

❖ THE MONTREAL ❖



Diocesan Theological
College Magazine.

Board of Management.

Editors :

REV. C. C. WALLER, B.A.,
W. P. R. LEWIS, B.A.,

H. A. NAYLOR, B.A.,

EDITOR-IN-CHIEF.

W. W. CRAIG.

G. A. MASON
S. R. MCEWAN,

BUSINESS MANAGER.
ASS'T. BUSINESS MANAGER.

CONTENTS.

	PAGE
I. Oliver Wendell Holmes—REV. PRINCIPAL ADAMS, D.C.L.....	1
II. Editorial.....	11
III. The Epistle to Laodicea—REV. M. O. SMITH, B.D.....	16
IV. The Method of Almsgiving—REV. W. A. FYLES, B.A.....	23
V. Missionary Letter—REV. R. FARIES.....	27
VI The College Literary Society.....	33
VII. General and College News.....	33
VIII. Business Department.....	36
IX. Acknowledgments.....	37

Subscription, 50 Cents.

Single Copies; 10 Cents.

❖ MUNROE BROS., ❖

Gentlemen's Fine Furnishings,

Clerical Collars a Specialty. Shirts to Order a Specialty.

2246 St. Catherine Street, (Opposite Victoria St.,) Montreal.

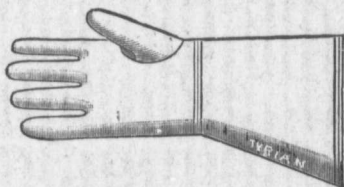
Manufacturers
and
Importers of

HENRY J. DART & CO.,

— DEALERS IN —

RUBBER GOODS.

Enemas, Fountain Syringes, Hot Water Bottles, Urinals,
Gloves, Sheeting, Atomizers, Breast Pumps,
Ice Caps, Bed Rests, Bed Pans, etc.



LONG ACID GLOVES.

— GLOVES. —

BLACK, WHITE OR TAN.

Ladies' Short.	Fine, sizes 6 to 9..	\$1 50	per pair.
" Half long,	" " 6 to 9..	1 75	"
Men's Short,	" " 10 to 12..	1 50	"
" Half-long	" " 10 to 12..	1 75	"
" " Heavy Acid	" 12 to 15..	2 50	"
" Pure Gum	Dissecting Gloves...	3 25	"

— MITTENS. —

Men's Short.....	\$1 50	per pair.
" " Wool lined.....	1 75	"
" Long Heavy.....	2 25	"

— SPECIAL DISCOUNT IN QUANTITIES. —

HENRY J. DART & CO.

Wholesale Druggists,

DEALERS IN RUBBER GOODS.

641 CRAIG STREET, - - - MONTREAL.

M

VOL. I

The
writer
the th
death
to be
oughly
been a
Englan
James
it is tru
ture wh
Tenny
and Lo
very co
persona
gotten.
we do n
of their
ever say
the best
both we
both we
with the
having
was scat
as a histo

THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. III

MONTREAL, DECEMBER, 1894.

No. 2

OLIVER WENDELL HOLMES.

BY REV. PRINCIPAL ADAMS, D.C.L.

The month of October, 1894, has proved fatal to two of our leading writers, one on each side of the Atlantic, each of whom occupied in the thoughts of men a unique position. Probably at the time of the death of each, no one man on either side of the Atlantic could claim to be the superior of either; or at least we might say each was thoroughly representative, and if any one on either side of the Atlantic had been asked "which of living writers do you consider representative of England and America respectively?" the answer would have been James Anthony Froude and Oliver Wendell Holmes. These names, it is true, are not so great as some of those former premiers in literature who have passed away during the last few years, such as Carlyle, Tennyson, Browning, Matthew Arnold, on the one side, and Whittier and Lowell on the other. Still the two whom we have just lost are very considerable men, men who have done a great work, men of strong personality, men who cannot be replaced—men who will not be forgotten. They are men who were also very unlike one another, but as we do not propose to discuss them together save to note the coincidence of their deaths, we must not linger on the threshold: we might however say that both were courageous and original, both were amongst the best products of the University system of their respective countries, both were unconventional, both were of the liberal school of theology, both were connected with periodical literature, Froude having to do with the *Westminster Review* and *Fraser's Magazine*, and Holmes having been one of the founders of the *Atlantic Monthly*. Froude was scathing and brilliant, if inaccurate and somewhat unscientific as a historian; Holmes was at the core a scientific man who effloresced

into poetry and produced an original style of essay known as the "Autocrat" series. Both wrote novels, though Froude will not be remembered by his fiction so vividly as Holmes. Both were manly. Both became professors in their own alma mater.

Holmes was born Aug. 29th, 1809, and at the time of his death had entered his 86th year; his father was a Congregational minister, the Rev. Abiel Holmes, author of the *Annals of America*. His mother was a Miss Wendell, who was lineally descended from Evert Jamieson, who went to America from East Friesland so long ago as 1640. This Dutch origin may have helped to impart that matter-of-fact tone which pervades much of Holmes' imaginative work. He was a commonplace philosopher, and a poet of the commonplace. We do not say this to depreciate him, but to fix his individual position. He who can in the commonplace find materials for poetry has a true insight; we know that one of the commonest of the elements sometimes takes the form of a diamond; he who can present us with the materials of our everyday life, in a transparent and crystalline form, in a setting which shall reflect beautiful colours and shall embody inspiring thoughts in a suggestive form is an alchemist of a high order, is in fact a true poet. But the greatest poet of all will be the one who can connect the here with the everywhere, the now and the past and the future, the temporal with the eternal; he who shall not only present the common element in its most attractive form but shall also connect that element with other elements and shew their mutual relations and possibilities of combination. Let us pay all respect to the man who will shew us the divine side of common things, as also to him who shall show us the divine allies that are invisible to common eyes, who will teach us the good that there is to be found in everything, not that everything is good we can still choose the good and the evil eschew. Yet we may fairly lean to the optimistic vein as does our Autocrat. But we are anticipating; brought up in Cambridge within sight of Harvard College it is no wonder that young Holmes should become a Harvard student, and we find him graduating in 1829, the same year which saw Phillpotts, (afterwards Bishop of Worcester) Senior Wrangler in Cambridge, England, the late Duke of Devonshire second Wrangler, and Alfred Tennyson, of Trinity, winner of the Chancellor's Medal for English verse written on the Subject "Timbuctoo." We have not seen this poem published in Tennyson's works; a story used to be told that the prize was given by mistake, that one of the Examiners scored on the manuscript in puzzled wonder the words "Look at this" and that the other exa-

mine
Tenn
1809
has b
law f
cine.
Harv
a gre
ning,
of the
wards
study
if he k

We
rema
classi
one of
vestes
eunis
Gifted
illustra
think
in Old

Hen
of his
It is sa
his fat
notable
it by
and the
whom s
ing tha
we wou
attracti
We hav
society,
which r
is intere
what by

miners thought this meant admiration, and so voted the prize to Tennyson. Both Mr. Gladstone and Lord Tennyson were born in 1809 the same year which saw the birth of Dr. Holmes. Harvard has been famous for its law school, and we find Holmes first studying law for a year and then giving up that branch for the study of medicine. This he found more congenial. Some of his classmates at Harvard afterwards became distinguished, such as Charles Sumner, a great lawyer, Wendell Phillips, a partial namesake, W. H. Channing, nephew of W. Ellery Channing, and the well known historian of the Dutch Republic John Lothrop Motley whose life Holmes afterwards sketched. Holmes soon proved to be distinguished in the study of medicine and would probably be remembered as a physician if he had not already secured a measure of immortality as a writer.

We find in Holmes an all-round excellence, as well as the most remarkable and enduring common sense. As a youth he is fond of classical study and was known as a spirited translator of Virgil and in one of his stories he makes several latin quotations such as "Scindentur vestes, gemmae frangentur et aurum carmina quum tribuent fama pev-eunis erit" this is when Mrs. Hopkins tells Byles Gridley that if her son Gifted lives till the old man is in his grave, he will write a poem to illustrate the old scholar's goodness. I may be wrong but I do not think we often find classical quotations in contemporary stories either in Old or New England.

Hence we are inclined to claim for Holmes a superiority to many of his contemporaries on this side of the Atlantic as a classical scholar. It is said that Oliver was once destined to be a minister himself like his father Abiel, but this possibility did not come to pass. How many notable men have thought of this profession and have finally passed it by Milton and Wordsworth for example, others have entered it and then have withdrawn as J. A. Froude and Edward Carpenter whom some call the English Walt. Whitman. We are far from wishing that all the able and bright men should become clergymen, yet we would that this profession, than which is no nobler, were more attractive than it seems to be to original and independent minds. We have heard of the great festival of the sons of the clergy and the society, which celebrates it, and we know one great denomination in which ministers' sons claim a freemasonry with one another which is interesting and inspiring. We fancy Holmes was influenced somewhat by being the son of a minister and we find various types of

ministers coming into his works. We find him then eschewing the ministry, giving up law, and then studying medicine till that profession was lost in literature.

