

THE MONTREAL



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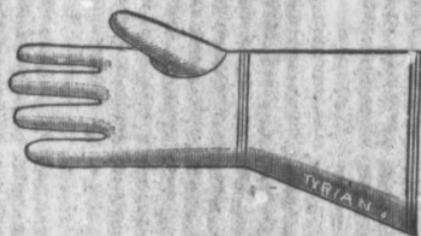
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No. 4.

SOME CONDITIONS OF MINISTERIAL SUCCESS.

BY GEORGE HAGUE, ESQRE.

I trust it will not be deemed presumptuous for me, a layman and man of business, to address you, Gentlemen, Students of Theology, with respect to your life work. I am not about to discuss points of doctrine, nor any of the subjects that form part of your course. But as one who has been hearing sermons for more than forty years and has had many opportunities of observation, both in the old world and the new, my purpose is to give you the results of experience. A celebrated Divine was once asked after preaching a certain sermon, how long it had taken him to compose it. "Forty years, Sir," was the answer. A reply which can be readily understood. We have all, doubtless, heard such sermons. I do not know whether you will consider my condensed forty years experience worth anything when you have it. Such as it is, however, I place it at your service. And if I say one word which will be to any of you a word of stimulus, direction, or caution, in the great work you have undertaken, it will amply repay me the trouble of composing this paper.

I am to speak of the Conditions of Ministerial Success. But what is ministerial success? Let us understand that at the outset. Half the mistakes of the world are caused by not clearly stating what we mean by the terms of discussion. In my judgment, ministerial success may be summed up in several important particulars.

First. *The power to gather and keep a congregation.* That is the primary essential, and the foundation of all the rest. For if a minister cannot obtain hearers, how can he save or edify souls. But the mere

power to attract a congregation is nothing in itself, for an eloquent unbeliever could do that, or an eloquent mountebank. The success of the minister is seen after he has got his congregation, in what follows in dealing with them. Here are again three points. He presents converting truth to the sinner, and is the instrument under God of saving and gathering him into Christian communion. He presents edifying truths to believers, and builds them up into a holy temple. He is also constantly exercising an educating influence over the younger members of the flock. The man that does these three things well, is the successful minister in my judgment, and it is such ministerial success of which I attempt to lay down some conditions in this paper.

I presume you all desire to succeed in the great calling to which you have devoted yourselves. So, no doubt, have all the men who have been in the same position in the colleges of our country. Yet it is an unpleasant fact that a certain number have not succeeded. After finishing their college course, and making trial of the ministry some have left it altogether, not we may be sure without struggles, questionings, and sore heart burnings. Not only so, but they have caused questionings, weariness, and unprofitable days of Christian worship on the part of numbers of people gathered in congregations.

There is this difference however between the failure of a merchant and the failure of a minister. Although a merchant may fail to acquire competence and to pay his debts, he may still have been rendering service to the community in supplying them with useful goods. If the minister fails, he fails in the very essence of his work, that is, when reduced to its simplest elements, his failure is a failure to be servicable, a failure to answer the very end for which all ministry exists.

Failure or success are rarely due to accidental circumstances. I have often said this with regard to the ordinary business of life, and I now say it to you, students for the ministry with all seriousness, with a full remembrance of the higher influences that go so far towards success in this highest of callings. I say, nevertheless, that success or failure flow inevitably from the character and course of conduct of the man himself. There are certain aptitudes, and certain courses of action which, under God, we may reverently say will command success. There are certain deficiencies of aptitude, followed up by certain other courses of conduct, which will inevitably result in failure. Mark

at the outset these two things, aptitude, or the want of aptitude, as indicating certain natural pre-requisites, or the want of them. For these no man is responsible. There are also certain courses of conduct, both in college and in the ministry, which carry failure or success along with them by a natural law. For these every man is wholly responsible. I will speak a little first with regard to aptitudes. The question; what is a natural aptitude? is settled at once by the consideration, what is the work that a minister has to do? Now putting aside such a ministry as that of a priest of the Romish Church, the ministry of all Protestant Churches is largely a ministry of speaking or reading in public, and that constantly to the same audience. More than a lawyer or a member of parliament, the minister is a public speaker. I say more than either of the above named. For a lawyer need not plead at all, and even in pleading he does not address large audiences, His congregation consists of twelve men and one or two judges. A member of parliament, though his audience is much larger, is not bound to speak to it systematically and regularly. Besides, it does not matter a straw whether he gains the attention of his whole audience or not. A man may be a most useful member of parliament without opening his lips in the House at all. But the minister is essentially a speaker in public. That is his specific work, that cannot be put aside or put off. This being the case, it is obvious that one prime and essential condition of success is a *good sonorous voice*; whose tones can reach easily and readily, without undue exertion to the extent of the building in which his vocation is exercised. I dwell on this, and emphasise it, because it is apt to be sometimes overlooked. Yet it is vain to expect success without it. Every man of prominence in the Protestant ministry has had this qualification, and some men to an unusual degree. Take the case of Spurgeon. This was the foundation upon which all the great influences which surrounded him were built. His voice was of that magnificent and sonorous tone that in simply reading the Scriptures, without effort, six thousand people could hear. And it was not only the strength, but the quality of his voice that affected the audience, the sound was like that of a fine musical instrument. It would have been a pleasure to listen to him if he had spoken in Chinese. It was the voice of Spurgeon that drew the congregation in the first place, though many other qualities went to make up the man that he was. I once heard Gavazzi, the great Italian orator. He spoke in his own tongue, and I did not understand a

word of it. But the voice was grand, with its rolling magnificent tones, like a trumpet or an organ resounding through the audience room. All the great preachers of a former generation had this gift, and so have all the great preachers that I know of at present in the church. No matter how good the things are that a minister says, if he cannot utter them so that people can hear, and in tones that give reasonable pleasure, he can never, as a rule, hope to succeed in his calling. Many conspicuous instances of failure in the ministry are due solely to the want of this first and fundamental quality. The men were good scholars, sound thinkers, well read, devout, industrious, but because they could not speak so as to be heard with interest, the force of their ministry gradually died away. Now no man can give himself a good voice. That is part of a man's natural constitution. There are degrees of goodness, but there is a minimum that is indispensable. But possessing this minimum, which I would call the ability to speak easily to a congregation of four or five hundred people, much may be done, and generally needs to be done, to cultivate the voice and make it as good as it is capable of being made. Defects can be remedied; mannerisms, provincialisms, bad pronunciation, vulgarity, too great sameness, or too high flown attempts at oratory, all common defects, can be remedied by cultivation. A student is generally blissfully unconscious of these defects. He knows nothing of them, for he cannot hear himself preach. But the moment he opens his lips the audience begins to judge. They cannot help judging both of the voice, the appearance, the gestures, and the matter; and the judgment goes on all the time he is speaking. It is well if the aspirant for the ministry finds some candid friend who is capable of judging, and willing to tell him what his defects are, whether of manner or speech. But there are voices that no cultivation can possibly make good. Some are inherently weak, and cannot be made strong enough. Some are of that cracked and harsh character that no amount of cultivation can ever make endurable. Some are so feminine in tone as to continually excite the quiet ridicule of the younger amongst the audience. In all these cases it would be far better that no attempt should be made to serve God in the ministry. There are many ways in which a zealous christian can serve the great Master otherwise than by speaking in public, ways in which a sonorous voice is not needed. Such ways should be chosen rather than the more public path. It may be said in reply that the apostle Paul

