

— THE MONTREAL —



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THE  
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VOL. 5.

MONTREAL, MARCH, 1897.

No. 5.

THE TESTIMONY OF PROPHECY TO THE DIVINE  
AUTHORSHIP AND CHARACTER OF THE BIBLE.

AN ADDRESS BY REV. C. H. WALLER, D.D.,  
PRINCIPAL OF ST. JOHN'S HALL, Highbury.

The general subject upon which I have been appointed to speak is the testimony of prophecy to the Divine authorship and character of the Bible; and the plenary inspiration of the Scriptures has been set down as my special division of that subject; and I am not to forget that this is a Conference on the Second Advent. I shall do my best to bring those three aspects of the subject together in what I say, and to draw them into one.

When I first saw this subject, it struck me that on the face of it there seemed to lie an objection. "The testimony of prophecy to the Divine authorship and character of the Bible." But what is prophecy? Where is it to be found, except in the pages of the Bible? Then is not that a testimony of the Bible to itself? Is not that a form of self-assertion? Does not it look like arguing in a circle?

The objection is only on the surface. There is really nothing in it. But I think that I ought to say a few words about it, because in the task assigned to me I have to deal with the foundations on which all that is to be spoken must rest. And unless the foundations are laid secure and strong there can be no sound building. Is the testimony of the Bible to itself only self-assertion? Is it only arguing in a circle? No. The Bible is a book at once of history and prophecy; history and doctrine if you like to call it so, only remember that all

Bible doctrine is that which is taught for God, and in the words of God; and that in the larger sense, prophecy includes all that is spoken by His servants in His Name for Him. In the larger sense, then, I say the Bible is a book of mingled history and prophecy, so mingled and so intertwined from the first page to the last that it is utterly impossible to separate them. You cannot take the history from the prophecy, or the doctrine from the history, and untwist them as a man might untwist a rope. They are undoubtedly entwined from the first verse of Scripture to the last. The side of the Bible which we may call prophecy is the side which is turned towards God—the Divine side. The side which we may call history is that side which is turned towards man—the human side.

Let us look at the human side for a moment—the historical side of the Scriptures. The Scriptures, then, are a book of history—the most remarkable history in existence, stretching from the beginning of time to time that has not yet come. There is no other such book of history in the world. One of our modern critics has written a book upon it, called, "The Divine Library of the Old Testament." The Scripture may truly be called a library, the works of many men in many ages and in very different circumstances. I cannot say that it is also the work of so many different lands, and yet it contains books written in Jerusalem, in Babylon, in Philippi, in Corinth, and in Ephesus; by the Nile, by the Euphrates, and by the Tiber; by men at home in all the civilization of the ancient world?

Well, then, how does the history in Scripture differ from human history? I am not speaking now of its subject-matter, but its claim to acceptance. In what way does the claim of Bible history to our acceptance differ from the claim of human history? To hear some people talk, you would think that they were two totally distinct things. They talk of secular history, the history of the world written by men who have no claim to supernatural or absolute knowledge, no thought of any such claim. Ordinary human history—people speak of it as though it were certain, as though what is written in the pages of human history was a thing quite certain, like science. People talk of the *science of history* as though it were a matter of certain knowledge. How can history be a matter of certain knowledge? How do you know that there ever lived such a man as Alexander the Great?



You say you know. Everyone with the most elementary knowledge of history would say, "I know it." I take leave to differ. You do not know it. You know nothing of the kind. You believe it. If you accept the fact, you believe that there was such a person as Alexander the Great, on the testimony of human writing, connected with circumstantial evidence—evidence (possibly) which no man in his senses ventures to dispute. Still, I say the thing is a *matter of belief*; it is *not a matter of knowledge*. It is belief in the testimony of men concerning man and concerning the things of man.

Now, where does the testimony of Scripture (as a book of history) to the existence of David or Abraham, or Daniel, or any of the worthies of old times—as Shadrach, Meshach, and Abed-nego, of whom we were reading last Sunday—where does the testimony of Scripture to the lives and acts of those men differ from the testimony of ordinary history? Why, it does not differ at all in kind. It is the same kind of testimony. On the human side, it is the testimony of man to the things of man and the acts of man; and it is confirmed (as that sort of testimony can always be confirmed) by circumstantial evidence. Very well. Then the Bible is a book of history, as all history is history. And it has at least the same claim, if no higher claim to be accepted by mankind as truth. We receive the testimony of men whether in Scripture or in other historical books. In sacred history or in secular history, we receive the witness of men.

And if one might go a step further, and venture to compare the evidence, whether general or circumstantial, to the exactness of the history in Scripture, with that evidence which is forthcoming and has been furnished to the testimony of common history, then which of the two has the advantage? Which is the more accurate? Which is the more precise? Which has been the more severely tested—the evidence of common history or that of sacred history? I say again, without hesitation, that the Bible has been tried and sifted and tested in a way in which no human history is racked and tortured before it is believed. "Thy Word is tried to the uttermost." "The Word of the Lord is tried in the fire." Or in the first text on our paper this morning, "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." That verse reminds me, too, of another old version of it, that it is "a trial for the earth" as well as

being "tried in the furnace of the earth." It is "a trial for the earth." to try whether those who "receive the witness of men" when that stands alone, will refuse the witness of men because it stands in a book in which the witness of God is inseparably connected with it from the first page to the last.

Human history claims our belief because it is the testimony of men, and we receive it. Sacred history claims our belief because it is the testimony of men corroborated in every letter by Divine testimony, and men reject it. *Because God bears witness to it, therefore, says the unbeliever, it cannot be true.*

Well then, to pass from history to prophecy. Our subject is "the testimony of prophecy to the Divine authorship and character of the Bible." Among other histories, the Bible contains the history of the prophets, the sacred writers. Every one of them comes under the head of prophets, men who spake for God. Now, let me ask your attention for a few moments to the question what a prophet is. A good deal is said on this subject which is rather misleading, and I think that it ought to be sifted and put aside unless it will bear severe testing. I mean this kind of talk. We used to be told, or it is said that we used to be taught, that a prophet means one who foretells things to come; and we were told that the syllable "pro" in the word "prophet" meant "before"; a person who speaks of things before they come. Now that idea is corrected. A prophet is not a foreteller but a forthteller; a man who tells forth for another; a spokesman. True enough. "He shall be thy spokesman unto the people." So the idea that the business of a prophet was to foretell things to come is quietly pushed away and discredited, because it seems to rest on the faulty or mistaken derivation of a Greek word.

