

THE MONTREAL

Diocesan Theological College Magazine.



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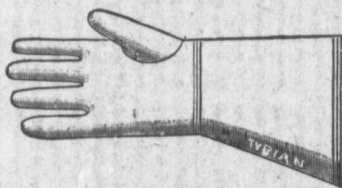
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THE
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No. 3

SERMON BY REVD. DR. BROOKS,
NEW-YORK

MATT. vii, 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

There are two great facts in the world which we often find it hard to reconcile, but which Christ in His teaching always treats as one, our duty toward ourselves and our duty toward others. Nothing stands alone, and yet everything has its own individual existence. You pluck the flower and rejoice in its beauty and fragrance, and think not of its fellow flowers or kindred plants. But that single flower is beautiful and fragrant because of its connection with the whole vegetable world, it carries within it the seeds that look to a continuation of that world, and that very attractiveness, which it shows, is an incentive to men to cultivate more flowers and to attend to the demands of the vegetable world. And if a single flower thus manifests its connection with its kindred world on every side, much more will each man, important as he may be as an individual, selfcentred as he may be in his tastes and interests, be bound to all the world around him. As he withdraws from it into his own little life and seeks its welfare alone he will lose his connection with the larger life which is essential to him, and as the flower, because of its very beauty plucked from its parent stem, torn from its kindred world, withers and dies, so will the man by isolation injure all his existence. And so Jesus could say, giving in a negative form the lesson of His own wondrous life and the principle of the true existence, "He that saveth his life shall lose it." In seeking the good of others no man will overlook his own best good, in seeking our own best good we shall be helping the good of others. Such is the result of that strange

intercommunication of individuality and community, by which our life is at once attractive and strong.

In its most practical form this same truth about our life is given to us in this familiar saying as to the mote and the beam. There is much to be done in the world, evils are to be overcome, wrongs to be righted, violence and injustice to be banished, reforms to be instituted, Pessimists on every side paint the picture so blackly that the world never needs to dwell long upon that side in order to perceive it; and if our theory fails us, the facts of daily experience soon make us see that there is sin and wretchedness enough to demand action on our part. And our Saviour recognized that on the part of men there is desire to perform such good action. There may be more or less malice mingled with it, there may be a little rejoicing that our neighbor has a mote in his eye, but after all it is a good thing that there is so much desire to help the world by removing that mote. There never is to be any inclination to discourage or to dismiss that desire. Our Saviour shows none; He says rather that such removal of obstacle to our brother's vision is the end and crown of all action. If we can only set a brother right, and let him see something with a clearness of vision which is not his now, we shall utilize an immense power which is lost or is going in wrong directions. If you could take the mote from the eye of some brother who is full of energy and ambition and acuteness so that he would be able to see that the interest of these passing days do not make up the whole of life, how much you would have accomplished. If you could convince some drunkard of the advantage of forgetting the pleasure of the present moment, or some man of appetite that he is losing sight of the best part of himself you would have taken away the disturbing mote that now, through that man's action, sets many lives awry, and have combined discordant elements into one harmonious picture. Never should the desire for such work be lessened, and surely the last one to speak a word against such desires is He who to do such work for all the world came to share in its sufferings and labor and death. With joy He sees all such desire and efforts however distorted, He acknowledges them with a readiness which other do not often show. And He would redeem and utilize all these efforts which to day above all times are almost tragic in the world around us, by pointing out the only path by which they can be made effective, the cultivation of self. A man himself is his own best instrument of work, and until this instrument is in good

condition he seeks in vain for any other. And whatever other instrument a man has, it must be fitted into that possession of self as a handle and if that handle fails through weakness, all hope is gone. The man who tries to correct a sin in others to which he is not averse himself injures his cause by bad example, vitiates the whole power of his action, and perhaps hinders, by the scandal which he causes and the suspicion which he excites, the good work of others who come after him, who are still stronger than he is himself. And even where the beam in one's own eye is unseen by others, its very existence injures or destroys the chance of success in dealing with the mote in another's eye. The man does not see clearly, there is where Christ places the difficulty. He knows not what course of reform to recommend for he himself has followed none; his consciousness of evil within himself distracts him and makes him timid; his sense of proportion is impaired, he strikes at the wrong place, recommends the wrong remedies, aims at the wrong result. Who knows how many are the sad blunders of reformers, and the failures of workers for their fellow men, because they have not cared first for the great instrument of self and made it bright and strong and keen. The world recognizes the value of that instrument. Before it many an evil often retires, defeated, without striking a blow, and many a contest is prolonged because the evil combatant hopes or suspects that sooner or later some personal weakness will be found in its opponent. He who is going to do any good in the world must be good himself; character is a universal coin good in every circumstance and land; it is a language which all men can understand. It is a sentiment to which every heart can respond. There are societies for every imaginable object to day: Reform, Temperance, Purity, Prevention of Cruelty of all kind, Charity, Education. We have every reason to be proud and glad of the way in which our modern power of combination leaps to each emergency. But we do need to remember that after all the value of the sum depends upon the greatness of the units. Men whose lives are impure, uncharitable, narrow, selfish and ignorant cannot form effective societies, and our reform movements to day depend upon what we are. More than ever this power of combination renders a motive for self cultivation accessible to every man. Now by that power of combination whatever a man has in himself can be brought to bear upon the world. But if he has nothing in himself he can contribute nothing to a movement. Are there not moral companies

and societies to day where that which many of its members possess is nothing but watered stock, which represents no capital contributed, no effort put forth? And with all of good that remains to be done in the world can we afford to indulge in sin, which is the weakening of the whole community and the destruction of good everywhere? Our personal life of high motive and noble conscientiousness and constant self sacrifice and self denying love to others in word and thought and action, that is our best contribution to the world's life. To sport with fire which may destroy the building which shelters us and those about us, what is that but childish and foolish thoughtlessness. To let the river run swiftly by our door because we enjoy the sight and sound of it, when at any time it may rise and sweep us and our household away, unless we bank it in and guard against it, how can that be any safer morally than it is physically.

Our Saviour's conception of self cultivation is very thorough. He says that no man can enter upon it until he sees his own sin as greater than his neighbor's. His own sin is a beam, his brother's is a mote. Remember that Christ makes the duty mutual. Two men see each other's faults, each one of them should feel the beam to be in his own eye, and the mote in his brother's. How different all this is from the familiar expressions, "I am as good as most men, I am no worse than others, I am better than the majority." Such sentiments as those are the constant expression of men to whom their neighbors never think of looking to as models of conduct, our text is the counsel of the world's great Authority on matters of conduct, the author of the Sermon on the Mount. He sees that a man by assuming the position of judge, as all of us are constantly doing, at once puts himself on a higher level, where he himself must be judged of more rigorously. Such a man, by the very act of judgment, takes moral issues into consideration and therefore must show them in his life; if he does not, his smaller sin is worse than the sin of the man whom he is judging and desiring to help; by the very act of judgment the mote becomes a beam. And then each man knows his own sin as he knows no other man's; he knows its first springs far out of sight, he has seen it grow from slight desire to overt act; he knows how constant it is, where to other men it is only an accidental outbreak; he understands how it has poisoned all thought and imagination where the eye of other cannot follow. He cannot shake it off by night or by day, where others see it only occasionally. Others see the fruit, he knows