Meanwhile he who became the Autocrat of the Breakfast Table and the Professor also had not to invent the professorial title for himself, for it soon became his of right. After spending two years at the Tremont Medical School, which he helped to found and then to hand over to Harvard University to be merged in its medical department, we find Holmes professor of Anatomy and Physiology in Dartmouth College, New Hampshire, one of the leading New England colleges of the second rank. After two brief years here we find him in 1841 firmly planted in Boston which was to be his home for the next fifty three years and in whose streets and houses he was so well known a figure: nor could any one person be said to be more characteristic of Boston in the best sense during the past half century than Holmes. For thirty-five years from 1847 he was Professor of Anatomy in Harvard and he contributed largely to the philosophy of medicine. Amongst his works may be named "Homœopathy and its Kindred Delusions" in 1842, "Currents and Counter-Currents in Medical Science" 1861, "Border lines of Knowledge" 1862, "Mechanism in Thought and Morals", this last a Treatise on the Functions of the Brain. In these works Dr. Holmes heated that difficult and unexplored region in which physiology and psychology seem to be neighbours. He delighted to dwell on some problem on the borderland of mind and matter and the inter-relation of the physical frame and the moral character. Some may think his theories somewhat affected with a materialistic bias, but Dr. Holmes was no materialist. In speaking of his literary works apart from his scientific treatises we note three distinct portions (1) his Poems, (2) his Essays or the Autocrat Series, (3) his Novels. In the Autocrat he is most himself and least like others. Hence he will be remembered most as the Autocrat.

Herein it is no doubt helped by the happy title which is a taking one. To discuss in detail all Holmes' literary work would be too ambitious a programme for us, hence we shall content ourselves with a few desultory remarks and with a personal reminiscence of the man. In a Magazine like this we should be anxious to know something of the attitude of Holmes

towards the guiding principle of life namely religion. We should therefore say at once that Holmes was a sincerely religious man : he was humorous often, yet serious at the foundation. If he was a bold enquirer he was also a reverent one. If his theology was broader than ours he was sincerely reverent in his tone. His 'Chambered Nautilus' shews the greatest appreciation of the skill of the Great Designer and of the capabilities of soul growth in every one of us. When accused by a divine of attacking "the self determining principle", the idea of free will and of personal moral responsibility, he replies in these noble words :

"Thought, conscience, will, to make them all thy own,
He rent a pillar from the eternal throne.
Made in his image, thou must nobly dare,
The thorny crown of sovereignty to share.
Think not too meanly of thy low estate ;
Thou hast a choice ; to choose is to create."

This reminds us of another reverent poet who tells us that :

"Our wills are ours to make them thine."

and this in a poem addressed to the

"Strong Son of God, immortal Love."

Glancing over the work from which I made the above quotation, I find on another page the following characteristic utterance : "Pectus est quod facit Theologum" "The heart makes the Theologian." "Every race, every civilization, either has a new revelation of its own or a new interpretation of an old one." Democratic America has a different humanity from feudal Europe, and so must have a new divinity. See for one moment how intelligence reacts on our faiths. The Bible was a divining book to our ancestors, and is so still in the hands of some of the vulgar. The Puritans went to the Old Testament for their laws, the Mormons go to it for their patriarchal institution. Every generation dissolves something new, and precipitates something once held in solution from that great storehouse of temporary and permanent truths." Holmes says that we are apt to 'polarise' our phraseology, wrapping up our harsh judgments in polite forms. Holmes is always wanting to depolarise truths, to analyse them, to generalize them, to find out their real meaning, so that the form should not freeze out the matter. The chapter in the 'Professor' the Breakfast Table

from which I have thus quoted ends with a high encomium on the life of saintly women, especially those who make untold sacrifices and labours, without a murmur dying to earthly life, dying even to their own names, and dying to all but their own duties, and even suggests that woman is the Messiah of a new social revelation; and appended to the chapter we find a new 'Ave Maria' in the form of a poem called 'A Mother's Secret' and embodying the story of Bethlehem, Nazareth and the visit of Christ to the Temple at the age of twelve years: lines very sympathetic with the Gospel story. In the 'Two Streams' we have a short serious poem on the narrow watershed separating the waters of the Athabaska and Oregon, their flow being diverted one from the other by a pebble's edge, the result being the wide separation of their waters in the Arctic and Pacific oceans.

" So, from the heights of will,
Life's parting stream descends,
And as a moment turns its slender rill,
Each widening torrent bends,
From the same cradle's side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the peaceful sea."

Holmes was a firm supporter of his own religious position; still he was remarkably sympathetic towards those who differed widely from him in their religious beliefs. We have noticed his strong reverence for the work of women, even for those who regard sisterhood rather than motherhood as their vocation; we also note his not unsympathetic attitude towards a phase or phases of Anglicanism in his delineation of the services at the church of St. Polycarp, which he describes as "a church of zealous worshippers after their faith, of charitable and serviceable men and women, one that took care of its children and never forgot its poor, and whose people were much more occupied in looking out for their own souls than in attacking the faith of their neighbours," and again "the sweet alternation of the two choirs, as their holy song floated from side to side, the keen young voices rising like a flight of singing birds that passes from one grove to another, carrying its music with it back and forward." He goes on to say "I, the Professor, am a regular church goer." Then he goes on to describe 'The Church of the Galileans': like St. Polycarp, open to all comers. This is more in harmony with

his individual taste than the Anglican: he liked the lilies on the simple desk and says "that there was always at least one good sermon, this floral homily: always one good prayer, the brief space when all were silent after the manner of the Friends in their devotions." The Anglicans too, recognize silent prayer in their most solemn offices such as the ordination service. After speaking with much discrimination of both churches between which he allows his charming heroine Iris to divide her spiritual affection, he most characteristically says "I suspect if one of the good people from each of these churches had met over the bed of a suffering fellow creature, or for the promotion of any charitable object, they would have found they had more in common than all the special beliefs or want of beliefs that separated them would amount to." He thinks "the fruits of the tree afford a better test of its condition than a statement of the composts with which it is dressed: though the last has its meaning and importance, no doubt." He makes one of his characters, the little deformed gentleman say that "Christianity is the flag under which the world sails, and not the rudder that steers its course": and who shall say that there is not much truth in the accusation: and which of us will not earnestly strive that so far as he himself is concerned and that circle which he can influence be it parish, or neighbourhood, or college, this shall not be so; that as for us we will not only say the 'Lord, Lord' of correct belief in so far as we may, but also 'do the will' of Christ so far as we can discern it, however hard that will may be, and whether it lead to the arid wastes of Africa, or the snows of the lonely Hudson Bay, or to still more discouraging work in the slums of London or New-York! We have varying types represented by Holmes, as in the case of the Divinity Student who thought he had a private property in truth with the right to warn off all trespassers: and in the young churchman who loved his church because he thought it had educated him out of its own forms into the spirit of its highest teachings. But we think that in most of its forms at least we have the expression of its highest teachings: hence we deprecate the dropping of its forms lest we should with these forms drop the substance and grasp the empty image! Let us be careful of the proportion of truth; I can see no reason why faith, hope and charity should not grow equally and at the same time in the same soul: as we guard the light and reflect the light, let us also live in the light that we

may not miss any of the illuminating power of God's truth. So shall our beliefs and our deeds grow unto the perfect day. One of the critics in a recent account said that we should not find Holmes at his best in his stories, not in "Elsie Venner," certainly not in "The Guardian Angel," still less in a 'Mortal Antipathy.' We venture to join issue with him here: especially as regards the 'Guardian Angel,' for which we confess a great and longstanding love. "Elsie Venner" is not so pleasing, it is a problem in morbid humanity, attributing the unexpected variations in a girl's disposition to the serpent bite experienced by the child's mother; after a certain number of years the snake within her dies, and the struggle that ensues, costs the girl her human life as well. In the "Guardian Angel" we have a charming picture of New England Life as vivid as any we remember. There is a certain likeness in some respects in atmosphere to the 'House of the Seven Gables' of Hawthorne, but Holmes does not reach the transcendent heights of Hawthorne, nor can he depict the depths of jealousy and penitence like the author of the 'Scarlet Letter.' He's too near the average of human experience for that his life seems to an observer full of genial sunshine, we can scarcely think of him as steeping in tears his bread though we would not therefore deny him all intercourse with the heavenly powers. His, is however the gospel of geniality rather than the worship of sorrow! In this story we have the psychological problem presented by the conflict in one girl's nature of the presence of the influence of varying ancestors. As in the octave of a note we can by properly listening hear the original note as well; so in each individual, each ancestor seems to live again and produce a note in the life of the descendant, now subsidiary, now predominant, now tending to strengthen the life, now tending to destroy its moral equilibrium. This is the keynote of the history of Myrtle Hazard, one of the most charming heroines we have met in fiction. We read of her early experiences in the New England home like another daughter of Heth, under Aunt Silence's severe Puritance rule, with the lurid hymns, and with the forbidding strictures of the hardly reformed, but stern poor relation, Cynthia Badlam with her mysterious and half suggested story of pain and shame, one who might have been forgiven much, but who did not therefore love much. The book begins with Myrtle's flight in a disguise like that adopted by Angelica in the lovely episode of the tenor singer: then we have the rescue of the disguised girl by one

wh
hor
tim
six
tab
are
inte
inar
rule
mus
indi
inte
sive
' Re
story
comm
chor
space
but a
assist
short
able t
shou
or sti
meter
the c
first
taloor
If the
pray
its pat
Josep
imply
hypoc
show
We no
the Ep
the cor
New E

