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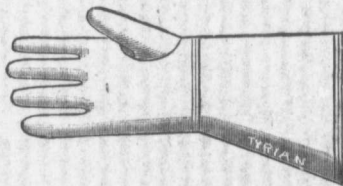
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THE  
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MAGAZINE.

VOL. III

MONTREAL, NOVEMBER, 1894.

No. 1.

SERMON PREACHED BEFORE THE SIXTH ANNUAL  
MEETING OF THE M. D. T. C. ALUMNI ASSOCIATION,  
BY ITS PRESIDENT

THE REV. CANON HENDERSON, D.D.

LUKE xvi. 31. - "If they hear not Moses and the Prophets neither will they be persuaded if one rose from the dead."

It is a source of sincere satisfaction to be permitted to meet you again as members of the College Alumni Association. It is also matter for congratulation that each successive annual meeting is more largely attended than its predecessor. But there is no time for such complimentary expressions as these. I would remind you that it is my pleasing duty on the present occasion to preach on some topic of current interest, and endeavor to guide the thoughts of those who may have devoted to the subject some measure of attention.

Among the many subjects which might be chosen for such a purpose, such as the Bible, the Church, the Ministry, the Sacraments, I have selected the Bible, as being the most important of all, and as furnishing at this time abundant material for thoughtful study. I do so in connection with the words of the text which embodies two remarkable testimonies. 1st. a testimony concerning certain books, viz: the books of Moses, their authorship and practical value. 2nd. A testimony concerning certain persons, the state of some in this world, and of some also in the world to come. Take the first testimony, viz: the testimony to the books of Moses, and examine it in the light of modern criticism, which denies among other things the Mosaic author-

ship of the Pentateuch. You are aware, I suppose, what the higher critics say upon this subject. If not, it is alleged, that the books which bear the name of Moses were not written by Moses, as the Jewish and Christian churches have always held, but that they are the product of a later or post-exilic age. It is inferred that the books of the law as we have them, cannot have been in existence in the time of the monarchy, and that all the ritual and the bulk of the legal portion of them was a later edition, for the consolidation of which with the earlier portion and its publication jointly therewith we are indebted to Ezra or Nehemiah, at the close of the seventy years of captivity in Babylon. It is not denied that Moses was the original author of a small nucleus of matter, (some say only the basis of the ten commandments) contained in the books of the Pentateuch, and in this way they make him an unconscious contributor to their varied contents, but they find no room for him either as a writer or an editor of the books, and they hold that in no sense can they justly bear his name. In confutation of this groundless theory I can offer only a few brief and inadequate remarks. For further information I refer you to the article "Pentateuch" in the Schaff-Herzog Encyclopædia of Religious Knowledge. It is my intention to make use of none but Scriptural arguments. 1st. Because it is attempted to base the novel theory upon texts of Scripture. 2nd. Because the Scriptural method of argument was the Saviour's method; and 3rd. Because there is not sufficient time for other kinds of evidence. In doing so I may expose myself to the charge of begging the question at issue, viz: whether the Word of God is or is not a reliable guide. Nevertheless, if I do so, I do it in company with the Saviour Himself, and I am not afraid to walk in his footsteps.

What then are the Scriptural arguments in favor of this view? According to Dr. Leathes they are the following: In chapter vii. 14, Ezra is stated to have come to Jerusalem after the Captivity with the law of God in his hand, and it is forthwith assumed that he had recently invented it, brand new. But as the Dr. says, why should we believe Ezra when he says that the law was in his hand, and not believe him when he says himself in iii. 2, and vii. 6, and elsewhere, that it was the law of Moses, the man of God. Why should we infer that the law in his hand was a recent fabrication, when he tells us plainly that it was old as Moses. Again in the history of the Kings we are confronted

with the oft-repeated statement "Nevertheless, the high places were not taken away, the people sacrificed and burnt incense still in the high places," in what are the legitimate inferences to be derived from this statement? Is it that the Kings were too half-hearted, or too busy, or too feeble to stem the current of popular custom and the popular worship which they connived at or condoned? Or is it, as the modern critics affirm, because there was as yet in existence no definite law prohibiting this kind of worship, and requiring sacrifices in one place only? We are confidently assured by them that this is the true and only explanation. We are asked to believe that on this assumption everything becomes clear. It is said this is plain from Ex. xx. 24. For it is assumed that Ex. xx. 24 gave the virtual permission to worship in the high places, saying: "In all places where I record my name I will come unto thee and bless thee." But this is not only an assumption in itself, the words of the text do not warrant it. It is not written in the original "In all the places." But "in all the place," and it will easily appear that "all the place" is not logically identical with "every place" (see Gen. xviii. 26).

Another passage on which much stress is laid is Jeremiah vii. 22. "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt from serving burnt offerings and sacrifices." Hence it is assumed that we have the authority of Jeremiah for the assertion that the Levitical ordinances of burnt offerings and sacrifices were not coeval with the Exodus, nor indeed so old as time of the Prophet himself, but that they were, as the critics infer, a later invention of Ezra and the priests of the exile. But to make a quotation here, "Even if we allow the earlier assumption, namely, that they were not coeval with the Exodus, the later inference by no means follows, namely, that they were the invention of the priests of the exile. Were they not given at Sinai after the Exodus. Are we to suppose there was no ritual in the first temple, that there was no ordained sacrifices and no prescribed ordinances upon which the sacrifices were conducted, but that the whole ritual of sacrifice was the invention of the priests in Babylon? The supposition certainly makes up in boldness for whatever it lacks in probability or substantitive proof. Again it is alleged that Ezra ix. 11, cites a law of the Pentateuch as an ordinance of the prophets, and consequently it could not have been an ordinance of Moses. But was not Moses

himself a prophet? Is he not set before us as the type of all prophets. Deut. xviii. 18. And does not the prophet Moses call him a prophet. Hos. xii. 13? Briefly stated, this is the ground upon which the Mosaic authorship is denied. Consider now the Scriptural evidence in favor of it.

It is both of a general and a particular nature. The general proof consist of such texts as these, "The Word of The Lord endureth for ever." "Heaven and earth shall pass away, but my word shall not pass away." The particular proof consists of internal and external evidence, which is most full and satisfactory. The books themselves bear incontestible evidence that they were composed in a wilderness state, and with an express view to a speedy settlement in a fruitful land. In them Moses is repeatedly directed to write in a book or more properly in the "book." Ex. xviii, 14. xxxiv, 27. Accordingly he did write, if we are to believe what is stated in Exodus xxxiv 4, 7, xxxiv, 28, and not only did he write the law, but it is stated, in Num. xxxiii, 2 that "he wrote their goings out accordingly to their journeys, by the commandment of the Lord." Hence we learn that Moses wrote the historical parts of the Pentateuch as well as the legal which is more expressly affirmed, Deut. xxxi, 9, 19, 22, 24. Accordingly to pass from the internal to the external (I mean external to the Pentateuch but within the compass of the Bible), the book of Joshua makes express mention of the book of the law of Moses in several places, and all the succeeding books of Scriptures, including Ezra, support the same view. Even in the last verse but two of the Old Testament scriptures these words occur: "Remember the law of Moses my servant, which I commanded to him in Horeb, for all Israel with the statutes and judgments." This does not teach us that Moses was a contributor only to the formation of the books which were afterwards enlarged and completed by other hands. It tells us that he wrote the law with the statutes and judgments. It does not teach that the law was a product of the age subsequent to the time of Moses. It tells us that the law as a whole was commanded by God to Moses in Horeb for all Israel.

Add to this the New Testament evidence which excels in the source from which it proceeds and in the clearness with which it is characterised. As regards the sources, it proceeds from Abraham on his vantage ground beyond the grave; From the

Saviour himself ; from the Holy Ghost, and from the Apostles inspired by Him. Abraham and the Saviour both say. " If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." Christ Himself said " Moses wrote of Me." The Holy Ghost and Christ both say " Go and offer for thy cleansing the things which Moses commanded." Also, " What did Moses command you ", and, " Moses said, Honour thy father and mother," to which we add the words of St. John " The law was written by Moses, but grace and truth came by Jesus Christ." And not only did St. John testify thus in the Gospel, but St. Peter and St. Stephen in the Acts of the Apostles, and St. Paul in the Epistle to the Roman, in chapter x. quote Moses by name as the writer of the law and notably so of the book of Deuteronomy. Hence it appears that the Lord Jesus, not to speak of the rest, regarded the Pentateuch not only as authoritative and true but also as Mosaic. Moreover He bore the same testimony after his resurrection as well as before. In his risen state He reasserted the things that were written in the law of Moses concerning Himself and did so with a convincing power.

