

Volume II.

Number 3.

The Montreal Diocesan Theological College Magazine.

MONTREAL, MAY, 1894.

EDITORIAL STAFF.

REV. C. C. WALLER, B.A., *Editor-in-Chief.*

ASSOCIATE EDITORS.

F. PRATT, B.A.

H. A. NAYLOR, B.A.

BUSINESS MANAGER.

A. C. WILSON.

ASSISTANT.

T. B. HOLLAND.

Subscription, 50 Cents.

Single Copies, 20 Cents.

JOHN LOVELL & SON, PRINTERS, 23 & 25 ST. NICHOLAS ST., MONTREAL.

TABLE OF CONTENTS.

	PAGE
I. SERMON—By THE RIGHT REV. THE LORD BISHOP OF MONTREAL, LL.D.....	1
II. INTEREST YOUR SCHOLARS—By S. G.....	7
III. INFANT BAPTISM—By THE REV. PRINCIPAL HENDERSON, D.D.....	10
IV. SINGLE-HEARTED SERVICE, A NEW TESTAMENT WORD STUDY—By MRS. ASHLEY CARUS-WILSON, B.A.....	15
V. PASTORAL VISITING—By REV. H. PLAISTED, M.A.....	19
VI. WEIGHTS AND MEASURES—By REV. A. H. WALLER, B.A.....	23
VII. SELF, THE WORLD, OR CHRIST—By REV. G. OSBORNE TROOP, M.A.....	27
VIII. HOW A STUDENT MAY SPEND A PROFITABLE VACATION—By M.....	29
IX. "SCIENCE AND SCRIPTURE"	
(a) THE HIGHER CRITICISM AND THE MONUMENT—By REV. L. G. A. ROBERTS.....	32
(b) JOSEPH IN HISTORY AND AS A PRESENT TEACHER—report of a lecture by SIR J. W. DAWSON, F.R.S.....	35
X. A NEGLECTED CORNER OF THE LORD'S VINEYARD—By A. C. MOUNT.....	38
IX. EDITORIAL.....	42
XII. RIVER DESERT MISSION.—By REV. R. C. BREWER..	43
XIII. COLLEGE MISSIONARY SOCIETY—By STEPHEN H. MALLINSON, HON. SEC.....	46
XIV. GLEANINGS FROM THE DETROIT MISSIONARY CONVENTION—By A STUDENT VOLUNTEER.....	47
XV. COLLEGE NOTES—By H. A. NAVLOR.....	48

NOTE.—All contributions may be addressed to the Editors of the College Magazine.

896 DORCHESTER ST., MONTREAL.

THE
Montreal Diocesan Theological College
MAGAZINE.

VOL. II

MONTREAL, MAY, 1894.

No. 3.

SERMON BY THE RIGHT REVEREND THE LORD
BISHOP OF MONTREAL, LL.D.

Nevertheless I tell you the truth. It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.—JOHN, XVI. 7.

Aye, Jesus told His disciples the truth, though it was hard to receive it, as it is hard to receive many another divine truth,—that great advantage would be theirs through His going away, even the blessing of another Comforter who should abide with them for ever. It was hard to receive it, for they, as we do, walked and lived so much by sight rather than by faith, and while Jesus was with them they had no hope and wish beyond His presence. With Him on the mountain apart they were happy : in the desert place, with little food, they were contented : on the rough waves, nay, amidst the fierce multitudes, they feared no evil ; but without Him they seemed never happy : they were terrified by winds and waves, and confounded by the people, and from their missions of preaching and healing they gladly returned to tell Him of their doings. They knew the fullness that dwelt in him, and the "all" they had forsaken was as nothing to the pearl of great price they had found.

It was hard to receive it, therefore, that it was expedient for them that He should go away. They knew Jesus, but they knew not the promised Comforter, and therefore sorrow had filled their hearts.

We do not wonder at their sorrow ; it is hard to give up those we love ; very hard to see them go away and feel that we shall know no more their sweet counsel, their warm embrace, their confiding heart,—that which gives to human love its value and its test,—the sympathy and oneness of a kindred and responsive soul,—who knows not how hard it is, and that no word of expediency and profit prevails much to abate our sorrow ? In

death we listen to the word which speaks after this manner:—"It is far better to depart and be with Jesus," "He hath escaped the miseries of this sinful world." "afterwards, this chastening will yield to thee, exercised thereby, the peaceable fruits of righteousness." We listen thereto and acquiesce in its wisdom, whilst our longing hearts would burst forth with the passionate cry: "Give me back my loved one." And all that can be said in the one case and the other is: "Nevertheless I tell you the truth; it is expedient."

1st. To teach them spiritual discernment.

It was expedient for the Disciples that Jesus should go away, even as it is expedient for us that oftentimes those we love should go away.

We are so apt to lean upon an arm of flesh, and be content with the things of sight, when we ought to be grasping the arm of the Almighty and reaching after the unseen things of Eternity. We are so apt to remain always children in these spiritual matters, instead of growing in grace and in the knowledge of our Lord Jesus Christ. In the days of His flesh the Disciples were ever craving after a carnal Jesus. If trials came upon them, their feeling was, "if thou hadst been here, Lord," like the sisters. If rest and peace were theirs, they would fain build an earthly tabernacle, as on the mount, and to the last their hopes and thoughts were directed to a temporal kingdom, in which, on the right hand and on the left, they should enjoy carnal pre-eminence. This was wrong; it kept them children still, and they were to be taught better, and led to higher and greater things by the removal of that visible Jesus, and by the exercise of a faith that would see Him always near, and give them for the low and weak state of a corporal presence, the more mature and nobler position of a spiritual presence within, making them content henceforth to know Christ no more after the flesh.

2nd. How expedient it was to strengthen their faith we may learn from many incidents of their daily life whilst Jesus was on earth. You know how quickly they were foiled, when in the absence of Jesus they tried to cast out the evil spirit from the possessed boy, and with astonishment they asked,—“Why could not we cast him out?”—their faith failed them when their Lord was not by their side, and the wicked spirit set at naught the trembling heart that could not trust, because He by whom it worked was not visible.

You know again how basely they forsook Him and fled, when His power seemed gone, and His person was in the grasp of His enemies. Their attachment could not stand the test of adversity; the courage which they fancied could never be affected was gone as soon as the encouraging voice of their Master was lost. But when, through His bodily absence and by the teaching of the Holy Spirit, they had learned His

true and holy nature and continued spiritual presence, then you know how they triumphed over all the power of the enemy, and rejoiced when called to suffer in their Lord's cause.

But 3rd. If it was expedient for the Disciples that their Lord should go away, it was not expedient that they should be left to themselves; that would indeed have been fatal, if while the Blessed word was with them they could not understand when He was gone; had there been none to help, they would, indeed, have died. The object of His going was to provide them with a substitute, who should lead them into all the truth, lead them so to know Himself who is the fullness of the truth, that whilst they treasured up His words and precepts they should love and trust Him as the Eternal God.

And this was soon manifested. He, according to His promise, poured out upon them the Holy Ghost, and they no longer despondingly cried:—"We trusted that it had been He who should have redeemed Israel," nor timidly assembled in an upper room for fear of the Jews, but boldly filled Jerusalem with their doctrine until the chief priests trembled lest they should bring His blood upon them, and they fearlessly declared everywhere "there is none other name under Heaven given among men whereby we must be saved." Now, are we without a personal interest in all this? Do we not perceive that His going away and that His ascending up to Heaven was, as it were, the rising of the Sun of righteousness into meridian splendour to pour His rays of light and life over the dark world? the assuming of His throne, whence liberty and happiness under His righteous rule should be dispensed throughout His kingdom—the taking of His position as the head over all things to the church, for the purpose of drawing unto Him His children from the ends of the earth, and perfecting the saints, which are His body, the fullness of Him that filleth all in all. And if we see strength diffused throughout the church, so that the children of God everywhere are sustained by a mightier power than that of the prince of this world, so that we, instead of being crushed and torn by affliction and by trial, have been purified and quickened into a higher spiritual life, and if we are enabled to glorify God in every step of our existence, who will say that this is of ourselves? Must not all confess that the grace is from the indwelling of the Comforter whom Jesus hath sent? Ah, is there an energy that we put forth, a spiritual faculty that we exercise, an ardent aspiration after God that we make, a movement of the living quickened soul, but it is the work of the Holy Ghost? And however well we may be supposed to know Jesus, and however intimately we may be acquainted with His name, there is no life in us and no hope for us without that Comforter, to send whom it was expedient that Jesus should go away.