who afterwards proved her lover, while she is brought back to her home by one who interposed successfully for her good in her several times of trial, namely, her Guardian Angel, the old professor of sixty, the old scholar whom we recognise as him of the breakfast table under the name of Mr. Byles Gridley A. M. and whose dicta are scattered about the book in a very interesting way, even if such interposition of the didactic be from some points of view somewhat inartistic. We do not however look on art only as a series of binding rules, but as the method by which an original soul affords his own music to the world; hence if we are bound to choose we shall prefer individuality to moulds: and we like the books all the better for the interruptions in the story. We are inclined to prefer the interspersive method to the commentative method adopted by the author of 'Realmah' and 'Companions of my Solitude' when he tells his story, portion by portion, and gives at the end of each chapter the comments of his crew of individuals, who like the garrulous Greek chorus, discuss the action and the story. We could easily fill the space allotted with comments on the story of the Guardian Angel; but as we have started with the idea of employing our Autocrat as an assistant in the professorship of Pastoral Theology, we may quote a short passage which seems to us to convey a very deep and valuable truth, that all who are in the ministerial office or likely to be, shou'd never forget in essence. "To know whether a minister, young or still in flower, is in safe or dangerous paths, there are two psychometers, a comparison between which will give as infallible a return as the dry and wet bulbs of the ingenious 'Hygrodeik.' The first is the black broadcloth forming the knees of his pantaloons; the second, the patch of carpet before his mirror. If the first is unworn and the second is frayed and thread bare, pray for him. If the first is worn and shiny, while the second keeps its pattern and texture, get him to pray for you." By giving Mr. Joseph Bellamy Stoker an odious weakness Holmes does not mean to imply that all holders of the severe New England theology are hypocrites; we presume he writes to satirise an individual, and to show how ugly is the deformity of a wolf in shepherd's clothing. We note in this book too quite a modified approval of the ways of the Episcopal Church; we compare with this sympathetic outlook the consummate fairness and sympathetic insight which another great New-England writer, Francis Parkman, shews towards the Jesuit

Besides the Autocrat and the Professor we have the Poet at the Breakfast Table, and the old man returns to the same surroundings with a difference in "Over the Tea Cups"? Nothing escapes our author, he notices when "buckwheat is skerce and high" then he takes us into the regions of the transcendent philosophy. Earnest he is, as well as playful, tender, humorous, severe he can be, a striver after truth, an interpreter of nature, a prophet of humanity, Not so soul stirring as Carlyle or Emerson he really knows more of what is going on in the world; if his imagination is not so creative as Hawthorne's his creations are more like the people we see every day. His music is not so melodious as Longfellow's, and his verses are sometimes too full of technicalities, his humour is not so broad as Lowell's, nor is he such an accomplished orator, but his works are more read. Time after time we come back to the genial old man, who would talk freely to a complete stranger and who has been known to answer an unknown schoolboy's letter of admiring appreciation, and who found no human interest a thing out of his beat. We may not go to him for our theology, for there are higher and purer fountains than his, but we can go to him as to a touchstone to test our sincerity of purpose, our kindness of feeling, our docility as regards truth, and our charity; and in his writings we shall find nothing that is allied with selfishness or meanness. We shall find smiles without sneers and reproofs that do not rankle.

Lennoxville, November, 1894.

THOMAS ADAMS.




EDITORIAL.

The inter-collegiate debate which took place during the past month, apart from the interest and success which characterized it in a so marked degree, would have been an event of great significance and opportunity if it could have pointed to some real, some lasting union among the colleges and Christian bodies which were repre-

sented on that occasion. Perhaps the most remarkable utterance that has ever issued from any portion of the Modern Church is the basis of organic church union which was formulated by the last Lambeth Conference in 1888. This four-sided fortress, as it has been well called, which is so worthy of consideration and acceptance from its broadness as from its strength, its catholicity as from its unflinching loyalty to the ultimate principles of Christian doctrine, lays down four foundation stones upon which it is hoped the Church of Christ will finally build a superstructure magnificent in its unity and strength. These foundation stones are as follows :—

(a) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed as the Baptismal Symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with the un failing use of Christ's words of institution, and of the elements ordained by him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

It is obvious, if the different branches of the Christian Church ever respond to the earnest desire for closer union of which this is the expression, and negotiations are entered upon with such an object in view, the discussion, if discussion there be, will dwell chiefly upon the fourth and last of the principles enunciated. And therefore it is particularly interesting and noticeable that this fourth article is characterized by the very limit of broadness consistent with an honest loyalty to principle.

Can we, as members of that part of the church from which this proposition emanated play any part in what may one day be an actual historical fact,—the union of all the Protestant Christian bodies. Here in the metropolis of the Dominion we form the chief source from which the ranks of the clergy of a large portion of this Province

are
cese
besi
corr
Chr
Chu
betw
the
expe
them
union
ses u
that
bodie
Cong
Chris
unity
throu

Wh
on tw
review
it ha
ment i
career.
the fut
as to t
Our Co
retrosp
by no
out to u
position
after its

are replenished, and hence we exert a wide influence upon this Diocese and through it upon the Church of England in Canada. Close beside us are three other theological colleges which severally play a corresponding part and exert a corresponding influence upon the Christian bodies which they represent. As a mere portion of the Church, we cannot attempt to formulate an unstable bond of union between them and ourselves. The hope of demonstrating to them the advisability of their joining us, that is of becoming Episcopalians, experience has proved to be groundless. But we can associate with them more or less intimately, we can establish a bond of personal union, we can communicate to them the spirit of unity which possesses us so strongly. If we could draw the four colleges together so that we could show each to each, and all to the different Christian bodies in the Province of Quebec, that Episcopalians, Presbyterians, Congregationalists or Methodists, as we may chance to be, we are all Christians and all one in Christ, we might breathe forth a spirit of unity that would at least take deep effect in this Province, and might through it reach still further to Canada and to the world.

When any institution has attained its majority and can look back on twenty-one years of work, it has reached a point when it can review with profit its past history, compute to some extent the results it has accomplished, and from the retrospection can glean encouragement it may be, and at any rate lessons to guide it in its future career. A reflection upon the past naturally leads us to reflect upon the future and results in the question so interesting to the corporation as to the individual, what change for good or for evil may we expect? Our College has reached just such a vantage ground in its career and a retrospective glance at the latter is all the more cheering as it is marked by no small measure of success. As has already been well pointed out to us, this success can be vividly pictured by comparing its present position and permanency with the sentence passed upon it so soon after its establishment, that it was already in articulo mortis; and

such a comparison brings with it no small encouragement. From what must have been but a small theological class which met at first in the library of the Synod Hall and hence incurring perhaps from what may be considered the unpermanent character of its class-room the decision that it was but a transitory institution, it has risen by successive stages first to the position of an incorporated college and then finally has become an affiliated branch of McGill University. But a still more striking evidence of the good work it has accomplished was manifested by the gathering of its Alumni which took place in the month of October, and the important part they are playing in the work of this diocese.

Nor is the future outlook, without its encouragement or hope. The needs of this Institution have been clearly and definitely placed before its benefactors and the public, consequently their reiteration will scarcely be necessary. They are first and foremost the hearty and united support of the Church people of this diocese. We need specifically, a new building and increased endowment. If it has not the first, the college cannot hope to experience in the future the success it has met with in the past. If it ever becomes out of touch with the diocese, it will lack students, its graduates will meet but little support in their clerical work, and it will sooner or later flicker out a feeble existence. Such a state of affairs, we are happy to say, is altogether unlikely ever to exist. The Diocese of Montréal is characterized by a spirit of unanimity, which is a matter of the most heartfelt congratulation and thankfulness, and if the College is anything it is the expression of this spirit. This fact in itself is a source of encouragement.

One of the great advantages we possess is our connection with McGill University, and it is quite natural that we should wish to have the value of this connection enhanced by our being moved closer to that Institution. But apart from the happy results that can only be achieved by a closer proximity to McGill, the ever increasing needs of a growing college would well justify our wish for a new home.

A natural feeling seemed to arise in the minds of many who attended

the various meetings of the conference of the Alumni held so lately, that the eloquent visitor who entertained us so generally and so markedly by the culture and talent he displayed whenever he spoke, would be an extremely valuable acquisition to our college and diocese. This idea was entertained simply as a happy dream, but it serves to illustrate in what direction increased endowment might benefit us. It might add largely to the talent which already is represented by our professorial staff. This would not only lighten the labours of that body and increase the efficiency of the college as an institution for clerical training, but would tend to extend its influence far beyond the limits it now reaches. The diocese is fully capable of bringing the equipment of this Institution, in one sense its offspring, to perfection.

How far and how soon we may expect these hopes to be realized we cannot at present predict. As this institution derives its being from the Diocese, so the life of the latter (from an ecclesiastical standpoint) springs in a large part from it. In view of this fact the Diocese in helping us is literally helping itself, and this apart from all other considerations, forms, perhaps, the strongest claim we have upon it.

