not been out of the house very much, except to church daily, or to see the people, or visit the mission stores. But I have been busy ; (1) Looking into all the accounts going over them with the Indian missionary and Indian Catechist. (2) Receiving their reports and talking over their work. (3) Laying out fresh plans for them. (4) Trying to bring D. M. to a reasonable view of the relations of H. B. company to the mission. (5) Interviewing Indians about things temporal and spiritual. (6) Interviewing and examining candidates for confirmation. (7) Examining Diet (native) for priest orders. (8) Overhauling mission stores and property. (9) Conducting daily service etc., etc., etc. I found the Indians were almost without food, and were staying to see me instead of going off to their hunting and fishing grounds, so (1st) I arranged for Holy Communion on Tuesday, (2nd) I told all who could to go off on Wednesday and (3rd) I made out a list and gave them a little flour and pork all round. Of course the Indians took up a fair amount of my time and I had some nice talks with a few, but most of them are lamentably ignorant, and no wonder, as they rarely see a missionary or teacher but are away most of the time. I was horrified to find that in the past here and at Churchill (no fault of Mr. L.'s as he was away and was very vexed when he heard of it) the Indians have been confirmed wholesale from the age of 12 or 13 upwards, with little and often no instruction, and that they are quite ignorant about Holy Communion.

Monday, 5th Aug. Almost midnight. I must close this journal, as I hope to get off to-morrow morning for Severn en route for Moose, but I don't know if we shall manage it: the Schooner with Lofthouse on board left here on Sat. a.m. and now, Monday evening, is still lying at the bar six miles away, unable to cross as the wind keeps contrary. Poor fellows, they dare not leave and return here for a few hours, as the wind might change and they can only cross the bar at full tide so must be on board. Well I had a very busy and pleasant Sunday yesterday according to the plan proposed on the previous page, we had our four services well attended. To-day I had an Indian wedding and may have another before I

start to-morrow. I have all my packing done, a terrible load of things as I cannot get food between here and Moose except by my gun, so I have to take rations for my men for six weeks at least. I go to Severn in the same boat as I had for the Churchill trip, and take my canoe along. Rev. W. Dick and Jos. Kichekesbik for two of my crew, with three boys to help. I have a little writing to do to-night or to-morrow morning before I leave, otherwise I am ready. I have said good-bye to many of the Indians, after a short solemn service (a sort of prayer meeting we had to-night.)

J. A. MOOSONEE

THE BIBLE SOCIETY AND THE ANCIENT CHURCHES.

A FEW NOTES BY REV. J. THOMAS, METROPOLITAN, SECRETARY
TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

ETHIOPIA.—About the middle of the fourth century Frumentius translated the Scriptures into the Ethiopic Language, having been for some years previously a captive at its court. From that day to this the Christian church has been in existence there. But the language has changed; the people have not had the Scripture in their hands; the very priests themselves have become ignorant and the lamp of the Church has been flickering near to extinction.

But the society has produced a version in the modern language—the Amharic, and after having prepared a beautiful copy for the Emperor Menelek, sent it to him with an expression of its wish to circulate the Scriptures in the vernacular amongst his people. This he gladly consented to have done, and in return sent a present of two elephant's tusks with an autograph letter expressing his cordial and gracious appreciation of the gift which the Committee had sent. The Society has colporteurs in the country, and they are the only distributors of the Word of God among the people to-day.

***ARMENIA**—About the end of the second century Christianity penetrated the region of Armenia, and in the first half of the fifth century a translation of the Scriptures was made into the language. Like

—* NOTE—The above was written in July. We have not heard how the work is faring under the present difficulties.—EDS.

Ethiopic, this language too has changed, and the people of to-day are unable to read it.

The Bible Society has produced versions in the living tongues of the people, and the Rev. John Sharp, one of the Secretaries, visited the Katholicos to obtain from him his glad consent to having the Scriptures printed for his people. By private subscription a printing press has been purchased and sent out for this very purpose; so that the members of this ancient Armenian Church will be supplied with the Scriptures in their mother tongue.