4th. There would, however, be suggested by the terms of this passage of John the question: "Why would not the Comforter come if Jesus did did not go away?" The expression seems strange: "If I depart I will send Him to you." Some might fancy from these words that the Holy Spirit was subordinate to the Son, and that as a servant He came forth to apply the work of redemption. The thought is evil. "Such as the Father is, such is the Son, and such is the Holy Ghost," "co-equal and co-eternal" in the work of man's salvation the Persons of the ever blessed Trinity act as one gracious and loving God. It is, however, clear that each bears a part of that work which is the peculiar office of that person of the Godhead to whom it is assigned. We cannot presume to give any reason; all that can be said is that it seemed good to the Allwise, the Eternal, that the Father should draw man to the Son, that the Son should be their prophet, and teacher, and king, and that the Holy Ghost should apply and perfect the whole. But in this there is no confusion, and no collision, there is perfect order and oneness, when the Father calls, the Son justifies and the Spirit sanctifies; and though we cannot penetrate the hidden mysteries of the work, we can see that it progresses in a preordained and prearranged order, and we can feel that the glory and the greatness of the Spirit in at last perfecting the work (though they be never separate in their operations, but are still one God) are not less than the glory and the greatness of the Father in at first drawing the subject of that work.

In answering then the question, "Why would not the Spirit come until Jesus had departed?" we are not meeting a mere curious and fanciful inquiry, devoid of purpose, but one regarding some of the deep things of God, there was evident waiting for the completion of Christ's work on earth. When a reason is assigned, why the Holy Ghost was not yet given, it is because Jesus was not yet glorified; and when a description is vouchsafed of the process of Salvation "the Lord ascends up on High, and leads captivity captive," "before he receives gifts for men, and before the Lord God shall dwell among them; and when an explanation is afforded to the cavilling and wondering Jews on the day of Pentecost concerning the gift of tongues and the manifestations of the Spirit by whom they were filled, they are told that Jesus, being exalted by the right hand of God, and having received the promise of the Holy Ghost from the Father, hath shed forth this which ye now see and hear." Thus in all there is a confirmation of the saying "If I go not away, the Comforter will not come to you." And it is possible to see somewhat of the intention and the wisdom of this order of arrangement in the peculiar work and operations of the Holy Ghost. It was His to transform and sanctify the soul, it was His to carry on the work of man's

salvation to perfection, and this was to be done by exhibiting to the world and to individual souls the completeness that is in Christ Jesus;—the love manifested, the atonement made, the law satisfied, the inheritance obtained,—purchased, God reconciled, the believer justified, the work finished, and the representative of man seated upon the throne of glory and receiving for His people every gift and mercy they can need. It is most evident then that the Spirit could neither enter upon this work nor assume His office of Comforter until the world was reconciled to God, and Jesus, by His resurrection and ascension, had given proof that the sacrifice of Him had been accepted and the victory completed.

Now see the result. Jesus hath gone to appear in the presence of God for us where He ever liveth to make intercession, and now through His Passion and merit the Comforter abides with us, and now through the Holy Spirit's operation, taking of the things of Christ and showing them to us, giving the soul an inner view of the love of God in Christ and the wondrousness of the salvation which is by Him. Now, from convinced hearts, groanings that cannot be uttered, ascend, and from quickened hearts strugglings that will not be quieted are made, and aspirations after holiness, mighty in their fervency, are breathed; and Jesus joins His intercession with that of the Comforter, and the soul, washed and sanctified and purified, is presented faultless before the throne of the Father, and accepted in the Beloved.

But we would now apply the whole, and first it is expedient for us that Jesus go away. How can this ever be? Just as it was for the disciples. There are many who do not question the Divinity of the Saviour, yet (like the Apostles) have low and carnal views concerning His work and salvation, who are pleased with the name of a mighty Saviour and a great Master and an all prevailing intercessor, who are delighted with the perfection of His character, yea who strive at times to imitate His glorious example, but who yet are in a great measure strangers to Him, as the All-sufficient Atonement for the sins of the whole world, as the believer's righteousness before God, as the great Head of the Church in whom alone we can be perfect.

Now, Beloved, how is it with you? What is your knowledge of Jesus and your faith in Him? Is it simply as regards His truth, and goodness, and love, without a deep feeling that His death was necessary to bring you to God, and His life to gather you into the Kingdom of Heaven? If so, it is truly expedient for you that this Jesus of the natural mind and the carnal eye pass away, so that under the operation of the Spirit you, may, with the Spiritual eye, behold and receive Him as your wisdom righteousness, sanctification and redemption, that you may discern the death of Christ as the life of the world, and the life of Christ as the

glory of every believer. It is expedient for you that you know Him by a living, constant, spiritual union and communion, else will you yet find that you are destitute of comfort, and it may be destitute of hope.

Again, Jesus hath fulfilled His promise "I will send Him unto you." Ah, are any of us without this delightful experience? Alas! what have ye lost? And where will ye look for comfort and support, when sorrows are raining upon you, and the cold waters of death are swelling around you? Alas! where? But Jesus hath sent Him and called Him the Comforter, and much is He needed here. Whose tent is not pitched in a vale of tears? Which of us is not a member of the family of the afflicted who are born to sorrow? Are we not of the weak and tempted and the bereaved and the sick and the dying? Is not our way one of much tribulation and our path by the Marahs of bitterness? Are we not of those to some of whom the sun goes down while it is yet day, whose happy home and happy heart are darkened in a moment by a cloud which no earthly joy can drive away or gild? Are not our "sons of consolation," our human friends, little to be trusted in? Who does not know that a look may alienate them, adversity estrange them, at all events death must separate us from them? How needful then such a Comforter as Jesus hath sent? One who shall abide with us forever, One unchanged, amid the vicissitudes of mortal life, One who shall pass with us through the dark valley and into the very presence of God.

How comforting in the hushed stillness of the sick room, or the cold quiet of the death chamber, to hear His voice sweetly whispering as He takes of the things of Christ: "I will not leave you comfortless. The world may, and will, friends may, the desolations of death and the bereavements of the grave may, but I will never leave you comfortless. You will be alone, none can help you, but you shall not, be alone, for I will be with you. I will say to the storm: 'Peace, be still,' and thou shalt know me as thy God and Saviour."

Ye, believers, be ye then strengthened. Do ye feel the emptiness of the world and the vacancy within the soul? He often permits this that ye may find in Him your everlasting portion. He often withholdeth the early and latter rain of temporal prosperity, until every rivulet and spring is dry, but only that you may seek to the living fountain, and say, "All my fresh springs are in Thee."

Be not afraid then, ye afflicted. It was expedient that Jesus should go away, but He hath sent another Comforter, not a different one. But His own Spirit, whose mission, like the Saviour's, is to bind up the broken heart and to fulfill the word "as one whom his mother comforteth, so will I comfort you and ye shall be comforted." Be not ye afraid then, let the dark night come, let the sun go down while yet it is day, with you

the only consequence shall be that like the constellations of bright and starry worlds above,—the brighter for the darkness,—speaking of an Almighty and ever glorious loving God, the words of Jesus shall carry hope and happiness to the desponding soul, “ I will not leave you comfortless.”

INTEREST YOUR SCHOLARS.