was weak in body, and contemptible in speech. We should not make too much of this, for in the first place it was his enemies that said it, and they probably did not speak the truth. But, secondly, even if it were true, he had such an extraordinary abundance of supernatural endowments, the power of working miracles and speaking with tongues, as to over-balance any defects of voice or presence. Let any man amongst us who knows that he has a contemptible voice, yet aspires to imitate St. Paul, remember that to make his case complete, he ought to be able to work miracles and speak by inspiration.

But the possession of a good sonorous voice is only of the very rudiments of that which leads to the minister's success. Not only must there be a good voice, but the ability to use it. Some men, though very few, have a natural faculty, without training, of using their voices so as to speak efficiently. But many who have a good voice have no faculty of this kind. They can be heard, it is true, but it is a mere "*vox et præterea nihil.*" The sounds often convey little meaning. Heard at a distance, a man might be speaking in French, Italian or Latin. The ability to speak our language distinctly, either in reading Prayer or Scripture, or preaching Sermon, giving each word its proper pronunciation, and each sentence its proper modulation, is not an easy thing to acquire. There are great faults in speakers and preachers in these respects. Some drop whole words in a sentence, some have a habit of dropping syllables, many make ridiculous mistakes in emphasis, shouting out commonplace passages and treating really emphatic ones as commonplace. To a man of great power, who has things to say that are both striking and original, such defects in manner are sometimes pardoned, though the patience of his hearers is sorely tried. But it is not one man in a hundred, whose genius is of such a quality as to make up for deficiencies in speech. When a congregation have to listen to the tones of a certain voice for two or three hours every week, they will certainly become restless unless the voice is reasonably good. A harsh and dissonant voice, a weak voice that strains the ear, a cracked voice that jars the nerves, a voice that murders both reading, prayer, and preaching, by bad or ineffective pronunciation, will soon wear out the patience of the most devoted congregation. More ministerial failures are due to this cause than people imagine.

But now, supposing we have the good voice and the ability to use it, unless a man has something to say, and that something worth hear-

ing, he will undoubtedly fail to hold congregation together, He may, indeed, read well, and good reading is most important, especially in the due rendering of our Liturgical service. But unless he can teach and preach, he cannot hope to make full proof of his ministry. The power to teach and preach continuously to the same people, year after year, is anything but easy of acquirement. It demands, first, an intellectual faculty, well diciplined to think, second, a wide store of information, and that not only of books, but of men and things, and third, the power of using these stores of information so as to condense into discourses of reasonable length an amount of matter that is interesting and instructive. The two first are primarily the great objects of a collegiate education. I might almost restrict it, indeed, to the first; for a man without a college education, if he can only get time to read, can fill his mind with stores of information. But the college course is pre-eminently to discipline the mental faculties, to strengthen the power of thinking, to develop a faculty of gathering up information with readiness and persistency. A thorough grounding in the languages of the original Scriptures is equivalent to adding new faculties to the mind, new tools as it were, or one might almost say new hands to enable the workman to do his work. Similarly your studies in logic, methaphysics, church history, are but an addition of hands, fingers, or tools. They do not supply you with materials to bring before congregations. You dont preach these things, or teach them; very seldom, indeed, even refer to them, for such references are a kind of 'talking shop' which mark the pedant or literateur rather than the preacher, or true teacher. But is of vital importance that you are thoroughly diciplined in these things. The study of mathematics is highly important, for the study of mathematics has a strong tendency to stablish, strengthen, and settle a man, and to give him the faculty of discerning nonsense when he sees it: in Scripture phrase to *discern things that differ*; and prevent him from being blown about by every wind of doctrine, which winds evidently prevailed in Apostolic times as much as now.

Though you ought, in going through college, to acquire a perfect mastery of Greek and Hebrew (a college education is no education without this), the successful minister will not be a mere reader of books. It was one of the shrewdest of the sayings of a shrewd man of the world, that *only a small part of what goes on in the world or what a man should know is recorded in books*. A man to

be a successful teacher and preacher, must, like his great Master know men. The Master, however, had this intuitively, the minister must get it by mixing with men. And the more men of all sorts and conditions he mixes with, the more effectively he will be able to speak to the men and women whom he addresses. Such knowledge of men and women too, will save him from blunders into which even able men fall, when they are speaking about a world of which they are largely ignorant.

But no amount of mixing with the world will avail to a man who is not of an observant disposition. This power of observation and reflection is one of the things you learn in college. Many a man may have intercourse with the world for years and carry away no impressions from it, being as ignorant at the end as at the beginning. It is only too true that many college men show no sign of college training in after life. Their preaching never rises above the commonest of common place, their exposition of Scripture, no sign of acquaintance with the original tongues, no more sign of culture, in fact, that can be had by an intelligent teacher in Sunday school. It is evident that what they learned at college went out as fast as it went in. It has not become a permanent part of their mental furniture. They have been *in* college but never truly *of* it. Now all this discipline, accumulation of knowledge and observation, have to be brought to bear upon one line of things and one alone, viz: The bringing out and enforcement of the truths contained in that wonderful library commonly called the Bible. Your life-work is peculiar in this, it is mainly concentrated on that book of books. No minister can succeed, in any proper sense, unless he is a master of this great art, to perceive what biblical truth is and what it is not, to know the analogy of one truth with other truths of Scripture, to illustrate it by well chosen examples, to enforce it by bringing out the mighty motives to stir the souls of men which the Bible supplies. This is the life-work to which you have consecrated your powers.