GEORGIA.—The country of the ancient Iberi at the foot of the Caucasus Mountains is the home of another ancient church. In the sixth century it is believed the Scriptures were translated into the language and from that day to ours the church has been in existence. In the 18th century the translation was revised at Moscow under the superintendence of Georgian Princes who had gained repute in Russia. But this ancient Church, too, has fallen into great decay.

As the result of a recent visit of the Rev. John Sharp to the Patriarch, his sanction to the Society's circulation of the Scriptures among his people was also gained.

There is no illustration in history of a great Church remaining pure in doctrine and active in life without the Scriptures in the vernacular being in the hands of the people. It is striking and hopeful to know that these three ancient churches are welcoming the circulation of the Scriptures—to them very largely a new thing.

THE RUSSO-GREEK CHURCH.—Still more remarkable is the progress which has been made in Russia. About the middle of the 9th century the Scriptures were translated into the language of the people of that time—ancient Slavonic—by Cyril and Methodius, but this has practically become a dead language, although that ancient translation is the Authorised Version of the Russo-Greek Church to this day. Still its use is mainly liturgical. Russia owes her translation of the Bible into Russ to the British and Foreign Bible Society. The work was begun in 1812, under the Society's agent in the reign of Alexander the I. The Slavonic Bible at that time was only procurable in five large octavo volumes, the price of which was thirty roubles, or about £3. So little did the Emperor himself know of the language in which the Scriptures were found, that he read his Bible in French. But he took up the project of translating and circulating

the Scriptures with great zeal. He died, however, before the entire Scriptures had been produced in the vernacular of the people, nor was the translation finished until 1873. Now, however, unhindered by the Government, unbanned by the Church, the Bible Society is able to circulate the Scriptures freely among the people, and for several years past the numbers have been more than half-a-million copies a year. So great, indeed, is the sympathy of the Government with the Society's work, that all Scriptures are admitted duty free and are carried free of cost on Government railways. Not only so, but often private steamship companies and private railway companies carry the Bible Society's Scriptures without charge, and give its colporteurs free passage for their journeys.

THE BIBLE SOCIETY AND MISSIONARIES.

The Church Missionary Society comes to this Society for Scriptures in 80 different languages; the Society for the Propagation of the Gospel in 55 languages; the South American Missionary Society in 13 languages; the Universities' Mission, the Church of England Zenana Missionary Society, the London Society for the Promotion of Christianity among the Jews, and other Church Societies for Foreign as well as Home missions come to this Society for Scriptures. In addition it has for the last ten years supported a number of Bible Women in the East in connection with the S. P. G., and the C. M. S., the C. E. Z. M. S., &c., the number last year being 55.

The last party of Missionaries to Uganda took with them over 10,000 copies of the N. T., and other parts of the Scriptures in the Ganda language—a free gift from this Society.

There are no harder fields to till than those of Islamism. There are no more difficult people to deal with than Mahometans of whatever race they may be. The living voice is very apt to become controversial, but a book is always quiet and dignified, and wherever the Koran can be read, there can the Society's version of the Arabic Bible be read. It is circulating it year by year over very wide areas, from the Equator in Africa to the Mediterranean—from London Bridge to the mouth of the Yellow River in China.

PERSIA.—But there are special countries, such as Persia, having a distinct language, with the people under the sway of Islamism. For

Persia the Bible Society has lately translated the entire Scriptures after a labour of 22 years. Dr. Bruce has the honour of having begun, continued, and ended the great work, with the help of some of the best scholars; so that Persia may read in her own tongue the wonderful works of God, while she grows rapidly impatient to listen to the Gospel from the lips of the Gospel Messenger.

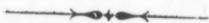
When the Bible Society began its work in 1804 there were only 35 versions in living languages in all the world. The Society is now circulating the Scriptures in 322 languages, having thus added 287 new translations to the list.

There are more than a thousand scholars at work translating the Scriptures into new languages.