Well, but what has that got to do with it? We are asking not what the word "prophet" means, but what the thing called a prophet is. What is a prophet? And those two questions are very different. Suppose you are preaching the Gospel and I want to hear it. You tell me, "Oh, 'Gospel' is a word which means *good* news, or tidings." Will that save my soul? What does it matter to me what the word means? Tell me the good tidings themselves, and then I will tell you whether I like them and whether they do me any good. I am glad to hear that the Gospel is good tidings, but it will not help me

to be told what the derivation of the word is. And so in the case of the prophet. I want to know what the thing called a prophet is; not what the word means. It is not a Greek word only. There were prophets in Hebrew before anything was heard about prophets in Greek, and in Hebrew a prophet was a man who poured out because he was filled full. That has nothing to do with foretelling or forth-telling either. That has nothing to do with predicting; but it is just as much the meaning of the word in the Old Testament as the other is the meaning of it in the New.

Still, that leaves us where we were. I want to know what the man called a prophet is. To bring it to a point, let me put this plain question. Were the prophets in the Scriptures (from first to last) persons who foretold things to come, or were they not? Was that part of their work and part of their character? You can only answer that question by taking the book and looking up the prophets, all of them, from first to last. Did they foretell things to come or did they not? It is very interesting work, I can assure you. It appears to me, after having looked into that question, that the prophets, without exception, from first to last, were persons who foretold things to come. Take an instance or two. The first person in history called a prophet was Abraham. "He is a prophet and he shall pray for thee." That is in the 20th chapter of Genesis. Why was he called a prophet there? Why, because the Lord had just revealed to him two things that were to happen within the space of a year, and which man could not know by ordinary knowledge. One of those two things was that he should have a son by his wife Sarah, and the other was that God was about to visit personally the cities of Sodom and Gomorrah, and to deal with them as He saw fit. After these things had been made known to Abraham, it was said to one of the Gentiles, "He is a prophet, and he shall pray for thee."

Then there is the case of Moses. There arose not a prophet in Israel like unto Moses." Was he foreteller of things to come? Most assuredly he was. The times of the plagues which should happen to the Egyptians, the time that the Lord would come down on Mount Sinai, the time and the day that He would appear to Aaron and his sons when they were consecrated priests, that which should happen to Korah, Dathan, and Abiram, the time of the coming of the manna

and a thousand things familiar to everyone who reads the history, Moses foretold. He was constantly foretelling to the children of Israel things that should happen in their own time, by which his veracity could be tested. Did he speak the truth in the name of the Lord or not? And Moses laid down the rule for the prophets that were to come after. In Moses you will find the definition of a prophet, in the 18th chapter of Deuteronomy. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me. Unto Him ye shall hearken" "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth." That is what the prophet is. "I will put My words in his mouth." And how is he to be tested? "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." There you have a simple test. If the thing spoken by the prophet *shall not come and shall not be*, that is the thing which the Lord hath not spoken. Then the prophets must, by the very definition that is given of them in Deuteronomy, *say what was to come*, and they must *say what was true*. You get a sort of double test the test of true prediction and absolute veracity.

You may see at once that there are no prophets in that sense among us now. For there is not one of us who speak in the name of the Lord who is not now and then caught in a mistake. When you find me a man that makes no mistakes in what he says in the name of the Lord, then I will acknowledge that you have found a prophet. He will satisfy the definition given of John the Baptist, when our Lord said that there was no prophet greater than he. "John did no miracle but" (they said in the place where he preached longest) "all things that John spoke of this man" (the Lord Jesus) "were true." There is a prophet for you. *All things that he spoke of the Lord were true.*

Absolute veracity, then, and the coming to pass of the things which the prophet foretold, were the tests.

Well, now, pass on somewhat more rapidly. We cannot dwell on all the cases, but let us divide the prophets, for convenience, into

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earlier and later (not exactly as the Jews did, but), first taking the prophets before the canon of the prophetic books began—the prophets from Moses (say) down to about the time of Jonah. Did they foretell things to come in their lifetime? Everyone of them. Joshua foretold the exact time of the falling of the walls of Jericho; Samuel foretold the thunderstorm and the very persons who would meet Saul on the day he left him after he was anointed, and where they would meet him, and what they would be carrying, and so on to the minutest detail. Many things were foretold about David. David himself foretold the death of Goliath and the defeat of the Philistines. And David's seer, Nathan, was a prophet, Nathan foretold the death of one child and the birth of another. God offered David the choice of three things which would come upon him. Again, Ahijah told the wife of Jeroboam the very hour her child should die. Ahijah, Elijah, Elisha, Micaiah, the son of Imlah, all of them in their time foretold events in their exact time, and place, and detail. Their words came to pass. And Jonah, too, and so on. There is not a man whom you can find, named or unnamed—the man of God that came from Judah to Jeroboam, and the man that came to Ahab in his wars with Syria—but foretold what was coming, and it was fulfilled. All of them satisfied that test, that the things that they said would really come to pass. Then we come to the canonical prophets, whom we call prophets more strictly and properly, the "goodly fellowship of the prophets," from Isaiah down to Malachi. They satisfied the same test. Only their prophecies (all the more distinctly and remarkably as you may say) come under two heads; things foretold which were to happen in their own lifetime, and things in time afar off concerning Christ and His kingdom and His coming—the first coming which has been fulfilled, and that other coming which they did not distinguish. You cannot distinguish the first and the second coming of Christ in the words of the prophets apart from the New Testament. They foretold both; sometimes both in one sentence. But they satisfied the same test. Some of the things which they foretold came to pass in their lifetime and were verified. Some are still to come to pass. Isaiah, for instance, and all the group of prophets that go with him, foretold

the downfall of Samaria, and it came to pass within their own day, in the reign of Hezekiah. Isaiah foretold the recovery of Hezekiah from his sickness, and how on the third day he should go up to the house of the Lord. And he foretold certain things in the reign of Ahaz. These nearer prophecies were justified, and the fact that they were fulfilled, gave the men who heard them a ground for faith in the more distant events—the prophecies of things to come. And so with Jeremiah. Jeremiah was constantly predicting in the face of unbelief the coming of the Chaldeans, the power of Nebuchadnezzar, and the fall of Jerusalem. So it came to pass. The things which he prophesied which were near to come were fulfilled. There is evidence that other things which he foretold, but which have not yet come to pass, will also be fulfilled in their time. Ezekiel, again, who prophesied in the land of captivity, foretold to those captives that were with him how the Jews should come out of their own land into the land of captivity, and what manner of persons they should be. He foretold exactly, both by sign and word, the flight of King Zedekiah from Jerusalem; how he was to dig through the wall in the twilight and carry his goods upon his shoulder just like any other common man, and how he was to be brought to Babylon, and not to see the place, although he should die there. And other things far more wonderful and yet unfulfilled are in the prophecies of Ezekiel. The same evidence by which the men who heard them gave credit to their predictions of nearer events may suffice for us to believe in their testimony regarding things to come. And Daniel again. Look at that chapter in Daniel (iv.) where he interpreted the king's dream, a chapter which I think you may call the first epistle of Nebuchadnezzar to the Gentiles. "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth, peace be multiplied unto you," What does he tell? He tells of a dream. He told it to all the wise men, and no one could interpret it. At last they brought in Daniel. He heard the dream, and he interpreted it; and the upshot of it was that for seven years Nebuchadnezzar was to live like a beast instead of a man. He was to lose his senses, and eat grass as oxen. And Nebuchadnezzar himself tells you how the thing came to pass, and how, after seven years