or ought to know the nature of the tree. To be earnest and honest with oneself is the first element of self cultivation. In the case of other men you may charitably cite the force of circumstances or the power of passion as the excuse for sin ; but when you do it for yourself, you have surrendered your opportunity for moral work. For your own heart belongs to you as your neighbor's never can. You can examine it and work upon it, and open it to new influences, where his is open only to a chance influence which you can bring to bear upon it here and there, now and then. Even to your own child you can never approach with the slightest degree as you can to yourself. For each life, the very humblest and weakest carries a citadel of self knowledge, of which it alone commands the approach and which no other can storm. What chance can there ever be of success in another's field, where our own which offers so much better opportunity lies neglected. It is in this last that true principles are learned, true methods adopted, true work accomplished. What you learn of your own heart measures your ability to deal with your brother's, what you do about your own sin teaches you how to deal with the sin of others. "Then shalt thou see clearly"; as an experienced and educated man, as one who has earned to himself a good degree, as an expert who has labored in the hardest field, a man will enter the difficult field of moral reform, when once he has labored with himself and understood the sin of his own heart. Deep work upon our own sin produces its good result for others even unconsciously ; men see that we are in earnest, and that the battle is a great one ; their own motives begin to appear like beams, when they see you working hard at your beam ; those inner forces of their own lives, by which alone the work can ever be accomplished, are set in motion, and they too go deep in laying the foundation of a new life. Clearness of moral sight spreads and men become fellow workers in moral reform. Often men resent the Bible's earnest and thorough expressions about sin, they want advice and not pictures of moral need and labor. They consider the statements of the worlds condition overdrawn. "Matters cannot be as bad as they are represented. A little mutual help will set all things right." Look at your own life. What are your own motives what are you living for ; what moral possessions have you that would stand the test of another and an eternal world, how often do you think of God as the Creator and the End of your existence, what is the nature of your secret thought and hidden desire? Such questions

show that the great moral work cannot be too thorough or go too deeply. No statements can be overdrawn, no exhortations can be too great. The truly practical work, one that is alone worthy of respect and attention is the one that goes to the very foundation of all things, lays bare sin in its worst light and builds up human character on the one basis of the knowledge and service of God.

What shall be the result of such knowledge of our sin? Shall we all go around the world conscious of the beams which blind our eyes, and yet able to go to none for help because all others are equally conscious of their sin. Somewhere this circle of the knowledge of sin must be broken in upon. Here is the importance of that great fact, which can never be overstated or overestimated, that He, who told those who would remove others' sins to be deeply conscious of their own, undertook the overcoming and removal of the world's sin without one expression of penitence and rather with every possible declaration of His own holiness and freedom from all sin. He who knew the value of penitence and personal reformation, by following such a course declared that He needed none. He used no such expressions as "I am better than other men," but "which of you convinceth me of sin," and "I do always such things as please the Father." Here then is the point of relief which a sinful world must ever need. Raise the sense of sin to the greatest height, make it universal, and then see the need of a sinless one. The life without mote or beam, the life whose consciousness of sin need not revive as the cry for help reaches its ear, that is the hope of the world. We cannot help each other without that knowledge of one spot of solid moral ground upon which all effort can rest and from which it can exert its power. There is where the lever of a world's salvation can rest. We cry for help to each other, we long to help each other. Blunderingly we put our hands to the task, blindly we strive for other's needs. There is one clear eye and one strong hand in a Saviour who leads us to the Father, gives forgiveness and redemption for sin, and raises the man to new moral life. Without the ability to offer such aid no man would have dared to offer such advice as our text gives, to dampen the ardor of a heart desirous to assist its brethren, to tell a man that he was too great a sinner to help other sinners, to point out the defective nature of moral life which is trying to do something for others; that is the process by which many a man's courage has been broken and his efforts restrained. It seems to give no starting point at all for good work.

But when it is the method of one who joins to it the assertion of his own perfect strength, then it challenges attention. You read this verse and it sounds almost like the familiar tone of the sneerer at all moral effort; nay that contemptible character often does take its very words and use them for his small and mean purposes of discouraging good efforts. But when you put the personality behind the words, their whole tone changes. What a position it is for a man to take before the world. Speaking to all men He says, "you cannot help other men in their sin because you are such sinners yourselves, I can because I am no sinner but the very Son of the Father." And yet when has that claim ever been falsified. What sin has been shown in that character, what sinner has He ever failed to help who has come to Him for the removal of His sin. How He has steadily removed the beams from afflicted eyes, restored men's moral sight and sent them forth on the joyful path of helpfulness to their fellowmen. The desire to help others is the best impulse of this human nature which we bear. If it burns so strongly in us that it can even be taken for granted as a motive in life, if it never entirely disappears even from the most degraded characters, surely it must be the all-controlling passion of Him who sinless stands at the head of the human race. If we desire to remove the hindrances from the sight of others, how he must be eager to go into the recesses of our hearts, replace the love of self by the love of God, drive out the earthly longings and desires and fill us with the aspiration for heavenly things. The love of which we know something must constitute the very existence of that life which gave itself for the salvation of the world.

To day the corporate heart of man is very sensitive and conscious of its sin. We cry aloud over all that remains to be accomplished in the world's moral life. Who is to do it? We try our hand and fail almost as often as we succeed. Is it not because we do not try aright, do not look into our own hearts, and do not depend upon God, do not go deep enough in striking at the root of all sin in the hearts of individual men, and above all in our own lives? As Christians for us there is but one path to moral life and moral work, to reform of ourselves and to reform of others, the knowledge and service of God. The world can find it nowhere but in the revelation of Jesus Christ. Here let us receive it and thence let us carry it to a world, of which we are a part, which lieth in wickedness. Every motive calls us to it. Our

own salvation and the world's happiness are one in the demand for that salvation from sin which is from Christ alone, which belongs to every son of man whom God has made.

THOUGHTS FOR 1895.

"He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing and bringing his sheaves with him." — "Yes, "doubtless," if he adds the comment of Christ: "The seed is the Word." If we go forth into the new year with that precious seed, we shall return rejoicing. We may weep over past failures, the loss of friends and helpers, the crosses and difficulties of the way, the hardness, rockiness, and weediness of the field. But let us carry into it large and ample stores of God's word, which "shall not return unto Him void"—Christ's words which shall "not pass away, though heaven and earth pass away." Thus shall we "reap if we faint not," and shall surely return in the harvest-time rejoicing.

J. WILLIAM DAWSON.

* * *

The one aim supreme above all others: the one object that makes life worth living even though its difficulties were a thousand times more trying than they are, is the extension of the rule of Christ in a man's own heart and in the troubled heart of the great humanity that surges and swells around him.

JOHN KER.

* * *

THE ARCHBISHOP OF CANTERBURY'S MESSAGE TO HIS DIOCESE
FOR 1893:

Ubi bene sine te?
Quando male praesente te?

The New "Year of our Lord": What shall we ask of Him faithfully according to His will?

Patience, comfort and relief for all who suffer loss.

That generosity may grow faster than riches.

That all our youth may be brought up in faith and reverence.

That the Word and Works of God may yield ever new treasure to seekers.

Assurance for the timid.
Insight for the doubting.
Sympathy for the strong.

Justice of man to master, and master to man.
Joyful service and godly quietness in the Church.

Sic veniat, sic transeat, sic abeat
Novus Annus Domini.

EDW. CANTUAR.

New Year's Day, 1893.