In good preaching there are four characteristic excellencies to be aimed at. The first is Appositeness. The preacher's manner and matter should be suitable to the audience and their needs, to the time and occasion, to the end in view. The audience, unlike most others, consist of both men, women and children; the

men with multitudes of cares and troubles about the various things of life with which they are conversant, the women troubled with household affairs, the up-bringing of their families, the care of their children : the children themselves being neither men nor women, yet an important part of the audience, and all of them subject to the chances and changes of life—health or sickness—wealth or poverty, well doing or ill-doing, cloudy or sunny days. All of them, too, possessing a spiritual and immortal nature, with an eternal retribution and destiny before them. All being alike in some *fundamentals*, yet with vast diversity in numerous *incidentals*. This is the audience, and the preacher should preach both *to* the times and *for* eternity, bringing into play all the powers of the world to come as bearing on the life that now is. Such sermons will be *apposite*. They should also be *interesting*. All mere questions of scholastic disputation and criticism should be avoided. Interesting they are, no doubt, to the scholar and student, but congregations as a rule do not care for them. I knew a very able man whose discourses were like chapters of transcendental philosophy ; very profound and very scholarly, but utterly unendurable. It was not long before others discovered, if he had not, that preaching was not his vocation. To be interesting, a minister should follow scriptural example, and draw upon his knowledge of life and history, using both story and striking incident, bringing out things both old and new for the purpose. It is a good plan for a student to accumulate stores of illustrative incidents, for use in after-life. But too much story telling is not desirable, or your discourses like sweets will soon pall upon the taste. The third characteristic is *Variety*. A minister should declare all the counsel of God, and search out all the treasury of truth in the Divine Word. Young people are sometimes very acute critics. I once heard a young hearer say of his minister that whatever the text was the sermon was always the same. It is good, I say, to go over the whole ground. Take the Old Testament as well as the New. History as well as dogma, prophecy as well as fulfilment. The Old Testament, even in its rougher and stronger portions is just a picture of men and women as they were in old times, and as they are to-day out of Christendom. Every part of the Word is good for doctrine and instruction. The discoveries of modern science in natural philosophy and astronomy, can often be found in embryo in the Book of Job, or the writings of

Solomon. Even so highly developed a notion as the Atomic theory is clearly foreshadowed there. There is far more in the Bible, believe me, than you will ever bring out of it in a moderately long lifetime. So don't be afraid of exhausting it. The fourth and last characteristic that I name is, *to speak to the people*. I knew a very able minister once whose sermons always gave you the impression that he was talking to himself. It was pleasant enough to listen to him, as he went on in a soliloquising style from one point to another. But as to anybody being moved, or influenced by what he said, that idea seemed entirely foreign to the time and occasion. The essayist style of writing and preaching is weak in this respect. When a lawyer wants to persuade a jury to give his client a verdict he does not read his questions, he pleads, and brings out the point of his case. Members of Parliament too, always keep the practical end of the discussion in view, viz. the voting upon a certain measure. A minister, of course, has a wider scope of duty, and a different object from either as he requires to instruct his audience, as well as to persuade them. But, after all, even instruction should be so conveyed as to have a direct bearing upon a definite course of conduct, that is that sinners shall repent, that Christians shall live more and more usefully, that children shall early yield themselves to the pleasant influence of divine truth; in short, that Christ, in all the wealth of his offices and work, his incarnation, life, teaching, death, resurrection and mediation, shall be so presented continually, Sabbath by Sabbath to draw men to Him,

(To be continued.)

EDITORIAL.

It is, perhaps, a little soon to pass any decided criticism upon the work of the Synod recently held, but we think it will be readily admitted by all, that the session has been a most profitable one, and that matters of great interest, affecting the Church in a most vital way, have been dealt with.

Moreover the monotony of business has been interrupted by three most interesting events. Firstly, the visit of His Excellency the Governor-General of Canada, and the presentation of an address to him; secondly, the Missionary address by a former member of Synod the Right Reverend the Bishop of Moosonee, which was listened to with the greatest enthusiasm by all who heard it, and not least by His Excellency, and thirdly, by the address to the Synod by the Principal of the High School, the Rev. E. I. Rexford, on Education.

It would be out of place here to give an outline of these addresses, but no one who listened to the first could fail to be impressed with the intense loyalty of the Synod, and through it of its individual members; no one who listened to the second could fail to be impressed with the earnestness and missionary Spirit and devotion of the Bishop of Moosonee, whom we are proud to reckon amongst our alumni, and all who heard the last will never regret that a lengthy session was prolonged by half an hour that the relations of clergymen to education in the Province of Quebec might be so ably set forth by another of the alumni, and one whom any educational institution might be proud to reckon among her sons.

But in regard to the actual business, we venture to think that as it affects this Diocese no more important Synod has been held for several years and that the Session recently terminated will be looked back to with pleasing recollections as forming a most striking landmark in the history of the Church of England in the diocese of Montreal. The discussions on questions of most tremendous importance have revealed the fact as it has not been shown before that this Diocese is built "as a city that is at unity in itself." The adoption of a modified form of the "Quebec plan," the passing of the Canon in respect to Crown Rectories, and the debate on French work, all show that whatever different opinions may be held about details, we are anxious to stand by one another as Churchmen, and by our Bishop as sons, and by our Church as the best and most Scriptural earthly communion that was ever called by that name.

"Nulla novitas absque injuria" has been often proved to be true but we would entreat any one who fancies himself a victim or martyr to any of the new regulations or proposals, at least to give a fair trial to an honest effort to bring about a more satisfactory state of things than has existed in the past, in reference to these three matters. This we venture to think can be done in each case by setting aside prejudice, by using tact, by honestly facing difficulties and by a close adherence to the Divine rule of God's Word. We are disposed to describe the Mission fund plan as a change from the credit to the cash system, and as is well known, such a change cannot be brought about without great self-denial and earnest effort, but we would remind our readers that the cash system is Scriptural, ("Owe no man anything," "Bring all the tithes into the *storehouse*") and that the credit system finds no place in the Gospel Polity.

Should the Canon devised for the extension of the Church in unoccupied fields in the city, bring home to anyone's mind that the benefit of numbers is more important than the supposed advantage to the individual, the time and discussion and pains spent will not have been in vain.

Lastly should the manifest desire to place the French Canadian seekers after a purer and nobler form of truth than can be found in the Roman Catholic Communion on a better footing on an equal footing with English Churchmen, more will have been done towards uniting the descendants of two ancient foes than could possibly be estimated by us.

We are pleased to learn that the Y. M. C. A. of McGill University has acquired a lot of land for a building. It is within easy reach of the other college buildings, and, no doubt, in time the McGill Y. M. C. A. building will add glory to the splendid group which McGill already possesses. Not only this but the possession of land and a building gives a guarantee of permanence, and greater facilities for carrying on its work, to the association. The need of a special building for this work has been long felt and it is now several years since

plans were set on foot for procuring one. The work of the association has been a blessing to many a young man, coming to the University, both from the city and distant parts. It has been a blessing to the University as a whole by banding together the young men of the University in one body in Christ for the purpose of doing Christ's work and saving other young men from the evils and vices that inevitably lurk wherever a number of individuals, from all classes and of all grades of refinement and manliness, congregate.

THE RELATION OF OLD TESTAMENT HISTORY TO THAT OF THE SURROUNDING NATIONS.

BY REV. C. C. WALLER.