But it may be said notwithstanding, " It is impossible to maintain this view ; there are passages in the Pentateuch which manifestly could not have been written by Moses. Take for example the final chapter of the book of Deuteronomy, which gives an account of his death. Take also the language used in many places, as in the first verses of Deuteronomy. ' These be the words which Moses spake,' and ' Moses began to declare this law.'" This does not argue the authorship of Moses but quite the reverse. Moses would not have spoken of himself thus in the third person. The answer to this objection is full and satisfactory. This mode of expression neither militates against the truth of the traditional theory nor does it imperil the doctrine of plenary inspiration. Let it be granted that there are some words in the books which were inserted by another hand. (Originally they were all regarded as one book.) It does not follow that those comparatively few additions were either unauthorized by Moses, or uncommanded by God. It does not follow that their presence invalidates the appropriateness of the traditional titles of the books, or lends any support to the view that the body of the books were not written by Moses. As well might it be said that the preface to a book in modern times, written by another hand, or the appendix, or the

amendations of the text added for the sake of clearness, were sufficient to prove that the book itself was not the product of its reputed author. But to examine this criticism more closely, let me ask you to confine your attention to the book of Deuteronomy and take it as a specimen of the whole. To what then does the objection amount in the case of Deuteronomy. How many verses might legitimately be attributed to another hand? My judgment is about 48 out of 911, or about 1-19th part of the whole. If this be the true proportion, how insufficient is the basis on which some have ventured to cast aside the proofs of the Mosaic authorship. As already stated even on the supposition that another hand had a share in the formation of the book, to the small extent which this criticism requires, it seems to be assumed that the supposed additions were made without sufficient authority, whereas they may have been authorized by Moses himself, and if not by Moses, some one from among the elders of Israel, (in all probability Joshua) may have been selected—instead of selected may we not say “commanded” on the authority of chapter xxvii. 1, for this purpose. “Moses, with the elders of Israel, commanded the people saying :” Or it may have been one of the priests to whom, equally with the elders, the care and preservation of the book was entrusted, as it is written in xxxi. 9. “Moses wrote this law and delivered it unto the priests, the sons of Levi, and to all the elders of Israel.” If this view be correct, the authority of these few additions cannot be questioned. They were made by the authority of Moses himself and by the commandment of the Lord. Thus, the Mosaic authorship remains untouched, the doctrine of inspiration unimpaired. Let me then plead with you earnestly for a favorable consideration of this view. Especially on account of the resulting injury done to the foundations of the faith by the acceptance of the other. Strange to say, however, this is an act of injury which some seem unable to recognize. Take as an illustration of this what was recently said by men in high position at conferences in other lands. One contended, for example, that modern destructive criticism need not trouble the devout Christian, even if it proved that there were two Isaiahs, or that Moses did not write the Pentateuch, because the name of writer really made no difference. God speaks in the whole, names and dates are of small account. But can it be that men of high reputation can deceive themselves and others by such a flimsy fallacy as this? The name would be of small account, if the name of the writer were

unknown or unauthorized, but the case is marvellously different when the name of the author is certified by God himself. Take another illustration. The speaker said, "How far, after all, does any result of a higher criticism interfere with the practical use and practical supremacy of our Bible as a religious Revelation and a religious book?" Such was the sentiment expressed, and since I read the sentence I have never ceased to wonder at it, knowing as I do the source from whence it came. Think for a moment what it involves. One result of the higher criticism is that the statements made are unreliable, another is that the Omniscience of the Son of Man is a falsehood, and how any man who professes to be a Christian and knows those to be the results, can say that the moral and spiritual use of the Old Testament scriptures is not seriously affected by such results is to me perfectly inexplicable.

Time calls me to another branch of the subject. I refer to the second portion of the testimony given concerning the books, namely, the testimony given to Moses and the prophets as a moral and religious agency upon earth. It is one which bears most closely upon an important practical question:—what is the best means for imparting a more Christian tone to the civilization of this Christian land? How shall we best persuade the men and women of this country and the world at large, to lead a Godly and a Christian life? I give as an answer the one which Abraham gave viz. "Moses and the Prophets." The best agency for this purpose is a thorough knowledge of the Old Testament Scriptures. It is not maintained that this will invariably prove effectual but if this be not effectual nothing else will be. There may be at different times and under different circumstances a need for the modification of the methods employed in the use of this agency, but as regards the agency itself, the passage before us teaches us that no alteration should be permitted and no difference of opinion should exist. Abraham in Paradise being consulted on the advisability of adopting a different agency in the form of a disembodied spirit for the reformation of certain persons upon earth replied promptly "No" Not on the ground that it would be impossible to send a disembodied spirit upon such an errand but on the ground that if sent it would be practically useless. "If they hear not Moses and the Prophets, neither will they be persuaded, if one rose from the dead." Some may question the truth of this declaration, but it

has been abundantly verified in the history of the world at large by the result of the Saviour's resurrection from the dead. Ever since that date He has been stretching out his hands entreating the rebellious and the gainsaying to return, but in the majority of instances with what little effect. In the light therefore of that resurrection let every one carefully study the reply given to the rich man in Hades. It is deserving of a more careful attention than it sometimes receives in the present day. It may be doubted whether the same answer that Abraham gave would be given now to the same question in some of our modern ecclesiastical assemblies. If the question were asked now, to which I have already referred "How shall we best improve the moral and religious condition of our people? How prevent the ungodly from going to the place of torment". Some would say, "They have the Church, let them hear the Church." Others "They have the priests let them hear them."<sup>1</sup> Others "they have the Bible and the creeds, let them hear them." But how many would say exactly what Abraham said, "They have Moses and the Prophets," (In other words the Old Testament Scriptures) "let them hear them" This answer maintains the sufficiency of the Holy Scriptures alone without note or comment for the reformation of man. Even without the intervention of any living creature individual or corporate fallible or infallible. The passage not only maintains the sufficiency but also the supremacy of Holy Scripture, and that in a very remarkable manner. The testimony of the text, observe, is not the testimony of Abraham only, it is the testimony of Abraham as quoted and approved by our Saviour Christ. We have it therefore from the lips of Christ Himself that the Scripture stands supreme, even in his own presence, the presence of a living personal infallible Teacher such as He Himself was. Frequently did the Lord himself inculcate this lesson while he was here upon earth. Notably in the case of the lawyer who asked the question, "what shall I do to inherit the eternal life?" His answer was not a reference to himself as a personal infallible teacher, nor yet to the Jewish Church as authorised by God, but to the law and to the testimony saying, "What is written in the law how readeest thou?" Hence we learn that no agency whatsoever human or divine can in the present dispensation take the place which the Sacred Scriptures occupy by divine appointment in relation to the moral and religious improvement of the human race. Men may practically set them aside as



did the rich man in Hades, and say in effect "No, not Moses and the Prophets, that is the Old agency, I have not much confidence in that why not try another, and see whether it would not be more effectual, I am satisfied that if one went unto them from the dead they would repent. But there could not be a greater mistake. No other agency than the Sacred Scriptures can effectually order the unruly wills and affections of sinful men, no other can induce them to love God with all their heart and their neighbours as themselves. Other agencies may be useful in partially repressing the progress of moral and religious evil in the world, but no other can be successful in eradicating the principles of evil from the human heart, and substituting for them permanently the principles of truth and righteousness. This is the teaching of Abraham, of Christ and of the Holy Ghost in this passage, and it should not easily be forgotten.

We have now heard the testimony of this passage concerning certain books of the Bible. Listen next to its testimony concerning certain persons. "If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead." The passage refers to a subject which falls legitimately within the field allotted to me. Is there not much misapprehension of this subject widely prevalent. It forewarns us of the hopeless condition of those who pay no attention to the startling revelations of the Word of God. Observe the words refer not only to the openly wicked and profane, but to those however blameless who do not hear. "If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead." In other words, as I understand it, they will be banished forever from the presence of the Lord and from the glory of His power. But is this the accepted creed of many at the present day, and is it generally believed that the penalty is merited by those whose (I do not say only) but whose principal offence is that they do not hear? I am afraid there is need of much correction upon this point. The statement in the text is too plain to be misunderstood. The terms are too positive to be elaxed.

But pass this by, and listen to the testimony given to the state of the departed. Is their state such as admits of active consciousness? Do they remember the things of earth? Are they acquainted with what is occurring here below? Do they revisit their former homes, and hover round the scenes which they have left? This is invariably the language of mourning affection about those who are not lost but gone before, and to such enquiries the answer of the text and context is clear. The text implies a state of consciousness. So do the words "I am tormented in this flame." "I have five brothers." "Send Lazarus," "Lest they also come into this place of torment." "Son, remember that thou in thy lifetime receivedst the good things, and likewise Lazarus evil things." But over and above this the text reveals that they increase in knowledge, and this should set all such questions at rest forever. The text represents Abraham as speaking about Moses and the Prophets. But how and when, and where did Abraham learn anything about Moses and the Prophets? Abraham was in Paradise long ages before Moses was born. How then did he acquire the knowledge which he certainly did not possess upon earth? Not by personal observation. Not by revisiting the scenes of earth. I am unable to agree with a poetical representation given in the lines which speak of a mourning child addressing a departed mother, and saying: "Is not thy shade still lingering near?" I suppose it is not impossible for a departed shade to return, as the history of King Saul attests, and the narrative of what occurred at the Transfiguration. But Scripture has no warrant for the idea that it is anything more than an exceptional occurrence. The Scriptural representation is that the departed who are believers are asleep. That is (as natural sleep suggests) their eyes are closed upon this world of sin and sorrow and all that is passing therein. They are fully alive to all that is going on there where they are, but they know nothing by observation of what is passing here. They do know it, however, by other means, either by angel messengers who are constantly ascending and descending between

heaven and earth, or from those among men on earth, who are daily entering there, or directly from the Lord Himself. But it matters little how it is done. The fact to be remembered is that it does take place. Abraham knew that Moses and the Prophets existed. He knew also that they were a sufficient rule of faith for men.

Some additional thoughts suggest themselves. First. Think it no strange thing that the Holy Scripture should be subjected to such adverse criticism as it is now subjected to. Such assaults have been made ever since the fall of man. They will continue to be made while the Scriptures remain our rule upon earth. It must eventually be benefitted thereby.