**

Go ye My servants, to the bidden guests
Who weekly throng My courts and pray and praise
With fervent lips, bear ye this message : " Lo !
I call you from the busy mart of life
To seek My Kingdom first, and My reward
Above the crowns of earth : I call you out
From pleasure's brilliant vortex to a calm
Supreme enjoyment of the life of faith
To find contentment only in My love.
I call you from the loneliness of grief
To set your heart on things above, and feel
That He who smites is also He who heals,
I call you from earth's selfish apathy
To a sharp sense that time is fleeting fast,
That want and sin cry with unceasing voice
And wrongs are unredressed, I call on you
Who hear the story of My earthly life
To follow in my steps ; becoming poor
For My sake Who for you relinquished Heaven,
And willing for My sake to suffer pain
And loss and shame, because for you I bore
The bitter anguish of the shameful Cross."

GERTRUDE WALLER.

A New Year? Thank God we may enter upon it through Christ Jesus in newness of life. As the old year passes away it is for the believer sprinkled with the Blood of cleansing, and its sins and its iniquities are remembered no more. We may rise on the first morning of the New Year breathing Resurrection Air. There is a Death between us and the Past, and that the Death of the cross. We are on the deathless side of an empty Tomb. The life-giving spirit quickens us even here with the power of Christ's Resurrection. We are still in the midst of the conflict. Death is shadowing us and ours. But in the midst of death we are in life, and heaven's calm is ours already in Christ Jesus.

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the Throne."

G. OSBORNE TROOP.

**

HODIE MIHI, CRAS TIBI.

Let us therefore:

Buy up the opportunity To-day. (Eph. v. 16.)

Be not anxious for To-morrow. (Matt. vi. 34.)

MARY L. G. CARUS-WILSON.

**

THE AUTHORITY OF THE BIBLE.—The authority of the Bible is derived (1) from its own internal testimony, and (2) from external collateral proofs, such as the existence of the Christian religion in the world, the fulfilment of prophecy, and the moral and religious effects produced upon individuals who have accepted it as their rule of faith and practice.

To prove the authority of the Bible from itself is not a "petitio principii." It would be a begging of the question at issue if the authority of the Bible were assumed in order to prove its credibility, but to prove the authority of the Bible from itself is of the same nature as to prove the Divinity of Christ from His own Word and Works.

W. HENDERSON.



EDITORIAL.

Montreal Diocesan Theological College Magazine.

We feel assured that at the beginning of this the central year in the last decade of the century, those who are friends of the Magazine and readers of its columns will be kindly enough disposed towards us not only to wish it life and prosperity, but also, through it, to accept, on the one hand, our congratulations for what of good they have had in the past, and, on the other, our good wishes for the days to come. It is not long since the Church, everywhere, while longing to see her Lord in body, and seeing Him but in spirit, remembered, once more, with comfort and with hope, the cardinal fact that makes her existence possible and necessary. To-day the world leaves behind it another year of successes and disappointments, of happiness and woe, and again looks forward, partly in fear, partly in hope, and much in doubt, to the twelve months that are to come. Each Christian man must take his place in this ceaseless procession of souls, taken his place and keep it bright with heaven's gifts of Might and Truth and Love. As we have played our part in the past, so we must have a part in the future. The character of a college is, to a great extent, judged by that of its students; and it is not likely that, as a body, the students of this College, as they assemble session by session in the years to come, shall ever again bear the character that has hitherto attached to them. The incidental cause of this statement is the proposal, a proposal which has ripened into a resolution, to abolish the preparatory department. Hereafter none but graduates and undergraduates in Arts shall be admitted here. This significant and progressive step will, by those who succeed and judge us, be ranked among the prominent landmarks in the history of this institution, and may not, perhaps, at this time, be inappropriately chosen as suggestive for our consideration and comment. The progress of such an institution as this runs along

three distinct lines ; it presents three different aspects, the material, the educational, and the spiritual. The endeavors of all interested are directed towards the promotion, to the highest possible degree, of each of these, which represent the body, the mind and the soul of the college. We may well propose to ourselves, while the year is still young, and not only propose but accept and make our own, this resolve, that we shall earnestly exercise and not forfeit, develop and not dwarf whatsoever gifts and possibilities, intellectual or spiritual, that Providence graciously puts in our way. It is unquestionable that the most precarious and decisive season in the individual careers of those who enter this ministry of the Church is that spent in the dreariness and disappointments, the toil and perseverance, the successes and the triumphs of student days. What we are when we leave college that shall we ever after be. The habits then formed remain inflexible, the impressions received indelible, and the tastes acquired permanent. Let us then, each and all, ere another year or another day pass by, and is gone irrevocably, enter into this covenant of solemn hope with ourselves: to acquire no taste that shall prove pernicious, to receive no impression that shall work us harm, and to form no habit that shall impede our progress. Thus shall we act defensively. And how aggressively? how positively? Hear the advice of Ralph Waldo Emerson: "The best rule of reading will be a method from nature, and not a mechanical one of hours and pages. It holds each student to a pursuit of his native aim, instead of a desultory miscellany. Let him read what is proper to him, and not waste his time on a crowd of mediocrities. . . . With this pilot of his own genius, let the student read one, or read many, he will read advantageously. Dr. Johnson said: 'Whilst you stand deliberating which book your son shall read first, another boy has read both: read anything five hours a day, and you will soon be learned.' "

THE HIGHER CRITICISM,

REV. DR. KER.

Permit me at the outset to enter a protest against the use of the word *higher* in connection with the criticism we are now about to consider. "Higher" criticism suggests that there are other criticisms, inferentially of a lower and less important kind, from which the so-called "higher" criticism ought to be carefully distinguished. If I might venture to move an amendment it would be to substitute the word *speculative* for the word *higher*. This would give us a nomenclature that would have some considerable correspondence with methods and results into which the speculative and hypothetical so largely enter.

At present the higher criticism is principally concerned with the Old Testament. By a close examination of the various books, and by comparing book with book and part with part where comparison is believed to be possible, it is sought to determine the genesis of each. In reaching conclusions, tradition as to authorship, not otherwise supported, has but little weight. The style of the writer, the use of words and phrases which indicate an early or later stage of the Hebrew language : surroundings political, ecclesiastical, ethnological and geographical, as far as they can be ascertained, are taken into account, and as far as they go, aid in the formation of the critical judgment.

As there is no contemporary Hebrew literature with which the Old Testament writings can be compared, it might seem at first sight as though the researches of the higher critics were of academical rather than of direct and present theological interest. Such, however, is far from being the case. The critics have discovered an "idealizing element" running through records which we and our fathers believed to be the inspired Word of God ; and they have suggested questions the solution of which seems incompatible with that simple faith in the truth of the narrative which has been the traditional belief of the church of God from generation to generation. Nor is this all. Even the knowledge of Him who is the Word and Wisdom of God, in whom dwelt all the fulness of the Godhead bodily, even His knowledge *as a man* has not escaped the questioning and the speculations of the "Higher Criticism." . . .

In the year 1817, DeWette, a German theologian, published "A Historical and Critical Introduction to the Canonical and Apocryphal Books of the Old Testament" in which he laid down the lines on which the higher criticism has since wrought out some of its most important results.