Before determining the relation of one point to another it is in some degree necessary to ascertain the position of one or of both the points in question in relation to some third point already determined, and in treating this subject it will be well for us to attempt to define the present position of the Old Testament History and the present position of the History of the surrounding nations in respect to our knowledge of them, before we can say anything very definite about the relation of the one to the other. It will be well to start with the Old Testament history because it is that with which we are presumably most familiar or at all events the one which we know most about if not in reality, at least in our own imagination. The subject is one which is closely bound up with what is known as the higher Criticism and in the consideration of which, the question of inspiration cannot be omitted altogether, much as we might desire to ignore it, *pace* the higher critics and Dr. Sayce. I do not pretend to approach this question with an unprejudiced mind, it is impossible to do so, we must be either amongst those who regard the history of the Old Testament to be true, and all that seems to throw doubt on its veracity as false, or to be received with great caution, or we must be amongst those who regard everything modern in the way of discovery as at least as important if not infinitely more so than the history as told in the Old Testament, and who put our Bible in a category with the

poems, myths and literature of the surrounding nations, whose histories, literatures and religions are only now beginning to be made known to the world. "Old Testament history," says Dr. Sayce, "has been treated unfairly alike by friend and foe. They have both sought to defend a thesis, instead of endeavouring to discover what it actually has to tell us. Any argument, however trivial, which would throw discredit on it has been acceptable to the one while the other has too often undertaken to defend the impossible. Had any other history been treated in the same way, the educated world would have protested long ago. But the Biblical records have been put into a category by themselves to their infinite harm and abuse. Commentators have been more anxious to discover their own ideas than to discover what the statements contained in them really mean. It is indeed strange how seldom we think of even trying to understand what a passage of Scriptures must have signified to the author and his readers to realize its precise meaning." We readily admit that to approach the Bible with preconceived notions of what it says or what it means or what it ought to say, instead of weighing carefully what it actually does say has been a most fertile source of error, and that it is most important to enter ourselves, as far as possible, into the mind and environment of the writer. But the written word of God is on its trial before the world, as the Incarnate Author was on His trial centuries ago before no unprejudiced tribunal, but before men who had their preconceived notions of what the Messiah ought to have been, and who refused to investigate carefully what he was, before men who had summoned him to be tried with a preconceived determination of condemning him. It is not otherwise with the critics of Old Testament history who hold up the records of surrounding nations to us and brandish them over our heads in scornful triumph saying that our grand old Bible is an imposture of no more historical value than the heathen poems and records recently discovered. In fact these are to the minds of many critics more credible than the Scripture, because of their anxiety to render their minds unprejudiced or to eradicate any lurking predisposition in favour of the Bible, because of their having been brought up to believe it to be true. To form any correct idea of the relation between Old Testament history and that of the surrounding nations, it is absolutely essential to bear in mind certain peculiarities of the Old Testament narrative, and we may surely be justified in taking

that book to be what it pretends to be itself, not what it is pretended to be by others. Now the Bible does not profess to tell us the whole history secular and religious of the chosen people of God. This may be seen from the book itself. The facts are selected facts and the persons are selected persons. Instances of this might be multiplied almost indefinitely. Two or three from the historical books of Kings and Chronicles will suffice to show what is meant. The writers of those books do not pretend to compile a complete history of all that happened to the nation of Israel. In I Kings xi. 41 we read: "And the rest of the acts of Solomon and all that he did and his wisdom are they not written in the book of the acts of Solomon?" We find the same sort of thing in the 14th chapter of 2 Kings. "Now the rest of the acts of Rehoboam and all that he did, are they not written in the book of the Chronicles of the Kings of Judah?" "Now the rest of the acts of Nadab and all that he did, are they not written in the book of the Chronicles of the Kings of Israel?" The same is said of Jehu, in 2 Kings x. 34, the same of Joash and of Jeroboami.

In 2 Chron. xiii. 22, we read, "The rest of the acts of Abijah, and his ways and his sayings are written in the story of the prophet Iddo

In 2. Chron. xvi. 11 "And behold the acts of Asa first and last, lo! they are written in the book of the kings of Judah and Israel."

These references taken at random from the books of Kings and Chronicles are enough to show that whatever the sacred writers may have intended to record they did not consider their narratives as being by any means complete historically. This is to be by all means to be remembered in considering the relation of the story of the Old Testament to that of the surrounding nations. It was written evidently with some other purpose than that of giving a mere record of the sayings and doings of those of whom it speaks. Whatever then their purpose may have been we shall be prepared to find that only those facts are dealt with which serve the writer's purpose and that those are omitted which do not tend to elucidate his point. We shall therefore expect to find that he deals in a very cursory way with some events of great historical import, which it was not necessary for him to record. Nor are we to characterise these gaps in the narrative as omissions or to suppose that they are misrepresentations. It would be as sensible to accuse Professor Seeley of misrepresenting English History in his well known *Expansion of England*, because perhaps he makes no allusion to the execution of Charles the first.

He deals with those historical facts which serve to elucidate his history of England's growth and development from an insular kingdom to a world-wide empire. So the sacred writer is concerned rather with the spiritual history and development of Israel's history, with her religious growth and expansion than with making a secular record of all that took place on the political chessboard. Thus we find him referring the reader to well known outside works, the Chronicles of the Kings of each kingdom rather than explaining all facts himself. He assumes on the part of the reader a knowledge of contemporary powers and external history such as is assumed by any writer of modern history and makes allusions and references to things familiar to every one in his day but forgotten or unknown by the men of the present generation. It is here that the great difficulty to the student comes in. He is unfamiliar with the records which were then well known. He is unacquainted in a large measure with the commonest details of the every day life of those of whom he is reading and he is continually obliged to pass over as half understood, at the very most the simplest facts of history as known to the contemporary reader. This difficulty besets every succeeding generation, who studies the history and literature of a past generation. The student of the classics does not need to be told that the great difficulty of translating such an author as Aristophanes, for instance, the Greek comic poet, is the impossibility in the present day of recognizing half the allusions and jokes familiar in his generation and in his time and which would of course have lost their whole point had it been necessary to explain them. With regard to Scripture History every year is making us more and more familiar with the history of the surrounding nations with their manners and customs. The busy spade of the archaeologist and explorer is uncovering mounds and revealing treasures hid in the fields which were undreamt of by the presumptuous critic of a generation ago, who because no history was forthcoming of persons and even nations, other than the passing notice of the sacred writer, was rash enough to say that these persons never existed except in the writers' fancy and that the facts alluded to, if they have any foundation in truth, were so distorted, as to be utterly unreliable. We were told that there was no such person as Sargon, that the Hittites were a hallucination of the writer's brain, that the story of the deluge was a myth and so on. There was scarcely a fact of Old Testament history or a character described, who was not

subject to the critic's ironical request asking "Prove your existence."

