

## Theological and Missionary.

### PERSONAL.

We believe Mr. Howard is to look after the welfare of St. Jude's during the vacation. Mr. Warren has been compelled to take a rest.

Mr. Field is writing on his deacon's examination at Kingston. Our best wishes attend him.

### THE C. S. M. A.

Our friend Mr. Paddock is now trying to persuade each missionary society to send one man into the slums during the vacation. Princeton has pledged itself to send at least one man to work in the great city of New York. Mr. Paddock is urging us to do similar work.

The following committees have been struck: To provide a missionary museum—The Provost, Mr. Shortt, Messrs. Rounthwaite, Broughall (Convener), and Muckleston. To look after newspaper reports—Messrs. Boyle (Convener) and McCausland.

### BISHOP ROWE, '80.

Rev. J. B. Rene, prefect apostolic of the Jesuits in Alaska, who is visiting friends in Baltimore, tells the following incident of his life in Alaska:—"I made a trip along the river with Bishop Rowe, of the Protestant Episcopal Church, examining with interest the work of the gold-seekers and listening to their accounts. During the trip I was taken sick, and at one time would no doubt have died but for the kindness and attention of Bishop Rowe, who was my cabin mate. I am anxious for the world to know that the religious work in Alaska is harmonious and that the members of the different denominations are always willing and anxious to render assistance to their brethren."—*Mail and Empire*.

### DEVOTIONAL MEETING.

The Reverend F. H. DuVernet conducted this meeting as previously announced. As it was the eve of St. Andrew, the speaker took the incidents relating to this apostle for the basis of his address. He spoke of the practical character of St. Andrew. He was anxious to do something. He found his own brother Simon. He brought the boy with the loaves and fishes to our Lord. He also brought to Him the Greeks (representatives of the whole Gentile race). The world could hold few Peters but many Andrews. St. Andrew represented the personal influence that Christians ought to exercise. It might not be necessary or advisable to go out as foreign missionaries, but all must be missionaries—in the sense that all have brothers to bring to Christ.

The meeting was closed with some intercessions for missions.

It is really impossible to give any real impression of the address. It was so plain and practical and at the same time so earnest and spiritual, that it could not be "reported."

We must try at the next devotional meeting to sit all together at the east end of the Chapel. It is much easier for the speaker and makes the gathering more sympathetic.

### NOTES.

In the matter of overwork, that is overwork in parishes, we have a little to say. Don't make any unkind inferences

from our words. We don't intend to censure anyone who has been over zealous—it would be almost a pleasure to be able to do so, though—but we merely ask, Is it wise? Is it good policy? Often overwork is the result of our mismanagement, or our desire to do everything ourselves without giving others a chance to receive the benefits derived from active work. In these cases we are either unbusiness-like or selfish, and are certainly not wise. But looking at the question from any point of view it cannot be good policy in the interest of the very work we have at heart. Time is more potent than labour. Given the time, the problem is as good as solved. The most zealous worker will accomplish nothing without time. Therefore, a worker should economize his strength so that he may have more time. The steady dropping of the water makes a polished hole in the granite rock, the more speedy drill leaves a rough and jagged one. The foundation laid in a day cannot be as stable as that of a year. A congregation quickly gathered is apt to disperse as quickly for want of that solid foundation, viz., education.

*Moral.*—Don't overwork until you have established your church. Then perhaps you can afford to kill yourself.

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A letter signed by a number of well known and much respected clergymen, bearing on Christian reunion, has been sent to the Church papers. It is a call to all who will—lay and clerical—Anglicans or not—to join in promoting Christian reunion by prayer, by sermons, by consideration of mutual prejudices, and by other practical means. The object is undoubtedly a good one, and ought to be near to the heart of every Christian. The most specious or subtle arguments cannot convince one that our Lord's prayer has attained its consummation—Christians are not yet one as the Father and the Son are. Such is Their unity that our Lord could say, "He that hath seen me hath seen the Father." It is impossible to argue that Christians have that unity.

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A suggestion has been made regarding our society. At the next reunion Professor Cayley will propose that the Alumni join our society. If they are agreeable, new officers and—whisper it—a new constitution, etc., will be necessary. Our present constitution is plainly a block in the way of anything being done at this gathering. Preparation alone can be made. Now, some, rather unreasonably perhaps, object to our title. They want plain *Trinity College Missionary Society*. Why, then, cannot the Alumni form a society with this name? There would be nothing unfair in this, as we students would be at the meeting and have our say. A strong society would be formed, its methods and constitution would be considered by men of weight, and above all, it would be ready for action at once. The old Missionary and Theological could be allowed to die a natural, or unnatural, death. The new society would carry on all our college meetings and do more. It's the only hope for us if our clergy houses are to become terrestrial and not, as at present, merely celestial. They would have a chance to become real—instead of remaining ideal.

### NOTICE.

The general business meeting of the society will be held on Tuesday, January 25th, 1898, at 2.30 p.m. A full attendance is requested.

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