According to DeWette the historical criticism of the Old Testament should limit itself to the comparative study of the various books, seeking to recompose the history of the Jews according to their contents; the agreement or disagreement of the various parts will enable the critic to form a judgment as to the period to which the particular theocratic institutions belong, and also enable him to settle approximately the time to which the books ought to be referred. De Wette, further held that investigations pursued in this manner would enable the inquirer to understand certain historical events which, as they appear in the narrative, are surrounded with "a transparent veil of fable." Applying his own principles of criticism to the Old Testament, he decomposed the Book into a variety of parts. The Pentateuch he found to consist of a series of fragments differing from each other in age, origin and character. Deuteronomy was not the work of Moses, nor was it composed until nearly a thousand years after Moses' time. The compiler of the chronicle utilized the older writings of Samuel and Kings, and worked them over in a levitical and hierarchical interest. In a work published later, De Wette submitted the Psalms to a like treatment, in the detail of which he attacked not only the traditional authorship, but also the Messianic character of some of the most confessedly Messianic Psalms in the whole collection. . . .

Among the most important of recent contributions to the literature of this subject stand Professor Driver's Introduction to the Literature of the Old Testament, and Canon Gore's essay on the Holy Spirit and Inspiration. The latter of these two especially has called forth a host of replies and rejoinders, and counter rejoinders, has been a burning subject at church conferences, and has disturbed the peace of various kinds of church societies. Briefly stated, and I must be brief for I hasten much, Dr. Driver's conclusions are roughly as follows:—

1. The Pentateuch, as we now have it, is not the work of Moses, though without doubt it embodies traditions derived from him.
2. In the Pentateuch, (so far is it from being a homogeneous work)

there are distinct tokens of three independent traditions : *i. e.* the Jehovistic (J.) ; the Elohistie (E) : and the Priestly code (P).

4. The traditions J and E were combined into one whole about the period of the early Monarchy ; the Priest's code was wrought into this about the time of the exile. Hence, the Hexateuch, as it now stands, is probably not earlier than the Babylonian Captivity
4. The Book of Judges was written about the same time as the Pentateuch and Joshua.
5. The Books of Samuel about 700 B. C.
6. The Books of the Kings about the time of Jeremiah.
7. The Chronicles about the time of Ezra.
8. The last twenty-six chapters of Isaiah are the work of an unknown prophet, who lived about the close of the Captivity.
9. The Book of Jonah was not written until more than 300 years after Jonah's time.
10. It is not absolutely certain that any of the Psalms were written by David. The 110th Psalm ("The Lord said unto my Lord," was probably *not* written by David. It is doubtful if any of the Psalms, as we have them, are earlier than 300 years after David's time ; some are as late as the period of the Maccabees.
11. Daniels Prophecies, in their present shape were probably written about 300 years B. C.

In connection with the 110th Psalm, there arises as you know, a serious question. Dr. Driver says : "If we read the Psalm without prejudicium it produces the irresistible impression of having been written not by a king, with reference to an invisible spiritual king, standing above him as a superior, but by a prophet with reference to the theocratic king. In the question addressed by our Lord to the Jews, St. Matthew xxii. 41-46, His object is not to instruct them as to the authorship of the Psalm, but to argue from its contents : and though He assumes the Davidic authorship generally accepted at the time, yet the cogency of His argument is unimpaired so long as it

is recognized that the Psalm is Messianic, and that the august language used in it is not compatible with the position of one who was a mere human son of David."

Canon Gore, in his Essay on the Holy Spirit and Inspiration, follows Driver here, and has helped to force to the front of present day controversy, questions, the answers to which are posited down deep in the mystery of the Incarnation. On the Human side, what limits were there to the Lord's knowledge? Could He make mistakes in matters of dates and authorship? Did He really believe 110th Psalm to be the work of David? And other questions suggest themselves involving, if possible, graver consequences,

Such is an exceedingly imperfect outline of some of the conclusions reached and questions raised by the higher critics. What ought our attitude to be in the premises?

First of all: Let us *Wait*. God will give His own Word all needful vindication. It has stood assaults more terrible than the higher criticism. The old promise is still sure: "Heaven and earth shall pass away but My Word shall not pass away."

Secondly. It is by no means *demonstrated* that the traditional authorship of the Pentateuch, and of various Psalms must be given up. It is certainly not established that David was not, in some sense, the author of the 110th Psalm.

Thirdly. Our Lord says: "David speaking in the Spirit (*en pneumati*) calleth him Lord." Do the critics fully comprehend all our Lord intended to convey by the words *en pneumati*? If the "Fairie Queene" were carefully put into nineteenth century English, say by Longfellow or Tennyson, it would still be Spencer's. Similarly: if the 110th Psalm, in its original form the work of David, were retouched in a later age, by a devout poet of the theocratic nation, the Psalm would still be David's and the Lord's use of it as David's entirely justified.

Fourthly. To those who have a firm grasp of the truth that the Jewish church was a divine society, the sacred Books of which were written by inspiration of God, by Whose Providence nothing was permitted to be added to the canon except what had a just claim to be there,—it will never be a matter of the most vital importance to seek to determine by what inspired man or men the inspired memoranda, or the inspired oral traditions were edited into their present form.

We are by no means called upon to believe, as in any degree necessary to the assurance of our confidence in Christianity, that Moses left the Pentateuch exactly as we have it: or that Isaiah, wrote all that is included under his name: or that the traditional authorship of the various Psalms, in their present shape, is always correct: or that Jonah and Daniel wrote *with their own hand*: the scriptures which bear their names.

The Deuteronomic records, assuming their inspiration, would be no truer if written by inspired Moses than if written by inspired Jeremiah, or inspired Ezra, at the close of the Captivity. The books of the Old Testament are the product of the Divine Society, *i. e.*; in their traditional and their written forms, they are the work of members of the Society, who were aided in an extraordinary measure by the Divine Spirit in forming, transmitting, and, finally, writing the narratives, etc., as we now possess them. In other words, we accept the Book on the authority of that Society that was set up by God in the world for the express purpose of revealing His Will and His Word to the human race, and it comes to us with the imprimatur of that Society stamped upon it.

Some of us can remember the attacks, upon the Pentateuch, made by Bp. Colenso. About the same time Baur and the Tubingen critics were denying the genuineness of St. John's Gospel and of all St. Paul's Epistles, except four. Colenso has gone, and Baur has gone, and the Tubingen School is only a name and a memory, and the parts of Scripture attacked by them still stand in their lot amongst the oracles of God.

Lastly.—Destructive critics, (with whom I am far from including Dr. Driver, or Canon Gore, scholars, both learned and reverent, at present unhappily in doubtful company and saying some startling things,) have a fashion of demolishing each others arguments; and when they do not succeed in doing this, God raises up Tholucks, and Neanders, and Westcotts, and Lightfoots to vindicate, on scientific grounds, His own cause and His own Word.

And the Book, the whole Book lives as the Word and Revelation of the living God. It is safe to say that at this moment, the scriptures of the Old and New Testaments, are held in honour as the work of the Holy Spirit, by a greater number of people than ever before in the history of the nations. And there are no signs of their authority

weakening. How can it weaken seeing it is from God? So, we say again, *wait*. To the Book itself we might with little change, apply the words of the poet :

“ Fear not, each sudden sound and shock,
 ’Tis of the waves and not the rock,
 ’Tis but the flapping of the sail,
 And not a rent caused by the gale,
 In spite of rocks and tempests roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea,
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant, o’er our fears,
 Are all with Thee —are all with Thee ”

PERSONAL WORK.