Everyone engaged in Sunday School work must have felt what a difference it makes to the lesson hour if the children are *interested* in what is taught them. An easy lesson, a carefully prepared lesson does not necessarily secure the interest of our scholars, and we can teach them only little if their interest is not thoroughly awakened and sustained. The roving eye, suppressed yawn, and abrupt irrelevant question are intruders into our class, which we must banish if we are to drop good seed into the childish heart and mind. For children have minds as well as hearts, and both need nourishment, and we would set the one to work while we impress the other.

Let us divide this subject into three parts:—

1. The preparation for the class.
 2. The lesson itself.
 3. Help we may use towards making the lesson vivid.
- I. Upon the teacher's preparation there is no need to dwell. No earnest-minded teachers will go to their classes without previous study and prayer; but we must show our scholars how to prepare also if they are to receive good from the lesson. We must encourage them to pray, too, for their teacher, for one another, that the lesson they shall be taught on the following Sunday may be a help to them in some way, and that they may *remember* it. We must teach them to pray, expecting an answer, expecting that they will have a helpful, interesting lesson, because Christ said “ Ask and it shall be given you.”

Then we must get our scholars into a habit of reading over at home the passage of Scripture appointed for the next Sunday's lesson, and encourage them to tell us of anything in it which particularly struck them as strange or difficult. We must all have had to do with children who come to school Sunday after Sunday without the faintest idea even of the subject for the day, and the time employed in sketching for them its outline might perhaps be better occupied by what I may call the filling in and colouring which make the lesson vivid and easy to remember.

Another and very important part of the scholar's preparation is the hunting up at home of verses referring to the lesson for the coming Sun-

day. Whenever a child is old enough or advanced enough to be able to find the places in the Bible, it can begin to hunt out easy references at home. A single word may be given it to begin with, one which will often be used during the lesson,—if possible, one which brings out its chief thought. Thus the scholar might be asked to find verses in which the word "Faith" occurs for the Sunday on which the lesson is Abraham's offering Isaac. By and by we may give them subjects rather than words,—for instance, for the lesson on Abraham's pleading for Sodom, ask them to find verses which will answer the question "How can we be sure that God hears prayer?" I have often been struck by the thoughtfulness of even little children in finding out verses in this way. A little girl of ten found* for the subject "Temptation" the verse—"Give me neither poverty nor riches," and explained to me that she thought both might be temptations to forget God. The children will take much greater interest in the lesson if they have had any pleasure or any difficulty in looking out texts bearing on it. It makes them feel too that they are contributing something towards the work of the afternoon,—a feeling it is always well to cultivate. It is a good plan for each child to have a little book in which to write out her verses—the subject being duly entered by the teacher at the head of a page.

II. With regard to the lesson itself with the view to making it interesting, we should strive to render it clear, centralized, connected and conversational. Clear, of course, it must be, for no childish mind is keen enough to pierce through a haze of words; we must also endeavour to choose from the lesson one central thought towards which our teaching may circle, the pivot, as it were, on which our teaching turns. Few passages do not give us a choice of such leading ideas, but a choice we must make if we are to secure the interest of our class and render recollection easy, though it is sometimes tantalizing to have to set aside several valuable lessons for the sake of the one which we feel best adapted for the class.

We must use this central lesson very much as a child uses a thread to string beads on,—to keep the others together. Without this connecting line, beads and side lessons will be much in the same plight,—scattered, hard to retain and easy to lose. And I think just in proportion as these secondary lessons are visibly connected with our central idea, will the children be interested in and remember them. We ourselves find it difficult to remember unrelated facts, and are more interested in what is associated than in what is isolated, and with children this is increased.

We must also make our lesson conversational. The interest of children flags when they are "talked to" and allowed no opportunity of making their own voices heard.

III. I would refer to helps we may use towards making our lesson impressive and vivid. The more we have to arrest the attention by means of the eye, the better, especially with the younger classes. Children, and, indeed, many grown up people, too, are always more interested in what they see with their bodily eyes than in what is presented to their mental vision alone.

We can bring to the School pictures of anything mentioned in the lesson—places, objects or customs; we shall find it a help. In the use of illustrations of Bible narratives, especially in the New Testament, we must be discriminating. A map, too, if the lesson treats of locality, will aid in fixing the scholar's attention; but perhaps most helpful of all is a slate, to serve the purpose of a blackboard. On this we may put down the heads of the lesson or its central teaching, so as to keep them before the children's eyes during the class, and we may make rough sketches upon it of any object we may have occasion to speak of, and of which we have no picture, but feel to be indistinct to the children's minds. A very rough sketch indeed will often impress a lesson otherwise vague on the scholar's imagination. Lastly, we must have as much variety as we can in one class. Routine seems to blunt the interest of children which can be kept keen by most trifling changes, such as reversing the order in which the lessons usually come: one day drawing the chief thoughts from the Bible lesson, another day from the Catechism, a third from the Collect.

Changing the lessons for repetition every now and then, and beginning the Bible lesson in a variety of ways, leading up to it by a judicious question on last Sunday's lesson, beginning upon it suddenly with some striking observation, or letting it suggest itself out of a well guided conversation. Also changing our system of marks every now and then,—that is, our private class marks. Children love change, and as long as we can do so rightly, let us give it to them.

To interest is not the teacher's chief aim, but neither is the scaffolding the chief aim of the builder, yet both are necessary to the ultimate end that is to be attained. We would lead our scholars to Christ, and in securing their interest in the class we put out of our path the great obstacle of inattention. It is of course true that we may be able to awaken their interest without satisfying their hearts, in which case we are stopping short at what ought only to be regarded as a means to a great end.

S. G.

INFANT BAPTISM.

By REV. CANON HENDERSON, D.D.

ARTICLE XXVII.

It is important that the views of members of the Church of England on the subject of Infant Baptism should be in full accord with the statements of the Prayer book and the thirty-nine Articles. Concerning this question the twenty-sixth Article makes the following explicit declaration: "The baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ."

In exposition of this passage take the following quotation from the writings of a living Bishop: "The institution of Christ is to be found in Matt. xxviii. 19, where we have the command concerning baptism given by the Lord Himself—"Go ye therefore and teach (or make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This appointment of the Lord, gathering in all nations into the company of his disciples, would seem to imply that not only believers in him, but their children also, should be gathered in. And this appears to be declared in so many words when the institution of Christ was first opened out by the preaching of St. Peter on the day of Pentecost (Acts ii. 38-39): "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children." This right of Christian parents to have their children admitted to the covenant is recognized in 1 Cor. vii. 14, where St. Paul thus reasons: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean but now are they holy." The holiness here spoken of is not the work of the Holy Ghost wrought in the children, no matter to whom they belonged, but it is some external privilege which pertained to them because of their being born of even one Christian parent: and that external privilege we believe to be baptism.

All these conclusions are most happily confirmed and illustrated by the Lord's own actions and words, as related by three of the Evangelists. The accounts which are given by Mark x. 13 form part of the Service for the Baptism of Infants. Some people brought little children to the Lord "that He should touch them." They were too young to receive any teaching from Him; but it was thought that His very touch and prayer for them would convey a blessing. But the disciples thought differently; they "rebuked those that brought them." They thought it a useless thing to do. They were of the same mind as those who would now shut

out infants from baptism. What use is it to go through this form? When the Lord saw this conduct of his disciples, we are told that "He was much displeased, and said unto them: 'Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God.'" The Kingdom of God is His church here upon earth; if we take these words simply by themselves, the Lord declares directly that children are to be admitted to the church,—that is, in other words, they are to be baptized. Then He goes on further to say: "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein," thus exhorting all men to follow their innocency, as our Service expresses it. And His love towards little children and desire to receive them into His bosom and under His care was even more strongly manifested by what He did: "He took them up in His arms, put His hands upon them and blessed them."