(according to the word of the same Daniel), his reason returned to him and he lifted up his eyes to heaven and prayed and blessed God, and how his honour and brightness and glory returned to him, and excellent majesty was added to him; and it is all under the name of king Nebuchadnezzar himself, containing a very remarkable testimony to the truth of Daniel, that he foretold things that were near to come, and that came within one year after the dream. There is testimony, then, from a Gentile. I wonder what king of Assyria or of Babylon would ever have put forth such an inscription as that if it had not been true; or what forger would ever have had the audacity to suggest that king Nebuchadnezzar could possibly have written such a letter, unless it were absolutely true. What could have moved him to do it? The wildest imaginations of forgery could never have produced the 4th chapter of the book of Daniel. Well, then, if we believe Daniel on that ground—and on what other or better ground do you believe any fact of ancient history? If you believe Daniel on that ground concerning those things, why should you not believe him when he tells of the “thrones that shall be cast down,” and how “the Ancient of Days will sit,” and how “judgment will be set and books opened;” and when he speaks of “the time and times and the dividing of time,” and how the king that “seeks to change times and laws” will “make war with the saints and prevail against them until the Ancient of Days comes and judgment is given to the saints of the most High?”

*To be continued.*

### THE GOSPEL IN UGANDA.

The following graphic account of evangelistic work in Uganda, is taken from a private letter addressed to Mrs. Carus-Wilson by Mr. R. H. Leakey, B.A., Cambridge University, who has been on the staff of the Church Missionary Society there since 1892, and who left Mengo, the capital, on January 3rd 1896, to undertake pioneer work in Koki, a district on the shore of the Victoria Nyanza, ten-days journey to the south of Mengo.

"I came here at the special request of Kamswaga, king of Koki, for a European teacher. You have doubtless read of a wonderful work begun here under a native teacher, Mikaeli Luzungama, when hundreds cast aside their charms, and bought books, and began to learn to read. I therefore expected very great things here. But I was sadly disappointed. I found Kamswaga's desire for a European entirely political, as he had been greatly ill-treated by the Roman Catholics, and wanted a Protestant Englishman as a protection against them. On the part of most of the chiefs here, there was a general opposition to all Christian work, and the king himself was trying to play a double game. Numbers had bought books, and begun to learn to read, but when they found that Christianity meant a new life, and giving up drink and polygamy, etc., they chose the latter, gave up Christianity, and became bitterly opposed to it.

Drink is undoubtedly one of the evils of this place, that most hinders our work. The king used to be drunk several days at a time, about once a fortnight, when I first came. I found only eight candidates for baptism here then. The king would not allow the young princes to go near the church, much less learn to read, nor were his wives allowed to read.

At first, I had to live in a wretched little hut with my boys. But as the king had asked for a teacher, and I had come at his request, and as he had promised to build for me, he had to do so; and soon began a large house, which however got on very slowly. After about a couple of months, I began to teach him in person at his own house, and found him utterly ignorant of the first elements of the gospel.

In April I had a three days visit from the Rev. John Roscoe. He baptized eight adults, the first converts, and we had some special services, which were greatly blessed. Things began to look a little brighter. I paid some visits to the country places around, but found little encouragement.

But God has been at work here. In May the king consented to the young princes being taught, and attending the services at church. Some of them learned to read, and charms were exchanged for the Word of God.

In July I moved into my present house, a very large one on a hill, with a grand view. Koki is a very hilly country, and consequently



very pretty. I am rather isolated here, being at least 120 miles from the capital.

After being quite alone for twenty-five weeks, I recently had a visit from the Rev. A. J. Pike. He baptized fourteen more adults, and eight infants, children of baptized fathers. In all thirty people have been baptized this year, and at present, two dozen more adults are being prepared for baptism, and others are constantly coming forward. When I arrived, there was only one church in the country, now there are eight. Kamswaga recently allowed his wives to begin to read but they are not yet allowed to attend the church. However he has said that after Christmas, he will begin to build a new church as we have outgrown the present one, and that when it is ready, his wives shall be allowed to attend. I hear that he has two or three hundred wives in all, and no one is allowed to see them save a few boys, so that for them to be allowed to read is a very great step in the right direction. Kamswaga is himself showing much more interest in the work here, and in his reading, and I have been nearly all through the gospels with him once.

He has just gone to the capital, taking with him most of the readers and chiefs, in order that Koki may be formally included in the British protectorate. So the place here is left very desolate.

The greatly increased sale of books is another sign of advance. Drunkenness is on the decrease, and people are far more friendly. Before he left, Kamswaga asked that a teacher might go with each of the princes to their country seats, that they might continue their reading, and left boys to teach his wives. Thus you see God has been at work here.

This is not such a healthy place as Uganda, I think. The water is very bad, and swamps abound. The mosquitos are awful all day, and sometimes, at nights, they are like a swarm of bees round a hive. But all the same I have been kept in excellent health. My furlough is due next year, but I do not expect to go home till about the Spring of 1898.

Please pray much for me, and the work here and Kamswaga. I think the chief human means of blessing here is the native teacher Tomasi, a splendid fellow."

Mr. Leakey encloses in the above letter, (which was written at Koki,

on Oct. 27th 1896 and reached Montreal on Feby. 5th 1897), a specimen of the bark cloth with which the Uganda people clothe themselves, made from a tree of the fig tribe, and beaten out with a finely grooved mallet. He also encloses one of the famous "reading sheets" originally produced in Alexander's Mackay's printing press. In these, the language was reduced to writing for the first time, and from them hundreds have learned to read. It is printed on half a sheet of foreign note paper, folded. On the first page is the alphabet, and syllables; the remaining pages contain "the Lord's Prayer, the Apostles Creed and the Ten Commandments, in the vulgar tongue." Nowadays, the Uganda people have good reading books, and last year the British and Foreign Bible Society issued a translation of the whole Bible into their language, which had just been completed by Mr. G. L. Pilkington, one of Mr. Leakey's colleagues, and like himself, a Cambridge graduate.