I understand personal work to mean the Clergyman’s dealing with individual souls. In every mission and parish there are many who apparently are indifferent to their soul’s salvation, and care little or nothing for religion. They are never to be seen in the house of God. Indeed they spurn the Ordinances of Christ, and think them fit for the very aged or young. Now shall we allow such to perish and go down to darkness and despair without making an effort to arrest their downward course? Shall we go on in the easy tenor of our lives with the conviction that immortal souls are daily going down to the grave with no hope, “ But a certain fearful looking for of judgment and fiery indignation ?

There is but one answer to such questions that the true pastor and faithful minister can make : No, surely no. The duty of personal work is inculcated both by precept and example in the Word of God. You remember when Andrew had met our Lord, “ He first findeth his own brother Simon, and said unto him we have found the Messiah, and he brought him to Jesus.”

Our blessed Lord in two of His parables teaches this duty. In the parable of the lost sheep He says, “ How think ye ? If a man have an hundred sheep and one of them be gone astray doth he not leave the ninety and nine and go into the mountains and seek that which is gone astray ? ”

In the parable of the lost piece of money He says: Either, what woman having ten pieces of silver if she lose one piece doth not light a candle and sweep the house diligently till she find it.

Our Lord during His three years of ministry preached to vast multitudes, fed thousands, but was not content with preaching simply. He sought out the individual who had need of His mercy and blessing.

Indeed, like His great forerunner, John the Baptist, He might have preached in the wilderness, or remained on the mountain where He delivered His great inaugural sermon, and have had thousands and tens of thousands to listen to Him, or He might have preached in temple and synagogue, and they would have been filled to the overflowing with those who would have hung, so to speak, on the words which fell from His divine lips, but this He was not pleased to do.

He came down from the mountain to heal the poor leper. He sought out the fallen Mary Magdalene to dispossess her of the seven devils that had possession of her.

He often retired to the quiet home in Bethany to bring a blessing and a benediction to that home, overlooking the fanaticism of Jewish hatred and the fastidiousness of Jewish Pharisaism, He chose the route which led through Samaria that He might reveal Himself and speak the words of Life to the woman at the well. He goes away into Heathendom itself that He might bestow a blessing on the Syro-Phœnician woman. I repeat, by precept and by example and by practice did our Lord emphasize the great importance of personal work.

How our worldly wise men recognize the great importance of this kind of work in worldly things, for instance, the Politician is not satisfied with going through his constituency addressing the electors in masses as they assemble in the different centres, but in addition to the public meetings he adds the personal canvass.

I venture the statement that a clergyman may have his two or three services regularly on Sunday, and his week-day service equally regular every week, and preach with all the eloquence of a Demosthenes, the Logic of an Apollos, and the sublime earnestness of St. Paul. And if he were to stop there and neglect the personal work of his ministry he would fall far short of doing his duty as a faithful pastor, for whilst he might influence for good the greater part of the flock committed to his charge, and perhaps many outside of the limits of his parish, there would always remain less or more in his own fold uninfluenced and uncared for, simply because they keep themselves aloof, or are pre-

vented by sickness or infirmity, or poverty from going where the preacher's influence might be felt.

And are there not more or less in every congregation who, regularly as clockwork go to the house of God simply through habit, or for fashion's sake, or because the preacher pleases them. Men who have listened to the preaching of God's word for years but are still as cold and callous as ever, not even morally good. Alas! alas! the proof of this is but too easily obtainable. Now to my mind the only way to reach these two classes is by personal work.

How can this work be best done ?

I would say by house to house visiting. You will remember I am speaking from the standpoint of a country clergyman, my experience being limited to country work it would be presumption on my part to speak of work elsewhere. Although judging from a remark made by one of our most successful city brethren, the work in the country, after all, does not differ so very much from city work. Speaking of church attendance and preaching, he said, "I care not how eloquent the preacher may be you will not get the people out if you do not visit."

There is not a clergyman in the country of any experience but will endorse this. A few years ago the Synod, at considerable outlay, furnished each clergyman with a book entitled, "The Records of the Parish." In that book there are a number of pages entitled "The visiting list," so that day and date of each visit may be recorded.

The idea of those who gave origin to that work was to assure more regular and systematic visiting. The work, no doubt, is a most valuable one, and in some parishes, perhaps, has filled the most sanguine hopes of its promoters. Speaking from my own experience, a glance over the congregation on Sunday morning is better to me by far than the Records of the parish, for many visits I make I forget to record, long intervals may lapse, and do lapse, before I think of looking over my visiting list. But some how or other there are certain people in the parish that never forget that you have not called, and never forget to make an excuse for absenting themselves from the house of God. A visit during the week in most cases has had the effect of bringing them out on the following Sunday.

Now, the nature of our visits will depend largely on circumstances, but we should never allow circumstances, however strong, to result in idle gossip, better by far not to go at all than to indulge in the too com-

mon practice of society. You will agree with me, I think, when I say it is a temptation we are prone to fall into.

No more in our visitations, than in our pulpits, are we to forget that we are dispensers of the Word of Life—that we are fishers of men.—When I say this I do not mean that we are to go from house to house with long drawn faces as if all the joy and gladness were crushed out of the world, or that it was an unpardonable sin to cough. Nor do I think it necessary to deliver a long homily on the sin of not keeping holy the Lord's day, or the sin of forsaking the assembling of themselves together as the manner of some is. Neither would I go so far as to say that the reading of Scripture and prayer should never be omitted although when circumstances will permit I feel it to be my duty. The simple question, why were you not at church last Sunday? Or why did you not partake of the holy Communion? Or why is it you are not a Communicant? is often more effective than anything else. For the answers they give to the questions afford you an opportunity of sending home in a quiet and loving manner an arrow that will stick fast, to give a blow with the sword of the Spirit, the word of God which is quick and powerful, and stronger than a two edged sword, piercing even to the dividing assunder of soul and spirit. This applies to those who come occasionally and irregularly to holy Communion, and to those who may come regularly to church and never to the Lord's table. But there are some in every parish or mission who are, if not atheists or infidels, spiritually dead, men and women who never think of entering a place of worship. These can be reached only by house to house visiting, and in connection with these we should ever remember our Lord's words, "I came not to call the righteous but sinners to repentance." "They that are whole need not a physician, but they that are sick."

Make their acquaintance, gain their respect, and win their friendship before this is done your words will be lost. It will be like casting pearls before swine. You may say this will take a long time. Yes it may take time and patience. But remember it is an immortal soul that you are seeking, a soul for which Jesus died. Also remember, it may be yours to exhort, to point out the way, but it is God the Holy Ghost's to convince and convert. Having gained their respect and won their friendship great care must be taken lest by impatience on our part, at their seeming tardiness, or by over zeal we attempt to hasten matters, we do not lose all we have gained.

Let us remember always that perhaps life-long prejudices must be overcome, and habits of thought and action, which have become second nature to them, overcome and changed. However tardy they may be never be discouraged, never give them up. If in doubt (as we often shall be) how to proceed, patiently and prayerfully wait, God will open opportunities. It may be by permitting sickness to come to the home, or by allowing the angel of death to enter and break the family circle. Let us make the most of these God-given opportunities, for I am convinced if we diligently, wisely and prayerfully sought them on such occasions and at such times, when the heart was for the time softened and the mind more susceptible to impressions, when God was saying, "My son, my daughter, give me thine heart," there would be fewer indifferent ones in our Parishes and Missions. Another magnificent opportunity for personal work is found in our Confirmation classes. I realize more and more as years go by the tremendous means of grace the holy rite of Confirmation is. And may God in his great goodness give to our beloved Bishop health and strength to visit our Parishes and Missions annually, as he has hitherto done. And when he has entered into his glorious rest, so well earned, may his mantle fall upon shoulders worthy of it. Upon one who will imitate his practice in annual visitations, for I am confident that the Church to-day in the country parts throughout the Diocese is stronger by hundreds than if the Bishop had visited as other Bishops do, once in two or three years, or when invited by the Clergymen.