We must also remember that the history of the Old Testament professes to be told from the Divine standpoint not from the human, and that God seeth not as man seeth, and that perhaps His followers the writers of the Old Testament history, had a truer and clearer vision of what was taking place around them than those who were the prominent figures in the acting. The principle is that indicated in the well known proverb, *Lookers-on see most of the game*. To sum up this part of the subject, the history in the Old Testament is not a continuous narrative. It does not profess to be so, but rather ostensibly the reverse, it was written presumably with some other purpose, and the natural result is a difficulty which can disappear only when the full flood of search light, archaeological, ethnological, and philological has exhausted itself on the records of the surrounding nations in such a way as to reconstruct in full the literature, history and religion and art of the surrounding nations.

We now come to the second part of our enquiry. How far has modern research gone in its investigation of the surrounding nations? Have the results obtained, been yet so classified and made available that the Bible student can go fearlessly ahead either to say the Scripture writer is proved to be human in that he errs repeatedly in his allusions historical, geographical and literary, or on the other hand that he may exclaim with the Psalmist: "O Lord, Thy Word endureth for ever in heaven?" An attempt to answer this question is really, I believe, the object of this essay. We desire to know what light is thrown on Scripture by the recently discovered history of the surrounding nations and whether that light must make us alter the traditional views and so called orthodox belief of the Church. On this subject I am not as well qualified to write as I could wish to be. I shall confine myself to two points the history of Genesis and that of the Kingdoms of Israel and Judah. First of all Genesis.

Side by side with the book of Genesis we are now asked to place accounts of creation found in the cuneiform inscriptions of Babylonia and Assyria.

An epic combination of two heathen accounts blended into one, is put side by side with the book of Genesis, and we are asked to contrast the polytheism of the one with the monotheism of the other, and to observe the details common to both, as showing a general

traditional view embodied by the Assyrian or Babylonian poet to show the action of deified forces of nature, and by the Hebrew writer to show only the will of the one supreme God. But in each case we are at liberty to reject what does not agree with the most advanced theories of materialistic science, the more so as the credulity of the sacred writer is on a par with that of the heathen. Details of similarity in words and expressions are found, all of which, we are left to infer, make the sacred narrative of no more value than the secular one and all are relegated alike to the regions of mythology, with a possible substratum of truth underlying the whole. Now the existence of these mythological accounts cannot of course be denied, nor can the similarities of order and expression be set aside by unlearned critics, but surely we are not bound to believe or conclude that our narrative is in any way affected as regards its truth. From reading portions of Sayce's chapter on the Babylonian element in Genesis, I am led to the hypothesis that the writer of that book, like St. Luke, looking around on the literary world with which he was evidently familiar, set out to write on this principle: Forasmuch as many have taken in hand to set forth in order the account of those things which are believed amongst men, it seemed good to me also having traced the history accurately from the very first to write an account of these things in order, that the worshippers of the one true God might know the certainty of these things in which they had been orally instructed. Such a writer making such a record at the time of the occupation of Egypt by the children of Israel, would naturally make use of all traditions and writings which he could find and might yet record nothing but the whole truth. The existence of epic poems containing mythological accounts of creation need prove no more to us than the existence of spurious gospels and apocalyptic epistles need prove in respect to the New Testament, namely, that there were true and veracious records of these things misrepresented and corrupted by unscrupulous men for their own purposes. If the Higher critic chooses to spend his time in discovering which part of the book was collected from what source, he does not for a minute prove that the whole was not the work of one man and that he *compiled* it if you will, from authentic and reliable sources speaking and being moved by the Holy Ghost. But to return from theories to facts. To the critic who declines to believe the sacred record we may now point the discoveries of Tell el-Amarna and demon-

strate from them that Melchizedek was a historical character and if known to the Jebusites of the time of Joshua from their ancient inscriptions possibly also known even before that to such a learned man as Moses was reputed to be.

Speaking in general of the work of the Palestine Exploration fund, Walter Besant, its secretary for many years, says: "I have often been asked, whether these researches actually prove the historical part of the Old Testament. It is a difficult question to answer. Suppose, however, we were to discover a papyrus two thousand or three thousand years old, containing a history fragmentary in part, and in part full and connected, covering many hundreds of years. Suppose we were without any prejudice against the authenticity of this history, or any presumption in its favour, to discover on examination that we could assign any single event, recorded in the narrative, exactly to the ground on which it was said to have taken place. Suppose further we could prove that the event must from the conformation of the ground have to take place on that spot and on no other. Suppose that we could prove that the writer of the history had an exact knowledge of the country, would not these facts go very far indeed to make us believe in the truth of the history? Well such is exactly what we have proved for the historical books of the Bible such and no more" what Walter Besant here says of the *geography* of the countries in question may be said also of the history of the surrounding nations. If modern reconstruction of the ancient history of the Canaanites, the Hittites, the Amorites, the Hivites and the Jebusites, shows their character to have been what the Bible states or leads the reader to infer that it was, if we find that the history of these nations as found on the monuments tallies exactly with the actually stated facts of Scripture, surely we shall have a confirmation of the sacred narrative, not perhaps needed by the spiritually minded Christian who *knows Whom* he has believed, but as a valuable weapon in the armoury of apologetics. One caution is here needed however. As Professor Sayce observes, if we appeal to archaeology we must abide by the decision of archaeology, either for or against the words of Scripture. Let us be quite certain that we have a real knowledge of the facts of Scripture, what the Scripture really does say, not what we fancy or what the critic fancies that it says before pronouncing or accepting any verdict.

The only safe course is to take the exact use of language and to

deduce nothing from it but what may be logically inferred from it or at least inferred with the highest degree of probability, admitted by common consent. Let us above all beware of attacking the veracity of the words of Holy Scripture, before we have thoroughly made ourselves acquainted with what they actually do say. I might adduce instances where this has been rashly done. But I must say a word of Assyriology as throwing a most interesting light on portions of the Old Testament. To quote from Prof. Sayce: "A comparison of the two accounts of Hezekiah's reign, the Jewish and the Assyrian, brings two facts very clearly to light. In the first place the good faith of the compiler of the books of Kings has been fully vindicated, as well as the trustworthiness of the documents which he employed. In the second place the mist which has surrounded Hezekiah for so many centuries has disappeared. He takes his place by the side of the other oriental princes who were his contemporaries; his policy was the same as theirs and so too was the character of his court. His body guard, with whom he defends his capital are Gentile Arabs, his harem is guarded by eunuchs and he claims to be Lord of the Philistines as well as of the Jews." Again he goes on to show the point for which we have already contended, arrived at from an independent study of the Scriptures: "the materials he employed did not constitute a consecutive history; they were independent authorities, the connection of which with one another had to be supplied by the compiler himself."