In making a new departure in the history of the College Magazine, the editors hope to meet the hearty approval of all its subscribers. The departure referred to has taken the form of an effort to secure sermons from prominent men in various branches of the Anglican Church' outside of our own Diocese and country. The object of this effort has been a two-fold one. We hope to introduce to our readers the consecrated thought and talent of great men, who are to a certain extent strangers to us, and in this way to come in some degree into closer touch with other parts of the Church, and at the same time to increase the value of the Magazine itself. The gentlemen whom we have approached upon this matter have one and all given us a kind though not always a favourable response. In spite of this latter fact however, we trust to be able to insert a sermon procured in this way in each monthly part of the Magazine.

In a letter addressed to us by the Right Rev. the Bishop of Liverpool, His Lordship writes as follows :—" I do not hesitate to say that scores of young clergymen ruin their prospects in life, and destroy their own usefulness by being yoked to some woman who is perfectly unable to help them. They find it out too late, and the result is, unhappiness at home, and the unwillingness of Patrons and Trustees to appoint them to any positions of importance. The first thing that Trustees of good sense, in this country always look at, is the character of a clergyman's wife."



THE EPISTLE TO THE CHURCH OF THE LAODICEANS.

BY THE REV. M. O. SMITH, B. D.

At the close of the first century of the Christian era there were clustered together near the southern boundary of proconsular Asia three cities, Hierapolis, Colossae and Laodicea. Each of these three cities has some connection with the early history of the Church. The first of them, namely, Hierapolis, is known to us through its bishop, Papias, some few fragments of whose writings have been preserved in Eusebius. Papias is supposed by Bp. Lightfoot to have been born between the years 60 and 70 A. D. and to have written his work concerning the "Oracles of Our Lord" between the years 130 and 140 A. D. He is said by S. Irenaeus to have been a hearer of the Apostle S. John, and a companion of S. Polycarp the bishop of Smyrna. Inasmuch as Hierapolis was only six miles from Laodicea, and as Papias was in all likelihood, a man about 30 years old, at the time that the Apocalypse was written, it is certainly possible, and on the whole not improbable, that he was personally acquainted with the "angel of the church of the Laodiceans."

The city of Colossae, however, has a more immediate interest for us than the neighbouring town of Hierapolis. Colossae is known to us as the home of Philemon, and of his slave Onesimus. Onesimus had escaped from slavery and taken refuge in the city of Rome. There in some way or other he had been brought in contact with the Apostle S. Paul by whom he was advised to return to his master

On
for
fou
sen
Apr
sold
of P
pus
vidu
Chu
chip
Arch
walk
you,
Laod
And
recei

Th
Lord
"Ang
the d
lypse
far as
And
which
It is i
lemo
more c

The
up bet
Paul r
in the
should
Laodic
lost, or
a copy
S. Pau
in Colo
in Laod

On his return he was the bearer of a letter from S. Paul, interceding for him with Philemon. This letter has been preserved, and has found a place in the canon of the New Testament. In it S. Paul sends salutations not only to Philemon himself, but to a lady named Apphia, and to one Archippus, whom he speaks of as his "fellow-soldier." Apphia would appear almost certainly to have been the wife of Philemon, and it would seem most natural to suppose that Archippus was his son. At about the same time with this letter to an individual Christian in Colossae, S. Paul addressed another letter to the Church in that place. In this epistle to the Colossians we find Archippus mentioned again. From the mention here it would look as if Archippus were actually residing in Laodicea, which was within walking distance of Colossae. "When this epistle is read among you," writes S. Paul, "cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. And say to Archippus take heed to the ministry which thou hast received in the Lord that those fulfil it."

This mention of the ministry which Archippus had received in the Lord leads Abp. Trench to infer that possibly Archippus was the "Angel of the church of the Laodiceans." The difference between the date of the epistle to the colossians and the date of the Apocalypse cannot be at the outside more than 33 or 34 years, so that as far as chronology is concerned there is no doubt that it may be so. And Trench quotes a passage from the *Apostolic Constitutions* in which Archippus is actually named as the first bishop of Laodicea. It is interesting to note that if Archippus was really the son of Philemon he was probably a man of private means; at any rate he was more or less accustomed to the companionship of men of wealth.

There evidently must have been a constant communication kept up between the Church in Laodicea and the Church in Colossae. S. Paul requests that his epistle to the Colossians should be read also in the church of the Laodiceans, and he desires that the Colossians should likewise read an "epistle from Laodicea." This "epistle from Laodicea" must either be some letter of S. Paul's which has been lost, or else, as Bp. Lightfoot supposes, the epistle to the Ephesians, a copy of which may have been forwarded to Laodicea. Then again S. Paul sends his message to Archippus in his epistle to the Church in Colossae; and salutations in general to "the brethren which are in Laodicea, and Nymphas, and the church which is in his house."

Moreover S. Paul speaks of the "great zeal" of Epaphras who had come to him upon some mission or other from Colossae, not only on behalf of the Colossians themselves, but also on behalf of "them that are in Laodicea, and them in Hierapolis." Consequently it seems natural to read S. John's epistle to the church of the Laodiceans in the light of S. Paul's epistle to the Colossians. In the words of Bp. Lightfoot, "the message communicated by S. John to Laodicea, prolongs the note which was struck by S. Paul in the letter to Colossae." Now the epistle to the Colossians implies the existence of a certain peculiar condition of religious error which Bp. Lightfoot has designated as the "Colossian Heresy." It was a strange mixture of antagonistic elements, of Judaism and Gnosticism, Bp. Lightfoot finds in it the beginnings which afterwards developed into the heresy of Cerinthus. It is a well known fact that there are many references to the heresy of Cerinthus in the catholic epistles of S. John.

Gnosticism as a religious system was essentially a product of city life. The eclecticism common to the various Gnostic theories and their attempts to reconcile many conflicting opinions simply the meeting together in some common centre like a city of men of differing traditions and diverging views. Nothing could be more foreign to a simple minded peasantry than the complicated speculations by which the Gnostic endeavoured to explain the genesis of the universe, or the origin of evil. Gnosticism demanded as its disciples men who had enjoyed a certain amount of education. Also men who had the leisure time to busy themselves with such questions. So that the Gnostic heresies naturally flourished most among those whose whole time was not taken up with earning their daily bread. The mental poison which permeated all Gnostic theories alike was the lack of real moral earnestness in its thinking. It was the tendency to weaken the compelling power of the truth upon the life of the men who recognized it and to convert the truths of religion out of stern realities in our daily struggle with sin, into mere interesting questions for the discussion of a cultivated company. I do not claim any direct reference to Gnostic speculations in the epistle to the church of Laodicea (although the expression "beginning of the creation of God," looks a little like one) but the existence of the Gnostic temper which the epistle to the Colossians implies points on the whole to that state of easy circumstances which is revealed in S. John's epistle afterwards.

S. John describes the state of affairs in Laodicea in a few words

"T
not
re
tiar
Joh
of a
pen
fixe
been
of a
don
thin
ning
The
the c
flict
and,
Thy
once
more
"I kn
thou
ceans
thems
Abp.
correc
and n
althou
the ap
ideal a
that th
not fin
how to
growth
Christi
certain
the wa
would
who re
there a

"Thou sayest, I am rich, and increased with goods, and have need of nothing" It is rather an interesting question whether these words refer primarily to the personal wealth of individual Laodicean Christians, or whether it is the affairs of the Church in Laodicea which S. John had in view, considered as a society. Of course the prosperity of a society and the prosperity of its individual members always depend more or less upon each other, although not according to any fixed and invariable rule. Possibly the "angel of the church" had been sending S. John a report of the extremely satisfactory condition of affairs in Laodicea coupled with what seemed to him a little pardonable pride in the comparison which it made with the state of things elsewhere. Accounts balancing on the right side, things running smoothly, the church well furnished, they had need of nothing. They were not poor as the church in Smyrna was, or persecuted as the church in Pergamos had been; they were disturbed by no conflict with the "synagogue of satan," as was the case in Philadelphia, and, best of all, there was no "woman Jezebel" to trouble them as at Thyatira. But the watchful loving eye of the apostle discerned at once the presence of that fatal self-satisfied temper which had done more than anything else to keep the Pharisees away from our Lord. "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot." The fervour of the devotion of these Laodiceans has been ebbing away whilst they have been congratulating themselves on the smoothness with which everything was running. Abp. Trench calls attention to the fact that according to the correct reading ("would that") is followed here by the indicative and not by the optative as in the *Textus Receptus*. The clause although in form a wish, is in reality a regret. It is not that the apostle is setting coldness before the disciples as an alternative ideal after which they may be allowed to strive; but he is regretting that the life of Christianity as it comes in contact with them does not find them in some definite frame of mind so that it may know how to deal with them. S. John is not denying the possibility of growth in holiness, or depreciating the value of beginnings in the Christian life, but probing that fatal spirit of self-satisfaction with a certain modicum of goodness which is the most fatal hindrance in the way of attaining to any higher goodness. As a matter of fact it would seem that there are to-day in the main two classes of people who really profit by the Church's ministrations. On the one hand there are the few truly earnest and devout souls who appreciate their

spiritual privileges and draw day by day fresh strength and power from the fountains of life which have been opened to them; and on the other hand there is the rough and abandoned element, the publicans and sinners and the heathen, who are made the subject of the earnest missionary labours of the Church. There are some who actually share Her life of purity and holiness, and there are others who are at any rate brought in contact with Her life in its most devoted, its most disinterested, and its most self denying aspect; but it may be doubted whether the more cultivated classes, who simply look on their religion as an element in their culture, are not more excluded from the blessings which the Church has to bestow, and from a spiritual point of view more destitute, than any. To my mind it appears to be a very suggestive fact that in the little prospectus put forth by the Parochial Missions Society upon its organization in the city of New York a few years ago, one of the reasons given for the existence of such a society was the lack of spiritual ministrations to the *rich*. We minister to the devout few and we minister to the poor, but it is probably true that the religious motives of action, and the religious way of looking at things are more seldom brought before the minds of the ordinary well-to-do man and woman than before any other set of people. And there can be no doubt that we suffer from the loss.