It would little become me to urge upon you, my brethren in the Ministry, the great importance of faithfulness in the work of preparing candidates for confirmation, for who would knowingly be unfaithful here. Now preparing candidates for confirmation is a phase of personal work that gives scope to the most energetic. I have been told that all a city Rector need do is to give notice that he will begin his Confirmation classes on a certain day, and all who are desirous of confirmation will come to receive his instruction.

It is different in the country.

The children there, naturally more shy, and less well taught perhaps in the Sunday School, and in the house, or for some other reason I know not what, will not come forward, and therefore the clergyman must seek them out. And owing to the great distance that many of them live from the church it is almost impossible to get

them together for instruction, he is obliged therefore to meet them as best he can in the home or some other convenient place. However, if the work is arduous, faithfulness and diligence are always amply rewarded.

NATIONAL EDUCATION.

BY F. C. IRELAND, B. Sc.

In the education of the nation by the nation, the children of the common people as well as those of the sovereign have to follow the same method, as the following incident illustrates. When Ptolemy Philadelphus King of Egypt, wished to be a mathematician but deterred by the difficulty of attainment, asked if he could not be instructed by some easier method, the answer which he received was from Euclid of Alexandria, to the effect that "there was no royal road to geometry." All must therefore travel the same road knowledge will not come by nature nor by chance. Precepts do not always convey it. Talents do not always ensure it. It is the fruit of effort. It is the reward of application.

There is considerable cultivation before the land will bring forth its increase and so it takes a good deal of close application before the mind acquires the habits of method and regularity in study that ensure success. The person who has learnt how to learn can soon learn anything. The forces of the mind become accustomed to active exertion. They are alert, well disciplined and ready for the ordeal and it frequently happens that the first degree obtained in College arouses the student to the realization that he has only commenced his education.

The more progress is made the more satisfaction there is in study until in many cases the thirst for knowledge becomes so intense that every spare moment is sedulously employed in study and research. The faculties of the mind having become so invigorated, disciplined and strengthened by the exercise of study that it has become the greatest pleasure of life Happy it is if their education is on so broad a basis that they do not think of sacrificing the soldier in the cultivation of the scholar, or become a sickly sentimental thing instead of an heroic

character with a strong arm and tender heart. The effect of such an education will have a wonderful influence for good. It will contribute to feelings of mutual respect between those of high rank in the nation and persons of inferior position whether in wealth, literature or administrative position. All may not be able to gain such an education as they desire but all may attain to a critical investigation of the fountain of honorable actions and fair dealings with their fellows so that true nobility of purpose shall actuate them in all matters of every day life. Education, without character and culture is like christianity without the golden rule.

All true education must embrace a splendor of heroic actions. These help to fire the imagination, influence the heart and enoble the character. A man of knowledge should not be low, mean nor deceitful and it is this education that the nations require. A blameless deportment in the career of a bright star in any profession or calling of life will immortalize its possessor. Monuments of dazzling light will be raised to commemorate their shining acts. Such, in brief, is education necessary for men who build empires and govern them, no matter how circumscribed the empire may be. Good government and wise laws proceed from such eminent qualities and afford a solid basis for a valuable superstructure. This is true whether applied to statesmen, agriculturalists, merchants, professional men or Church dignitaries. Then there may be expected to follow real greatness, solid progress and lasting blessings such as the world will look up on with reverential awe. This is what the nations require. Law and order are the twin pedestals upon which are built the most magnificent monuments, of lasting peace, prosperity and happiness. Law is a dominion and order a monarchy. If they are reciprocally maintained the greatest national benefit will radiate to the circling edges of the land.

The laws of ancient Egypt were proverbial for their wisdom. The whole aim and end of education among the Egyptians was to inspire a veneration for their Government and religion. Egypt was the fountain of political wisdom and as to its learning, the sacred writer conferred a high eulogium upon it, when he said of Moses "he was skilled in all the learning of the Egyptians." And what was it that afterwards plunged the Egyptians into calamity and brought final dissolution of their Government? It was a departure from their constitutional principles; it was the neglect and contempt of those venerable principles and laws which for 1600 years had constituted

their glory and their happiness. They exchanged the love of their wise domestic institutions for the ambitious subjugation of distant countries. Sesostris diminished the true glory of Egypt by a restless ambition to extend her territory. Look at the ancient Persians. What brought such lasting fame to them among the nations of the world? The equity and strict execution of their laws. It was their sovereign disdain of falsehood and dishonesty in their public transactions. They considered fraud a most degrading vice.

Their respect for education was so extraordinary that no sorrow was ever expressed for young people who died uninstructed. They paid such minute attention to the children of the Sovereign, that at the age of fourteen, four statesmen who excelled, in different talents were employed to take care of and instruct the children. By one they were instructed in the principles of justice, by another they were taught to subdue sensuality; by a third they were initiated in the art of government and by a fourth in the duties of religion. But it will be found that nearly the same causes that forwarded the ruin of Egypt, contributed to destroy Persia a departure from fundamental principles of legislature and morals to which it had been indebted for its long prosperity and grandeur.

Then look at Greece, especially at Athens, the theatre of arms, the cradle of arts, the school of philosophy and the parent of eloquence. Was there ever such another diminutive spot that concentrated within itself so much that was great and eminent in almost every point of view? To be regarded as the mistress of learning the oracle of taste and the standard of politeness to the civilised nations of the world, was no small distinction. But Athens, the famous seat of arts and of letters became dishonored by her disorders. Corruption, lawlessness and crimes. Many of her vices originated in the very nature of her constitution in the very spirit of her turbulent democracy that no Solon could restrain. The republican restlessness increased with every change. Subordination was a thing of the past.

The lower classes claimed it as their right to partake in the diversions of the rich. They aimed to become leaders and have equal rights with the popular leaders of the higher classes. They acquired a passionate fondness for scenic diversions until part of the public funds was diverted to the support of their theatres in which they almost lived. The universal tendency to luxury and idleness prevailed and their splendid works of genius stood aside while their

boundless licentiousness in morals lured them to destruction. Greece first became powerful, rich and great through the industry and energy of her people and then, this very greatness, power and riches through public and private vices only precipitated her ruin. Their great error was in ascribing to arts, literature and politeness, the power to soften and control the human heart, which power belongs exclusively to religion. Had Greece been a monarchy and the prospective sovereigns educated in the art of Government and in the principles of true religion how different might have been the results.