But let me give in conclusion an instance of how a study of the Assyrian monuments even in a comparatively speaking unscientific way may throw light on a Bible character. To quote from a well known Bible student: "Jonah's character is one of the most singular in the Old Testament." 'Find me another man if you can who deliberately went to Joppa, found a ship sailing for Tharshish, the furthest voyage possible from that port and put his hand in his pocket and paid the fare thereof and all for why?' 'Therefore I fled before unto Tharshish; for I knew that thou art a *gracious God and merciful*, slow to anger and of great kindness and repentest Thee of the evil. People talk readily and vaguely of God's mercy and goodness. but who will put down his money upon it, who is so absolutely certain that it will work in a certain line, that he will give money rather than see it work, or be the means of its working in this particular way? Jonah was right too, he was not mistaken, he knew that if he

went to Nineveh and proclaimed the Divine message the Assyrians would listen, he knew that if they did, God would show mercy and he desired justice upon Nineveh and not mercy.' If any one is at a loss to know why Jonah did not wish the Assyrians to become partakers of the divine mercy, let him go to the British museum and look at the sculptures which show how the Assyrians were accustomed to treat the captives which fell into their hands, and then when you have mastered the details, ask yourself whether you would select the persons who habitually did these things as fit objects of the divine compassion; or whether you would not prefer to hear that in forty days Nineveh should be overthrown. At least, you might think if these people are to be evangelized let some one else do it."

Enough has been said to show the practical outcome of comparing the Bible narrative with the newly discovered history to the surrounding nations. It is too soon to pronounce on Bible chronology. There is still too much uncertainty about the method of reckoning the Old Testament dates to say absolutely that they are inconsistent with the history of the surrounding nations. If, as we saw at the beginning of this paper, the Old Testament history was written with a purpose, when we understand more of that purpose, we may understand how Chronology (which it may be easily shown is not reckoned quite according to our way) in relation to the Scriptures is to be understood. In this as in all else our motto should be "Judge nothing before the time."

A VISIT TO THE LUMBER CAMPS.

MISSIONARY NOTES.

I am going to give you a brief account of a trip made in February, 1894, to the lumber camps on the Coulonge River.

I do so because I am sure that you welcome any contribution to the Missionary columns of your paper, especially when it has to do with the work of the Church in the Diocese to which we belong, and in whose interests we are so much bound up.

The importance of missions to the lumbermen cannot be over-estimated.

It is an opportunity given to speak to a class of men, which, I may say, is peculiar to the occasion ; an opportunity which if lost cannot again be recalled. The people who congregate to our woods and forests are composed of the young and more robust portion of our community, whom I may call the bone and sinew of the country.

These men leave home, all the pleasures and the convenience which home affords, behind them, and alas ! in too many cases, the things of God and their soul's saivation also. We felt it our duty to go and tell these people that though absent they were not forgotten, and for a still higher reason, viz : To speak to them "something of Jesus and His love."

Rev. Mr. Flanagan accompanied me, and as I had the experience of going alone the year preceding, I felt then what we are mutually agreed upon now, viz : The value and importance of Dual work in this connection. Our first work was to put our horses together, which we did, and that way made up a very good team, so that we were now pretty well equipped for the road.

The weather being fine and the roads good, thus far we succeeded in reaching Camp No. 1, on the second day, holding service and spending the night there.

The following morning we drove to Camp No. 2, conducted service here, and at the stopping place below on the same day (Sunday).

The next week we reached Camps Nos. 4, 5, and 6 ; spent a night, held services, and distributed literature in each. On Friday we left the 6th and last camp of Messrs. Gillies Bros., with the intention of pushing our way up to the camps of Messrs. Mason & Co., a distance of something like one hundred miles. This we did and arrived there on Saturday night.

On Sunday morning we visited the nearest shanty, addressed the men, drove back, and with the kind permission of Mr. Mason—who by the way—is a Churchman—we held services at the depot. On Monday, Tuesday and Wednesday we visited the remaining camps, and came back to the depot on Wednesday to rest a while before proceeding on our long and arduous trip homewards. In consequence of the very imperfect state of the roads, and the almost incredible depth of the snow, we decided to travel at night, so as to avoid meeting the loaded teams on their way up. After travelling about five miles on our

way home, at 7 p.m. our horses suddenly broke through what appeared to us at the time, and what proved to be afterwards in reality a creek running over a marsh.

So great was the difficulty in getting through the slush which was about four feet deep, that our thoughts were that we would have to leave our horses and run for our lives.

But as the darkest hour of the night is just before the daylight begins to break, so just at the time when the danger was at its height our horses ceased to plunge and we knew that we were on firmer ground once more. We hastened to the stopping-place three miles away, with our horses, where we and they were warmed, fed and secured for the night. The next morning the gentleman in charge sent two men with ropes and snow-shoes and brought the sleigh over.

On the following day we left the stopping-place, and after two nights as well as two days driving, arrived home in safety, with heart-felt thanks to Him who had thus far brought us on our way rejoicing. We made the round trip in seventeen days, visiting and holding services, in nine camps, two stopping-places, and one depot.

We travelled about four hundred miles and spoke to about 400 men.

We went with God's Word in our hand, and from it tried to show the sinfulness of sin, and the great love of God in giving his Son to die for the sins of the whole world.

Thanking you for your valuable space,

I remain yours faithfully,

JAMES M. COFFIN,

Missionary.

Upper T. Centre, 16th Nov., '90.

P. S.—The kind friends, who sent literature, we sincerely thank, and would intimate that we have all we need just now, when we want more we will ask again.

SOCIAL CHRISTIANITY.

REV. E. H. HORSEY, M.A.

I do not intend to outline a practical scheme of communistic, or of socialistic, life in connection with the Christian Church. That is to be found in Acts II, 44, 45. "And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need";

Nor to trace the history of the various schemes of socialism, that have been connected with various phases of Christianity.

I do not intend to outline a commercial scheme, or to decide how much truth there is in the scheme for state ownership and management of large co-operative works; or in the plan for doing away with private ownership of the means of production and transportation. Such changes in our commercial system would do away with many evils; whether they would introduce as great if not greater evils, is an open question.

It is of the Christian and his duties that I desire to speak, not of the abstract question, therefore I have used the title Social Christianity and not Christian Socialism.

One thing we must remember. We are speaking of a country where the teaching of Christ is supposed to a greater or less degree, to be the rule of life of people who have been "signed with the sign of the Cross in token that they shall not be ashamed to confess the faith of Christ crucified and manfully to fight under his banner, against sin, the world and the devil, and to continue Christ's faithful soldiers and servants unto their lives end."

Do we to-day in buying and selling try to carry out Christ's teaching? Are we not rather on the look out for bargains, which generally mean our gain by another loss? Is it not true that many practise lying and deceit to sell goods at a profit? Is it not true that many take advantage of another's weakness (commercially) or ignorance to get a percentage on an investment? Do not many steal by lottery or by gambling in stocks?

Christ laid down a law of social duty, and as long as I profess to follow Christ, I believe that Christ's teaching must rule in all business transactions, as in all duties of life.

In the Christian system love to man ranks side by side with love to God. We are taught that it is impossible for love to God to exist were there is no love to man. Christ has said "He that hath my commandments and keepeth them he it is that loveth me." Christ has said "thou shalt love thy neighbour as thyself.