We have further to add that over 2000 languages are still without a word of the Scriptures in them.

When translators give their time to the work the Society pays their salaries, provides them with the critical apparatus required, and bears the incidental charges, as well as taking under their care the printing of the finished work.

J. THOMAS.



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.

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PART III.

In this paper I offer a short sketch of the first of the four parallel narratives of Revelation already mentioned: the portion from ch. iv. to ch. xi, both included.

There are three notable points in this narrative:

1. OUR LORD'S EXALTATION TO THE RIGHT HAND OF GOD AS THE LAMB SLAIN, and yet the Lion-Conqueror, Who opens the book of Redemption; in ch. v.

2. HIS ADVENT, when every eye sees Him, as described in ch. vi., 16.

3. HIS REIGN OVER THE EARTH, as indicated in ch. xi. 15. If I am not mistaken in regarding this whole portion of narrative as

continuous; in other words, if there is no break, or second picture, or parallel opened between ch. iv. and ch. xi., the interpretation of the Apocalypse, which I have indicated must necessarily be, in the main correct.

The fifth chapter shows us, in a vision, our Ascended Saviour, "A Lamb as it had been slain, in the midst of the throne in heaven," Who is also "the Lion of the tribe of Judah, the root of David," can be no other but He. But, if so, the *preceding* vision, in ch. iv., must describe the state of things in heaven *before* the Ascension of the crucified Saviour. In fact, it recalls the "glory of the God of Israel, as manifested to Isaiah, or Ezekiel, or Moses, in the Old Testament." There are "His Ancients",—see Is. xxiv., 23,—seated around Him. There is the four-fold living creature that was "under Him," presenting the animal creation, with man at its head; and crying to Him Who is "Holy, Holy, Holy, Lord God Almighty," yet making no definite petition, as "knowing not what to pray for as it ought." But not until the cry of creation is satisfied, will the praises of the elders be complete. Note carefully the true translation of the text in Rev. iv., 9; a place where the *reading* is not in dispute. "And when those "beasts *shall* give glory and honour and thanks unto Him that "sitteth on the throne, and shall worship Him Who liveth for ever "and ever, and shall cast their crowns before the throne;" with thankfulness, because God's pleasure in His creatures is fulfilled, and the end of their creation is attained. This is certainly *not* their "subjection to vanity," as they are now subjected.

In the next chapter, we see that this end has been virtually attained, so soon as the Lamb has taken the Book. The "four beasts" at once fall down before the throne; and the "four-and-twenty elders," at sight of this, give thanks. The relief of the creation is now provided for, because the reign of Christ on earth is secured. A "new song" follows. "Thou wast slain and hast redeemed unto God by Thy "blood, men out of every kindred and tongue and people and nation; "and hast made them unto our God a kingdom and priests; and "they are to reign on the earth." The opening of the seals of the book at once follows. And at each of the first four, one of the "four beasts," in a voice of thunder, cries, "Come." That this is the true reading, not, "Come and see," is proved at once from internal evidence. In each case the call is answered, by the *coming* of a horseman,

who proclaims or presses the kingdom of Christ on the earth. At the fifth seal, a cry arises from the grave itself, that He will come as an avenger. This cry is also answered, and some immediate relief is given to those whose wrongs He is called on to avenge. The sixth seal opens next, and lo, *He Himself is come*. "The great day of His wrath" has actually arrived. In every direction men are hiding themselves from Him. The text of the Apocalypse is fulfilled, "Behold He cometh with the clouds, and every eye shall see Him." At this point, in ch. vi. 16, His face of wrath is visible to the world.

