

Oh! may that be an eternity of rest. In leaving you, and saying farewell, let me urge upon you to remember Jesus as your Saviour, your Redeemer, for some of you are walking in darkness and dwelling under the shadow of death. In this departing from you who have treated me so kindly I cannot do better than repeat the prayer which I have always uttered, that the "God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ to whom be glory for ever and ever. Amen."

(Signed) EDWARD LAWLOR, M.A.

The meeting then came to a close by prayer by Rev. J. W. Thursby.

W.G.M.

### Some Interesting Notes.

(From an Algoma Associate in England)

It is a remarkable fact that while almost the whole of Palestine is heavily mortgaged to Jewish money-lenders, the heaviest mortgages expire about Easter, 1898.

That the Jews have been for some time keenly on the alert about the coming of their Messiah no one at all acquainted with them can deny. Some years ago, when excavations were going on in Jerusalem, a spring of water was discovered on Mount Zion; the excavators did not think much of it, but next day they were surprised to see a large number of Jews at the place, viewing the spot with intense interest and considerable excitement. In the course of a few weeks another spring was found on the same hillside, and an eye-witness has told me that nothing could exceed the wild enthusiasm of the vast crowd which, for several days, poured out of Jerusalem to watch the work of the excavators. Upon being asked the reason of their excitement they seemed astonished at the ignorance of the questioner, and replied: "Don't you know that our sacred books have always said that when *three springs* are discovered on Mount Zion the Messiah will appear?" This incident is one out of many that could be quoted to show the state of awakened and intense watchfulness which is to be noticed amongst Jews all over the world.

A few months ago the town of Safed, in Palestine, became the centre of a remarkable movement. Safed lies a little to the northwest of Galilee, and is a town of 4,000 or 5,000 inhabitants. Two prophecies taken from their ancient books, of whose genuineness there appears to be no doubt, have lately attracted the attention of the Jews in that place; both of these state that the coming of their Messiah and the overthrow of their enemies is to be in the year 5,666 of their reckoning, or, according to ours, 1906.

A lady residing in the south of Ireland wrote to tell me of a visit which she had had from a young man, the son of a labourer on her estate who, having made some money in Australia, returned and

bought a farm near his old home. I asked why he came home when he was doing so well. He said: "All of us think of nothing out there but to come and settle at home—but we are nothing to the Jews—and you know there's a lot of them out there. Now for two years they think of nothing but getting back to Jerusalem and rebuilding their temple. For two years they have been scraping and saving all they can, and no one can believe the money they have sent to London to repurchase their land. They think they'll get the temple up next year at Easter (1898), and, ma'am, if you only HEARD them in their synagogues crying and the tears running down for the Messiah to come—and they say he will come next year—and they must be in Jerusalem before then!" I asked where all this occurred, and he replied "In West Australia, and all the gold diggings, and in every place that I was in. They're all at it, and, indeed, ma'am, they may be mistaken in some things, and we know they are, for He came before, but maybe He is coming again." This incidental testimony of this young Roman Catholic peasant is interesting as bearing upon the state of the Jewish mind at the other side of the world.

Extracts from "Watching for the Dawn," by Rev. T. H. Townsend, D.D., Vicar of Broadwater Down, Tunbridge Wells. L. M. K.

### The Bicentenary of the S.P.C.K.

From *The Guardian*, March 7, 1898.

RAVS FROM THE SPEECHES.  
(Concluded from last month.)

*Lord Stanmore.*—

Fancy at its foundation 200 years ago five obscure men sitting down to found a society, the field of the operations of which should be the whole of this globe, the whole world. That was my text, and I can illustrate it as far as I have seen, and I can truly say that in all parts of the world that I have been in, whether in Asia, Europe, Africa, America or Australia, there you may see the work of this society, and there you will see thousands of people grateful for its work and millions more profiting by its work, but not grateful for it, because they are ignorant of it, as has been truly said already.

I will only mention one instance which is curious in its way of showing how far and how unexpectedly you may see traces of this society's operations. It once occurred to me very many years ago to spend a night in a more than half-ruined and very ancient monastery in the depths of the great desert of Africa, due west of Assouan. We supped and we slept in one of the aisles of this half-ruined church, and very early in the morning, long before dawn, Mass was said by its rude and strange inhabitants. Never was there to be seen a service performed under

more barbaric and strange conditions, but there was one feature in it, there was one article in this desolate and half-ruined church, which seemed out of place and incongruous with the rest of its surroundings. There was a great big book upon a ledge, bound in a very civilized looking and apparently modern binding. Out of this book the selections of Scripture which formed part of the service were read. It was a splendid copy of the Bible in Coptic and Arabic, printed by this society and was part of a gift which had been made to a Patriarch of Alexandria many years before. I only mention that; I could mention dozens of cases of the same sort, where you unexpectedly see the work of this society crop up in strange places. But, at all events, in Canada, among the negroes in the West Indies, in the great plains of Australia or New Zealand, and in the isles of the Pacific or of the Indian Ocean, there you will see the work of this society, and you will see what it has done. That is the testimony which I presume I was called here to bear, and most happy and most willing am I to bear it.

The object of this society is the promotion of Christian knowledge, and I was glad to hear it said by the speakers who have preceded me, especially the Lord High Chancellor, that although we do not mean, as many people think we mean, merely knowledge of Christianity, we mean the Christian use of knowledge at large—of knowledge in a Christian sense and permeated by Christianity.

£37,000 a year is what it gets now £37,000 a year, what is that! In the city of London and the kingdom of England it ought to be £370,000, and even then what a small proportion that sum would bear to the number of men who can afford to give a guinea a year, and who belong to the Church of England!

*The Archbishop of Capetown.*—

There is no society, so far as I know, in England except this which helps the Church in its mission-fields and in its colonial dioceses to supply the buildings necessary for Divine service, and for the education of our children. The society, in its method of proceeding, of course expects the Colonial Church and the Mission Church to do its own share in the erection of these buildings; but I can say for myself that over and over again in our small country parishes and in our distant and remote mission stations, it has been the help which this society has given to us, and that help alone, which has encouraged us to put up our buildings, churches, and schools for our people.