Professor Ely has appropriately commented, "This second commandment which is like the first, means that in every act and thought and purpose, in our laws and in their administration, in all public as well as private affairs, we—if indeed we profess to be Christians—should seek to confer true benefits upon our fellowmen. It means that the man who professes to love God and who attempts to deceive others in regard to the real value of railway stock, or, for that matter any other property that he may coax their money into his pockets, is a hypocrite and a liar. It means that the man who oppresses the hireling in his wages is no Christian but a pagan, whatever may be his declaration to the contrary notwithstanding. What does God say of such an one? "I will be a swift witness against those that oppress the hireling in his wages." What does this second commandment mean for those rich men who keep back the hire of their laborers. It means that they must "weep and howl" for the miseries that shalt come upon them." And what does his message mean for monopolists, who use their superior advantages of wealth or intellect or bodily strength or other resources to crowd out and grind down their fellows according to the methods of modern commercial competition? Isaiah, the Prophet tells us, "Woe unto them that join house to house, that lay field to field till there be no place, that they may be placed alone in the midst of the earth."

Does Christ like love of man to man rule to-day in all lines of business?

Do we strive to-day to practise Christ teaching as the Church expounds it? One illustration will show the depth of meaning in the Church's teaching. We are taught, "To honor and obey the Queen and all that *are put in authority under her*;" "To keep our hands from picking and stealing." By these the Church declares that smuggling wearing apparel, or any other thing, when returning from a holiday in the United States or in Europe, is not Christian.

As children in the Sunday School we found it difficult to learn the

answer to the question, "What is thy duty towards thy neighbour." It is doubtful if some of us will ever learn it.

There are two rules that I desire to lay down as applicable to the life of the Christian in the world.

1st. The Christian has individual duties, duties that rest between himself and God alone, and the Christian has social duties, duties that arise from his daily intercourse with his fellowmen. There are duties towards God, and there are duties towards men, to be performed to the glory of God.

2nd. The Bible teaches us the principles that underlie our individual duties, and to the Bible we must go to learn the principles, that should guide us in our social duties.

Neither the individual nor the society is to be neglected; each Christian is united individually to Christ, and all are bound together into one body, the Church. There is the individual life involving meditation, prayer, penitence, forgiveness, thankfulness etc. Much of this life is known only to ourselves and to God. On the other hand there is the social life that must be lived in connection with the Church of Christ, seven days in the week. Christ taught the value of the individual soul, and Christ taught the permanency of the Church; and in the Church of Christ, its plan, its laws, its privileges, we have an outline of Christian Socialism: A Universal Brotherhood, under a Universal Father. The law of the brotherhood is love, illustrated in the life of the Elder Brother, Christ who said: "Deny thyself," "Follow me." The members of this brotherhood are taught that every thought, word and deed, must be governed by perfect truth and righteousness.

In the Bible we learn the principles of prayers, self-examination etc., and in the Bible we learn the principles of honesty and truthfulness in all our dealings. Unselfishness founded in love is to be the rule of life, and the New Testament shows us the grandest unselfishness, the giving up of life itself for the brethren. The moral law of the Old Testament is binding on Christians and there is much in its Civil law, that if practised would strengthen the state, and aid righteous dealing. The one Holy Spirit of God is the source of inspiration for all the parts of the Old Testament. We therefore receive the 15th psalm on the same authority that we do the 22nd. If therefore the words "They part my garments among them, and

cast lots upon my vesture," are true, so also are the words, "Lord who shall dwell in thy tabernacle, or who shall rest upon thy holy hill?.....He that hath not given his money upon usury." Usury in the Bible does not mean excessive interest but simply interest. Yet great is the grasping after interest even among Christians.

In the New Testament there is a sound social law, based on love towards man, leading us to bear one another's burdens. Social teaching is epitomized by Christ, when He speaks concerning the judgment of the human race, and outlines the tests by which the good shall be separated from the bad. "I was an hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." "In as much as you have done it unto one of the least of these my brethren ye have done it unto me."

Here we have the marks by which Christ separates "the good" from "the bad," not sound notions concerning baptism, Holy Communion, or Episcopate, but practical love towards mankind.

If we turn now to the Prayer Book, in the special service for Ash-Wednesday, the church emphasizes righteous dealing, honesty in business, truth among men. "Cursed is he that removeth his neighbour's landmark." In modern language: "He who uses deceit and fraud in business will receive punishment from God." Likewise, the other sentences of the Communion Service denounce God's wrath on those who practice social evil and injustice. Of the whole system of social life, we may say in the words of the Bishop of Durham: "If I am a Christian, I must bring every interest and every difficulty of man within the range of my religion; that as I believe it to be divine, so it is inexhaustible, that I must proclaim at all cost, that its supremacy extends to all social organizations, no less than to all doctrine of God, and of the single soul."

I. There is a social question of many branches springing from the one trunk. It is connected with production and distribution of the wealth.

There is to-day a great waste of wealth in superfluous luxury, while many of "Our Father's" children are on the borders of starvation and want. Now the Christian has no right to luxuries while his

fellow-men are in want. Some may say, that this want in a great measure arises from improvidence, wastefulness, idleness and intemperance. In connection with this we have the example of our Lord, who healed the sick, yet we are never told that He, any time inquired how they came by their sickness. It is acknowledged to-day that luxury cannot be excused by the plea that it gives employment to many engaged in its production. It has been shown that the expenditure of wealth on luxury is waste.

The ostentatious display of wealth is the parent of much evil.

Our system of *interest* is the occasion of much wrong. Some take advantage of another's need to demand exorbitant interest. Others foreclose mortgages, and take away farms, houses, business, &c., en-tailing much suffering on many, lest they lose their investments. Christian love should teach us to lend without interest and even without security, *to aid another man to stand on his feet*, desiring no return but that the one aided should likewise aid another in his turn if the opportunity comes. Excessive interest, to-day, rises from the intercourse between small traders and small buyers; in transactions on "change" in the formation of stock companies, and placing of shares.

Evil results follow from the contract system and from the kindred system of "sweating." "It is an evil that a large body of wage earners are in a position of permanent instability, and do not know when wages may be cut down, or themselves thrown out of work."

The tenement house system is an evil. A commission recently appointed in New York examined two thousand tenements chosen as samples by the inspector. All were condemned as unfit to live in. Some yield a profit of one hundred per cent. and the majority of them yield from twenty to twenty-five per cent. per annum. When we hear of such dwellings can we wonder at the spread of disease, and the increase of intemperance and crime.

To be continued.

REPORT OF THE COLLEGE MISSIONARY SOCIETY FOR 1894.

"There remaineth yet very much land to be possessed."—Josh. xiii. 1.

"Arise therefore and be doing, and the Lord be with thee."—I Chron. xxii. 16.