What shall be said of the Romans? A handful of banditti rendered themselves in a short period the lords of the universe. Rome, from being an ordinary town in Italy became foremost in genius and arms and at length was unrivalled in imperial magnificence. How was that? The foundation of her greatness was laid in principles of extraordinary virtue, personal industry and frugality of her citizens combined with remarkable simplicity in their manners. In the early age of that republic there was an inflexible regard for justice, a vigilant attention to private morals and an impartial execution of their laws. Her colossal power was erected upon such a foundation and though she remained mistress of the world even at a time when these virtues had begun to decline, yet, there was some of the salt which had not lost its savor and these good principles had not ceased entirely to operate. The internal growing weakness of Rome was evident to many of her wise scholars and statesmen long years before her final dissolution. The lust of gold and the lust of power were greedy passions that monopolized their souls. Also private vices, seditions, privy conspiracies and other deadly sins contaminated this once virtuous, industrious and powerful people. The very maxims and principles that raised them up to such an eminence were now held in contempt. Profligacy, venality, speculation, oppression, vain glory and hypocrisy were followed by a gradual descent into the lowest depth of degradation in singular contrast to the high altitude of power and glory she had attained to before. Rome in the days of her pristine severity of manners and Rome in the last days of her free and careless conduct exhibits a contrast that should be a lesson to all nations of the world. Surely righteousness exalts a nation while sin is a disgrace to any people. Systematic and serious instruction to the youth of all nations in the divine prin-

principles of Christianity, together with its benevolent spirit and refined manners should be assimilated with every action and transfused into every political system. Then the well-being of the whole community is provided for by effectually securing the rights, the safety and the comforts of every individual. Not the meanest subject can be injured in his person, or his possessions. The state under the teachings of Christianity is justly considered as made up of an aggregate of individuals and families and it is by securing the well-being of each that all are preserved in peace and prosperity. Church—Schools and Colleges, whether supported by the nation or not, are a necessity in bringing about that day when “Kings become nursing fathers and Queens, nursing mothers,” of the visible Church. The legal enforcement of the Christian Sabbath will have much to do with the prosperity and maintainance of nations. The institutions of the Church, her Sunday Schools, religious services and Sacraments, confer the most valuable blessings, because they reach individuals and families, control the human heart and cement together, in bands of love, all the best interests of life. The people require to be taught the importance of knowing what pertains to their happiness, in this world, as well as in the hereafter. The Church has this work to do, and God is with his Church—The Holy Catholic Church, which the gates of hell, cannot prevail against. Distinctive Church teaching, matter of fact religion as exemplified by “that which we have seen and heard, declare we unto you,” is the Christianity, that is indispensably necessary in maintaining national greatness.

From a mere glance at the ancient systems of education as well as from a thorough investigation of them there is seen much to admire and much to deplore. It is proved that their profound depths of learning whether in the mysteries of art, in their scheme of morals, in their laws of jurisprudence, in their duties of public conduct, in their habits of domestic life or in their doctrines of religion, they came lamentably short. And nations may still wander among the thorns of metaphysics, gather the flowers of rhetoric pluck the fruits of philosophy and drink at the fountain of all the most ancient learning and sit at the feet of all the wisest sages and yet come short in national civil, social, moral and religious blessings until they add to their code and adopt in their system a knowledge of the God of

Heaven as revealed in His holy Word and a practical observance of the teachings and principles of Jesus of Nazareth. King Darius of Babylon found part of this out by the miraculous deliverance of Daniel and at once issued the decree, that in all his dominions men tremble and fear before the God of Daniel whose Kingdom shall never be destroyed. The proper education of the nation is therefore by the nation through the instrumentality of the Church supported by the people. Church schools in which the youth are taught experimental religion which effects the heart and life. That which cares for the poor and needy, goes out into the highways and hedges to compel them to come in and there throws around them the protection of a noble manly influence and the incircling arms of love is the kind of education required, and in the lower classes, especially, for among them frequently springs up a defection against the rich and higher classes that is difficult to restrain. They have to see before they believe. Their minds must be impressed, not only with God's power and supremacy, but with His goodness and mercy and also that He is the real original authority by which "Kings reign and princes decree justice." The christian religion in all its simplicity and experimental obligations, injunctions, enjoyments and privileges must be taught and have universal empire among the nations and the Church is commissioned to do it. To do it effectually there is the necessity of a form of sound words to be adhered to as strictly as possible, If there is but one method in acquiring education for rich and poor alike so there is a liturgy that all may engage in to worship the God of Heaven. If religion is divorced from education and the services of religion divorced from the Book of Common Prayer then expect innovations that will increase schisms and gradual decline in the true faith once delivered to the saints. Insubordination is always dangerous, The sins of the sons of Josiah drove Israel weeping into Babylon. Then the luxurious Babylonians were destroyed by the frugal Persians. When the Persians had learned the vices of prosperity they were put to the sword by the Greeks, and then the proud sensual Greeks were trodden under foot by the hardier Romans and finally when the Romans lost their manly virtues they were subdued by the nations of the north. These things did not happen by chance. It was from a system of bad education, insubordination and pride.

MISSIONARY LETTER.—REV. R. FARIES.

CONCLUDED.

The most interesting discovery to me, was their "Conjuring." We had one of these conjurors in our canoe and I drew out from him, by bribes, stratagems, and sharp examinations, more than he cared or intended to tell, with regard to this superstition, to which most of them are devoted slaves. It is really alarming to see what an extraordinary power these "Conjurors" possess over the rest of their tribe. They make their countrymen believe anything, and will make them do anything. The conjuror, though not the chief, must be consulted and his opinion considered, before an action is taken by a tribe. He knows the affairs of everyone, spiritual or temporal, and they dread to conceal anything from him. If anyone of his tribe crosses him, he threatens the rebel with evil consequences. Such is the power held by the conjuror among heathen Indians, and this he holds, because they are the slaves of superstition and spirit belief.

Their original faith is as follows; There are good and bad spirits in the spirit world, which they believe, hold communication with them through the conjuror or medicine man. The good spirits are they which send them plenty of food and animals to hunt, and from whence come all pleasure, good hunts, fair weather, good health, etc.

The bad spirits are the agents of "The Evil Spirit," from whence come all sickness, deaths, sorrows, troubles, famines, bad weather, and everything that is hurtful to the life of a good hunter.

The conjuror professes to hold communication with the spirit world and through his intercessions the good spirits are influenced to help man, and the bad spirits are hindered from hurting man. Over and above all, reigning Supreme is the "Great Spirit" (Kechemanito) who can order and do as he pleases with the good and bad spirits. To him they are in subjection and must render an account of all their deeds. The good and bad spirits are the agents of his pleasure or displeasure. When he is displeased he delegates the bad spirits to do their worst upon the objects of his displeasure. The world and all that therein is, is the work of the Great Spirit, he is the "Framer" of all. To him, petitions must be made, and sacrifices offered. Sacrifices? Yes: let me explain. When any calamity comes upon a tribe, the medicine man, or conjuror, goes through a series of the most horrible tortures which he inflicts upon his own body. First, he prepares a special tent, made of poles bent semi-circular fashion,

covered with birch-bark, having a great pole standing in the centre. This enclosure is totally dark, and is often heated up with hot stones. Here the conjuror professes to hold an interview with the spirits. He enters this tent naked, with a drum, which he beats in a monotonous way, humming a mournful dirge; suddenly, he casts away his drum, and goes through a series of self-inflicted tortures, cutting himself with stones, tearing his hair, groaning and petitioning etc., at the same time the heat of the tent is so intense that the perspiration ejects from his naked body in large and quick drops. Finally, he emerges from the tent with mangled body, dishevelled hair and covered with perspiration, scarcely any life left in him. None dare enter or even approach the tent while this is going on; it is done with the greatest awe and secrecy.