2nd. If Abraham thought as he did of the sufficiency and supremacy of the Old Testament Scriptures, how much more reason is there to think highly of the Bible as a whole. With the New Testament added to the Old our Spiritual armoury is complete. We need no church traditions to supplement their inexhaustible fulness. No ghostly administrators to usurp the place of the ministers of the Word.

3rd. We have a witness here to a historical reality of the persons whose names appear in Old Testament records. If not, there are many other passages in which Moses, and David, and Solomon, and Elijah, are regarded as real persons, and as having performed the parts assigned to them in the word of God. What a dire calamity it would be if it were otherwise. On the historic reality of Old Testament personages and events, we rest our hopes of eternal happiness and peace. On their historic reality depends the truth of the revelations made in New Testament records. I have unpleasant suspicions treasured up against those who would minimize the truth of the Old Testament history. They who deny the reality and truth of the Old Testament history are likely to pass on and deny the truth of the New. They who reject Moses are in imminent danger of rejecting Christ, and if they reject Christ they are without hope. "Neither will they be persuaded though one rose from the dead."

4th. There is instruction given here as regards prayer to the saints. Prayers to the saints may be indulged in, but if so, the practice is perfectly useless. There is no more probability that it will prove successful now than when the rich man in Hades prayed to Abraham on behalf of his brethren on earth.

5th. Is it too much to say that a person's estimate of the value of Scriptures furnishes a good test of his spiritual state? Abraham in Paradise thought very highly of the sacred Scriptures. The rich man in Hades thought very little of them. What a marvellous difference was there between the position and character of the two men!

6th. We find that the way of salvation is only one. In and through the life and death of Christ, Salvation is ours, if we choose to accept it on this side the grave but not on the other. Such a thing as a post mortem salvation has not been revealed. Hereafter we may plead till we exhaust our strength to be permitted to climb up some other way. But if the narrative of the rich man be true, it will be all to no purpose. There has been a wonderful unity on this point both in Heaven and earth from the days of Abraham till the present hour. It is important that that unity should be maintained.

Finally thank God for the precious gift of His Word and the glorious revelations made therein. Specially thank Him for the revelation of iniquity pardoned and of sin forgiven through the blood of Christ and let it exercise a visible influence over your life and conduct to the end of your days. Being thoroughly persuaded of this truth as made known in Old and New Testament Scriptures we have the best guarantee for immunity from trouble in respect of any alleged deficiencies in the records of truth. The Scriptures which have revealed Christ to us, are not likely to be the defective, reprehensible, fraudulent agencies which some would have us believe them to be. God forbid that we should ever look upon them in that repulsive and dishonouring light, rather may our sentiments ever find a true expression in the words of the Psalmist "O how I love thy law, all the day long is my study in it."



# EDITORIAL.

Once more after an interval of rest and refreshment the College Magazine is appearing to greet its old friends and supporters. It is entering upon a third year and now it has cast aside all doubts of its existence and has determined to appear six times during the coming months, and that too somewhere near the first day of each month beginning with the present one. We beg to remind our subscribers that we shall be always glad of their support, both literary and financial, and that the very broad basis on which we rest gives ample opportunity for all to assist. We are the MONTREAL DIOCESAN THEOLOGICAL COLLEGE MAGAZINE. Think of what each of these words means in itself. MONTREAL the Metropolis of British North America; the city of Churches, the city of the Church with a man at its head, who is respected and beloved by all who know him, but who rather belongs to the next word, DIOCESAN on which we need not further dwell, but hasten on to COLLEGE. The Bishop says that the present class of men were never surpassed, that there was never such a class of men as these who are now in College. Think of what that means. Look over the list of Alumni. Consider that we already have one Missionary Bishop. Call to mind the first Diocesan College, The "Hippo Diocesan College" with St. Augustine for its Principal and Bishop. His alumni were all termed "Saints" and eleven of them became Bishops. What will ours do?

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Our readers do not need to be reminded that we are THEOLOGICAL. But, perhaps they are not so ready to remember that a distinguished Church man speaking in Montreal the other day alluded to Theology as "the very Queen of all Sciences."

Our sixth Alumni Association has come and gone. We believe it has been more largely attended and the interest manifested has been deeper than heretofore. It was rendered doubly interesting by the presence of the Revd. J. de Soyres M.A. of St. John, New Brunswick and of the Right Reverend the Bishop of Moosonee. Both these gentlemen gave addresses at the public meeting held in the Synod Hall, the former on "The Study of Church History", the latter on the Diocese and work of Moosonee.

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It is difficult to give any adequate report of the lecture delivered by Mr. de Soyres; we hope our readers may have a chance of making a literary acquaintance with him in the course of the winter. He spoke of Church history as an applied science, and recommended that method of study which groups periods round characters, living, human characters, men and women like ourselves. He recommended the student to attempt to construct the history of such characters for himself, if he would catch the spirit of the times in which they lived. He warned him against doing so however with a prejudiced mind, selecting those points only, which made them out to be what he wished them to be, not what they were. He recommended particularly Philip Schaff's work's and Lange's commentary, to the perusal of the student.

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The Bishop of Moosonee began by explaining the reason for his presence in Montreal, showing the audience with the aid of a map that it was impossible to visit the northern part of his diocese in the season and return to Moose Fort, without breaking the journey, either before or after, by a stay in Canada. He had decided to break it before and in the meantime to teach Canadian church people some thing about Church History as it appears in his Diocese, and if possible to carry them with him in spirit as he goes on his hard tours through those unknown and uncivilized regions. He concluded a

most interesting address by exhibiting a series of limelight views of Moose Fort and other points of interest in connection with the work. These pictures were many of them exceedingly beautiful and elicited rounds of applause.

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Of the conference as conducted in College we must not however omit to say something. We do not propose to give synopsis of all the papers in the present issue, in the first place because we hope to present the reader with some of them almost as they were delivered, and in the second place because our space will not permit it in the present number. The reader is already in possession of the sermon preached by the president of the Association in St. George's where the opening service was by the kind permission of the Very Reverend the Dean, held for the first time.

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Owing to a want of time the discussion on the first paper was unfortunately unavoidably omitted. The paper read by the Revd. W. H. Garth was very carefully prepared, but we very much regretted having to dissent entirely from his conclusions. Perhaps the chief fault was a failure to realise the difference between the Law of God which does not grow, and the education of man which does. The paper in the afternoon by Revd. H. E. Horsey set many minds thinking on the problem in particular of capital and interest, but owing to want of time the questions raised were not answered, nor the discussion concluded. Our impression was that every one present would have been glad of another opportunity of discussing the very interesting questions which arose, as well from the paper as from the remarks of the Revd. T. E. Cunningham. The paper and speeches on personal work made a very interesting sequel to the previous subject and elicited a most able speech from one of our most recent alumni, the Revd. A. C. Ascah.

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Wednesday morning was devoted to the discussion of Old Testament Apologetics. A most thoughtful paper was read by the Rector of Grace Church showing that amid all the work of a large and city parish he had yet time to devote to the burning questions of the day. We were very much disappointed at the unavoidable absence of the Revd. Principal Rexford. In the afternoon the organist of St. George's kindly filled the vacancy caused by the indisposition of the Revd. W. A. Mervyn and made some very practical remarks on the whole subject of Church music, emphasising the key which we have to harmonize on this much debated subject in the liberal spirit of our Prayer Book. He closed his remarks with some observations on the attitude of a clergyman towards his choir and the choir towards the work which they have to do. Both this subject and the next elicited more general discussion than any previous ones and though both selected speakers were absent from the discussion on Sunday School work, in the country, the discussion on Mr. Rollit's very interesting and carefully prepared paper was certainly not unprofitable, at least to the younger members of the community.

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The conference closed with a dinner at which a number of the Governors were present for the first time. In regard to this would it not be better to arrange the guests, so that the alumni might have some intercourse with the students in College? This struck us as certainly a defect in what were otherwise very carefully planned arrangements. The general conversation could not possibly be between Governors and Students, or Alumni and Students, but the Alumni and Governors and Bishops and Professors talked amongst themselves, and the students talked amongst themselves. Now if the object of the Conference is to bring past and present together, there is no better place than a dinner party, but let the mixture of the elements be properly attended to. We believe that this simple arrangement would



do more to promote the success of those meetings than all the rules and regulations put together.

The officers for next year are as follows. His Lordship the Bishop of Montreal, Honorary President, the Principal President (ex officio) Vice-President The Revd. Rural-Dean Robinson, Secretary-treasurer the Revd. G. Abbott Smith.

Committee: the Revd. Messrs. Rexford, Kerr, Jekill, Ascah and Elliott.

In addition to this routine business the Conference decided to add something in the way of a devotional meeting to the next year's proceedings. We would humbly suggest, beginning each days session with some sort of service with a short address in the College Chapel, in addition to whatever other arrangements are made to extend the time of the Conference. In conclusion we wish to tender our most hearty congratulations to the last year's committee, but more especially to the secretary the Revd. G. Abbott Smith, on the way they made the arrangements for a most successful conference. Appended is a copy of the programme of the two days proceedings.

TUESDAY, 16TH OCTOBER

10. a.m.—Opening Service in St. George's Church, with celebration of the Holy Communion and Sermon to the Association, by Revd. Principal Henderson, D.D. Hymns 181, 210.

11.30 a.m.—Opening of the Conference in the College, by the Lord Bishop. Hymn 51

"The History of Old Testament Morals." Paper by Rev. W. H. Garth, B.A.

Selected speakers:—Rev. J. A. Elliott, B.A.; Rev. H. Jekill, B.A.  
Discussion. Hymn 194,

(1-2.30 p.m.: Recess.

2.30 p.m.—Hymn 158.