But this is at the opening of the sixth seal. What are we to say of the seventh seal, which follows? The answer to this question was to me one of the greatest knots in the whole Book. I wonder now, that I could have so long failed to see how it is untied. It looks so utterly simple, when it is once done. But let us finish the sixth seal first. It includes the whole of the seventh chapter. Under the sixth seal, then, we see things on earth and things in heaven. On *earth* we see "four angels," holding the four winds of the earth, that the wind should not blow," so as to harm anything; more especially that all violence may be restrained, until "the servants of our God have been sealed in their foreheads." These are the twelve tribes of Israel. And that they are sealed *on earth*, is manifest. If not, why should the winds of the earth be held from hurting them? Meantime, besides this company of God's Israel on earth, we see a great company *in heaven*, gathered from "all nations and kindreds, and peoples, and tongues," already past the waves of this troublesome world, and that for ever. Can anything be clearer? The first resurrection of the saints, in its first stage at all events, has already taken place. But the world still remains, and no tribulation is allowed to begin, until the company of God's ancient people has been gathered, and sealed, and established upon earth in the position left vacant for it by the removal of the true Church of Christ from among all nations. This finishes the sixth seal.

We now see the opening of the seventh (ch. viii., 1). And upon this follows "a silence in heaven for the space of half-an-hour." What is the object of this silence? We are not left in doubt. All the "golden vials full of odours, which are the prayers of saints," which we saw in the custody of the four-and-twenty elders, in ch. v., 8, are now produced, and given to one angel together with "much incense,"

doubtless the incense of the intercession of Christ Himself, to present upon the golden altar before the throne. This is profoundly impressive. For the presentation of these prayers, silence is kept for a space, as it were for "half an hour." "The prayers of all saints" make *some* incense. The prayers of Christ make "*much* incense." His are more, by themselves, than the prayers of all the rest added together. But these must all be presented and rehearsed, that God may hear, and answer them; that the redeemed moreover may have opportunity, in case they, like Elijah, have made "intercession to God against" evil men more than they will stand to in the light of eternity; to recall or change anything, before He takes action on their prayers; as He promised in Luke xviii, 7, 8.

After these prayers are presented, the censer is "filled with fire of the altar, and cast into the earth." The seven trumpets begin to sound; and the first warnings and beginnings of Divine wrath fall upon a guilty world. Here then begins the week of judgment; the seven years of trouble, between the appearing of the Saviour in the clouds of heaven, and His reign over the liberated earth.

Can we now say when the resurrection of the saints began, and how it is indicated in this first parallel of the fourfold gospel of the Apocalypse?

Our Lord took the sealed book immediately on His ascension. At the opening of the sixth seal, He is seen by all mankind. But the first thing to happen when He comes, is the resurrection of the just. Is this noticed in Rev., vi? I think it is. But it is not the opening of the *sixth* seal. All the persons who see Him then are represented as hiding themselves in an agony of terror. To them His face is a face of wrath. Where are the saints who "love His appearing?" Manifestly they are gone up to form the "great multitude," of which we read, under the same seal, in ch. vii. But is nothing said of their removal? I believe, myself, that this is the true meaning of what is done at the opening of the *fifth* seal, ch. vi., 9. "I saw under the altar, the souls of them that were slain for the word of God and for the testimony which they held, and they cried with a loud voice, How long, O Master, the Holy One and the True, dost Thou not judge and avenge our blood on them that dwell on the earth? And, he adds, "*white robes were given to every one of them.*" *The robe of a slain soul is a body.* The "white robes" here can by no possibility re-

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fer to their robes of righteousness, for this must be obtained *in life*. These "white robes" were not given until after death, to "souls who had been slain," who had been waiting, "How long, O Lord?"—for the revelation of their righteousness, not in the sight of God, but of men, "in whose sight they seemed to die," and often in misery and torture. My own conviction then, is, that under this simple figure is concealed the resurrection of the just. That it has been purposely veiled, I doubt not, because, "until the time of the end," these things, like the visions of Daniel, were not intended to be so manifest. But, as the time draws near, "the knowledge" was to be "increased." And I have no greater desire, than to see the plain divisions and salient points of this Book of Revelation made clear to all Christians as soon as possible; divested of the manifold and disputed interpretations that have been so long current; and that, by the grace of God, I may have some share in the work of sowing the light. When we are all agreed, as we may well be, on the main lines, and landmarks, we can study and discuss details and parallel passages, and side-issues, at our leisure.