NOTE.—This paper and that which follows are reprinted from the Annual Letters to the Students of the College by Post, London, England, by the kind permission of its President, Mrs. Ashley Carus-Wilson

## THE FUTURE OF ISRAEL.

BY MRS. ASHLEY CARUS-WILSON, B. A.,

Let us study Israel's future together during 1897, first as students of the Bible, in its historical aspect; secondly, as readers of the history of the past elsewhere; thirdly, as observers of what is going on around us in different parts of the world at present. Comparatively few have thought seriously about the matter, though it is of deep interest to all Christians, since it has pleased God to give His written revelation to all peoples in the form of a record of His dealings with the People whom He once used to bless the whole world with a knowledge of Himself.

Prophecy, ranging from the Pentateuch to the Epistles of S. Paul, (Deut. xxviii., Romans xi.), contains *Warnings* that the People of God (Deut. vii., 6), if unfaithful to Him, should be rooted out of the Land of God (Hos. ix., 3), scattered and persecuted; and also *Promises* that the whole People should be gathered from the ends of the earth,

restored to the Land never again to be rooted out, and re-established as a nation faithful to God.

History records a first expatriation and scattering among neighbouring nations, during seventy years; followed by the restoration, for a limited time, of a portion of the People, to national life, though scarcely to national independence; and, lastly, a second expatriation which has endured nearly 2,000 years already, and dispersed them to all quarters of the globe.

Unquestionably, all the predictions of judgment have had a most literal and complete fulfilment. To take one point only. They were to return to Egypt, whence their ancestors came out (Hosea), and were to be scattered in the countries beyond the Euphrates whence Abraham was called (1 Kings xiv., 15). It is computed that there are about 1,000,000 Jews in North Africa now, and good authorities believe that beyond the Euphrates the descendants of the Ten Tribes are to be found to-day. That they are likewise "in the ends of the earth" we all know. Some 9,000 have wandered even to this Western city.

But as yet the promises have had but a partial fulfilment. Are we warranted in saying that the only complete fulfilment they will ever have is the figurative one of the extension and prosperity of the Church which the Chosen People of the Old Dispensation typified?

Again, it is true that efforts to evangelise Israel are generally unsuccessful, and genuine cases of "converted Jews" very rare?

We are questioning two statements frequently made and accepted by those who believe the Scriptures implicitly, and who likewise believe in and work for missions to the heathen. And many who seldom think or investigate, will always be ready to believe any statement that is specious, as both these statements are.

For the promises to Israel, like the warnings to Israel, are certainly *applicable* to the Church. A secondary and figurative does not however exclude a primary and literal interpretation. And the fact that we explain away many prophecies of Israel's restoration which to them are more obvious than the prophecies of a suffering Messiah which we ask them to accept, is a common hindrance to Christian effort among the Jews now.

Again, we have never yet seen Christian communities gathered out

of Judaism, as we have seen them gathered out of heathenism. For when individuals become Christians, they are merged in a variety of Gentile congregations, and numerous as they actually are, they never attract attention as an organized body. Thus we forget the Hebrew birth of many well-known Christians such as the divines Neander, Delitzsch, Edersheim, and Saphir, or the composer Mendelssohn, whose music has interpreted so many Christian thoughts.

Whether these two specious statements are true, or of the nature of the half-lie which is always harder to combat than the whole lie, is a matter of moment to us all. For our answer about the first must affect our understanding of a large portion of Holy Writ, and our answer about the second, while not really affecting our duty to aid in evangelising the Jews, must affect our zeal in undertaking that duty.

And so I ask you to consider both, taking every opportunity that will present itself to you during 1897, of noting, first in Holy Scripture, and then in sermons, addresses, books, magazines, and daily papers all that bears upon the subject. I may mention Wilkinson's "Israel, My Glory" and Kellogg's "The Jews, or Prediction and Fulfilment," as summarising, in books of moderate size, the relation of Prophecy concerning Israel to contemporary events.

Examine for yourselves into the truth and significance of each of the three following assertions.

(1) Since 1750, the Jews have been gradually emerging from their outcast, persecuted, and oppressed condition in Mediæval times. In Western Europe they have acquired civil rights and in not a few cases great wealth and influence.

(2) During the last few years the way for their return to their own Land as a nation has been marvellously opened up; first, by the decadence and impending downfall of the Power that has held that land and kept it desolate for exactly 1,259 years; secondly, by the persecutions which are driving out multitudes of Jews from Eastern Europe; and thirdly, by actual immigration of Jews into Palestine. The number who have returned thither in the last 30 years is more than twice as great as the number who returned thither in consequence of the decree of Cyrus. And because those who re-assemble there have learned many different languages in the lands of their dispersion,

Hebrew is again becoming a living language in Palestine as their common tongue.

(3) Among the Jews generally there is an interest in Christianity altogether new; a readiness to hear; and in many cases, a readiness to accept the faith of Christ, and to confess His Name, though this almost always involves renunciation of all worldly wealth and prospects, and of the nearest and dearest family ties. Nor is this all the result of the efforts of Gentile missionaries. Not a few Jews, through personal study of the New Testament, apart from any Gentile influence, have come to the true Messiah themselves, and then brought their brethren to Him in large numbers, as Andrew brought Simon of old. I will only mention here Joseph Rabinowitz, the lawyer of Kischineff, whose conversion through study of the New Testament on the Mount of Olives, is perhaps (says Delitzsch), the most remarkable Jewish conversion since that of Saul of Tarsus. He now preaches to a large congregation of Hebrew Christians whom he has won to the faith, and who call themselves "Israelites of the New Covenant."

That is certainly a happier phrase than the common one of "converted Jews," which suggests that there is something in the Christian profession incompatible with the patriotism of the Jew, and which has probably helped Christendom to forget that the promises to Israel's fathers were confirmed and not abrogated by Christ (Rom. xv., 8) and that the divinely-appointed order of the world's evangelisation has never been rescinded: "Ye men of Israel, unto you first" (Act. iii., 26), "To the Jew first" (Rom. i., 16), and that the earliest Church of Christ was a wholly Hebrew one.

God's promise to give Israel hope in their latter end (Jer. xxix., 11, R. v.) still holds good; He has not cast away, He will never cast away, His ancient, His everlasting people (Jer. xxxi., 35—37, Rom. xi., 1).