"Christian Socialism." Paper by Rev. H. E. Horsey, M.A.

Selected speakers:—Rev. T. E. Cunningham, M. A.; Rev. J. Irwin Strong.

Discussion. Hymn 449.

4 p.m.—“Personal Work.” Paper by Rev. Rural Dean Robinson.

Selected speakers :—Rev. Jas. Carmichael ; Rev. A. C. Ascah.

Discussion. Hymn 151 (first and two last verses).

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

Hymn 186.

Greeting by the Lord Bishop.

Address by the Rev. J. deSoyres, M.A., of St. John, N.B., on “The Study of Church History.”

Solo : “The Holy City,” Miss E. Ibbotson.

Address by the Right Rev. J. A Newnham, D.D., Bishop of Moosonee.

Solo : “The Resurrection,” Mr. J. C. Barlow.

Hymn 131.

WEDNESDAY, 17TH OCTOBER.

10 a.m.—Hymn 150.

“How to meet the Higher Criticism.” Paper by Rev. John Ker, D.D.

Selected speakers :—Rev. Rural Dean Sanders, B. A. ; Mr. W. P. R. Lewis, B.A.

Discussion. Hymn 329.

11.30 a.m.—“The Relation of Old Testament History, to that of Surrounding Nations,” Paper by Rev. C. Cameron Waller, B.A.

Selected speakers :—Rev. Principal Rexford, M.A. ; Rev. F. Pratt, B.A.

Discussion. Hymn 46.

(1-2.30 p.m., recess.)

2.30 p.m.—Hymn 255.

“Music in relation to Divine Worship.” Paper by Rev. W. A. Mervyn.

Selected speakers :—Rev. H. A. Meek ; Rev. Basil S. T. Marriott.

Discussion. Hymn 396.

4.00 p.m.—“Sunday-School Work in the Country.” Paper by Rev. C. Rollit.

Selected speakers :—Rev. P. E. Judge ; Rev. Jas. Thompson, B.A.

Discussion. Hymn 146.

6.00 p.m.—Association Dinner in the College Hall.

8.00 p.m.—Annual Business Meeting.

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

## THE CONVOCATION OF THE MONTREAL DIOCESAN COLLEGE.

The Convocation of the Montreal Diocesan College for the Session 1893-94, held in the Synod Hall on the evening of the 30th April, will ever be memorable as marking the majority of that institution. It revealed the fact that after twenty-one years of usefulness, the effect of which extends far beyond the limits of our own Diocese, the College has before it a future of bright hope. In his opening remarks on that occasion his lordship, Bishop Bond, expressed a strong satisfaction in the work of the past year, and in the spiritual life that existed among the students. Among the benefactors to the College he tendered special thanks to Mr. Gault, Mr. Garth, the treasurer, and to Mr. Hague. His lordship then bade farewell to the graduates, and in concluding his remarks showed clearly the important relation of the college to the diocese by the statement that forty per cent. of the men at work in the latter came or are to come from the college.

The Rev. Canon Henderson after announcing the results of the sessional examinations, read the following educational report :

MY LORD, LADIES AND GENTLEMEN,

The Diocesan Theological College has at length attained its majority. I have the honour to present herewith the annual report for the twenty-first year of its existence. Seventeen years ago, in 1877, when I was called by the late Bishop Oxenden to take charge of the institution, it was confidently stated by one who is well known to you "The college is *in articulo mortis*. I give it just six months to live." Yet the college is still alive and prospering. It is annually sending forth fresh bands in different directions, and giving promise of greater usefulness in time to come. For this our humble thanks are due to Him from whom all good things do come.

I purpose to speak of the college in relation to McGill University, and in relation to other theological colleges, before I say anything of what more especially concerns itself.

(1) In relation to McGill University, a change has taken place on the part of the university towards the College, viz., the abolition of exemption from tuition fees. This exemption was hitherto enjoyed by theological students, but now the privilege no longer exists, and

theological students now pay the full sum required for annual tuition. This rule affects others besides the theological students, and therefore there is no reason to suppose that it was designed to militate against the theological colleges. I am rather disposed to approve of its adoption, in the interests of the theological colleges, on the ground that it is not desirable to pauperize the students, and much less desirable to confer such a privilege on those who are able to pay. Inasmuch, however, as there are always to be found some who must be debarred from advancement unless they receive a little pecuniary assistance, the act of the university to which I have called your attention constitutes a ground of appeal for the foundation of additional studentships in the Theological College for the purpose of aiding deserving men. *E. g.*—How can the sons of the clergy in this diocese be provided with a liberal education out of the \$600 to \$800 per annum which a rector or missionary usually receives? The minimum amount upon which a student can take a college course in the college ranges from \$150 to \$180 per session, and this does not cover the cost of living during the summer vacation, nor does it cover the expense of washing and clothes. Take, then, say, \$200 out of a Canadian clergyman's annual stipend, and how much is left for the expenses of the rest of the family? It is almost equivalent to an absolute prohibition upon the sons of the clergy as candidates for the sacred ministry; whereas, were the circumstances different, we might reasonably expect to receive a larger proportion of candidates than we now do from this source.

(2) A change has taken place in this College in relation to McGill College. It has reference to the work done at McGill by our theological students. The Diocesan College has abolished the order of partial students at McGill in so far as its own students are concerned. That is to say, although the Diocesan College does not yet *require* her students to take the whole of the undergraduate course (she is only travelling in that direction), she does require them all to take the first year in arts instead of the partial courses which have hitherto been permitted.

(3) In relation to other theological colleges. It is already known that all the theological colleges in this ecclesiastical province in connection with the Church of England are federated together for the purpose of conferring degrees of divinity, so that a uniform standard

for divinity degrees is now established throughout the whole of the ecclesiastical province, which embraces the nine eastern dioceses of this Dominion. The colleges thus united are six in number, viz, Huron, in London; Trinity, Toronto; Wycliffe, Toronto; the Diocesan College, Montreal; Bishop's College, Lennoxville, Que.; King's College, Windsor.

I am now in a position to report another affiliation of some of these colleges, and one which has been formed for a different purpose. It was deemed desirable that the colleges which hold the same principles and teach the same system of divinity should be bound together as closely as possible, and co-operate with one another on educational and missionary lines, with a view to the propagation of the faith as held by the Reformers of the sixteenth century, and as embodied in the articles and liturgy of the Church of England. Three colleges have formally agreed thus to co-operate, viz: Huron, London; Wycliffe, Toronto; and the Diocesan College, Montreal, and they have done so on the basis of the following outline:

(1) That we signify our hearty willingness to co-operate in order to promote our common interests in educational and missionary matters, and to secure concerted action in advancing the Evangelical cause in this Dominion.

(2) That there shall be a standing committee, consisting of the principals of three colleges and one layman from each college, to be appointed by the governing body of the college which he represents.

(3) That it shall be the duty of the committee to devise measures for the common interests of the college in matters of an educational, spiritual, and missionary character, subject to the approval of the governing bodies.

(4) That the committee be empowered to communicate with the Church Missionary Society in London, England, with a view to the establishment of a local corresponding committee in connection with each college, whose duty it shall be to test and certify the fitness of candidates for work in the foreign mission field, and to arrange that all candidates so certified shall be accepted by the C. M. S. for the mission field.

In relation to the Diocesan College itself, there is much which calls for the expression of gratitude. It retains its constitution and loyalty

to Reformation principles. It has elevated its educational standard, and not diminished its members. It maintains its missionary character, and has won fresh laurels through the means of its alumni. It has received fresh additions to the number of its successful students, and fresh benefactions from its friends during the past year.

The number of its students at present is 30; the number of graduates and undergraduates at McGill, 13, or 43 per cent.; the number leaving the college this year, 8; the number at present in this diocese 40; total number who have studied in the college, 68, of whom two are dead and three have retired.

The remainder are working in other Canadian dioceses, in the United States and in England; in England, 2; in the United States, 9; in other Canadian dioceses 12.

The mention of other dioceses gives occasion to notice the missionary character of the college, which has been well sustained during the past year. There are three missionary associations at work among the students, viz :

- (1) The Diocesan College Student's Missionary Society.
- (2) The Intercollegiate Missionary Alliance.
- (3) The United States and Canadian Intercollegiate Missionary Alliance.

The Annual meeting of the last-mentioned association took place last January in this city by invitation from our college, and was largely attended by delegates from colleges in the United States.

The annual meeting of the Canadian Intercollegiate Association was held in Toronto last November, and was attended by a delegation from this College. The Diocesan College Missionary Association held several meetings during the session. It sustains a native missionary in Madras, in India. It has given help to the work in Japan. It contributes to the funds of the diocese of the Mackenzie River, in the Northwest. It has conducted the mission of Outremont, in the suburbs of this city, for the last two years, and has made arrangements for the erection of a new church there. It has taken its part in the supplying of Sunday services at the Institution for the Deaf and Dumb at Mount Royal Vale, and the total sum of money collected and expended during the last year of this association was \$573.68.

Nor is this all; but as a strong proof of the reality of the mission-

ary spirit which animates the students of the college and its alumni, we point with some degree of satisfaction to the consecration, last August, of one of their members, the Rev. J. Newnham, D.D., as second missionary bishop of Moosonee, a fact that reflects credit alike upon himself and on the institution in which he received his education.