(To be continued.)

THE GLEANERS' UNION.

BY MRS. ASHLEY CARUS-WILSON, B.A.

Every privilege that we enjoy involves a corresponding responsibility for the use that we make of it. The actual blessing that it brings us will be in exact proportion to our realization of that responsibility.

To the Anglicans of Montreal the close of 1895 brought the privilege of teaching from men who have instructed many in the mother land. A great mission preacher pressed upon us with fresh power the obligations of our Christian profession, and his voice was still echoing in our ears when a deputation from the Church Missionary Society arrived, not on behalf of that or any other society merely, but to plead in all their breadth the claims of the Heathen and Mohammedan world upon Christendom.

Now they have done their work and gone on their way, and, ere

long the general expression of appreciation of their stirring words will give place to the next new personality or new controversy. Meanwhile the knell of the old year sounds with its summons to pause and consider our ways. Surely, it bids us with even more solemnity than usual ask ourselves, What is to be in 1896 the outcome in my own life of the two missions to Montreal in 1895?

We have been told once more that there is no truer test of a living Church or of a living Christian than concern for those who are without God and therefore without hope. The poor and threadbare plea for unchristian indifference of inexcusable ignorance is ours no longer, and with the plain statement of our duty a new opportunity for doing that duty has been set before us.

The missionary work of the Church of England is mainly carried on by means of two great voluntary associations, equally under the patronage of its Bishops, and in loyal subordination to their authority, the *Society for the Propagation of the Gospel*, founded in 1701, and the *Church Missionary Society* founded in 1799 are for our colonists divided from the first the attention of the older society with care for the heathen. The younger society is thus both as regards its income and the extent and variety of its operations the larger missionary agent of the two, and takes its place beyond question as the greatest missionary society in the world. It is for this reason the one of all others that can utilize to the utmost all its resources both in men and in money. Our Canadian Church has accordingly formed in connexion with it the *Canadian Church Missionary Association* to enable Canadian churchmen to go out as our representatives, and at the same time as missionaries of the C. M. S., and for the first time to work in Africa, India, Ceylon, Persia, China, fields which the Church of England occupies only through the C. M. S.

The C.C.M.A. fully recognises the Domestic & Foreign Missionary Society as the official missionary organisation of the Church of England in Canada, and has been recognised by it. All contributions sent to it will appear in the D. & F. accounts. The Executive Committee of the C.C.M.A. in Montreal consists of The Rev. Principal Henderson, the Ven Archdeacon Evans, and the Rev. G. O. Troop. At present the largest organisation here in connexion with it is a Branch of the GLEANERS' UNION.

The Gleaners' Union was founded in 1886 by Mr. Eugene Stock to unite in one fellowship all who labour at home or abroad in connexion with the C.M.S., and all who desire to take in any way a personal share in the evangelization of the world. It has already banded together for prayer and work more than 80,000 Gleaners; men and women of all sorts and conditions all over the world. Its local branches, now nearly 700 in number, have united in missionary effort, not only the most earnest workers in many an English parish, but college students, north country miners, village mothers, and soldiers and sailors in the garrison at Malta. Being thus comprehensive in its membership and elastic in its methods, it promises to supply the missionary-hearted in Montreal with exactly the bond for work that they need now.

Our Montreal Branch was inaugurated at a little drawing-room meeting at the house of Professor Carus-Wilson, on March, 26, 1895, at which Mr. Troop presided. Three meetings have been held since, and we hope to meet henceforth on the third Tuesday of every month from 3 to 4 o'clock at each others' houses, and to consider a different field of missionary work at each meeting. On the four last Fridays of January I also propose to give a course of lectures on the History of Missions, which I have given more than once in London and elsewhere. It will be in connexion with the Gleaners' Union, but not for Gleaners only, and its pecuniary proceeds will form the beginning of a Gleaners' Fund, which will we hope one day enable us to send into the field one of our own number as a representative of the Montreal Gleaners. The primary object of the lectures will be to encourage reading and enquiry. The Montreal Branch of the Gleaners' Union now numbers 15 Gleaners enrolled in London, and 85 enrolled this year in Montreal, 100 in all. It includes three clergymen, several laymen, one who has been a missionary and one who is preparing to become a missionary.