What has actually been done towards the evangelisation of Israel The oldest Missionary Society which had this for its special object is the *London Society for Promoting Christianity among the Jews*, founded in 1809. Since 1815 it has been a Church of England society, and its record is of almost a century of faithful and fruitful work quietly and patiently done in almost all the many lands of Europe, Asia, and Africa, in which Jews are found. The Good Friday collections in the

Canadian Churches are appropriately assigned to it. In 1894, a new departure was made by forming a *Ladies' Union*. This was set on foot by a former student of the College by Post, and is carried on by a present student, her sister. There are already 700 members and twenty branches, and anyone wishing to join can obtain the Rules, which are few and simple, and a card of membership by sending 1s. and her address to Miss Richardson, St. Edmund's Tulse Hill, London, England.

*The British Society for the Propagation of the Gospel among the Jews*, which is inter-denominational, was founded in 1842 by the father of the present Lord Chancellor, who was a notable Hebrew Christian; and now has agents in Palestine and various parts of Europe.

*The Mildmay Mission to the Jews* was founded in 1876 by the Rev. John Wilkinson, who has been working for more than half-a-century as a Gentile missionary to the Jews, chiefly in London. Out of it has grown the *Prayer Union for Israel*, founded in 1880, to band together in prayer and study Christians of all communions, both Jewish and Gentile. In its first thirteen years over 1,000 members were enrolled, and this year it is starting a quarterly organ called "The Friend of Israel" which gives information as to Jewish missions from all parts of the world. The annual subscription for it, post free, is 1s., to be forwarded to the Hon. Sec. of the Prayer Union for Israel, 16, Westwell Road, Streatham Common, London England.

Other missionary societies for the Jews might be named, such as those in Scotland, six in number, or those on the Continent; and societies with more general aims have important departments for Jewish work, such as the London City Mission. Nor should we forget the Parochial Missions founded under the Archbishop of Canterbury's patronage in 1875 for providing Anglican clergy who have any Jews in their parishes with colleagues who will make those Jews their special care.

I merely indicate all these, and content myself with putting before you these two Unions for banding together those who desire "to seek the welfare of the children of Israel" (Neh. ii., 10), that you may have some practical outlet for the interest which study of the subject can-

not fail to awaken in you; and be able to take some personal share, at any rate by prayer, in giving back the Gospel to those from whom we received it, and whose debtors we therefore are. (Rom. xv., 25-27).

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### THE GRENVILLE MISSION.

JAN., 4th.—13th., 1897.

I have been in charge of the Parish of Grenville eight years next Easter. During that time many improvements have been made in the Church properties, especially as to the interior of St. Matthew's Church, which building is scarcely to be recognized to-day, by any one that may not have seen it for some ten years. Trinity Church, Calumet, is now a very comfortable and beautiful little edifice. Since taking charge of the Parish we have changed our status and became a Rectory, and since the change we have every Easter been able to show a good balance sheet, having as a rule a small surplus. In financial matters I attribute our success to the envelope system, so satisfactory has this system been to us that some three years ago a resolution was passed by the vestry to pay the Rector's stipend in full every Monday morning. In all of this work the parishioners have worked with me most faithfully, and their liberality to all Church funds and improvements have been remarkable for a country parish, as the Synod reports will clearly testify.

Still though we seemed to be laboring most efficiently in every way, especially in temporal things, I had often felt the need of a little revival in spiritual things and I had even made some steps in the direction of a Mission, but just as often did obstacles arise, where seemed to put such a work away far into the future. I fully realized the solemnity of such a work, and the responsibilities attending thereto, as I had, as a layman, assisted somewhat in such a work fourteen years ago in England. However, last Autumn, the clouds seemed to rise higher than usual, so that I could see clearly that the way was open to carry out my long cherished hopes. After much prayer and many searchings my choice of a Missionary fell upon the Rev. G. Osborne Troop, St. Matthew's Church, Montreal. I

at once questioned Mr. Troop upon the matter, and found it possible to secure his services. I then revealed my intentions to my people, and asked them to think of the proposal sincerely and prayerfully and should they have any objections or suggestions concerning it, to state the same to me as I visited from house to house to talk over the proposed Mission. Although the idea was new to the majority of Church people, yet never an objection was presented but rather all were immediately interested and anxious to work with me in any way for the success of my proposal. Having decided upon the Missioner, we agree to hold the Mission Services with special preaching Prayers and Hymns, until the time arranged for our Mission arrived. I may say here, that we used the Parochial Mission Hymn Book, and using this collection at all of our services during the several weeks of preparation, we were familiar with the words and tunes of the most of them for the Mission proper.

A scheme of 20 services was arranged for the 10 days' mission, 13 of which were held in St. Matthew's Church and 7 in Trinity Church, Culumet. As a rule our services were held at 3.30 and 7.30 p.m. Some services in the afternoon were for women only, some for children, and one, Sunday afternoon, for men only. The preparation period, I found hard, but I never felt discouraged; rather should I say I was encouraged cheered, and supported right along the line. And without egotism I may say that I believe the organization was complete and the people all interested and worked up to expectation point. When Jan. 4th came, everything was ready, the missioner on hand, the people waiting, in earnest, and I doubt not for a moment, that the God of Israel was with us. From the first service to the last nothing happened to mar proceedings in any shape or form. The weather was simply lovely, which alone was a great blessing to us. The Rev. B. S. T. Marriott Incumbant of Buckingham, and his wife were with us to assist with the singing, they both have splendid voices and they spared them not, but used them at all times to great advantage in our mission.

At our first service, Mr. Troop won the hearts of all in the large congregation, and from then, till the closing service, the admiration of all increased more and more towards him. All the services, afternoon

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and evening, were thoroughly well attended, some people attended every service, we used the short liturgies of the Parochial Mission book, and found them very suitable indeed. The responses and singing were extremely hearty and inspiring. The preaching was all that could be desired. Always to the point, simple yet powerful and winning, so much was the whole service enjoyed that on several occasions after the sermon, announcement would be made that at the close of this service, a prayer meeting would be held, with the result that *all would remain*. The conduct and behaviour of all attending was simply marvellous. It would be difficult for me to say which of the many services was the best. But to me the service for men only, was grand, to see a church in a small village filled with men, is a sight not often to be enjoyed and never to be forgotten. From point of numbers the last service was the best. St. Matthew's Church was simply crowded to extreme, up stairs and down. Thus our mission was brought to a close and as far as I can at present judge, with an unexpected success. But to God be all the glory. I do not claim that our mission was a model one yet I sincerely believe that if similar missions were held generally throughout the Diocese, our church would be greatly blessed temporally and spiritually.