In view of these facts, it was not a little surprising to find in the March number of the C.M.S. *Intelligencer* the following statement, published under the head of "Notes from Other Missions," signed with the initials "J. D. M.": "The Wycliffe Mission, Toronto, deserves attention as being the only distinctly Evangelical missionary Society in Canada." I record the fact, but make no comment, and proceed to say that the Diocesan College Students' Missionary Association has resolved to undertake the support of their fellow-student, Mr. Faries, in the diocese of Moosonee, on the shores of Hudson Bay, whither he is to go without delay. This they have assigned to themselves as their principal work for the coming year, and I am satisfied that the resolution is the expression of that love to God in Christ, and love for suffering humanity, which is the true spring of all missionary activity. Mr. Faries who is a native of the diocese of Moosonee, was sent down to this Diocesan College by the late Bishop to be trained, and, having now completed his theological course, he returns to preach among the Indians in their native tongue the unsearchable riches of Christ. I had hoped, and so had Mr. Faries himself, that the present bishop would have permitted him to remain longer, that he might have entered McGill (which he is quite able to do), and thus have obtained the additional knowledge required for our "Testamur"; but the bishop writes that he cannot spare Mr. Faries any longer from the work, nor has he the means at his disposal for such a purpose. We part, therefore, with Mr. Faries with regret, while we look upon his departure as an event to be marked in our history, and we trust that he may be enabled to reflect in his life and conduct the spirit and power of his divine Master, and be the means, under God, of establishing and strengthening and settling many in the unadulterated faith of Christ Jesus our Lord.

In conclusion, may we repeat what I have often said before of the work done during the past, twenty-one years has been accomplished with the inadequate means at our disposal. How much more efficiently might it have been done if our equipments had been more complete?

We have been like a boat propelled with only one oar, when there should have been at least two at each side. We have been progressing, but progressing under difficulties, against contrary winds and adverse tides. But our confidence is in Him who has hitherto provided for our pressing necessities, and has revealed Himself unto us as the God of Abraham, Isaac, and Jacob; the God who sorely disciplines the faith of his people, but yet comes to their aid in the hour of their greatest extremity, and manifests the truth of His own most precious promise that at evening time there shall be light."

At the conclusion of Principal Henderson's Report, Mr. Faries, who has since departed to undertake mission work in [the distant diocese of Moosonee, read a portion of the sixth chapter of St. Matthew's Gospel in the Cree language.

Mr. Frank A. Pratt, who was the valedictorian for the year, brought forward the claims of the college upon the sympathy of the members of the Church of England in this Diocese. In saying farewell to his fellow-students he advocated for them personally a Protestantism and a Catholicism like that of the church, and a kindness and charity that would resemble the Master's. He placed loyalty to Christ first, and secondly loyalty to that part of the church to which we belong and to the college.

Dean Carmichael, in addressing a few closing words to the students, expressed a deep sympathy with the college, coupled with a sincere gratification for its success. In regard to the church at large, he believed that it was unsettled, but nevertheless, thoroughly alive, and that no branch of it stands more earnestly by devoted endeavorers to do God's will than the Church of England in Canada. He closed his remarks by earnestly exhorting his hearers, amid whatever confusion or unrest they might encounter in life to learn the lesson of patience and *to wait*. "Pray for Patience. Remember that you belong to the impregnable church of the living God. Man may threaten with his tongue, may write with his arm; but the arm that writes will be paralyzed, the tongue that threatens will be dumb, and the church will live on. It is the one earthly institution that will not be overthrown. One last word, then, I leave with you, young men, it is—wait! Your waiting will be well repaid, it is well worth your while."



## ORDINATION.

The Lord Bishop of Montreal ordains at the seasons of Trinity and Advent. Last Trinity Sunday he was called by the Holy Ghost to set apart to the work of the Ministry a goodly class of men, goodly in number and otherwise. The class was the largest ever ordained at one time by any Anglican bishop in Canada.

For the Priesthood there were, the Rev. Messrs. Rexford, Elliott, Strong, Lackey, Hutchings, Waterson, Wright, Marriott, Rollit, Brewer and Ball.

For Deacon, Messrs. Thompson, Pratt, Ascah, Mount, Wilson, Loisselle, Emmett and Stocker. All but four of these gentlemen have received their theological training in this Diocesan College. All but one of them serve in this Diocese. This is an evidence of the necessity and benefit the College is to the Diocese.

The preacher on this occasion was the Rev. Canon Norton D. D. Rector of Montreal. The sermon was helpful and much appreciated. The text was, "Sir, we would see Jesus." The preacher said they might forget every word he would say to them that day, but asked them never to forget the text. It expressed their mission, and summed up their message. It had been the cry of ages, and voiced the need of the world and of every human heart. Abraham saw his day and was glad. Job rejoiced that in his flesh he would see God. Sages and astronomers had looked for Him in the pompous procession of the heavenly bodies. Heathen priests had denoted the longing of one part of the world for Him in their imperfect and mumbling prayers. Simeon was glad to depart in peace when his eyes had seen the salvation of God. And now the Greeks, in the passage considered, desire to see Jesus.

Where shall we see Him?

In the word. In the voice of His ministers. In their life and character. We should be satisfied with the truly grand and sober ritual of our mother Church, and not imitate the excesses of the middle ages. Show love to all kinds of Christians. Preach a simple gospel which will show a new and deeper philosophy to the philosopher and scientist. Show Jesus as Incarnate, as the Redeemer, as ascended up on high, as present now with His Church.

## THE ROUTE OF THE EXODUS.

Our object in calling attention to the following interesting extract is in order to substantiate still more effectively the traditional account of the Exodus. This evidence is the more valuable as the piling up of the sand of the desert and the upheaval of the crust of the earth, which two processes have been accumulative and progressive relatively, have tended to render plausible the argument that either the Israelites went through a bed of weeds (or rushes), or took a much more southern route; in the latter case crossing below the present town of Suez. Both these surmises must invalidate the Bible Story. Our extract however shews us what was the prevalent belief in the early part of the ninth century.

The following extract is made from the work of Dicuil, as the original is seldom met with.

The work is called "*Liber de mensura orbis terrae.*" Dicuil flourished in the early part of the ninth century. He here mentions a party of Irish both lay and cleric who having undertaken a journey to Jerusalem for purposes of devotion, sailed afterwards up the Nile, visited the Pyramids which they describe as the seven granaries of St. Joseph and measured them. Afterwards they crossed by means of a navigable canal from the Nile to the Red Sea, influenced by a wish to examine the spot where Moses and the Israelites had passed.

This is culled from "*Notices of Chinese Seals found in Ireland*" by Edmund Getty M. R. I. A. read before the Belfast Literary Society on the 6th May 1850. Published by Hodges & Smith, Grafton Street, Dublin and Marcus Ward & Co., Belfast 1850.

Quanquam in libris alicujus auctoris fluminis Nili partem in Rubrum mare exire nequaquam legimus; tamen affirmans Fidelis frater meo majistro Suibueo narravit coram me (cui si profeci quidquid, post Deum imputo) quod, adorationis causa, in urbe Hierusalem clerici et laici ab Hibernia, usque ad Nilum velificaverunt.

Deinde, in Nilo longe navigando, septem horrea, secundum numerum annorum abundantiae, quae Sanctus Joseph fecerat, de longinquo admirantes, tanquam montes viderunt; quatuor in uno loco, ac tria in altero.

Hinc, ad horrea tria miraculi causa vadentes, leonem et octo homines, viros atque feminas juxta illa mortuos invenerunt. Leo sua

fortitudine occidit illos : illi hastis et gladiis ipsum interfecerunt ; quia deserta utraque loca sunt in quibus horrea septem constructa fuerant.

Post haec, diligenter considerando tria horrea, iterum mirabantur, a principio fundamenti usque ad finem altitudinis illorum, omnino lapidea fieri. Illa in inferiore parte, quadrata facta sunt ; in superiore vero, rotunda ; in fine sublimitatis, quasi gracile acumen habent.

Post haec, praedictus frater unum latus unius horrei ab angulo, usque ad alterum, pedibus quadringentis mensuravit.

Dienceps, intrantes in naves in Nilo flumine, usque ad introitum Rubri maris naverunt. Ex illo portu, ad orientalem plagam, usque ad Moysis viam, per Rubrum mare parvum est spatium. Ille mensurator lateris horrei ire usque ad portum, in quo introivit Moyses cum populo suo, in mare voluit : non solum, ut intrasset portum, sed, ut in eo vestigia currum et rotarum orbitas Pharaonis cerneret ; nautae illi non consenserunt. Latitudo maris in eodem loco quasi VI sibi visa est.

Inde in occidentali parte Rubri maris, hoc est, in sinu extendente se longe in septentrionalem partem, velivola festinatione naverunt. Illud est mare quod murmurantem populum Israel in deserto coarctavit ne in terram Aegypti regredi potuisset.

Non mirum est unum fluvium in diversa flumina dividi, cujus latitudo, maxime in Aegypto, magno ponto comparatur ; ut Priscianus, in tertio decimo libro parabolando dicens, monet ; ut si aspicientes mare, dicamus talem esse Nilum.

Hodie in Comographia, quae sub Julio Caesare et Marco Antonio consulibus facta est, scriptam inveni partem Nili fluminis exeuntem in Rubrum mare, juxta civitatem Clysma et castra Moysis.

For the benefit of our English readers we append the following translation.

“ Although we have nowhere read in the books of any author that part of the river Nile discharges into the Red Sea ; nevertheless my brother Faithful assured my master Suibueus (to whom under God I attribute any attainments I possess) as he told the story in my presence, that a party of clergy and laymen from Ireland on a pilgrimage to Jerusalem sailed as far as the Nile. Then as they sailed far up the Nile they saw with astonishment in the distance the seven graneries which the Blessed Joseph made according to the number of years of plenty like mountains, four in one place three in another.