The obligations of Gleaners may be thus summed up. (a) To pray regularly for missions. (b) To read regularly at least the "Gleaner." This well-known periodical is to be "localized" for Canada, (i. e. a supplement of Canadian missionary news is to be added to its English contents,) and can be ordered for 1896 from the Rev. B. Bryan, 150 Dowling Avenue, Toronto. Price for the year

including postage 40 cents. (c) To attend the monthly meetings, and to organise among Gleaners who are friends less formal gatherings for prayer and study. (d) To enlist other Gleaners. (e) To forward in all possible ways all effort for the evangelisation of the world, especially all Canadian effort.

We can desire no greater blessing for our Church in Canada, than growing zeal for the missionary cause. For as our Bishop told us so emphatically lately, the churches that do the most for the heathen abroad, are always the churches that prosper the most at home.

Applications to join the Gleaners' Union should be made to me as Secretary of the Montreal Branch at 66 McTavish Street. The entrance fee is five cents,



A PERFECT LESSON.

EUGENE STOCK.

At a recent meeting of the Montreal Branch of the Diocesan Sunday School Association Mr. Eugene Stock of the C. M. S. gave the following summary of the points which a good Sunday School lesson should include :

1. THOROUGH PREPARATION, including

Industrious Application.

Patient Meditation.

Fervent Supplication.

2. CONSTRUCTION.

Scriptural Foundation.

Appropriate Classification.

Strict Condensation.

Vivid Realization.

Gospel Declaration.

Aiming at Easy Assimilation.

3. DELIVERY OF THE LESSON.
 - Careful Recapitulation.
 - Clear Explanation.
 - Familiar Illustration.
 - Skilful Examination.
 - Pleasant Conversation.
 - Bright Animation.
 - Loving Invitation.
 (To these Dean Carmichael adds :
Clear Articulation.)
4. PRACTICAL APPLICATION.
 - No Hesitation.
 - No Elation.
 - No Irritation.
5. INTERCOURSE WITH FELLOW TEACHERS.
 - Self Abnegation.
 - Unselfish Consideration.
 - Mutual Appreciation.
6. Proclaim always FULL SALVATION. Including.
 - Justification.
 - Sanctification.
 - Glorification.
 - World-wide Evangelization.
 For all of which we need :
7. THE SPIRIT'S INSPIRATION, and ENTIRE CONSECRATION,
And our reward is :
8. THE MASTER'S COMMENDATION.



EDITORIAL.

We wish all our readers a very happy New Year. For the M.D. T.C. it will perhaps be the happiest year of its existence. Dwellers in Montréal are already becoming familiar with a new feature in the

landscape—we refer to to the New College building on University Street, the exterior of which is rapidly approaching completion. "Magnus ab integro saeculorum nascitur ordo."* We are about to enter on the new era—the golden age, when all things Theological shall be ideal, and even the plough will hang rusting on the wall, the last relic of the iron age, its use unknown to the Examiner, its abuse undreaded by the Examinee.

* * *

Yet not without regret shall we yield this building once more to the unrivalled rule of woman, (for we learn that it has been acquired by the Young Woman's Christian Association) for it has witnessed many happy hours and its work has been fraught with much blessing in the past. Here have been nurtured at least one Bishop and four Rural-Deans, one missionary in the Indian field and others in embryo to all parts of the earth. Here too apart from literary habits and pursuit of learning has been inculcated by precept, not unmixed with more forcible measures, the art of early rising and cold baths before breakfast.

* * *

We trust that the young ladies who are shortly to make this their headquarters and home will realize that they are doing well to tread in the footsteps of man. May their motto be "the head of the woman is the man," not "Ahead of the man is the woman."