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### THE PRACTICAL USE OF IMAGINATION IN BIBLE STUDY.

BY MISS ELSIE WALLER, VICE-PRESIDENT OF THE COLLEGE  
BY POST.

Everyone who has taught children or uneducated persons knows the value of good pictures. They not only fix the attention of the pupils, but also help them to grasp the *reality* of the lesson.

The Bible is full of written pictures, but we cannot see them without the exercise of *imagination*. We must clothe the words with living imagery. This was Dean Burgon's advice to Bible readers, "Never let your imagination slumber for a single moment." As no word is put down unintentionally, we cannot let a sentence pass without giving it *some* meaning.

We want to realize that the people in the Bible are real people; the places, real places. If we can only see *how* the Scripture characters are like ourselves in their circumstances and in their temptations, we shall learn so much more from them.

Who has not known a class surprised into an involuntary laugh, just because they had for the first realised some everyday fact about Abraham or Joseph? I can never forget the impression made on my mind, as a child, the first time I really took in the story of the Healing of the Paralytic (Mark ii.) The Teacher's description was so graphic, that as the lesson proceeded, we actually seemed to be among the crowd assembled in the house—to see Christ in the midst teaching—to be startled by the sudden light from the raising of the roof—to watch the descent of the sick man on his mattress into the centre, etc., etc.

We need not wait for some great artist to paint a picture before we realize these things. We can do it more truly for ourselves, without being hampered by rules of artistic conventionality, or by the limit of the canvas. The small touches which give life to a scene are so often missed, and yet we must take the stories to pieces and study the details, before we can put them together as a whole. Selecting traits here and there is not sufficient, we must have *every* part combined. There are some wonderful night scenes in the Bible. Have we realized as though we had been present, the Passage through the Red Sea, or the Scene of the Transfiguration? There are day scenes, too, such as King Josiah reading the Law to all the inhabitants of Jerusalem, or the arrest of Saul on the road to Damascus, by the Lord appearing to him at mid-day.

Imagination must not, however, be confused with mere fancy. It is easy enough to let the mind run on describing scenes which never occurred. We must first get up the facts of the case, and then imagination may work with most interesting results. It is surprising how difficult of attainment such accuracy is. Let any one read over carefully the story of Elijah on Mount Carmel, or the account of Our Lord's Entry into Jerusalem. Then shut the Book and try to draw

an *exact* picture of what happened. The difficulty of doing this well is marvellous. Even the children's picture books are full of slight errors. Turn one over. What do we see? Absalom hanging by his *hair*, Goliath lying on his *back*, the Magi worshipping at the *manger*, the brazen serpent coiled round the pole in the attitude of a *live* snake (a mistake which destroys the whole force of the emblem). Men's minds have also a curious habit of reading into the text what is *not* there. For example:—where do we find in Genesis any account of the creation of rocks or coal? The omissions of Scripture are sometimes very strange.

If we put together all that is said in the Bible of any one person, we get some idea of his character. We want to be able to *see* Abraham, Isaac and Jacob, in our mind's eye. They must be living people to us, not only names. The Scriptures contain such varieties of character. Human nature is the same in all ages. Thus we find sympathetic characters like Jonathan, son of Saul, and Ahimaaz, son of Zadok; unstable characters like Rehoboam and Zedekiah; faithful characters like Deborah, Rebekah's nurse, or Abraham's steward; men whom every one loved, like Benjamin, St. John and St. James; self-seeking characters like Joab and Abner; reserved characters like the great lady at Shunem; outspoken characters like St. Peter; and so we might go on with a never-ending list.

The study of geography is another help. The works and maps of the Palestine Exploration Fund are a great boon to Bible students. The description travellers give of the Desert of Sinai is positively romantic. Accurate geographical knowledge throws much light on such events as the journey of Jeroboam's wife from Tirzah to Shiloh and back, or on the escape of Ahaziah, King of Judah.

Every word of the Bible is full of meaning, and a reverent imagination will help us to grasp that meaning. By study of this kind we shall come to see more of the glory of Christ. All Scripture points to Him, plainly, or in type or figure. May we not reverently say that imagination will help us to realize Him, "Whom having not seen, we love." And, though our eyes be holden, will not our hearts

burn within us while He expounds to us "in all the Scriptures, the things concerning Himself." His Spirit is ever ready to reveal them unto us.

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A THOUSAND MILES ON SNOW-SHOES.

JOURNAL OF THE REV. J. LOFTHOUSE.

Feb. 12th, 1896.—At nine o'clock this morning I started from Churchill to cross an almost unknown country to Split Lake on the Nelson River, a journey of between four and five hundred miles. From there I hope to make my way to York Factory, another three hundred miles at least, and then back to my own work at Churchill, thus completing the one thousand miles on snow-shoes. May God enable me to carry it through to His glory!

Joseph Kitchekechik, our catechist from York Factory, was my guide. Besides him we had my boy, Sammy, and five dogs hauling a flat sled with blankets, &c., and provisions for twelve days for men and dogs, so that we had a very heavy load, and from the first I saw there was little hope of my getting a chance to ride. For some time I had been far from well and feared the trip somewhat, but went forward trusting in the promise: "As thy day so shall thy strength be." The day was beautifully fine, with the thermometer about zero. Nearly all our small population came down to the Mission to see us start, and joined us at family prayers. Our first day's march was up the Churchill River. This being deep in snow, made it hard work for the dogs, and travelling was very slow, so that we only made about twenty miles. Camp was made about 5 p. m. on the bank of the river. After supper and prayers we turned in with no shelter but God's beautiful sky, which was studded with millions of stars, and the "Grand Aurora" lighting up the heavens with great brilliancy.

13th.—Churchill-like, a change took place in the night, the wind changed and snow fell heavily, we had to "shift camp" and for an hour had a miserable time; fortunately, it was not very cold. Rose at 6 a. m., and after prayers got away at 7.30, still up the Churchill. At eleven we came to Dzer River, which flows into the Churchill from the south-east; here we saw the last house we can hope to meet with, for some three hundred miles. Going up this river about a mile we got on to the plains, and here we met our first blizzard: it was bitterly cold and Husky coats were the only things to keep out "Jack Frost." We were truly thankful when we came to a chump of trees where we were able to camp for the night.