These warrants for the baptism of infants, drawn from the New Testament, are further established by the correspondence which exists between baptism and circumcision. To see the almost identity between these two ordinances, we must remember that of which the Lord reminded the Jews in John vii. 22, when in speaking of circumcision He said: "Not because it is of Moses but of the Father." Circumcision, as originally given, was not an ordinance of the Law, but of the Gospel. It was given to Abraham as a token of the covenant under which he was living, and that was the Christian covenant, as St. Paul tells us in Gal. iii. 17, where he directly distinguishes and contrasts it with the covenant of the Law. "The covenant that was confirmed before of God in Christ the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of more effect. Of this covenant of the Gospel, circumcision was the token and sign. And how entirely in this view of it, circumcision was to Abraham a seal and pledge of Gospel blessings we are told by St. Paul in another passage (Roman iv. 11), where, speaking of Abraham, he says, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet, being uncircumcised."

Circumcision was thus to Abraham what baptism is to anyone who receives it after he is grown up, and is a believer in Jesus, viz., "a seal of the righteousness of faith." We would therefore very naturally think that circumcision should not be given to a person until he was able to believe. If we had not the plain command of God, those who deny baptism to infants would say that to give circumcision which was the visible sign of righteousness through faith, to infants, would be a most preposterous thing. But the Lord commanded it to be done. And now we are called to believe that the same gracious Lord who commanded the sign of His covenant of grace to be given to infants in the time of the patriarchs, and

who commanded infants to be admitted to the outward sign of the covenant of the Lord in the time of Moses, has reversed His whole dealings with this church and shuts out the infant children of His people from the fully manifested covenant of grace.

Where is this reversal of God's dealings with His church told to us? the question is sometimes asked. Where is the command to give baptism to infants? But the question should be, Where is the command not to give it to them? The Jews, who knew that from the time of Abraham downwards their infant children were admitted to the covenant, would as a matter of course expect that their infant children should be admitted to it still. They would not require any special command on the subject; and if they did, the encouraging language of St. Peter on the day of Pentecost, already noticed, would be sufficient to assure them. We refuse, therefore, to believe that the dealing of God with the church in all past times has been so grievously altered at the coming of our Lord Jesus Christ into the world. And we draw the conclusion that as in former successive periods of the church's history, the infant children of His people were admitted within its pale, so the "baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ."

But here a difficulty meets us: If baptism, in order to bring blessings with it, requires a right receiving of it by the person who is baptized, that is, according to the catechism, true repentance and living faith to be in Him: how can baptism bring blessing to infants when they are incapable of this right receiving? Some would say that the condition is not required in their case, that as they are free from actual sin, they oppose no hindrance in the way, and so they get the blessing as a matter of course. But such is to introduce for infants the doctrine *ex opere operato* of the sacraments which our church distinctly regrets. The catechism meets the difficulty in an entirely different way. It speaks of the condition as being required in the case of infants as in any others, *only that it is promised in the future instead of being performed at the present*. It says that infants are admitted to baptism on the promise of repentance and faith: "Because they promise them both by these sureties: which promise, when they come to age, they themselves are bound to perform."

An objection may be stated that this applies only to those who have had sponsors. And some may think that sponsors have no right to make such an engagement. But it really applies to all infants, although no promise was actually uttered on their behalf. Ask any truly devout Christian parent why he brings his child to be baptized, and he will say that it is in the hope that he will yet prove himself a true disciple of the Lord Jesus. The privilege of baptism is given to the child on the implied con-

dition that he will be repentant and believing as soon as he is able to be such. The sponsor, if there be one, only utters that profession. The blessing therefore of baptism is conditional in the case of infants as well as in the case of those who are grown up; and if the condition is not forthcoming, the blessing has not been given. We have no right whatever to say concerning an unbelieving, careless man that he was regenerated in baptism, born of the Spirit, born of God when he has never done what was engaged in baptism that he would do.

The plain doctrine of the Article and the Catechism, that the blessing of baptism is conditional upon the repentance and faith of the person who receives it directs us to the right understanding of the Baptismal Services of our church. They are all based on the confidence that the conditions are forthcoming. We speak of one who is baptized when grown up as regenerate in the confidence that the repentance and faith which was either professed or implied on his behalf will be forthcoming in due season. This makes our doctrine of baptism the same in the case of grown up persons and of infants. In place of having one doctrine for the one class and inventing a different doctrine for the other, it brings our Baptismal Services into harmony with the authors and into agreement with the dogmatic statements of our church in the Articles and Catechism.

Such is the explanation given by a Bishop of our Church, and good as far as it goes, but it seems to me that a fuller and more satisfactory explanation might be given which would strengthen the view that the doctrine of baptism as taught by the Church of England is "the same in the case of grown up persons and of infants." In order to determine whether this is true or not, it is necessary to find out what is the doctrine in the case of adults. What then does our Catechism teach us as to the qualifications for baptism in the case of adults? Q. What is required of them to be baptized? A. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe, etc. As the Bishop says: "We act in the confidence that the profession of repentance and faith made by his own lips is true and genuine." The act is based on this supposition. We have no means of proving it by any process which excludes liability to deception. We take it for granted that the profession made corresponds with the reality within, and we act accordingly. We act as if it were true. So also in Infant Baptism. The parallel between the two cases is as complete as possible. As the Bishop says, the infant is baptized "in the confidence that the repentance and faith (as in the case of the adult) will be forthcoming in due season." But more than this may be said. Adults are baptized not only "in the confidence that repentance and faith will be forthcoming in due season," but also in the

confidence that they are already possessed, and that *on that account* they will be forthcoming. See in proof of this the questions put to the adults in the Service. They manifestly imply the possession of these gracious gifts. Otherwise Baptism would not be administered. And is it not precisely the same in the case of infants? Where in the Prayer book or in the Articles is there any authority for thinking that there is a difference? It will be said: How can this be? Can infants repent and believe? Surely it must be admitted that they are incapable of either the one or the other. This is a very common objection, and it is commonly supposed to be a very valid one. Even the Bishop seems to admit its validity in the use of the sentence "How can baptism bring blessing to infants when they are *incapable* of this right receiving?" without making any comment upon the use of the word "incapable." But why should infants be regarded as being incapable of repentance and faith? These are powers which they can possess as really as any mental or bodily power which is confessedly theirs. The church catechism gives no warrant for the supposition that they cannot. It says, as the Bishop points out, that infants are admitted to baptism on the promise of repentance and faith; but on what is the promise founded? Why is it made? Is it not on the ground that the infants for whom the promise is made are supposed to be possessed of repentance and faith, in precisely the same way as adults are supposed to be possessed of them? The catechism does not question the possibility of possession of these gifts on the part of infants: it only questions their power to exercise them. It does not say: "Why, then, are infants baptized when by reason of their tender age they cannot possess them?" On the contrary, it says: when by reason of their tender age they cannot perform them? Infants cannot perform the exercise of talking or of walking, yet they possess the talking and the walking powers. They cannot reason, yet they possess the reasoning power. And so, though they cannot repent and believe, they can nevertheless have repentance and faith. They can have them in a latent state as truly as they can have any other power which is as yet undeveloped and lies underneath as a seed which does not appear. This gives good ground for the promise of the future performance which is made by the Sponsors, and it is the only ground on which it ought to be made. Hence it follows that there is a perfect identity between adult and infant baptism in respect of the qualifications for this holy sacrament. Are adults supposed to have repentance and faith as requisite for baptism? So also are infants. Is it possible for adults to have repentance and faith? (observe I do not say actively repent and believe). It is also possible for infants. How do adults obtain them before baptism? By prayers to God for the Holy Spirit, who alone can give them. "If ye, then, being evil, give good

gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him," Luke xi. 13. And how do infants obtain them before baptism? In the same way, viz., by prayer, not indeed personal, but intercessory, which is equally availing, as proved by almost all the miracles of Christ. We therefore pray for our infants that they may receive repentance and faith, and in the belief that they have them in answer to our prayers "we promise them both" for them and we baptize them. Why? Because we have reason to believe that they possess the qualifications required. And what more evidence have we in the case of an adult? We have the adult's own testimony; but he may be deceived. On our part, it is a matter of faith in both cases. We baptize, because we believe the requisite qualifications are already possessed. There is not an instance in Scripture in which the spiritual qualifications were not previously required, Acts viii. 37. The same truth is implied in the statement of the Article that "Faith is *confirmed* and grace *increased* by virtue of prayer unto God."