After he has washed and revived sufficiently to be presentable, he informs his countrymen of his interview with the spirits and tells them the result of it, &c., &c. He makes them believe that he has been wrestling with the spirits, see how he has only just escaped with his life? he has shed his blood for them, he sacrificed his blood, looks and sometimes his best hunting dog to satisfy the spirits &c. Such is the deception that the conjuror practises upon his countrymen. They believe everything he says, and regard him with the greatest awe. None dare oppose him even in matters of opinion. In travelling down with the "Brigades" I noticed how the "old conjuror" as he was called, was consulted in every step he took, they could not do anything without his opinion.

I found in the old man, a good deal of common, sound sense, mingled with great shrewdness. We became great friends, he first became attached to me, by my curing a severe cold which hindered him from working. (I had a few tonics with me). After that he placed unlimited faith in my medical powers, and said he was glad I was something more than a prayer-man. He was always first morning and evening in coming to prayers, and if he came, none of the others dared absent themselves. He seemed to be always looking after my interest and comfort. Poor old man! I really did throw all my efforts into trying to win his affection and appreciation, and when I succeeded in doing that, I began the spiritual work. He was by no means ignorant, he knew there was a Great Spirit, or God; he knew that there was a God the Son, and a Holy Spirit; but he knew nothing of the Atonement. He regarded God as a stern and severe

God, and not as a God of infinite love. He was the only acknowledged conjuror among the Mistassinee Indians, and I have great hopes that under God, the last spark of heathenish superstition is extinguished.

The superstition has been gradually dying out during these latter years and this was the only obstinate conjuror among them. This incident (curing the conjuror's malady) convinces me more and more of the absolute necessity of missionaries obtaining a medical training before going out. A medical missionary will reach the hearts of the heathen far sooner than a non-medical man. I regret now that I did not take at least a partial medical course. The superstition I have just described to you is not so strong among the Mistassinee Indians as it used to be, but still the element remains, in spite of the teaching they have received. It remains, because they have not a settled teacher among them. They see a minister, perhaps, once in five years, and then it is only for a few days; what can a man do in two or three days? No: I saw clearly that no good can come out of an occasional visit; they must have a teacher among them.

June 26th about 5 p.m. and the 14th day from Mistassinee we came within sight of Rupert's House, one of the H. B. Co's trading posts on the coasts of James' Bay, and the key to the Rupert's River District, which includes the Mistassinee Post, Waswanabbie Post, Nitchegoon Post and Mitcheskun Post. All these places of the H. B. Co. receive their supplies from Rupert's House, bringing in return for their supplies, the furs which they accumulate during the winter.

We were heartily welcomed by Mr. Mactavish, H. B. Co. commissioned gentleman in charge, and by Rev. E. Richards, native missionary to the Indians of Rupert's River District. He, Mr. Richards, was educated by the late Bp. Horden; was ordained by him and placed at Rupert's House, where he has proved himself to be a successful missionary among the Indians. I spent a very happy time with him, during my short stay, helping him in his ever-increasing duties. He is a very energetic man, spending all his time in the work he loves so well. He held morning and evening service daily with the Indians, kept school between the hours of 9 and 12, and in the afternoon he gave himself up to individual work, either having a quiet talk with one or two or more in the Church, or visiting them in their tents. They attended Church very well, sang well, and res-

ponded remarkably well. Mr. Richards has a very cosy house, with a bright and happy family.

I had to wait at Rupert's House, until the "Mink" (H. B. C. boat) arrived from Moose Factory with a supply of goods. Meantime, I threw my efforts in the work Mr. Richards was carrying on so successfully.

July 18th the "Mink" hove in sight, and as may be expected in such a place, there was great excitement, the whole place turned out to see the noble schooner. Well may they be excited at her arrival. for a whole year's supply of food and goods, depends on her safe arrival. Should she fail to arrive, poverty and starvation would inevitably visit them; no wonder they rejoiced and cheered so much.

July 12th the "Mink" was ready to return to Moose Factory, and after bidding kind Mr. Mactavish and Rev. E. Richards, etc., good-bye, I stepped on board and we set sail, bound for Moose Factory, We had a very pleasant voyage; it secured such a change and so pleasant to be out on the sea, inhaling the salt water air and enjoying the fresh breeze. Captain Taylor was extremely kind and hospitable as well as very entertaining; he verily possessed a remarkable power of spinning yarns of all kinds. July 16th after a very pleasant voyage, we arrived at Moose Factory, and were heartily welcomed by my old acquaintances, friends and relatives. I found the Bishop alone, with more work in his hands than he could very well manage. Daily services, Indian school, four services and two Sunday schools on Sunday, besides the care of so large a congregation, sick to be visited, &c., &c. All this immense care came on the Bishop's shoulders in consequence of not having sufficient workers in the field of Harvest. You can well imagine the Bishop's delight at seeing me, for I arrived at the moment when help was most needed. From that hour, I have never regretted my leaving college so soon, for I believe Providence guided me in doing so.

My position for the present, is curate to St. Thomas' Cathedral, Moose, and that position I hold till the Bishop can conveniently send me to a more isolated mission station, it being my desire to preach where Christ is not known.

Dear Brothers in Christ, I must say goodbye now; as I have tried your patience too long by my long epistle, I will conclude by asking

you especially to remember me in your prayers, that I may be filled with the Holy Spirit, and have grace to continue my work as a faithful minister of the Gospel; and assuring you that I pray earnestly for God's blessing upon you all and your work.

Faithfully your brother in Christ,

RICHARD FARIES.

GENERAL AND COLLEGE NEWS.

There has been rather a lull, during the past month in the usual important events that are recorded in this article as the students have been concentrating all attention on one object; viz: Examinations. That anxious and distracting period has been for some time hovering over the students but is now past.

During the past Advent season appropriate addresses were given in Chapel by the Rev. Canon Henderson, D.D.; Rev. C. C. Waller, B.A.; W. P. Roy Lewis, B.A. and F. H. Graham, B.A. which were much appreciated by the students.

The Revs. J. A. Elliott and A. C. Ascah paid us a visit recently. It always affords us much pleasure to have some of the "old boys" call round to see us.

The Rev. Mr. Hinchliffe from Peigan Indian Reserve, Manitoba, spent a short time in the City on his way to England. He had with him an Indian called by the familiar name "Jack." Jack who just previous to this became a Christian was inspired with a desire to see the Queen and for that purpose he accompanied the Rev. Mr. Hinchliffe on his trip to England.

Being the first Indian who has ever been to see the Queen from that part of the Country it was naturally felt by him to be an event of importance. His fellow tribesmen do not believe there is a Queen.

Mr. H. A. Naylor, B.A. is at the General Hospital suffering from an attack of Typhoid fever. The attack is not a very severe one and as all reports concerning his improvement are favourable we hope to have him amongst us once more next term.

We were pleased to hear that the Rev. A. E. Mount of Lakefeld received the handsome present of a fur-lined coat from his parishioners.


Mr. G. A. Mason is taking the services at Phillipsburgh which Mr. Naylor had, until his sickness, been supplying.

One of the marks of progress during last month was the opening of the new reading room—a much needed luxury added to the many we already enjoy here. The old one was a continual source of annoyance and dissatisfaction to all who wished to resort thither and was the subject of many fervent remarks. The new one possesses surroundings more conducive to the full enjoyment of the readers and is becoming a popular place of resort.

The discussion of politics is a growing and interesting feature among the students. Conservatism is the most popular element and has the majority of adherents, a few show a slight preference for the Liberal policy and besides those two friendly parties there is amongst us a Radical and a deep plotting Anarchist.

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