Our Lord is set before the Christians of Laodicea in a three-fold aspect; first, as the "Amen," secondly as "the faithful and true witness," and thirdly as "the beginning of the creation of God." In opposition to those lower forms of wealth the possession of which gave to the Laodiceans a feeling of false confidence, our Saviour "in whom are hid all the treasures of wisdom and knowledge" is set forth as the fundamental verity, the solid reality, on whom alone they ought to rely. And in opposition to their tendency to overestimate the importance of various created things, our Lord is set before them as the source of all creation, "the beginning of the creation of God." The drift of the argument in consequence, to say nothing of the fact that such an interpretation would be pure Arianism, forbids the supposition that, by applying this title to our Saviour S. John means to say that He was the first thing which God created. He is the origin or fountain of the creation of God; it was by Him, as the epistle to the Hebrews says, that God made the worlds. Brought face to face in this way with our Saviour Christ Himself, the contrast brings out the true condition of these men who liked to speak of themselves as 'rich, and increased with goods, and having need of nothing.' To

the
and
wre
bilit
that
look
rags
men
cloth
cloth
the r
nam
" wh
garm
missi
by th
tisma
cours
be ab
the re
of La

The

And
of our

In

1.
2.
3.

Conse
real nee

the eye of our Lord instead of being so, they are in reality wretched and miserable, and poor and blind and naked. It is not so much to wretchedness of feeling that the apostle refers; because in all probability the men were feeling comfortable enough; but it is to the fact that, to the eye of God, they are wretchedly clothed and miserable looking objects like the beggars. They are clothed with the "filthy rags" of which the prophet Isaiah speaks. And in the "white raiment" which they are counseled to buy to cover their miserable clothing one traces again the imagery of the prophet: "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." This "white raiment" is the "wedding garment" of the parable. It is the garment of the righteousness of Christ which is "put on" in the remission of our sins for the sake of Christ; and which was symbolized by the white robes worn by the newly-baptized in the elaborate baptismal ritual of the fourth century. "Blessed is he whose unrighteousness is forgiven, and whose sin is covered." One might, perhaps, be able to present to the view in a single picture the whole aspect of the relationship here described between our Lord and the Christians of Laodicea in the following table:

A.

These Christians live in the Presence of our Lord, who is:—

1. The Amen.
2. The Faithful and True Witness.
3. The Beginning of the Creation of God.

B.

And as regards the life that they are actually living in the presence of our Lord they are:

I.

In the eyes of the world
and in their own eyes

1. Rich.
2. Increased with goods.
3. Having need of nothing.

II.

In the eyes of our Lord
Himself

1. Wretched and miserable.
2. Poor.
3. Blind and naked.

C.

Consequently as our Saviour looks upon them, He perceives their real needs and is ready to supply their needs. So that we have:

I.

The need.

1. The need of the true riches of the manifold grace of God.
2. The need of forgiveness.
3. The need of true Spiritual Insight.

II.

The gifts which our Saviour offers to supply the need.

1. The gold tried in the fire.
2. The white Raiment.
3. The eye-salve.

It has always appeared to my mind to be unnecessary to suppose any exceptional wickedness in these seven churches of Asia in order to account for the severe expressions which we find now and then addressed to them. These sharp rebukes can be accounted for on two hypotheses : one is that the men to whom these letters are addressed must have been unusually bad, to be rebuked so sharply ; and the other is that there must have been an unusually close and intimate relationship existing between them and the Apostle. S. John and S. Paul were accustomed to look upon these men as upon their own spiritual children ; and they used to speak to them plainly as a father does to his son. There is a certain gentleness and courtesy in the world, born of prudence and ordinary caution, which we use instinctively towards men who are strangers to us, or even towards our enemies. And on the other hand there is a certain sternness, born of deep affection, which men use sometimes towards those who are very dear to them for the sake of their fundamental well-being. Possibly had these men been actually worse, the Apostle would have been less direct in his rebukes. At any rate it would appear to say something in favour of their real moral earnestness at bottom, and desire to be true, that there is no trace of their having so to speak, flung the letter back in the apostle's face, as Diotrephes did. So far as we know there is no record of a protest on their part against having these letters read in the services of the Church, or of any steps whatever taken to prevent them from being incorporated in the Bible. I mention this because it seems to me to suggest a line of thought which is capable of being worked out with very fruitful results in regard to the Old Testament. People are fond of talking about the stiffneckedness of the people of Israel, as if these Israelites were the only stiffnecked people who ever existed on the face of the earth ; but there is one thing to be said at any rate in favour of these Jews, and that is that they have not hidden the story of their stiff-

ne
ma
wh
wh
the

I C
order
of yo
I com

TH
subj
this v
churc
griev
of the
whom
of the
enjoy
bably
writin
embra
obeye
But
records
Primit
charita
Earl
method
where i
such m
not the
the dic

neckedness. Other peoples, the English and the French, the Germans and Americans have carefully kept the history of the events which added to their glory, and have taught it to their children, but what other instance can be found of a people's carefully preserving the records of their own sins, and the story of their own punishment?

MEREDITH O. SMITH.

THE METHOD OF ALMSGIVING.

BY THE REV. W. A. FYLES, B.A.

I COR. xvi. 1, 2.—“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye, upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.”

These verses contain in outline all that we need know about the subject under consideration. You will observe that St. Paul writes in this way to meet the requirements of a *particular* case. The mother church in Jerusalem and neighborhood was then in the throes of a grievous famine. What more natural than that the former persecutor of that church should wish to recompense, in a measure, the disciples whom once he had deeply injured! Therefore, under direct guidance of the Holy Ghost, he prepared the plan of relief mentioned above, enjoined it by apostolic authority upon the churches of Galatia, probably in the course of a visit to them, and then despatching it in writing to the disciples living in the city of Corinth, made them, too, embrace the idea. In both instances his instructions were literally obeyed.

But what is more to the purpose of my argument, however, extant records prove the widespread adoption of this Divine plan in the Primitive Churches for the raising of funds towards religious and charitable objects **GENERALLY**.

Early writings contain no allusion to what are called modern methods of church finances, and it need scarcely be said that no where in the written word of God have we any sanction whatever for such means of raising money in the service of the most High. Do not these facts serve to show that in the purest ages of Christianity the disciples regarded the apostolic injunction as the *Voice of God*

unfolding a detailed system of almsgiving for wide acceptance and as obedient children they recognized the authority of St. Paul and felt that they were not at liberty to adopt any other plans. Such an idea does not seem to have entered their minds. On the contrary loyally did they follow the master's precept "freely ye have received, freely give." Loyally did they adopt the business like method of this apostle and their efforts met with marked success. Recognizing the importance of their Father's business above all other, knowing how wrong it is to trust to impulse, they made periodical examination of their financial standing, setting aside as God prospered them a portion to be expended on works of piety and charity.

Then according to Dean Goulburn, when the people assembled on the Lord's day to receive the Holy Communion, offerings of money, food and clothing were made by all members of the congregation who did not lie under any church censure. These offerings were afterwards divided into four parts. The first part went to the relief of the poor; the second to the maintenance of the Bishops; the third part defrayed the expenses of the sacred fabric and its ornaments; the fourth was divided among the subordinate clergy.

Now after making all due allowance for the altered circumstances in some respects of the present day, can we point to any other system so beautiful in its idea, so honouring to God, so generally applicable as this scriptural plan which was tried and not found wanting in the best days of Christendom?

Suppose, then, that as earnest students of the Bible and Early Church History we prefer God's plan of finance, have we not ready at hand a comprehensive system in the verses quoted above?

I. The sacred ministry are to take an active part in the spread of scriptural ideas on this important subject. Earnest, good laymen often think that their parish clergyman is overstepping the bounds of duty when he takes a prominent stand in money matters and the clergy not liking trouble frequently acquiesces. We can trace St. Paul's hand, however, actively at work in the particular instance of Almsgiving already mentioned as far at any rate as the inculcation of practical interest in others, is concerned, and if our Lord in His Sermon on the mount placed Almsgiving, Prayer and Fasting on the same level the ministry have no right by their silence or inadequate teaching to give the impression that the first mentioned in God's sight is less important than the second and the third. Take into account the large space in God's Word devoted to Almsgiving in all

its
mu
exa
I
to r
the
of t
hon
oug
ical
adv
num
foll
tacle
are h
II
exen
ofte
I fea
Go
respe
soul.
Chris
every
the to
tics a
Failu
IV
ate gi
the gi
faith v
desira
tion o
the ma
learn t
diture.
a strug
man co
after y
Perhap

its aspects and it will be seen that the spiritual leaders of our people must enforce the revealed will of the most High, both by precept and example.