On going from curiosity to the the three granaries they found close to them a lion and eight bodies, men and women, dead. The lion in its ferocity had killed them by its great strength. They had killed it with their spears and swords (carried) because both places in which the seven granaries were constructed were desert. After this as they diligently observed the three granaries they were again astonished that they were entirely built of stone from where the foundation began to the extreme top. In the lower part they had been made square but in the upper, round. At the very top they have a slender point. My brother beforementioned, afterwards measured four hundred feet from the corner of one side of the granary to the other. Next as they embarked on their ships in the river Nile they sailed as far as the entrance to the Red Sea. From that harbour in an easterly direction as far as the way of Moses through the Red Sea is a small distance. The same man who measured the granary wished to go by sea as far as the port where Moses entered with his people; not only for the sake of entering the port, but that he might see there the marks of the chariots and the tires of the wheels of Pharaoh. The sailors however would not consent. The width of the sea seemed to them to be about six miles in that place.

Then in the western part of the Red Sea, that is in a bay reaching far towards the North they sailed with favourable speed. That is the Sea which shut in the murmuring people Israel in the desert, in order that they might not be able to return to the land of Egypt. It is no wonder that one river is divided into several when its breadth especially in Egypt makes it like a great sea; as Priscianus tells us speaking in his thirteenth book of travels; so that if we were to look upon the sea we should see that the Nile was like it. I find to day marked on the map made in the consulship of Julius Caesar and Marcus Antonius part of the river Nile marked as discharging into the Red sea, near the state of Clysina and Moses' camp."

No doubt our friend trusting to a former story current in his day expected to see the marks if not the relics of Pharaoh's chariots along the sea shore as well as evidences of the path pursued by the chariots in their pursuit of the Israelites across the sea. If the sea has receded there should be nothing wonderful in the story for the land rising would in course of time be covered with sand of the

desert, and the path along the sea alone be the means of gathering evidence.

Clusma we know *now* was nine Roman miles from Heriopolis and Serapeum was nine miles further to the south and that somewhere between these two the Israelites crossed.

The whole of the ancient bed of the Red Sea has been in process of being lifted up, causing the waters to recede, for a considerable time. This we arrive at from the investigations of the Palestine Exploration Fund and the Egypt Exploration Society combined. See Professor Hull's Relations of Land and Sea in the Isthmus of Suez at the time of the Exodus. "Mount Seir and Western Palestine." Also "Route of the Exodus" by Egypt Exploration Society: the testimony of Strabo and Pliny, the Greek and Latin inscriptions "the Stone of Pitum" of Ptolemy Philadelphos: and what St. Epiphanius says of Clusma being the Port of Embarcation at the head of Red Sea in his day.

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BISHOP'S COURT,  
MOOSE FACTORY,  
via TAMISCAMINGUE LAKE,  
JAMES BAY, ONT.,  
Care of HUDSONS BAY CO,

STEPHEN H. MALLINSON, ESQ.,  
*Secretary M. D. T. College Miss'y Assoc'n.*

Sept. 10th 1894.

My Dear Sir.—At last an opportunity has presented itself, of writing to my "Alma Mater" and her generous "Missionary Society" of which I consider myself now acting a very prominent part, and it is with the greatest pleasure that I do so. At the time I write, four months have elapsed since I left the classic precincts of the Montreal Diocesan Theological College, and ere this letter shall have reached its destination, the time will have amounted to five months. During all this long period of time I have not heard a word from Eastern Canada, there being no traffic between this isolated Bay and the

Eastern Provinces, and scarcely any communication, except the three mails a year which the Hudson Bay Co. afford their officers stationed here and there through the N. W. and N. E. Territories. Thus we are practically shut off from the outside world even from part of our own land, and yet we are in the Dominion of Canada, and therefore under the Canadian Government. That we should be deprived of our mails (at least a monthly one) is more than I can comprehend, especially, as we pay heavy taxes for everything we import from England, from whence come all our supplies. We look upon these taxes as a great extortion, because the Government yearly takes a great deal from us, but nothing do they give us in return, no mails, nothing for the education of the country, nor have they given the natives the smallest remuneration for the soil which they claim as their's. No wonder if we feel very much dissatisfied, knowing how other Territories are provided with school, mails etc., whilst we are left out in the cold to "starve" (socially) and grow up wild and ignorant. However, putting this political grievance aside, I must return to my original intention, viz that of giving you an account of all my doings since I left your aimable circle. As may be expected, I left the dear old College and my kind fellow students, with feelings of sorrow for all the associations and associates of College life, mingled also with high and noble feelings of going out as your Missionary. to expound the Gospel of Love, and proclaim it to be the "greatest thing in the world", to the Ignorant. Most of you know that I left your midst with the intention of penetrating through the forests and lakes and plains which lie between the St. Lawrence and the shores of Hudson's Bay, and that my destination was Moose Fort, James Bay. The Bishop of Moosonee had asked me to come down by this route, which is rarely traversed, and the object was two fold ;

1. That the inhabitants of those waste plains, and large lakes might have the gospel preached into them as I travelled among and with them. As they seldom ever see a clergyman, it was necessary that one should go among them and preach Christ into them. Accordingly, I felt highly honoured on being asked to undertake the journey.

2. That I should take special notice of the country and inhabitants, ascertaining their spiritual condition ; whether there were any prospects of establishing a Mission there or not, etc.

The latter is a point, on which the Bishop wished to be certain,

because the country being almost inaccessible, and the inhabitants comparatively few, it was greatly debated, whether it was worth while sending a man, or not, to be permanently stationed in those regions. I, therefore, being young and strong and able to rough it more than my elder brethren, was the one selected to take the arduous voyage. A very hard one it was, as you shall judge from my account.

Before undertaking so difficult a trip, I spent some time in visiting some of the most picturesque and ancient of our Canadian towns and villages, as was natural for one, who intending to bid farewell to civilization, and make a dive into back-wood's "oblivion"; it was natural I say, to take a last look at the scenes I loved so well, before consigning myself to the "Great Lone Land" whither I believed the Lord had called me. It is not necessary to give you any details connected with this part of my travelling, I will, therefore, commence at the point, at which I left civilization. It was May 30th that I arrived at "Pointe Bleue", an Indian Reserve on the N. W. Shore of Lake St. John, where the Hudson Bay Company have a store and do some trading with the Indians inhabiting this part of the country. Here I was heartily welcomed and warmly received by T. B. Ross Esq. (Hudson Bay Co. gentleman) and family. Of the kindness and hospitality of these people I feel I cannot say enough, both Mr. and Mrs. Ross were extremely kind putting themselves to great trouble to accomodate me. Mr. Ross arranging all the business in connection with the canoe voyage, for me. First a canoe had to be sought out and selected, then men to paddle the canoe, finally provisions settled upon to be used in the journey. The canoe was soon found, as Mr. Ross kindly placed his own canoe (a new one) at my disposal. Securing the men, however, was not so easy as we could not agree about their remuneration, their demand being so high. After a great deal of trouble and "parleyvoing" I managed to engage two men, (a French Canadian and an Indian) at the enormous price of \$50 each, besides good rations for 20 days. At last I was ready for the canoe journey, but nature stormed so much at my leaving civilization and wept so great and incessant tears, that I was compelled to stay two days longer until her outburst had subsided.

On June 2nd, in spite of the high waves on the lake, I made a start, being somewhat anxious to catch the Mistassinee Brigades before they left Lake Mistassinee. I therefore drove canoe and baggage to

the little river we intended following, which little river runs through a chain of lakes from Lake Mistassinee to Lake St. John. If you do not mind glancing at the Map, you will see that the river bears rather a difficult name to pronounce, it is called 'Ash-û-ap'-mou'-chouan' river (I put it in syllables to make it easier). It runs into Lake St. John just 7 miles north of "Pointe Bleue". Over these seven miles then I carted canoe and traps, Mr. Ross kindly placing his horses at my disposal, and accompanying me himself. At the river's mouth I had my first dinner in camp, in which Mr. Ross joined me. After bidding my kind friend farewell, I embarked in the canoe and thus began my long and tedious journey through a wild and wooded country almost impenetrable, following a route seldom used on account of the difficulties connected with it, a journey too made all the more unpleasant because of the incessant rain which fell day after day. Fortunately, I provided myself with a good Melissa waterproof before leaving Montreal, so that I did not mind the rain, but I pitied my men who worked faithfully with might and main. Both were strong, able fellows, very active on the "portages" and very skilful in the many and dangerous rapids we had to come through. The Indian (a Rom. Cath.) was worth two like the Frenchman; he showed great presence of mind when in danger, good sound judgment; and extraordinary skill in managing a canoe, in fact, he was a superior Indian to many of his countrymen. He belonged to the tribe of "Montagnais" Mountaineers (to which all the Indians about Lake St. John belong,) so-called from their having to seek refuge in and residing among, the Laurentian Hills, in ancient times and wars. They were a strong, hostile tribe, and frequently came down from the hills and destroyed and plundered whole clans of their enemies the "Iroquois" and "Hurons", and when pursued by the Iroquois, they fled to the loftiest hills, where they were quite secure, as no race of people can skim over the mountains like the Montagnais. I dare say, the "Mounds of Mamelons" at the mouth of the Saguenay could tell of horrible wars and massacres, fought and committed on them for many years, could their rocks and sands but speak. The Montagnais were a brave stock as well agile, and kept up war also on the East side, with the Esquimaux of Labrador. Such was their state, hundred of years ago, but of course they are all Christianised and civilized now. In