SINGLE-HEARTED SERVICE.

A New Testament Word Study.

By MRS. ASHLEY CARUS-WILSON, MARY L. G. PETRIE, B.A. LOND.

"No man can serve two masters, for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and Mammon." Matthew vi. 24 (R. V.).

Ascertaining the meaning of a particular passage of Holy Scripture too often degenerates into gathering together what has been said about it by others, or echoing the interpretation of it given by those who are in our opinion "sound" or "orthodox." The following attempt to expound a familiar maxim in the sermon on the Mount is intended to indicate that in many cases the dictionary is a more useful companion than the commentary, that a volume of controversial divinity may sometimes have less to teach us than the well worn lexicon of our student days. Of how real an aid such study may be to practical pastoral work among the most ignorant we may judge from the following words of the illustrious missionary, Bishop of Melanesia, John Coleridge Patteson; "I feel that the great neglect of us clergy is the neglect of the continual study most critically and closely of the grammatical meaning of the Hebrew and Greek texts. The ordinary use of folio commentaries I do not wish to depreciate, but I think it far less valuable than the diligent study for oneself with the best grammatical aids of the original text."

Read in English, from our own point of view, Our Lord's words have some meaning for us. Read in Greek, from the point of view of those to whom they were first addressed, they mean far more. "Master" and "servant" are vague terms of varying connotation in our ordinary speech. In the New Testament they are still vaguer, for they represent several quite different words in the original. Looking out and grouping these, they suggest a series of four earthly analogies picturing our relation to things heavenly.

1. Master in the sense of Teacher, as the equivalent of "Rabbi" in Hebrew, is represented by (a) *διδάσκαλος* used of Christ throughout the Gospels (John. i. 38), of S. Paul (I. Tim. ii. 7), and of other Christian teachers (I. Cor. xii. 28). (b) *ἐπιστάτης* literally, one who stands by another to direct him, used by S. Luke only, in a sense rare in classical Greek (Lu. v. 5; viii. 24, 45; ix. 33, 49; xvii. 13). The correlative of these two words is *μαθητής* from *μανθάνω*, I learn, as its Latin translation "discipulus" is from "discere." Christ then is the teacher, and His followers are learners (Mat. xi. 29; John xiii. 13). "The learners say unto Him, Teacher" is the full force of the phrase: "The disciples say unto Him, Master."

2. Master in the sense of Leader is represented by *καθηγητής* used only in Mat. xxiii. 10, whose teaching is "God is our only spiritual Father (of Heb. xii. 9), Christ is our one spiritual guide and the Holy Ghost is our one spiritual teacher. Its correlative is *μιμητής*, one who copies or follows, used in I. Cor. iv. 16; xi. 1; I. Thes. i. 6.

Christ then is the One who goes before, and we are His followers. (John viii. 12; I. Pet. ii. 21; Eph. v. 1.)

3. Master in the sense of Lord is represented by *κύριος* a word as varied in meaning as "Lord" in English. (a) In Mat. xvii. 4, it is equivalent to *διδάσκαλος* (see the parallel passages). (b) In Mat. vi. 24; x. 24; Rom. xiv. 4; Eph. vi. 9, it is equivalent to *δεσπότης* (vide infra). (c) In I. Pet. iii. 6 it means "husband." (d) In Mat. xx. 8; Gal. iv. 1, it means "owner, landlord." (e) In John iv. 19; Ac. xvi. 30; it is, as in modern Greek, merely a respectful mode of address. (f) In Ac. xxv. 26, it means "ruler." (g) In Mat. xxii. 44; I. Cor. xii. 3, it stands for the Hebrew "Jehovah" which superstitious reverence replaced by "Adonai" translated *κύριος* in the LXX. "Dominus" in the Vulgate, and "Lord" in the English Bible.

Four terms for one who renders voluntary service to another may be taken for the correlatives of *κύριος*. (a) *θεράπων*, an attendant, who is also a friend like the Mediæval squire. Patroclus is called the *θεράπων*

of Achilles in the Iliad, only used in Heb. iii. 5. (*b*) ὑπηρέτης, literally "one who rows under another." It is used in Mat. v. 25 of Roman lictors; in Mat. xxvi. 58 of the High Priest's attendants; in Lu. iv. 20 of the Chazzan, or clerk of the Synagogue; in Ac. xiii. 5 of John Mark as the companion of St. Paul and S. Barnabas; in Ac. xxvi. 16 and I. Cor. iv. 1 of S. Paul by himself, and metaphorically in Lu. i. 2. (*c*) διάκονος, used in John ii. 5 in the sense of "attendant," and in Rom. xiii. 4, in the sense of "minister." Its English form "deacon" (of which "dean" is the doublet) preserves its technical sense in the Primitive Church. (Ac. vi. Phil. i. 1.) (*d*) μίσθιος, hireling; used only in Luke xv. 17, 19.

Christ then is the Lord and Ruler; we are His subjects and servants (Eph. i. 22; Rom. x. 12; Rev. xvii. 14).

4. Master in the sense of householder is represented by δεσπότης, literally "he who has the power of the bonds" (δέω, I bind), I. Tim. vi. 1; II. Tim. ii. 21; Tit. ii. 9; I. Pet. ii. 18.

Its correlatives are (*a*) οἰκέτης, a domestic servant. Used four times (Luke xvi. 13; Act x. 7; Rom. xiv. 4; I. Pet. ii. 18), and practically the same as (*b*) οἰκονομία, he who is bound, correctly given in the R.V. margin as "bond-servant," a better rendering than "slave," which to us is apt to suggest misleading difference of race and color.

Of the four analogies, this is the one before us in the text. The reference is not to Jewish domestic servitude (greatly mitigated by the humane law of Moses, and well nigh abrogated in New Testament times), but to domestic servitude under the Roman Empire. The slave was the purchased property of his master, in the words of one Latin author, a mere "implement with a voice." All his powers were at the master's disposal, and without let or hindrance from the law of the land he could be subjected to cruel punishment, utmost degradation and even death. He had no rights, and could make no appeal. Hideous as many aspects of it were, however, this slavery had a better side, it made the wealthy and powerful personally responsible for the hewers of wood and drawers of water who served them. Under modern conditions, these, though legally free, may be reduced by pressure of poverty and competition to a servitude as harsh, and their welfare is not the interest of anyone in particular.

The New Testament illustrates the relation of master and slave often. Our Lord pictures through it our obligations to God in Luke xvii. 7, 10. Its kindest form is shown in Lu. vii. 1, 10, and in his beautiful letter to Philemon, St. Paul constitutes himself the "precatore" for the runaway Onesimus, recognising the master's legal claim to him, and at the same time issuing what has been well designated "the practical manifesto of

Christianity against the horrors and iniquities of slavery" which bore fruit afterwards in its abolition.

Christ then is the Householder (II. Tim. ii. 21 ; II. Pet. ii. 1 ; Jude 4 ; Rev. vi. 10), and we are the bondservants (Rom. i. 1 ; Phil. i. 1 ; Tit. i. i.) in the household of God (Eph. ii. 19 ; Mk. xiii. 34). As such we belong absolutely to Him, for He has bought us (Act xxvii. 23 ; I. Cor. vi. 19, 20 ; vii. 23 ; Tit. ii. 14), and our lives are in His hands (Act xvii. 28). We owe Him all we are (Rom. xii. 1 ; I. Thes. v. 23) and all we can do (Rom. i. 9 ; Act xxi. 13 ; II. Tim. i. 3), and we receive everything we have from Him (I. Cor. iv. 7). His service is perfect freedom (Mat. xi. 29 ; I. John. v. 3 ; I. Cor. vii. 22) and if we are His, He is also ours (I. Cor. iii. 22, 23).