II. The sacred ministry is to show the advantage of giving *according to rule*. Many people think they give a great deal of money to God in the course of a year, simply because they do not keep a strict account of their almsgiving. Why should business methods prevail in the home, the office or on the farm, and not in the sphere of religion, which ought to be our chief business. All can have a fixed time for periodical examination, so that God will not be robbed of his dues. St. Paul advocated the first day of the week, it is believed, because the greater number of people are laborers paid weekly. Many now-a-days can follow this plan, literally, setting aside their religious money in a receptacle, to be expended as opportunity presents itself. Others, surely, are bound by the *spirit* of the injunction.

III. The sacred ministry will teach that no one earning money is exempt from giving to religious and charitable objects. Poor people, often, are not asked to contribute from a feeling of delicacy, and also, I fear, because clerical authorities think it is not right to ask them.

God's Word knows of no distinction between rich and poor in this respect. All are to give because all are blessed of God in body and soul. No doubt there were poor people in Corinth as elsewhere in Christendom—"the Gospel was to be preached unto the poor"—yet every one was to relieve the saints. In passing let me lay my finger on the too prevalent habit of not soliciting aid from young men, domestics and stray members, who in many cases would cheerfully respond. Failure in this respect may mean in course of time quite a loss.

IV. The sacred ministry will advocate, as did St. Paul, proportionate giving as God prospers his people. The Bible seems to advise the giving of a tenth at least of our income, and no one who does this in faith will suffer. But no hard and fast rule can be laid down; neither is it desirable. Let the conscience be enlightened by the faithful application of Scriptural principles, and people be taught to think more of the manifold undeserved blessings they enjoy, and gradually they will learn to close up the wide gap between receipts and religious expenditure. Lack of proportionate giving keeps parishes and missions in a struggling state of existence. By what manner of reasoning does a man contribute the same sum to clerical stipend or mission fund, year after year when his income is being doubled, trebled, quadrupled? Perhaps we clergy are not as urgent as we ought to be in this matter

V. The sacred ministry will spare no effort to teach by word and act that Almsgiving rightly viewed is an act of Worship. Provision was made for regular offerings in the tabernacle and temple services among the Jews. In one of the psalms King David shows the connection between giving and worship "Give unto the Lord the honour due unto His Name ; bring an offering and come into His courts, worship the Lord in the beauty of holiness." As a rule most of our offering can be made in the House of God. How impressive and useful to make that portion of Divine Service just as becoming as possible. The whole congregation standing in honour of the King to whom the presentation is about to be made. Glad notes of the Doxology resounding through the Church from hearts thankful to Almighty God for His mercies followed by the prayer for acceptance ere the clergyman reverentially presents the offering upon the Holy Table.

Summing up, then, the Holy Scriptures bid the sacred ministry introduce and propagate a system of regular proportionate and universal offering made as far as possible during the solemn act of Divine Worship on the Lord's Day.

Writing with the utmost charity objections against *indirect* methods of raising money for church purposes may be urged on the following grounds :

There is not a vestige of authority in the word of God for the practice ; they are modern ; they tend to obscure the beautiful idea of self-denial in giving as taught by our Blessed Lord ; they are, to the world at large a confession of weakness for instead of the spectacle of a Divine Institution leaning on the arms of her Lord the world sees her members trusting to the crutches of any amusement or device likely to win popular favours ; they lower the churches' dignity and often do incalculable harm, whereas the Bride of Christ should keep her garments white and avoid "even the appearance of evil" ; they are a fruitful source of dissension and jealousy ; they often give rise to questionable practices and methods that call down righteous indignation and provoke the sneers and derision of the multitude who judge of Christianity by the conduct of its professors ; their tendency is to produce spasmodic giving and to rob God of his dues. *What does God think of these devices wherever his own plan is lightly set aside ?* The church often keeps her eye too much on the world and too little on God. Have faith in God, do the right lovingly and patiently, be careful of language used in advocacy of biblical princi-

ples, meet kindly long-settled ideas, show in theory and practice that lawful social pleasure is beneficial in its proper sphere, practice what you preach, the power of the living God will triumph and the result will certainly be financial and spiritual gain.

MISSIONARY LETTER.—REV. R. FARIES.

CONTINUED.

I was warmly welcomed by Mr. Miller the Hudson Bay Co.'s gentleman-in-charge, who told me immediately that I had only "just caught the Mistassinee Brigades as they intended starting for the coast on the morrow." The Mistassinee Brigades are a number of large canoes which carry the furs, secured during the winter, at Mistassinee Post, down to "Ruperts House", a place on the coast of James Bay, whence the Mistassinee inhabitants get their supplies, and with which the Brigades return in the Autumn after being away the whole summer. So you can imagine the great distance between Mistassinee and "Rupert House." Mistassinee Post consists of five wood buildings two of them being stores or sheds. Around and about the "Post," the place is studded with white tents, in which the Indians live during the short time they are trading at the Post. The population is as follows:—English speaking people, about 20 ; Indians, 71. I was very sorry to see, however, that the Indians were in a very unhealthy state, every one on whom I set eyes, seemed to have either the consumption or the scrofula in the blood, there was not a sound person among them. No wonder they are decreasing ! It seemed strange to me at first, to think that a race of people so far away from all contagious disease should be anything but a strong and healthy race. Yet there was a tribe literally decaying from these two terrible and incurable blood diseases. How was it ? I found, that as they were a small class they had married and intermarried again and again so that, at the present, they were all related to each other, from oldest to youngest. Consequently the race was run down, and any blood disease among them, would now have permeated through the whole race. I advised them of course to marry outside of their own circle, but this, I believe, is against their policy.

To these people I had been sent : for their sakes I had gone through a hard and dangerous journey. Immediately, therefore, on the evening of my arrival, I held an open-air service with them, which was attended by every one present at the post. They sang out well. Thus here, away in an isolated and wild place we gathered together and united in the grand old service of the Church of England in a tongue understood by the people. No display of grandeur was ours, no stone buildings etc. to assemble in, but we all met in the open air, having the nice green grass for our carpet floor, with the blue firmament above us, already specked with faint stars, as our roof, while the dense woods on one side and the lake on the other, hemmed us in serving as our walls. No pipe organ swells of heraldic music rose from our midst, but we raised our voices in praise, oh ! so heartily that it resounded from the shore on the opposite side of the lake. The service reminded me of our Lord's Ministry, how He taught the multitude from a ship on the lake while they stood on the shore. When I began to speak to the eager assembly, it was with great difficulty I could stammer out a few words of entreaty and exhortation to the Indians in their own language. It had been so long since I heard, or spoke a word in the Cree language, that I had so far forgotten it, that I could not express myself. I was not even aware, that I had forgotten any of it until I began to speak, and then the fact was a great surprise. After the service, I spoke individually to a few of the Indians, for the purpose of recovering the language again, as well as dropping a word of counsel and advice, and denouncing any heathen practice which they clung to, and thus ended my first open-air service.

I sincerely regretted that I did not make arrangements towards being ordained in Montreal along with the rest of the class of '94, for I found that the Indians were rather disappointed, when they knew that it was not an ordained minister who had come to see them, but only a lay-teacher, not able to officiate in the Holy Sacraments. Parents brought their children to be baptised ; members of the Church, the communicants, desired to partake of the " Blessed Body and Blood of Christ " in the Holy Eucharist ; young couples were awaiting the advent of an ordained clergyman to have the marriage ceremony performed lawfully. I told them I had not come to administer these " outward and visible signs of an inward and spiritual grace ", but to ascertain as to whether their hearts were in communion with God or not, and to prepare them for these Christian privi-

leges. I surmounted the difficulty by persuading those families wanting their children baptised, and those young people wanting to be married, to go down along with the Brigades to "Rupert's House" where the Rev. E. Richards is stationed and he would attend to them. It is the habit every year, for the families of those men employed in the Brigades to go down with them in their private canoes. The day after my arrival, (June 12th), I held four services, three for the Indians, and one in the English language for the English speaking inhabitants. The intervals between each service, I employed by individual conversation. I soon found this to be the most successful way of reaching them; then only would they state their opinions on religion; then only could I make them understand anything. Some of them were ignorance itself, others but slightly enlightened; on the whole they were very far back, having only vague and loose ideas of what religion is. In the afternoon, I also gathered the children together for the purpose of ascertaining the extent of their knowledge of the syllabic reading, and of the Scriptures and Prayer book. But as the parents were ignorant what could be expected of the children? Strange to say, however, they were much brighter, and more strange still, knew more about the Prayer Book than the Scriptures. Many of them could repeat the Lord's Prayer, Creed, Commandments, Church Catechism, and parts of the services. Like all children, they repeated them "parrot-fashion", the ideas contained in the sentences never seemed to have any meaning to them. "Who taught you all this?" I asked them. "Namawela awana; nelanan peko", they answered, literally: "Nobody; but ourselves". Is not this commendable among, so to speak, heathen parents and surrounded by heathen practices? Poor little creatures! my heart melted toward these "children of the forest", they wanted to do what the Minister told them, they wanted to love Jesus, but who was he? Even for their sakes alone, I there wished to stay in this wild country to teach them of Jesus, "Gentle Jesus, meek and mild," for even if the grown up people remained obstinate, I had great hopes of the children. After all, if we succeed in winning the children, we have made the foundation of a strong Church; are not our Churches filled with members, who received the element of religion in the Sunday Schools? I felt sorry too, for these children of the wood, for I knew that they were young and tender plants now, but the evil influences surrounding them, would, (ere the roots were strong enough) eat out their life substance, (viz. Christianity) and they would sink back into the igno-

rance, superstition and hardihood of their fore-fathers. What could be done to rescue them? Send a Missionary? Build a school and educate them? These are questions which have daily arisen before me, but we cannot even discuss them now.