14.—Gale continued all night and we had a most uncomfortable time. A "camp is not pleasant at any time, but in a gale it is almost the worst place one could choose even for an enemy; it was bitterly cold, and the camp fire so smoky that one was nearly blinded. When we arose this morning we were covered with about six inches of snow. The gale continued all day, and out on the plains we could not see one hundred yards: to travel was impossible and we could only sit and nurse our misery with as much patience as possible; to read or to do anything else was out of the question; to cut wood and keep up the fire was the only work:

15th.—The gale abated a little in the night, though it still continued to drift. The wind, however, was in our favour, so we decided to push on. Our way was across bare plains with no shelter; it was bitterly cold, and as the dogs travelled very slowly, it was hard work to keep anything like warm. When night came on we turned into our hotel, a small bluff of woods, and made our bed in the snow.

16th (Sunday).—Having already lost one day in camp we were obliged to travel to-day, so after a short service we started. Wind went round to south, and a gale came on from that quarter, blowing right in our faces. We were crossing lakes and plains with hardly a tree to be seen, so pressed on until noon, when we got into thin woods, and made a fire, but to stay here for the night was impossible as we could not get sufficient wood to keep a fire. It was now drifting so hard that we could hardly see a dozen yards ahead; our guide went on alone, and returned in about two hours, saying we could get a camp a few miles further on. We therefore faced it again, and after an hour's struggle got into fairly thick woods, where we made a camp and had a hearty little service.

17th.—Last night was mild (zero), and I got a good sleep, the first since leaving home. Started at 7 a. m. and soon after the wind changed again to north-west and another furious blizzard set in from that quarter—it seems as if we were to have nothing but gales; but pressed on the whole day, though we never saw a quarter of a mile ahead, and at times could not see a dozen yards. Got a very poor camp with very little shelter.

18th.—Gale continued last night, and our camp was full of snow, making things most uncomfortable. Started about 8 a. m., and getting into thick woods we did not feel the wind so much, but travelling was bad, the snow was fully three feet deep, and at each step we sank above the knees; dogs and sled were nearly buried. About 5 p.m. we came upon an Indian trail and were truly thankful, for the dogs would soon be done up with working through such heavy snow.

19th.—Made an early start, hoping to see some York Factory Indians; crossed

Owl River, and at 10 a.m. came to a tent, but the inmates had gone off ; we followed their trail all day, and came to their second tent, where we found letters (written on a tree) saying they were short of food and were gone farther west in hopes of meeting deer. We were greatly disappointed as we had come a long distance out of our way to see them, and had lost nearly two days by doing so.

20th.—Bitterly cold night ; men had to turn out at 4 a.m. to put on a fire. Made an early start, and, leaving the Indian trail, we struck away south, through thick woods, with heavy, soft snow, making it very hard both for men and dogs. Our guide killed a porcupine, which we had for supper. Indians consider this a dainty dish, and my men certainly enjoyed it (they enjoy anything in the shape of food), but very little satisfied me.

21st.—Had a very heavy day, through thick woods and deep snow. All of us were fairly knocked up when we camped at 5 p.m.

22nd.—We had hoped before now to come upon a chain of lakes that would give us fair travelling to Split Lake, but we have missed them. Our guide has never been in this part of the country before, and confessed that he was at a loss to find the lakes : our going to see the Indians has thrown us too much to the south, and we may have to keep on until we come to the Nelson River, when I suspect we shall be nearer York Factory than Split Lake, and may have to go to the former place. Our dogs are getting done up, and we have only another night's food for them.

23rd. (Sunday).—After having morning service we pushed on again, but very slowly ; the snow was fearful. About 3 p.m. we came upon an "old trail," which our guide said was the track of some Indians from Split Lake, who had been to York Factory at Christmas. This cheered us greatly, and we went on more briskly, the dogs not sinking so much in the deep snow. We had been travelling south, but now turned long way out. In the evening we had a real thanksgiving service, as we had now hope of reaching Split Lake. Gave our dogs their last food to-night, but hope to come across Indians to-morrow, from whom we may get some fish for them.

*(To be continued)*



## GENERAL AND COLLEGE NEWS.

The College boys are settling down to the last lap of the race. In another month the rush of exams. will be on, and records will be made. It must be acknowledged that throughout the year there has been much creditable hard work done by the men. Whether this is due to new surroundings, or the presence of another taskmaster, it is difficult to say, perhaps the sweets of learning are at last appreciated. The writer has lately been reading a booklet admirably written by the Rev. A. W. Little, entitled "The intellectual life of the priest, its duties, and its dangers." The author strongly urges the necessity of a greater intellectual status among the clergy, and of keeping up studious literary habits. He quotes Cicero in this respect in the following inspiring words which we leave to our many Clerical readers to unravel:

"Nam ceterae neque temporum sunt, neque aetatum omnium neque locorum. Haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium praebent delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur."

Alas the precious time which the "hustling" clergyman of to-day takes from his books, from his sermons, even from his spiritual life, "to serve tables"—to manage guild and sewing circles, bazaars, and five o'clock teas! even "to serve table"!

"Not slothful in business, fervent in spirit, serving the Lord."

The Ven. Archdeacon Mills has planned out a busy month. On Feb. 28, he will D. V., hold special services in Stanbridge, at the invitation of the Rev. C. C. Rollit. On March 7, Dr. Mills will conduct services at Clarenceville, thence proceeding to Sutton, where the Rector, Rev. E. Capel, expects him to hold a Lenten Mission concluding about March 28. On April 4, the Rev. R. Y. Overing hopes to the archdeacon at Valleyfield. We trust much blessed fruit may result from this tour "Make this valley full of ditches. For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water." "According to your faith so shall it be unto you."

The debate between McGill and 'Varsity attracted much attention. It is needless to say Mr. Bertal Heaney, acquitted himself worthily, and declared himself an ardent prohibitionist. Although the decision was certainly not according to our expectation, or judgment, we nevertheless heartily congratulate our 'Varsity friends on their victory, and feel the day is not far distant when the laural shall return to the brow of 'old McGill.'

We were very glad to meet the Rev. W. P. Lewis, B.A., of Malone, when he paid a visit to Montreal early in the month. The American air seems to agree with him from all accounts, and it appears that his 'lines are fallen in pleasant places.' Perhaps a few facts about the place and work may be interesting to our Canadian readers. Malone is situated in the Diocese of Albany not far from the border-line being some 20 miles distance from Huntingdon. The town has a population of about 7,000, and is a thriving centre of industry, with several large business firms and woollen mills, and with four weekly newspapers, besides being an agricultural centre. Mr. Lewis seems especially impressed with the enthusiastic appreciative spirit of the church-people in the town. There are about 100 Episcopalian families, and the majority have a very intelligent regard for their church, giving liberally towards her support. St. Mark's, of which Mr. Lewis is the Rector, has a seating accommodation for 300, and the services are well attended. There are upwards of 127 communicants, and a Sunday-School with 40 scholars. The Americans, however, regard externals more than we do, and so their services are much more ornate. The Rectory in connection with the church, both beautifully built of stone, the Rector hopes to occupy in the summer. The Revd. J. D. Morrison, D.D., late Archdeacon of Ogdensburg is a McGill graduate, and was consecrated Bishop of Duluth on Feb. 2; in the course of conversation, he told the Rector of Malone, that Dr. Johnson, the Vice-Principal of the University, is the only Professor left, of those who were on the staff during his college course.