The steward, generally himself a slave, who was set over the household to care for his master's property, and to portion out work and food to each of the other slaves, furnishes a telling metaphor to St. Paul (I. Cor. iv. 1 ; Tit. i. 7) *δεσπότης*, the word expressing his office (whence "economy") occurs in I. Cor. ix. 17 ; Eph. i. 10 ; iii. 2 ; Col. i. 25 ; I. Tim. i. 4. The revised Version wisely brings out the meaning of these passages by rendering it "stewardship," its former translation "dispensation" having now an exclusively theological sense.

Let us glance at two or three passages which the foregoing distinctions clear up : (a) Lu. ii. 29. Dismissal from bond service is the request here. (b) Acts iv. 24, 30, the prayer called forth by the First Persecution of the Church is a cry to the *δοῦλοι*, that His *δοῦλοι*, may do Him more devoted service, as the fellow *δοῦλοι*, of the Christ who for their sakes became a bond-servant *παῖς*, was a common equivalent for *δοῦλος*, and Mat. xii 18 and viii. 6 justify the Revised Version of it here *δοῦλος*, is used of Christ in Phil. ii. 7 and *διάκονος* in Rom. xv. 8. (c) Mat. xx. 26, 27 He who would become great is to be your *διάκονος*, He who would be first shall be your *δοῦλος*, a more forcible statement (Mat. xxiii. 11 ; (d) Mat. xxii. 3, 13. A distinction is made between the *δοῦλοι* as human agents of Divine mercy, and the *διάκονοι*, as angelic agents of Divine wrath, of Mat. xiii. 41 and Rom. ii. 1. (e) Mat. x. 24. Here is a double comparison of the Christian to pupil and slave. (f) Rev. xxii. 3, *δοῦλος* is here used not with its own verb *δουλεύω*, or *δουλόω* but with *λατρεύω*, suggesting that hereafter there will be no bondage in the free service rendered by God's bondmen. The terminology of the Church has familiarized the distinction between *δουλεία*, the bondman's service (Rom. vii. 25 ; Gal. iv. 24 ; v. 1 ; Heb. ii. 15) and *λατρεία*, the service for hire of a free man (Jhn. xvi. 2 ; Rom. ix. 4 ; xii. 1 ; Heb. ix. 1, 6 ; Mat. iv. 10 ; Lu. i. 74 ; Act xxiv. 14 ; Rom. i. 9 ; Rev. vii. 15).

Turning again to our text, we find that it speaks not of the service which may be hired by more than one employer, but of the service done by one who is the property of him whom he serves. Divided service is therefore not merely inexpedient but impossible. Every human being who serves Mammon—literally, “riches;” figuratively, “all that is opposed to spiritual life” is like Onesimus defrauding the Master who purchased the whole race. Nor can we ever serve God enough. Alexander Severus, the tolerant Roman Emperor of the third century, thought to satisfy the Christians completely by offering to set up the image of Christ in his chapel and proposing to enrol Him among the gods. We too often are ready for a like compromise, ready to give God a seventh of our time, a tenth of our substance, and the performance of certain moral and religious duties.

But for a *δούλος* there are only two possible alternatives: either he will hate Mammon and love God, or he will hold to Mammon and despise God. The two clauses are not synonymous. They imply (a) if we love God we must hate Mammon, a lesson to those who have given themselves to God. (b) If we hold to Mammon we must despise God, a lesson to those who have not given themselves to God (Gal. i. 10; II. Tim. iv. 10; Jas. iv. 4; I. John ii. 15). Here is the practical conclusion of the whole matter:

“Choose ye this day whom ye will serve.”

PASTORAL VISITING.

By REV. H. PLAISTED, M.A.

The Dictionary derives the word “visit” from *L. visito*, and that from *viso*—to go and see—more than *video*, which expresses “seeing” only. From mere derivation, then, pastoral and parish visiting signifies the *going* of a pastor to see his parishioners. Going to see them must of course imply an object in view, as a mere call by way of passing time or relieving loneliness could scarcely be dignified with the name of pastoral call or parish visit. There is, indeed, in the mere call an object, though it may not be a conscious one; without mentally defining it, the caller has in view some interest—his own, or that of those on whom he calls;—it may be, just to cheer himself when in a lonesome mood, or to pursue some little matter of mutual interest to himself and his neighbour. This, however, could not generally speaking, be registered in the Parish Book as a pastoral visit unless it were done with the further aim of clearing the ground for higher objects at a future occasion.

A man of business calls to see another man of business, and there is then generally a very definite object in view, for the children of this world are very wise in many respects, and go straight to business in *rebus mundanis*—a transaction of which it can be said "there is money in it"—calls for many a visit, and raises plenty of interest in the business world, and, though we must give credit for much unselfishness both in the business and social world, yet we shall not greatly err if we put down self interest as the motive which prompts much of the visiting done in both these spheres.

But when there is trouble next door, and Mrs. A. looks in to see if she can help Mrs. B., or when there is a matter for rejoicing and a neighbour makes an effort to enhance a friend's joy by dropping in with a friendly word or gift—there is in such a call something more akin to what we feel must be the nature of pastoral visiting. And we are drawn on to see that thought of self-interest must be in the background and the good of others well to the fore in all true parochial visitation.

But let us come to more concrete cases. A young clergyman is put in charge of a Mission. There are, we will say, about 100 families in his district. If he is to fulfill his duty and gain the object for which he was sent, he will find that pastoral visiting is one of the most necessary factors in his work. There will be at once a round of calls to make, to learn who his people are, what are their circumstances, their knowledge or lack thereof, their children, their occupations, and many other things which will all have their weight in determining how he as their pastor shall shepherd his flock.

This first call gives an outline of the work before him; he has made their acquaintance, "broken the ice," and, it may be, unknown to himself, said the right word in the right place with an effect it would not have when he knows the failings and virtues of those he visits, and is suspected of alluding to so and so, when, on later occasions, he praises the one and rebukes the other. He can safely say at the first: "I know not that any one to whom I now speak is liable to this charge, but such a thing is wrong and such is right," whereas, when, on later occasions, the same words must have reference to known persons and their characteristics, it requires more humility on one side and more courage on the other to speak boldly what should be spoken. A visitation of the parish might be made, after announcement, if thought good, with the avowed object of getting a definite list of parishioners for the parish book, names of parents and children, date of birth, whether or not baptised, confirmed, and communicants, with an offer at the same time to write them a fitting list, if it has not been already done, in their family Bible. I have found this latter action very helpful to myself, and thankfully accepted by parishioners, and, instead

of disliking to give the needed information, I have known a farmer to be gratified that such definite interest was taken in his household. I suppose such a formal registration in a parish book is the rule among our R. C. brethren, for, on one occasion being in the house of one Irish R. C. family, their French parish priest came in and at once proceeded to take a like census, saying he was come to "make the visit of the parish."

These two rounds then, the introductory one and what the French priest called "the visit of the parish," come in as matters of system, as would also perhaps be a visitation previous to special times as Christmas, Easter, Bishop's visit, etc., and all would afford opportunities peculiar to themselves for the end in view in the pastor's mind, viz., of laying a foundation of the Truth which makes men free, or of building up upon that foundation. Indeed, the consciousness of having all the while a high end of view goes far to regulate the nature and efficacy of all pastoral calls. If we, for instance, are persuaded that "as a man thinketh so is he," according to his habit of thought, such is his character, and seek an interview with individual or household, with the conscious aim of giving a lift or a right turn to their thought-life, it at once gives efficacy to such interview and makes it more real for pastor and people; or, to view it in another aspect, the separation of mind from mind is one of the barriers to truth and happiness—wise words from thoughtful lips, expressing what is painfully true and good for all, does somewhat towards lessening the separation and increasing fellowship of mind-life; for the pastor, putting himself at the disposal of Him who is the Truth, brings of the Truth unto many minds, that they being many may yet "be of one mind" and "mind the same things."