You ask innocently, "Why not?" Ah! would that we could, but situated as we are, it is impossible for the present. We are undermanned, we have not even sufficient men to attend to the few Mission Stations we have on the shores of the Hudson's Bay and they cannot be left. Besides, those far off inland places are very difficult to reach, and any one going there must almost shut himself off from all intercourse and communication with the outside world; he must literally bury himself among those people: adopt their mode of living for the sake of convenience; make up his mind to have great privations, and be continually travelling from one camp to the other. Who is there among all the sons of men that would undertake this without flinching? Is there not a Paul among us? It may be well for you to know that I, unworthy though I be of so great an honour, have offered myself for the most isolated place within the diocese of Moosonee; for it is my ambition to preach where Christ is not known, "lest I should be building on another man's foundation". Another difficulty which arises as I think of these far off inland inhabitants, is, that there may be a man found ready to take up the work, but how is he to be supported; the poor inhabitants cannot, the diocesan funds cannot support him, what can we do? Nothing. Except trust to funds coming from outside, Surely our wealthy Churches in Canada would come to the rescue, if appealed to. I have often known them to remark, when appealed to for foreign missions, "we have our own 'Home Missions' to look after"; is not the diocese of Moosonee a home mission? We are in the Dominion of Canada, therefore we are not foreigners. I think, Moosonee has a great claim for assistance from the Church of England in Canada.

But I must return to my account. I visited the sick people also during my spare moments which were few. When night came on I felt rather tired after my day's work. It had been a busy day, but the fatigue was nothing compared with the "pain of heart," which the indifference and ignorance of the Indians gave me. Thus ended the day I spent at Mistassinee Lake. The morrow came (June 13th) with all its brightness and vigour, and as I peeped from behind the curtains, already the men belonging to the brigades were busy collecting their goods, ready to start for the long journey down to Rupert's

House, James' Bay. The Brigades consisted of three large birch-bark canoes each measuring thirty feet in length, and about four feet deep. Though they are so large, yet they are easily carried over the portages by four men. Each canoe is manned by ten men. In going up the stream, the Steersman has the most difficult part of the canoe to manage; safety entirely depends on his skill. In going down the stream, the Bowsman has the hardest and most critical work to do. Care, therefore, is taken in river travelling that the most experienced and skilled men are placed in the bow and stern of the canoe. Along with the three big canoes, there were half a dozen other small canoes, (containing the families of the canoeemen) going down to Rupert's House. There were only a few inhabitants left behind, when we had all embarked into the canoes. I was rather amused, than affected at the prolonged and lamentable leave-taking, of which I was the unfortunate witness. We had intended to start at 8 a.m. (June 13th) but it was 11 a.m. before we actually left. The old men went forward first to bid "farewell" to the remnant of the Indians, which they did by holding the hand of the other for minutes, uttering broken exclamations between their sobs, (seemed to me like humming a funeral dirge), then they embraced and finally ended in a kiss. "Did it pass between the sexes"? Yes; it passed between men and men; men and women; women and women and children alike, it was the custom, but as far as I knew, no moral harm arose from it, as regards propriety; the poor Indians were innocent as babes, and yet they live very pure and chaste lives. For three hours this lamentable leave-taking went on, men making speeches, broken by sobs and kisses; women wailing and crying as if some dreadful calamity had come upon them, whilst Mr. Miller and I stood by the canoes waiting impatiently. "One has to put up with this sort of thing" he explained to me, "it is their custom." At last we embarked and push off from the land; no sooner than we did so, an incessant firing of guns was kept up until a projecting point of land hid us from view. It was a most beautiful day, not a breath of wind, the water is smooth as glass, only disturbed here and there by a fish in search of food, or frightened by the noise of our approach, the shore presenting a most lovely appearance, trees looking their freshest and greenest, the hills in the distance deceiving us with a blue colour, while the sky above was entirely free from clouds with nothing to be seen but the blue space. Nature was wearing her best, and was in one of her amiable moods. It struck me as being a great contrast between this and the lamentable scene

of leave-taking I had just witnessed. Surely nature was giving a mild reproach to such an action ?

In the afternoon of the same day we passed the "Great Stone," (it really is a rock) from whence the lake has taken its name. Lake Mistassinee, The "Great Stone" Lake, is what may be called an inland sea ; its size has been greatly disputed by the surveyors who measured it every one differing in his account, but it may safely be said, that it is 100 miles long and the broadest part 50 miles (Mr. E. P. Louis B. Sc. account).

The lake is crowded with islands, large and small, covered with thick woods whilst its waters swarm with beautiful fish, Trout, White Fish, Salmon, Doré, Suckers, Pike etc. Some immense fish are caught in this Lake. While at the "Post," ten of us breakfasted off one trout, and then we did not consume half of it. The Lake is deep and the water is as clear as crystal. Its shores are covered with beautiful vegetation, which shows that the soil is good, but the ground possesses no minerals of any value. It is useless to describe in detail the long and tedious journey, be it sufficient to say, it was a long, hard, but most interesting one, and by no means so difficult as the other part between Lake St. John and Lake Mistassinee. It was comparatively easy coming down the stream, but we had so many "portages" to make, that we made very little progress. Some rapids, through which we came were exceedingly dangerous, often just escaping from being violently dashed against a rock, by a miraculous act of Providence. If the first part of my journey was rainy and disagreeable, the second part was marked with very fair weather, and consequently it was pleasant. Mr. Miller said he never had such fine weather before, indeed, the season was so dry that it made the mosses so dry and brittle that the smallest spark would set a fire going for miles. We had to fight our way once through a forest fire, burning on each side of a narrow part of the river, so you see, I literally, "went through fire and water." I held morning and evening services, daily, with the Indians, while I seized every opportunity of speaking to them. Thus before the journey ended I got to know them thoroughly. I studied their habits, words, deeds etc. ; drew out their thoughts, which is very hard, as an Indian is generally very reserved.

To be Concluded.

T
deb
been
O
mor
The
the
T
O
com
affir
nega
Rev.
to ge
O
super
affir
nega
W. V
gener
On
const
esting
Th
Vice

The
The
Hami
Sev
messag
One

THE COLLEGE LITERARY SOCIETY.

The meetings of our society have been fairly well attended, and debates have been held once a week. The programme has generally been enlivened by songs and readings.

On October the 25th, the subject of debate was : Resolved "That more has been done towards civilization during war than during peace." The affirmative was supported by G. A. Poston and W. P. R. Lewis, the negative by F. W. Steacy and F. H. Graham.

The affirmative won, and S. R. McEwan gave the criticism,

On November the 1st, the subject of debate was : Resolved, "That complete Endowment is not to the advantage of the church." The affirmative was supported by H. A. Naylor and T. J. E. Wilson, the negative by F. S. Eastman and T. A. Murphy. The affirmative won. Rev. C. C. Waller gave the criticism, and the subject was thrown open to general discussion.

On November 8th the subject of discussion was : Resolved, "That superstition is a greater foe to Christianity than scepticism. The affirmative was supported by S. R. McEwan and P. Clarkson, and the negative by S. H. Mallinson, and J. B. Meyer. The affirmative won. W. W. Craig gave the criticism, and the subject was thrown open to general discussion.

On Nov. 15th we met for business, only several amendments to the constitution were brought up and lost. On the whole we had as interesting a debate as was held this term.

The officers of this year are : President, F. H. Graham, B. A. ; Vice President, S. R. McEwan ; Secretary, J. W. C. Prout.

GENERAL AND COLLEGE NEWS.

They say the College has come to stay : so has the Magazine.

The Students' Mission, Outremont, is now under the care of Messrs. Hamilton and McEwan.

Several of last year's graduating class have replied kindly to the message of good will sent them by the Students' Society.

One of the most interesting events in the college during the past

month was the appearance of the first number of the Magazine. It was very favorably received.

The officers of the Students' Society for the Session are: President, Mr. W. P. R. Lewis; Vice-President, Mr. W. J. Hamilton; Secretary, Mr. F. S. Eastman.

The address of the Rev. James Thompson, Incumbent of North Shefford, is Warden, P. Q.

The Ven. Archdeacon Naylor was in Montreal on the 13th and 14th ult.

The Rev. Mr. Softley, of London, Ont., was present at some of the Alumni meetings.

The Rev. C. C. Waller, B. A., has been appointed Secretary of the Educational Council, vice Canon Empson, resigned.

The Rev. Mr. Kerr preached the annual harvest Thanksgiving sermon at Rawdon, P. Q., last week. The service was largely attended, and the sermon highly appreciated.

The Rev. T. E. Cunningham, M. A., St. Luke's preached a special sermon to young men on a recent Sunday morning, which is certain to result, from the impression made, in renewed spiritual life and activity.