The Americans seem still to have the absurd notion that Canada wishes to be annexed, and our Alumnus politely dis-illusions them of this cherished idea. The people however always speak respectfully, even affectionately, of Her Majesty.



May the future of St. Mark's church with her people and Rector be one of continual prosperity and progress. Their path being "as the shining light, that shineth more and more unto the perfect day."

Church extension is being discussed at All Saints, and St. Matthias Churches, the original buildings having become too small to accommodate the worshippers.

Our College professors manage to get through a good deal of Church work in addition to their ordinary duties. We hear that the Revd. F. J. Steen has given a very interesting course on church history in the Synod Hall, and has preached in nearly all of our city churches. The Rev. C. C. Waller is engaged temporarily at the Cathedral, and is to read a paper at the next clerical meeting.

The College Missionary Society held its annual meeting on the last Monday in January, when the following officers were elected for the ensuing year:

President.....	Bertal Heeney.
Vice-President.....	Austin Ireland.
Secretary.....	J. B. Meyer.
Treasurer.....	T. B. Holland.

The balance in hand from last year was voted towards Outremont Church Building Fund. We believe that under the operation of the above gentlemen, our Society will take a forward movement. This is generally reckoned amongst the most vital of our organizations. May the missionary spirit ever be uppermost in the hearts of our students and Alumni.

The Rev. F. S. Eastman was in town early in the month. He reports happy times at Eastman. He is very desirous of entering the Foreign field, and hopes in the near future to be in South America.

A very successful convention of the Quebec Sunday School Association was held in February, at Granby. Many of our own clergy were present, and took part in the proceedings. At the election of officers, we notice that the Rev. E. T. Capel, Rector of Sutton has been appointed President. We congratulate our Alumnus on his position, and fully

endorse the words of the *Witness*,—"Mr. Capel's selection is very popular in the Convention. He is a sincere, earnest man, a hard worker, and a good speaker, under his guidance the Sunday School Union ought to be a power in 1897."

Among the Vice-Pres : we notice the Rev. Archdeacon Lindsay of Waterloo, Rev. E. J. Rexford, and that Rev. T. B. Jeakins of Huntingdon.

Those who give themselves to Sunday School work, are laying a glorious foundation for the future. "Feed my lambs."

On Feb. 8th., a Clerical Meeting was held at St. Johns which proved most interesting. The Rev. W. Windsor, the Rector, had the Rev. G. O. Troop, of Montreal, present, who gave two impressive addresses. The visiting clergy of the Deanery were the Rev. Messrs. Rural Dean Robinson, Lewis, Bernard, Jeakins, Beattie, Roy, and Overing. The Rev. T. B. Jeakins, of Huntingdon, gave the address at the Communion Service on Acts 1, 8.

At the Evening Public Missionary Meeting there was a crowded attendance, when addresses were given by the Rev. G. O. Troop on missionary effort the great duty of all Christians, the Rev. R. Y. Overing, on Domestic Missions, and Mr. Buckland, of the Diocesan College, on work amongst the Esquimaux.

Our College Prayer Meeting at 9.45 p.m. is regularly held, and well attended. Daily, the voice of prayer has gone up to God, that special guidance may be given to the Board of Governors in their work of selecting the future Principal of the College. By means of the C.M.S. Cycle of Prayer we are constantly kept in touch with the Mission field.

"So the whole round world is every way  
Bound by gold chains about the feet of God."

It was with much pleasure, we read the following in the *Star* :—  
'The Council of St. John's College, Winnipeg, on Wednesday the 17th, granted the Rev. Canon Rogers, Secretary and Hon. Treasurer of the Synod, the degree of B. D., "in absentia." Mr. Rogers is an

honor graduate of McGill University and also of the Montreal Diocesan Theological College.

We congratulate our alumnus on this distinguished honour.

We are pleased to notice that the Rev. H. Kitson, M.A., is now in possession of his credentials as Rector of the Church of the Advent, Westmount. Under his care the work has materially increased and the congregation which at the first was small has now necessitated the remodelling and enlarging of the church. Still further developments are agitated, and we believe plans have already been obtained in consideration of building a new church. May all blessing, and power rest upon the Rector's efforts. The Lord Bishop will (D.V.) hold a confirmation service in the church on Sunday the 28th, we hear there are about 15 candidates for the Apostolic rite.

The Rev. A. C. Ascah has written from Moosonee, a most interesting account of his trip to Moose Factory in a letter, dated Jan. 26th, to his brother in College. We are glad to know that it will be printed in the daily papers, we advise our readers on no account to miss reading the article, when it appears.

#### NO TIME.

A busy man recently approached upon the subject of religion said : "I really have no time to spare from my business for religion. I wish I could get time, and hope to do so in a few years from now." The very same answer is so often given by the careless and the indifferent that we must tell the following story picked up from some forgotten source. It carries its own moral and will bear repeating :

A pious farmer was busy clearing his lands. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favourable. He called them early and went out with them before breakfast was ready. A horn was blown, and they came and ate, and returned to their work. The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling while he read

and prayed was more than he could afford ; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband, in his haste to get rich, was departing from God. She talked with him, she pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house ; they listened, but the expected summons did not come. After waiting an hour they went into the house. No table was set, no coffee was boiling on the fire, no cook over or before it. The good wife was knitting quietly, with the Bible on her lap.

"What does this mean ?" cried the husband. "Why isn't our breakfast ready ?"

"I thought you were in such a hurry about your work that you hadn't time to eat.

"Haven't time to eat ! Do you think we can live without eating ?"

"You can live without eating as well as you can live without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers every morning, no matter how busy we are, nor how many workmen I have."

She got the breakfast and he kept his word. The lesson was a good one, and never forgotten.—*Selected.*

It is told of Bishop Aylmer that when he observed his congregation inattentive, he would repeat some verses of the Hebrew Bible, at which the people naturally stared in astonishment. He then addressed them on the folly of listening to what they did not understand, while they neglected instruction which they readily comprehended.

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