fact they have forgotten their own language, and entirely speak French. My Guide, the "Montagnais" Indian, could speak nothing but French. But to return to my journey. Two days after we left Lake St. John we were compelled to leave "Ashuapmouchouan" river; owing to the high water and exceeding strong current against us my men found it impossible to push the canoe against it. There was another route, however, being a long chain of lakes across the country between the two inland seas (Lake Mistassinee, Lake St. John). Sometimes the distance between two little lakes would be about 4 or 5 miles, and this we had to go over on foot, over a rough and rugged ground. Notwithstanding the difficulties and dangers which we knew awaited us by taking such a route, we followed it with a brave heart, feeling assured that our Heavenly Father was with us to guide and protect us. It was a hard trip through this wild country, from morning till night, day after day we pushed on, following lake after lake, crossing "portage" after "portage" carrying canoe and baggage for miles before we sited another lake, sometimes under a hot scorching sun, sometimes amid incessant torrents of rain; through a dense forest without a trodden path to guide one; through soft and wet swamps; over hills and mountains; down valleys and dells; up and down steep inclines and declines until sometimes my strength failed me, and depression overpowered me. Albeit, in spite of difficulties and hardships we pushed on steadily and perseveringly, rising early in the morning and camping late at night. Another nuisance in this journey were the tiresome "black flies", these are even worse than mosquitos having no regard for beauty or colour, attacking one's eyes and ears and nostrils, which organs, if not protected with a veil will soon be crowded with "live-stock". Here is an extract from my journal concerning these terrible tormentors. June 8th. Had dinner under great difficulties to-day; between flies and rain it was not a very desirable occupation. I could not open my mouth to receive a morsel without also admitting a mouthful of those tiresome flies. Never swallowed dinner in such a hurry before and the probabilities are, I shall be invaded with indigestion as a result of such hurried swallowing."

\* \* \* \* \*

On the evening of the 10th day from Lake St. John, as we came

round a projecting point on the Lake Mistassinee, shore, we saw "Mistassinee Post" lying snugly on a beautifully level bank, looking over the lake, and protected by thick woods at the back. As we drew nearer we could see the banks lined with inhabitants to see the new comer, presently we landed and thus ended the first part of my canoe journey.

*(To be Continued.)*

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#### A STUDENTS EXPERIENCE IN MISSIONARY WORK,

My experience in missionary work is very limited. The slight knowledge I have of such work, being acquired in the diocese of Algoma where I spent two summers, one at Manitowaning on the Manitoulin Island, where the work resembles that of any country parish in the diocese of Montreal. While here I exchanged duty, for one Sunday with the Rev. F. Frost, who is stationed at Shaguiandah an Indian Settlement.

Mr. Frost has labored for a number of years among the Indians.

He is doing a noble work. There are four churches in his parish and he holds four services every Sunday. Two being to white congregations, two to Indians. Besides this he conducts an Indian School.

I found the Indians entered into the service most heartily. They had Prayer Books in their own language. I took my part in English and they responded as it were in a foreign tongue. As they repeated the prayers and sung the chants I was impressed with this thought, namely, the Catholicity of our Church. Truly it may be said of our church services, they are suited to people of every nation, kindred, and tongue. Time after time, I have heard clergymen exhort their congregations about carelessness in public worship and say, that the services in the Prayer Book were so arranged that all might take part. If the reader wishes to hear hearty congregational singing and hearty congregational responding, then attend service in an Indian Church.

While I was at Manitowaning the Bishop visited the Mission, in order to give an idea of the amount of work in this particular place. Let me call your attention to one day's work. On Sunday we drove twenty-six miles, part of the road being over rocks and corduroy. The Bishop conducted three baptismal services, three communion services, administered the rite of confirmation to fifteen candidates and preached three sermons. It was ten o'clock in the evening when the day's work was finished.

The country people of Algoma, many of whom walk long distances to church, would not thank you for a sermon less than thirty minutes long and they expect a whole hour when the Bishop comes. From this place his lordship went to the "Soo" where he was taken ill and has not been in robust health since.

My second summer was spent on Lake Temiscamingue. As far as I am informed this is the largest and most difficult mission in the whole diocese. The lake itself is seventy-seven miles long and varies from one and a half to twelve miles in width. The mission is ninety-four miles long and as for its width I can give no definite information, however I think I am quite safe in saying, as wide as you like. One half of the mission lies in Diocese of Algoma, the other half in Diocese of Montreal. The word Temiscamingue means deep water. The lake might be called an expansion of the River Ottawa.

The Southern extremity, called the Long Sault, is forty miles North of Mattawa a small place on the C. P. R. Boats ply between these two places every day. It is necessary to change boats three times in this short journey. The passenger has a chance to take exercise and enjoy the beautiful scenery as he walks over the portages.

Arriving at the foot of the Long Sault you are conveyed on a sort of narrow gauge railway, a distance of six miles around the Long Sault Rapids. When the locomotive power is not sufficient, which very frequently happens, you are expected to get out and push behind.

There are four steam-boats on the Lake, the principal one being the Steamer Meteor of which Captain Walter Percy is in charge.

He is a genial kind hearted good fellow. He gave me a hearty welcome and to him I was much indebted. He gave me a free pass on

his boat, also putting himself to much inconvenience and allowing me to hold services on board whenever I desired.

Regarding the condition of the mission, there are no churches, no schools, no roads. All services have to be held either in private houses, on board boats, or in lumber shanties. All travelling is done by water, either by steam-boat or in birch bark canoes. The lake is very dangerous and great care is necessary.

Class of people met with, lumbermen, river drivers, Hudson Bay men, hunters, settlers, and Indians.

Places at which services were held, Long Sault, Lumsden's Mills, Montreal River, Baie des Pères, Haileybury and The Head.

Fort Temiscamingue has been abandoned. It is situated in a very picturesque spot and its level beach, its quaint old buildings with their whitewashed walls and the dark setting of pines in the back ground, presents a delightful appearance from the water.

At Baie des Pères I was welcomed by Mr. Mann, the manager of the Hudson Bay Company's post. He did all in his power to aid me.

At Haileybury which is situated on the North shore I was kindly received by Mr. C. C. Farr, who owns a large farm and carries on trade with the Indians. In this settlement there are about forty souls.

I held several services here. All the people belong to the Church of England.

My headquarters was at Baie des Pères, but on account of the long distances between the different peaces, the missionary is all the time on the move.

In order to do the work successfully, the missionary must be able to stand any amount of physical strain. He must be able to row or walk long distances, to sleep any place, to eat pork and beans out of a tin dish and to drink strong tea, without cream or sugar, out of another tin dish and be glad to get it.

He must be able to accommodate himself to all sorts and conditions of men. He must endeavor and not loose his gravity under very trying circumstances. For example, when a fur trader is going on a trading expedition, he rushes down to breakfast and without waiting for grace, he makes a dive at the potato bowl. His wife gently remonstrates. Then he flings down his knife and fork, looks

hard at the missionary and says, "Yes hurry up and say grace I should have been half way across that portage by this time.

Yet I have known this same man to take his sail boat on Sunday morning and go miles to gather up all the people of the settlement and have them at his house waiting for me to come and hold service, then give them all their dinner and take them back to their homes, happy.

On the North shore of the lake eleven townships are surveyed.

The land is to all appearances good. Roots of all kinds grow in abundance, oats and wheat show a good sample. The settler finds a ready and high market to the lumbermen. The country is opening up for settlement. I have great hopes for the prosperity of the Church under God's guidance in this place.

The first missionary to come to the lake was Rev. G. Gilmore of North Bay. He walked the whole distance through the woods following a blaze. Being an Irishman and therefore ever ready to dare, he started on his journey without axe, matches or food. He slept in the woods two nights and arrived at the Fort in a very dilapidated condition. This is but one among many of the dangerous journeys which Mr. Gilmore has taken for the purpose of extending Christ's kingdom here on earth. His name in the North Country is a household word.

The Rev. Marsh, who is now laboring in the far North also spent three summers in this mission, in order that he might become acquainted with its hardships and dangers and thereby be prepared for the more difficult work to which the Master has been pleased to call him.

We admire the zeal and deep religious fervor which prompts men to say, I am ready to go as missionary to whatever part of the world I may be sent. Would it not be better in many cases, if those men would take at least a short training in some of our difficult home Missions that they might be prepared for the more difficult tasks in the Foreign field. Missionary economy must be considered. Should not the practical as well as the spiritual and intellectual side be well considered before anyone should say "here am I send me."

I visited the lumber camp on a timber limit belonging to J. R. Booth. This necessitated a walk of twenty miles, a trip over Quinze

Lake of forty miles on a transport tug, and the remaining ten miles up Winnawaoh River on an alligator boat. We got stuck in the mud late in the evening and were compelled to camp that night in the wilderness fifty miles from the nearest settler. I believe that I was the first Missionary on the Winnawaoh River. It was only the 20th of August, yet the leaves were turning yellow with the frost.

Game is very numerous here and the lakes and rivers team with fish. Should the country be opened up by a railroad this would be the sportsman's Happy Hunting Ground.

Many interesting things might be written concerning this northern country, but space will not permit. I left Temiscamingue with many pleasant recollections, yet with feelings of regret at the thought that the people would be cut off during the long winter months from hearing God's Word and from the services of the Church.

Last spring the Rev. Johnston of Manitowaning was appointed to the mission. May God in His all wise Providence strengthen him in his work. May the people avail themselves of the blessed means of grace which the church holds out to them.