But we must take up our subject of visiting again. Besides the systematic visitation, there will be the special ones—the Providential ones, as we may call them—a birth, a death, a marriage, a trouble, a special joy—all these may make a special pastoral visit to be a duty, or rather, shall we say, afford a special opportunity for the teacher to come into touch with the minds and feelings of his disciple; and could we but regard such duties as opportunities, the task is easier, the Gospel announced is bound to have effect, and every opportunity used certainly produces, it may be, results for eternity. A new life comes into existence, the pastor calls to enter into the feelings of the parents, and in just referring to the new born one, as needing yet another birth, that of regeneration, he preaches a powerful sermon in few words, on a solemn matter, to listeners then in favourable mood to take in Truth.

So, too, with another matter, Christian marriage, a subject too often treated with levity even by professing Christians; a marriage in a family may require, or at least give, opportunity for a pastoral visit, when telling

words may be spoken, and that in a pleasant way, to bride and bridegroom, and others besides of their being already betrothed to Christ, the Heavenly Bridegroom, and of their preparation for the "marriage supper of the Lamb."

Pastoral visiting in country parishes has a variety of circumstances not met with in the city. Country minds are slower to take in ideas than those of the towns; a call occupies more time and needs, perhaps more preamble before coming right to the chief point of the visit, than would be required among business people whose minds are kept active by the sharpening influence of business life. To spend a night at a farm house, or meet them at meal time, is often the only way to get right into touch with families in agricultural parts. This might seldom be the case in town or city, but it has its advantages, the opportunity for making even the ordinary repast a sacred thing, by grace solemnly said as the family stand round the table, and the feeding of the body with material food may be made to afford a parable for the meal of spiritual food from the Bible, or from oral instruction after the material repast is ended, or the family worship at night or morning may be an influence for good that the city pastor seldom has opportunity to give. There is perhaps an estrangement between members of the same household, their minds and hearts are separated, though they live under the same roof; now, it is something in the right direction if, when this clergyman visits them, they join together in divine worship of Him who "maketh men to be of one mind in one house."

A chance meeting with a parishioner may lead to a very practical visit. I was addressed at the post office one day, no long time after coming to my parish:—"You are the new minister I believe?" "I am." "Well, sir, I am glad to make your acquaintance; my name is A. of B., a few miles away. Hope you will give us a call some time." To strike the nail right on the head I say: "Shall you be at home to-morrow, Mr. A.?" "I'll make it my business to be at home, if you say you will come." "Well, then, I shall come and have some dinner with you to-morrow, and then have a little talk with the whole family while we are together." This was carried out: it was a farm where there was a lot to be done, and the man a hard-working busy fellow, but we had a most agreeable and, I think, profitable time, dinner together, then instruction and worship together, and our relations as pastor and parishioners have been satisfactory ever since—pastoral relations commenced in a business-like way.

Old people, unable to come to church, need to have the church brought to them; a preparatory visit is paid and arrangement made for having Holy Communion with them. I have very lately had such a case—one of the most satisfactory of all my visitation. Two old persons are ready for

Holy Communion, the married daughter with whom they live is a communicant; she will join them; another aged couple hard by take the opportunity to benefit by this sacred ordinance, the children also are present, and I have taken another communicant with me as I drive out to the place, a couple of miles away from the parish church. The room is prepared, I put the vessels upon the table, and sit down awhile for a little preparation of minds by a few words read or spoken, and a hymn sung; then, the minds being solemnised, I put on the white robe, the outward visible token of that righteousness of Christ with which His priest should be clothed, and the great Christian service is celebrated. One may in a sense regard such an occasion as a climax. Any previous pastoral visits that sooner or later lead up to worthy communions, be it in the house of men or the house of God, are visits of the true kind. What a chance, too, for children—there must arise in their minds the question “what mean ye by this service?” Anticipate the question, explain it before in such manner that even children may understand, and, as St. Paul said to the Galatians: “Jesus Christ is openly set forth crucified” (Gal. iii. 1; R. V.)

Ah! what pastor is sufficient for these things—these holy things and likewise these sad things, for there are painful duties likewise connected with pastor’s visits that may not be left undone, to rebuke and correct the negligent and the rebellious, who may not take the correction with humility, but may reply with insult: “Who is sufficient—who can say I have ever faithfully tended the lambs and sheep committed to my charge?” The under shepherd needs indeed the chief Shepherd who hath laid down His life for His sheep, both as a sacrifice for sin and as an example of a goodly life.

Upon thine altar’s horn of gold
 Help me to lay my trembling hold,
 Though stained with Christian gore;—
 The blood of souls by Thee redeemed,
 But, while I rovd or idly dreamed
 Lost to be found no more.

WEIGHTS AND MEASURES.

By REV. A. H. WALLER, B.A., Waterloo, England.

“Thou art weighed in the balances and found wanting.”

These words were spoken to a king, the king of what was at that time the greatest kingdom of the world. For Belshazzar was king of the great Babylon that his grandfather Nebuchadnezzar had built for the house of

his kingdom. The story of Belshazzar is one of the most interesting in the Old Testament; and if we are to understand why he was found wanting, we cannot do better than study its details.

We are told that "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." There is nothing necessarily wrong in making a great feast or in drinking wine. But "to everything there is a season and a time to every purpose under the heaven." And it was hardly the time for feasting when the city was surrounded by a besieging army. Belshazzar was the king, and he was responsible for the safety of his kingdom. But instead of taking measures to defend it, he trusted in the height of its walls and the strength of its fortresses, and gave himself up to feasting and making merry. But while the merriment was at its height, "in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace." Four words were written where everyone could see them. For it was over against the candlestick so that the light would shine full upon them. We can imagine the effect upon the company. The laughter would die away and a terrified silence would take hold of the people. "The king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers." The incompetence of these men had been proved before. In Nebuchadnezzar's reign they had not been able to tell the dream that the king had forgotten, and even when he remembered the dream on another occasion they could not interpret it. But it is surprising how long men will cling to an old system, which has been proved useless time after time, especially in matters connected with religion. So now these wise men were sent for again, and the king spake and said to them, "Whosoever shall read this writing and shew me the interpretation thereof shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." It was the highest dignity Belshazzar could offer. For it is believed that he was himself only the second ruler in the kingdom. But the wise men "could not read the writing nor make known to the king the interpretation thereof." And why not? What was the difficulty? These four words as we have them are four simple Chaldee words which it would be absurd to suppose the Chaldeans did not know. It is possible that they were written in characters which were not known to them, but this does not seem likely. To understand the difficulty we must remember first that in writing Hebrew or Chaldee it is usual to write only the consonants, leaving the reader to supply the vowels himself. Now, it is not very difficult to see that it might sometimes happen that by putting different vowels

the same consonants would make different words. Take an example in English. Suppose you were given the three letters B.R.D. and told to supply the vowels to make a word, you might either fill in e and a, and make "bread," or you might put o a and make "broad." And so the difficulty of the wise men may have arisen from not knowing which vowels to put in.

But even supposing that they had filled in all the vowels right, as Daniel did afterwards, they would not be very much nearer the meaning than they were before. All they would have got would be this: "Mene;"—"He hath numbered." That was twice repeated. "Tekel";—"He hath weighed." "Upharsin; and dividers." He hath numbered, He hath weighed, and dividers. What meaning could this convey? Who had numbered? And what had he numbered? Or who had weighed? And what was it that was weighed? Who were the dividers, and what had they divided? The wise men could not tell, and so they had to confess their ignorance before the king and his lords.

The king's consternation was great. He was greatly troubled, and his countenance was changed in him, and his lords were astonished. And no wonder. There stood the four mysterious words on the wall, and there stood all the wisdom of Babylon unable to read them or show the interpretation.

At this point the queen comes in; she was Belshazzar's mother, and she reminds him of the existence of Daniel, and how in the days of Nebuchadnezzar, light and understanding and wisdom, like the wisdom of the gods, was found in him. "Let Daniel be called," she says, "and he will show the interpretation." And so Daniel was sent for, and the king declared the state of affairs to him, and concluded by offering him the same reward as he had offered to the wise men, if he would read the writing and make known the interpretation thereof.