With such words as these upon our ears we can find little ground for self praise in looking back over the past year's work of our society. Yet surely the Lord hath blessed us, and it is with the object of finding out what God hath wrought, that we pen these few lines. The Financial part will be laid before you by our Treasurer, it is ours to show what progress has been made in the cause of missions.

MEETINGS.

There have been fifteen meetings of the Society held during the year, and these have been well attended by the students. There have been very few addresses from outsiders, most of the papers being prepared by our men. At the commencement of the present session our President, Rev. Canon Henderson, gave us a stirring address on "Missionary Work," and at a succeeding meeting Mr. W. P. Roy Lewis. The Study of Mission Fields is occupying the attention of the students. A paper was given on "Japan," and others are in preparation on "China," "Soudan" and "Missionary Methods."

Mention should be made of a very interesting meeting held towards the close of the year, when Mr. Sherwood Eddy, Travelling Secretary of the Student Volunteer Movement, spoke earnestly on the cause of Foreign Missions.

The Constitution of the Society is now being revised and placed on a more business-like footing. Affiliation with the Canadian Church Missionary Association is under discussion, and if carried out will tend to strengthen existing Missionary effort.

Daily Prayer Meetings, at 10 p.m., have also been held as often as possible, at which the Cycle of prayer for Missions is used.

MISSIONARY WORK.

1. With regard to direct Foreign Missionary Work, has there been any advance on last year? We are forced to answer, No! It is true our contributions have been continued to Madras, but beyond that nothing has been done. Is this right? Are we thus obeying the

Master's command: "Go ye into *all the world*"! Are we pressing forward to the regions beyond? Let us hear again the words of Joshua: "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you? What is the cause of this? There are some who say: "Let us confine ourselves to one field exclusively, and not waste our energies in sending our money to countries where it will be but a drop in the ocean". I ask, was that our Lord's way? True, He sends His disciples away with the command to begin at Jerusalem, but they were not to stay there. No. They were to press on to the uttermost parts of the earth. Christ never promised that any one particular town, city or country should be wholly converted, and those who say we should convert the people of our own Dominion before going to the Chinese are labouring under a great misapprehension as to what is true missionary work. Let us lay more upon our heart the claims of the 856 millions of heathens, and then the thousands of heathen in Canada will be but the drop in the ocean. Compare the amount contributed in our Society for Domestic Missions, with that given for foreign work, and draw your own conclusions.

2. In turning to our Home Missionary Work the scene brightens, for here we find advance all along the line.

Strenuous efforts have been made during the past year for the support of *our own* missionary, the Rev. R. Faries, at Moose Fort, Moosonee. The year 1894 must certainly be marked as an epoch in the history of our Society, for in that year we were able to put a direct representative from the College into the Missionary field. Cheering reports have been received from Mr. Faries, and the publication of his letter in the College Magazine has made us familiar with his surroundings. Let us aid him with our prayers and practical sympathy.

At one of our meetings a most interesting letter was read from the Bishop of Mackenzie River, to whom we continue to send a yearly contribution.

Then our Outremont mission continues and flourishes. Efforts are being made to raise a sum of \$200 for a church at this Home Mission. For the first four months of the year the work was under the superintendence of the Rev. Jas. Thompson, and on his ordination the charge was given to Mr. W. P. Roy Lewis. Messrs. W. J. Hamilton and S. McEwan have lately been appointed to the Mission.

Monthly services have been held by the students at the Mackay Institute for the Deaf and Dumb.

We close this year with mingled feelings of regret and pleasure. Regret, for opportunities neglected of doing more for the hastening of our Lord's return, for mistakes made, and for personal shortcomings ; but with pleasure in being permitted to take an active part in promoting the welfare of our College Missionary Society.

May the New year be one of rich blessing to us all, and through us to many yet lying in heathenism and sin.

STEPHEN H. MALLINSON, Sec.

GENERAL AND COLLEGE NEWS.

Lectures began on January 8th.

The Students all returned looking happy and refreshed after their holidays. Some visited their homes, others their friends, others again visited—well, I won't say who they visited.

The Xmas examinations are now a thing of the past, and on the whole our students were very successful.

This term will evidently end the college life of five of our number, who expect to be ordained to the diaconate in the spring.

We welcome to our number Mr. Leonard Streatfield, who for some time has been doing work as a lay reader under Rural Dean Chowne of Emsdale.

Mr. Wm. Fleming, who entered college last term, but was compelled on account of illness to give up his studies for a time, has returned once more to his work. Mr. Fleming is a son of the Rev. W. Fleming, of Ashton, Ont.

Prof. John Stephen: will give lectures in elocution to the students this term.

Rev. F. Charters, of Iron Hill, preached at St. Anne's on Sunday, December 30th.

Ven. Archdeacon Naylor of Clarendon, preached in Trinity Church on Sunday January 13th.

A meeting of the Literary Society was held January 10th. Messrs. Lewis, Hamilton and Heeney were elected programme committee for the term.

The students will furnish the programme at a meeting of the St. George's Y. M. C. A. which is to be held early in February.

The Brotherhood of St. Andrew, in the Dominion of Canada, will hold a convention at Woodstock, Ont., commencing February 10th. First day will be conducted by the Rev. G. Osborne Troop of St. Martins Church.

The Rev. Dr. Ker, of Grace Church will also deliver an address to the members of the Brotherhood.

So remarkable is the success of the Brotherhood in Canada and more especially in the the United States, that a noted American Bishop has said in convention. "We are threatened with the same danger as the early church, viz: The peril of success."

The bishop of Moosonee has held several confirmation services in this diocese. Bishop Newnham has a double motive in connection with his ministrations, viz: That of bringing the needs of his own diocese before the church people of Canada, also of relieving the bishop of Montreal of some of his arduous work.

Many of the "Old boys" are in the city for the purpose of attending Synod.

Before this number of the magazine has reached its readers the Diocesan Synod will have assembled in its thirty-sixth annual session. Being only students we have the pleasure of sitting outside the railing, but next year some of us expect to be raised to the dignity of clerical delegates.

BUSINESS DEPARTMENT.

We are sorry to be obliged again to ask our subscribers who are in arrears, to send in their subscriptions at once. To issue a magazine such as ours and to make it a success, much money is required. Please bear this in mind *at least until* you have sent in your subscription.

☞ Read our advertisements this month.

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ACKNOWLEDGMENTS FOR 1893-4.

Rev. E. Capel, 50c.

FOR 1894-5.

Revs. Canon Rollit, Archdeacon Naylor, J. L. Strong, J. M. Coffin, N. A. F. Bourne, J. H. Bell, N. A. Fyles, E. T. Capel, T. E. Cunningham.

Messrs. Geo. Durnford, T. A. Murphy, J. F. Cox, W. Fleming, E. A. Jerdon; Rev. Professor Coussirat. Mrs. Stancliffe, Mrs. Perry, Mrs. A. Carus-Wilson, Madam Cornu, Miss Thurber, each 50c.

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