WM. J. HAMILTON.

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#### GENERAL AND COLLEGE NEWS.

Once more we are back to old M. D. T. C. and it was with a pleasant feeling as of "Old times come back" that we welcomed each other on the opening day and gave the right hand of fellowship to our freshmen of whom we have quite a number.

Throughout it all, however, there ran a vein of regret, that so many were missing, who were with us last year, but who have now gone forth to join the great army of those whose watchword is "Christ and Him crucified".

Our prayers and best wishes go with them all.

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College opened as usual on the 15th of Sept. with a goodly number of students though fewer than last year. We hope, however, that what is lacking in quantity will be fully made up in quality.

Initiation, that bugbear of the freshman, is still a pleasure in store for some of them. May they enjoy it when it comes.

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Rev. T. W. Ball B. A. of Milton, has taken charge of St Hyacinthe and Upton in addition to his other work.

We hear that his father, formerly in charge of Magdalene Islands is to reside with him and assist him in his duties.

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The sixth annual conference of the College Alumni Association was held on the 16th and 17th of Oct. of this year.

Some excellent papers on subjects of interest were read and discussed, and although some of the selected speakers were prevented from being present, everything went off most successfully. The Meetings closed with the Association dinner in the college dining hall.

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Rev. W. H. Garth, B. A. a graduate of this College, and at present assistant at St. Martins Church, Montreal, has received a call to the curacy of St. Georges Church, New York City. He has accepted the invitation and will leave for his new post about the beginning of November. Success to him on this enlarged sphere of usefulness.

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T. H. Graham, B. A. is still in charge of the mission at St. Anne de Bellevue.

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Our graduates of last year were distributed as follows :—

Rev. Jas. Thompson B. A. North Shefford.

Rev. A. E. Mount Lakefield.

Rev. F. Pratt B. A. Curate to Rev. N. A. F. Bourne, Dunham.

Rev. A. C. Ascah, Terrebonne and Mascouche

Rev. A. C. Wilson, Bolton Centre.

Rev. J. Curran, Melbourne. (Dio. of Que.)

Rev. R. Faries, Moose Fort. (Dio of Moosonee.)

Rev. H. O. Loiselle, Abenakis Springs.

On the evening of the twenty-third of July last, the marriage of the Rev. A. E. Mount, incumbent of Lakefield Que. to Miss Mary Ash, daughter of the late John Ash, took place in St. Stephens Church Montreal. It is not good for men to be alone " seems to be a text which exercises a decided influence over many of our graduates and we are never surprised now to hear that another has gone the way of all men and taken to himself a wife.

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Mr. Mallinson still continues his work at Sault au Recollets, Back River

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One of our graduates Mr. R. Faries, was ordained to the diaconate on the 16th, of Sept. last, by the Bishop of Moosone. His future work will probably be as assistant to the Ven. Archdeacon Vincent at Fort Albany Hudson Bay.

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We regret that Mr. Fleming a new student has been obliged to return to his home in the country, by the doctor's orders.

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The Church Mission at Maisonneuve, formerly in charge of R. Y. Overing, has been handed over to the care of the Lay Helpers Association.

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Mr. T. B. Holland, who has not been well for some time past, has taken charge of Edwardstown, Que., where he hopes to recuperate and be able to resume his studies at the opening of the Easter term.

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Rev. C. C. Waller B. A., has resumed his duties in connection with the college, after a summer spent in charge of Sault St. Marie, Ont.



Mr. W. D. Macfarlane a former student of this college has lately returned from a trip to Europe.

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The Rev. C. Wright, who for sometime past, has had charge Coteau Landing and Valleyfield, has resigned the latter station, and R. Y. Overing hrs been placed in charge. As yet there is no English church building there, but the congregation hope that before long they may be able to erect one, suitable for worship.

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The incumbency of the mission of Papineauville, which was vacant during last winter, has been filled by the Rev. Mr. Emmett who arrived in Montreal from England last spring.

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Experiments in signaling are still the rule, when a poor, belated student reaches 896 after 10 p. m.

A friend in the upper regions is the only alternative to a lodging in the porch.

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Mr. W. P. Lewis B. A. has been re-appointed to the charge of the student's mission at Outremont.


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We hear frequent rumors, coming from various sources, of a new college. We are able to state nothing definite, however, but we hope that there may be a deal of truth in the reports.

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The Rev. Meredith Smith has resigned the charge of the church of the Advent, Cote St. Antoine. We hear that he is to be succeeded by Rev. Mr. Kitson.

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 PATRONIZE OUR ADVERTISERS.

The college societies are all flourishing, and in connection with the Literary Society we have had some interesting debates some of the subjects being as follow :

Resolved that—Arbitration should be substituted for war.

Resolved that—This house believes in Ghosts.

The latter being the more amusing if not the more instructive.

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We were glad to welcome back to our classic halls, Mr. T. J. E. Wilson who was not able to be with us at the beginning of the term but who arrived on the 15th of October.

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### COLLEGE MISSIONARY SOCIETY.

The first meeting of the society this session was held on Monday October 1st, when a stirring address on missionary work was given by W. P. Roy Lewis, B. A. Our worthy Principal, Rev. Canon Henderson, held the chair as President of our society. In the course of his address Mr. Lewis gave the reasons why Christian people should be interested in missions.

(1) Because it was God's work, conceived by the Father, inaugurated by the Son, and perpetuated by the Holy Spirit. (2) It was our duty to transmit to others this knowledge of the one true God, we are fellow laborers with Him. (3) To hasten the coming of Christ.

We trust that our hearts have been truly stirred within us to go forward this coming session with renewed energy to promote Christ's Kingdom throughout the world.

On the following Monday we assembled to hear a very interesting letter from "Our own Missionary" the Rev. R. Faries now at Moose Fort, Moosonee, in which he detailed his experiences during his journey from Lake St. John to Rupert House. This letter will be found in the pages of the magazine. We ask the prayers and prac-

tical co-operation of all our Christian friends on behalf of Mr. Faries. In a private letter to the Secretary he writes :

" My work is a very hard one, made so from the wickedness of the Indians belonging to Moose Factory. I am in the midst of the war against 'The world, the flesh and the devil.' It is not like trying to convert the dark heathens from idolatry to christianity, but it is a desperate attempt to reform the religious element, an attempt to elevate the moral standard from its low estimate to a higher and nobler standard. It is both a physical and a mental strain to me: labouring with unlimited zeal, while I daily meet with sore discouragement. One night I am hopeful, next night I am cast down and discouraged, at the evil arising in spite of my labours. I therefore ask you to remember me in your prayers that I may be able to stand firm in the midst of so much sin, for grace to set a good example, and for the Ho'y Spirit that I may work effectually."

When we listen to the Master's command, "Go ye into all the world, and preach the Gospel to every creature, something of the immensity of the work dawns upon us. Let us then reach out to the regions beyond, for "there remaineth very much land to be possessed." We hope some day to have "our own" missionary among the millions of dark Africa, so fittingly called the "white man's grave, but the black man's resurrection," or in China which has only one missionary to every 700,000 inhabitants. Christ is the light of the world, and not of one small portion, or city or people. No, the world for Christ. St. Augustine's creed was :

" A whole Christ for my Salvation,  
A whole Bible for my Staff,  
A whole Church for my Fellowship,  
A whole World for my Parish."

How cheering is the passage that follows Our Lord's command, "All power is given unto me," here we have the secret of success, "the Lord working with them and confirming the word with signs following." Let us get more into our hearts the awful state from which God has redeemed us in Christ. "You hath He quickened who were dead in trespasses and sin." If our souls were filled with the conviction that every man, woman and child who has never heard

of Christ as a Saviour and never accepted Him as their personal Redeemer, is without God and without hope in the world, how could we sit still and take our ease without seeking in every way possible to take the Gospel message to them? "Shall you brethren go to war or shall ye sit here? And wherefore discourage ye the hearts of the children of Israel? Arise go over this Jordan, for there remaineth very much land to be possessed."

" Rise! for the day is passing,  
And you lie dreaming on ;  
The others have buckled their armour,  
And forth to the fight are gone.  
A place in the ranks awaits you,  
Each man has some part to play.  
The past and the future are nothing,  
In the face of the stern TO-DAY !"

STEPHEN H. MALLINSON,  
Secretary.

The Business Manager begs to draw the attention of Subscribers of the Magazine to the following :—

The Magazine will be issued *Monthly* during the session.

The price of Subscriptions remains the same as formerly : viz 50 cts but must be paid in advance.

Please make this known to your friends and help us by sending in new subscriptions. *All Subscriptions* will be *acknowledged* in the Magazine.

Address Communications to the business Manager, G. A. Mason,  
*896 Dorchester St., Montreal.*

#### ACKNOWLEDGEMENTS FOR 1893-4.

Dean Carmichael, \$1 00 ; Rev. N. P. Yates, \$1 00 ; F. H. Graham, \$1 00 ; Rev. A. C. Wilson, \$1 00 ; Rev. Canon Ellegoode, Rev. W. Sanders, Rev. T. E. Cunningham, Rev. W. J. Beattie, Rev. W. H.

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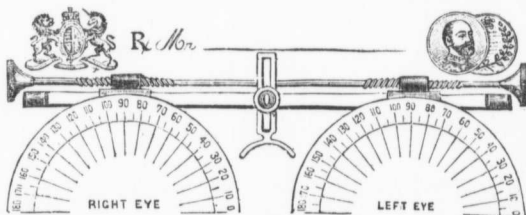
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