" * *

We have received the Annual Letter from Dr. Handley Moule the Principal of Ridley Hall Cambridge, which breathes the same earnest spirit of affectionate piety which is characteristic of all his writings. One quotation will be found in full on an earlier page, we append another here. In writing of Bishop Ridley whose Treatise on the Holy Communion, Dr. Moule edited as a thesis for his Doctor's degree he says:

I have learned a stronger confidence than ever in the root-principles of the English Reformation, To a very great degree Ridley

* The monthly cycles of the ages is born anew."

is their personal embodiment; friends and foes alike felt and owned this in his own time. As seen in him, the Reformation (when we disengage it from the lamentable accidents of royal and patrician greed, and the wild excesses of extreme wings) is a majestic movement from darkness to light, from ignorance to knowledge, from spiritual tyranny and bondage to a temperate and manly liberty, from an overbearing traditionism to the light of the Lord in His Holy Word. It is always reverent. It bows without reserve to God in Scripture. It examines at that foot-stool all that claims to be believed and followed in religion. But it also never forgets the sacredness of the Christian Church, its literature, its history. It loves to keep a true continuity with all the past so far as the past has been faithful to the Apostles and their Lord, in the Word, and has sought the highest good of the souls of men. Never fanatical, the Reformation in Ridley is always profoundly spiritual. Never in bondage to tradition, it is always watchfully reverent."



GENERAL AND COLLEGE NEWS.

Mr. H. A. Naylor has been appointed by the Missionary society to represent them at the Convention of the American Church Students Missionary Association, to be held at Geneva, N.Y., Jan. 17-19, 1896.

Rev. C. Wright of Coteau du Lac, has gone up the Ottawa to assist in the two parishes of Clarendon and Portage du Fort, for the coming winter.

Mr. T. B. Holland of the College is at present supplying the services at Coteau.

An Intercollegiate debate between the four theological Colleges of Montreal, has been arranged for Friday evening, Jan. 10th, 1896.

Our representative is Mr. W. W. Craig. The subject is "Resolved that legislation is more effective than moral suasion in uplifting the Masses."

AFFIRMATIVE.

Congregational and Methodist Colleges.

NEGATIVE.

Presbyterian and Diocesan Colleges.

The debate will be held in the David Morrice Hall of the Presbyterian College and all our friends are invited. The decision will be by the principals of the four colleges interested.

We hear that Rev. W. H. Garth of St George's Church, New-York is to be in the city for part of the Christmas holidays.

St Andrew's Brotherhood in this city seems to be reviving. A college chapter was proposed but not organized as most of the men are connected with some church in town or country and work in some way in connection with it. But we may have a chapter in the College yet.

Rev. P. Grubb and Mr. Eugene Stock stirred up some Missionary enthusiasm in our College. Many of the meetings were held in the College.

Examinations will all be over by Dec. 21st, and we are all looking forward to the Christmas holidays.

The literary society of the College has promised to give a debate to St. George's Y. M. C. A., some time in February.

Mr. Eastman was indisposed but has recovered

We must express our sympathy with Mr. R. Warrington, who lately heard of the death of his brother in Ireland.

Rev. T. B. Jenkins has been appointed rector of Huntingdon in the place of Rev. Canon Rollit who is now chaplain of the penitentiary at St Vincent de Paul.

Mr. H. A. Naylor B. A. is at present conducting services at St. Simon's Church, St Henri, rendered vacant by the resignation of Rev. S. Massey.

RESULTS OF THE CHRISTMAS EXAMINATIONS.

Atonement. Class II. Craig and Mallinson equal, Naylor. Class III, Wilson.

Latin. I. Steacy, Eastman. II. Naylor.

Prayer Book. II. Craig. III. Clarkson, Wilson.

Homiletics. I. Mallinson, Craig, Naylor. II. Eastman, Overing. III. Clarkson.

Inspiration. I. Steacy, Mallinson, Naylor. II. Overing, Eastman.

Apologetics. I. Craig. II. Mallinson. III. Clarkson.

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