The Ven. Archdeacon Lindsay was a welcome and interested visitor at the Alumni Conference.

The Rev. G. Osborne Troop delivered an address at the Y. M. C. A. on the 11th ult., on "Dangerous Amusements."

The Rev. C. C. Waller has established a reputation as a hard worker. He is devoting time and energy to assistance in the parish of St. Jude's.

The annual "Lush" of the eve of November was observed this year in the orthodox fashion. Fun and speeches prevailed, but oysters predominated—for a while.

The Ven. Archdeacon Evans and the Rev. Canon Mills have taken the degree of D. C. L. and D. D., respectively, at the University of Trinity College, Toronto. We extend our congratulations.

The Governors of this College, in reply to a resolution referred to them by the McGill authorities, have recorded the opinion that it is not desirable to extend the length of each session in the undergraduate course in Arts.

The following are the contributors, with the amounts contributed, to the Oxenden Studentship of one hundred pounds: Mr. and Mrs

C. J.
Mrs.

At
whet
colleg
that

Th
regar
Rector
lawyer

In
Notm
photo

the fa

the R

Ma

a two

of att

one o

Th

for E

the d

Th

the ti

cede

tions

betwe

institu

Pro

had to

It was

The s

and th

Moun

vous.

tic the

miles

bled t

Meyer

C. J. Wood, twenty-five pounds; Mrs. Culling Hanburg, two pounds; Mrs. Ashton Oxenden, seventy-three pounds.

At a recent meeting of the governors a discussion arose as to whether it was desirable to continue the preparatory class in the college beyond the current year. The meeting inclined to the view that it was no longer necessary.

The Rev. W. H. Garth's Farewell sermon at St. Martin's has been regarded as a most able one. An influential parishioner said to the Rector, after the preaching of the sermon: "Mr. Troop, I am an old lawyer, and I always said there was something in that young man."

In February, 1892, the Students were photographed by the Messrs. Notman. This year they have engaged the services of an American photographer, and the result is unparalleled. This group contains the fatherly figure of Principal Henderson, and the brotherly one of the Rev. Mr. Waller.

Many are the sighs of one or two of our brother students, who, after a two weeks' effort, have to resort once more to the ancient art. In spite of attempts to change the usual order of things, we are still, every one of us, beardless.

The Rev. F. A. Allen, M. A., rector of Phillipsburgh, has sailed for England. During his absence Mr. H. A. Naylor will discharge the duties of vicar.

These are days of momentous events, interesting to an observer of the times and seasons. How rapidly have remarkable events succeeded each other of late, such as, the death of the Czar, the elections in the United States, whispers of a close friendship and alliance between England and Russia, Archbishop Fabre's triumph, and the institution of a lacteal diet for the students.

Probably the jolliest time that any number of our students ever had together was enjoyed by several of the men, on the 9th Nov. It was the occasion of a paper chase, in which thirteen participated. The starting point was the upper reservoir at the head of Peel street, and the route chosen was westward through the mountain park to Mount Royal Vale, thence to Cote St. Paul, to an appointed rendezvous. It was a cool afternoon, and lightly-falling snow rendered fantastic the aspect of earth, and trees, and sky. The run of eight or ten miles was immensely enjoyed. By half past four o'clock all assembled tired, but well and happy at the hospitable dwelling of Mrs. Meyer, Cote St. Paul. Here refreshments were partaken of, college

songs were rendered, kindly sentiments were expressed by the students and reciprocated by their hostess. Then a car, managed by a genial conductor, bore us merry, and bore us merrily, back to 896 Verdict : An afternoon gone, but imperishable in our memories.

The Rector of St. Martins Church has announced the following "Lectures for Men" ; Dec. 6th, "The Tree of Life." Jan. 10th, 1895, "The Second Death." Feb. 14th, "The White Stone." Mar. 7th, "A Rod of Iron." Mar. 21st, "The Book of Life." April 4th, "A Pillar in the Sanctuary." April 25th, "The Conqueror's Throne."

The Inter-Collegiate Debate, between the four Theological Colleges affiliated with McGill University, took place in the Methodist College on the 16th November, Principal Shaw presiding. An enjoyable programme, apart from the debate, went far to make the meeting a success. And a success it was, in numbers present, in pleasure, and in profit. The question debated was, "The tendency to aggregation in large centres is beneficial to mankind." The Affirmative side was led by M. R. Mulliken, of the Wesleyan College, and supported by Mr. W. P. R. Lewis, B. A., of the Diocesan. The negative speakers, were Mr. J. C. Watt, Congregational College, and Mr. W. Patterson B.A., Presbyterian College. Professor Moyses, in his characteristically cultured yet popular way, gave the critical resumé. Then came the show of hands, which decidedly declared the affirmative victorious. A pleasant feature was that in the other items of the programme each of the four Colleges was represented. A selection by the Congregational College Quartette ; A solo by Mr. F. H. Graham B.A. Diocesan College ; a reading by Mr. J. A. Cleland, Presbyterian College ; a solo by Mr. H. A. Fish, Wesleyan College. Then the Nation's Hymn was sung, the benediction pronounced, and we went home.

BUSINESS DEPARTMENT.

Before the next number of the Magazine appears another of the annual commemorations of the greatest fact in the history of the world shall have passed by to take its place in history. A happy Christmas to all our readers.

The Business Manager would remind subscribers that as the MAGAZINE is issued monthly we are in constant need of funds.

Please take note of this and send in your subscription promptly. Students are expected to patronize our advertizers.

ACKNOWLEDGMENTS.

1893-4.

Ven. Archdeacon Lindsay, Rev. Canon Empson, Messrs. D. W. Ross, G. F. C. Smith, H. J. Mudge. Each 50c.

1894-5.

Rev. Canon Henderson, \$5; A. F. Gault, Esq., \$2; Rev. G. Abbott Smith, \$1; Ven. Archdeacon Lonsdell, \$1; Rev. R. F. Hutchings, \$1; W. J. Hamilton, \$1; Rev. Commander Roberts, \$1; Lady Galt, \$1; R. Y. Overing, \$1.

Ven. Archdeacon Lindsay, Rev. Canon Empson, Messrs. A. T. Galt, J. H. Mulock, R. H. Buchanan, C. G. Smith, S. R. McEwan, S. H. Mallinson, W. B. Heeney, J. C. Proat, Percy Moore, A. A. Ireland, T. Poston, W. A. Naylor, George Brown, G. H. Henshaw, (jr.) F. Bartels, W. Swift, W. F. Barnes, F. Smith, Mrs. Leach, Mrs. Philpot, Mrs. Browne, Miss. Rothwell, Miss. E. Groves, Miss. J. Nelson. Each 50c.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

The publications of this Society, and any others, English or American, supplied to order.

COLLEGE TEXT BOOKS, COMMENTARIES, BIBLES AND PRAYER BOOKS in English and French.

Everything required for Sunday Schools.

F. E. GRAFTON & SONS,

250 St. James St., Montreal.

PROSPEROUS and PROGRESSIVE

**THE SUN LIFE ASSURANCE COMPANY
OF CANADA.**

T. B. MACAULAY, Secretary & Actuary. IRA B. THAYER, Supt. of Agencies
ROBERTSON MACAULAY, President.

WILLIS & CO., 1824 Notre Dame St., Montreal. The Leading American and Leading Canadian Pianos & Organs. Special terms to Churches &c.

HAYCOCK & DUDGEON,

2401 2403 St. Catherine St.

Students will find all their requirements in the Men Furnishing line at the above address. COLLARS, CUFFS, SHIRTS, SOCKS, TIES, UNDERWEAR, GLOVES, SUSPENDERS, Etc. Also a full stock of Dry Goods. **LINENS** a speciality.

THE BELFAST WAREHOUSE

2401 2403 St. Catherine Street.

HAYCOCK & DUDGEON,

Telephone 3098.

Telephone 1265

E. C. MOUNT & CO.

766 CRAIG STREET.

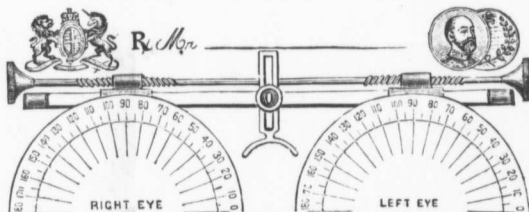
PLUMBERS, GAS AND STEAM FITTERS,

TINSMITHS, HOT WATER, HEATING, REMODELING DEFECTIVE PLUMBING WORK, DRAINAGE, VENTILATION, LEAD BURNING, ETC. ELECTRIC BELLS ANNUNCIATORS, TELEPHONE, ELECTRIC WIRING, ETC.

Branch Store and Residence:

31 and 33 Cote St. Antoine Road.

Telephone, 3087.



PROF. SAMUEL S. GRANT,

1st Honors Pupil of Dr. Bucklin, M.A., M.D.

Spectacles and Eyeglasses Fitted on New and Scientific Principles.
Eyes Carefully and Delicately Treated.

Oculists' Prescriptions Executed Exact

No Extra Charges

. Hours, 9 a.m. to 5 p.m.

HENRY GRANT & SON,

72 BEAVER HALL, CORNER DORCHESTER STREET.