Then comes Daniel's answer. He begins by declining the king's gifts: "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king and make known to him the interpretation."

He proceeds to bring home Belshazzar's sins to his remembrance. He reminds him how God had dealt with his father Nebuchadnezzar, giving him a kingdom and majesty and honour, so that all peoples, nations and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down. But when his heart was lifted up and his mind hardened in pride he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men, and his heart was made like the beasts and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of

heaven, until he knew that the most high God ruleth in the kingdom of men and appointeth over it whosoever He will. All this Belshazzar knew very well, and yet he had not humbled his heart, but had lifted up himself against the Lord of heaven. The vessels of His house had been brought before him. He had drunk in them and had praised the gods of silver and gold, of brass, iron, wood and stone, which see not nor hear, nor know, and the God in whose hands his breath was and whose were all his ways he had not glorified. And so this writing had been sent for him.

And then Daniel read the writing. He takes each word twice over. "Mene;"—He hath numbered. Daniel explains that it is God who has numbered, and that he has numbered Belshazzar's kingdom. The repetition of the words shows that He has finished numbering. "God hath numbered thy Kingdom and finished it." "Tekel";—He hath weighed. Again it is God who has weighed. And then by changing the vowels the word means "thou art light." He hath weighed and thou art light. "Thou art weighed in the balances and art found wanting." The last word is read in two ways also. "Upharsin ;—and dividers. Peres ;—Persians." Daniels explains that the Persians were the dividers, and that it was Belshazzar's kingdom that was divided and given to the Medes and Persians.

So the writing was read and interpreted. And the king knew that it was true. And in spite of Daniel's refusal he gave orders that he should be clothed in scarlet and have a chain of gold about his neck, and a proclamation was made concerning him that he should be made the third ruler in the kingdom. But probably he never held that position. For in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median received the kingdom. So ends the story of Belshazzar. And in that message which God had sent him by the writing on the wall, there was no more solemn word than this, "Thou art weighed in the balances and found wanting." It teaches us to remember that "He who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance," also weighs men. We remember too what the Psalmist says about them when they are weighed: "The children of men are deceitful upon the weights; hey are altogether lighter than vanity itself." It is true of us all. The words of my text might be spoken to everyone: "Thou art weighed in the balances and art found wanting." Perhaps we do not like to think so. Of course it was true of Belshazzar. He was a very wicked man. But what had he been doing? He was proud. He had lifted up his heart against the Lord of heaven. He had profaned the vessels of God's holy

temple. He had praised the gods of silver and gold that could neither see, nor hear, nor know instead of glorifying God. No wonder he was found wanting when he was weighed in the balances. Yes, and we can point out plenty of people, in our own circle of acquaintance, whom we feel sure would be found wanting if they were weighed. We look around us, and see some who drink, some who lead bad lives, some who know not God and perhaps do not care to know Him. We are not like them, and so perhaps we think we would not be found wanting if we were weighed in the balances. It is an awful mistake. All have sinned and come short of the glory of God. If only we could get rid of this miserable habit of comparing ourselves with our neighbours, measuring ourselves by ourselves, and comparing ourselves among ourselves, it would be a great deal better for us. We shall not be weighed against our neighbours when the time for weighing comes. We shall be measured by the standard of the glory of God. "Be ye therefore perfect even as your Father which is in heaven is perfect." That is the standard by which we shall be tried. Perhaps we don't do all that Belshazzar did. But every time we use hand or foot or any other member of our body to do a wrong action we are profaning the vessels of what was meant to be the temple of the Holy Ghost.

When we think of the real standard by which we are to be measured and weighed, I am sure that we must all feel it would be true of us as it was of Belshazzar, "Thou art weighed in the balances and art found wanting." What shall we do then? How are the scales to be equalised? For if they are not equalised our fate must be the same as Belshazzar's. Our kingdom must be divided. We shall be cut asunder and our portion appointed with the unbelievers.

There is only one way to equalise the scale, and that is to have Jesus Christ on our side. He is perfect even as our Father which is in heaven is perfect. He does not come short of the glory of God. For He is the brightness of His glory and the express image of His person. If we have Him we want nothing else. No goodness of our own will help. Jesus Christ is all. In Him we shall not be found wanting when the day comes or us to be weighed in the balances.

SELF, THE WORLD, OR CHRIST?

Whether we are conscious of it or not, our lives are certainly revolving round one of these three centres—Self, the World, or Christ.

Many of us understand by painful experience what it is to live unto self. For years, it may be, Satan deceived us into believing that happi-

ness could only be obtained by looking out for ourselves, by the gratification of the many craving lusts of the flesh. The history of such a blinded life is one long, sad series of mocking sweetness embittered with the bitterness of death. Happy is he who *believes, without experience*, the awful truth of the merciful warning: "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

Nobler souls, despising self-indulgence, endeavour to live for others, for their families, for their friends, for humanity. Not yet conscious of their own utter need of the Saviour, they lead lives more or less unselfish, useful and outwardly beautiful, but they, too, are led by Satan to believe a lie: their centre is the World.

The only worthy centre of the human life is Jesus Christ, the God-man, in whose glorious Person God meets with man, and man with God, to the perfect satisfaction of both.

Uplifted on Calvary's Cross the Christ draws all men unto Him. Uplifted from the Cross to the Throne of the Majesty in the heavens, He poured down upon the waiting Church the abiding gift of the Holy Spirit, that the very life of God might be communicated to the believer. The Holy Ghost, unseen but mighty in operation, is ever opening the eyes of the blinded slaves of Satan, and shewing them the beautiful liberty of that life which is lived not unto Self but unto Christ who died for them and rose again. The most degraded have thus been enabled to exclaim with joy—"Whereas I was blind, now I see." Who has not observed, for example, that what a drunkard neither can nor will do for the sake of wife, or children, or business interests, or his own health, he can and will do for Christ, when once his eyes have been opened to see Him as the Sin-Bearer, and his heart has been broken by the power of the Saviour's love?

Into what a glory, moreover, is that nobler soul lifted that would fain live for humanity, when, humbled beneath the Spirit's revelation of sin, it is washed and made clean through the blood of the Lamb, and filled with the true love of God, which alone is true love to man! God teaches us not to love humanity less, but to love Him more. He forbids the Christian to love the World in any other sense than that in which He Himself loves it, who "gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

God through Christ by His Spirit offers us free pardon, eternal life, His own love within our hearts, His own light upon our way, and finally the blessed rest of sinless service in the better Land. What, then, are we willing to do for Christ? Are we willing to live not unto ourselves but unto Him? Are we willing to trust *in Him alone* for our complete salvation? Are we willing to love the world only as He loves it? Are we

willing to make manifest in our lives that the "Kingdom of God is *not* eating and drinking, but righteousness and peace and joy in the Holy Ghost"?

If we can answer these questions with an honest, ringing affirmative, we shall find that "Godliness is profitable for all things, having promise of the life which now is and of that which is to come."

"Whate'er thou lovest best,
E'en that become thou must;
Christ's, if thou lovest Christ,
Dust, if *thou lovest* dust."

G. OSBORNE TROOP,
St. Martin's Rectory.

MONTREAL, 9th April, 1894.

HOW A STUDENT MAY SPEND A PROFITABLE VACATION.

As the season is approaching which the majority of us look upon as holiday time, it does not seem unsuitable to consider briefly how such a time may be spent most profitably. To all students this is an interesting question, especially to those who are proposing to "work all summer and matriculate in the fall." To such it is almost a momentous question, and they have probably already begun to ask themselves: "How much can we possibly accomplish in the given time?" In order to suggest some answer to these and similar questions, let us look for a moment at the meaning of the word vacation. It is an English noun, derived from the Latin verb *Vacare*, which means to be empty, to be free from labour. But the sense in which we use "vacation" signifies rather an intermission of any stated labour or a time when certain kinds of labour are interrupted. During vacation the rule and routine of college life are temporarily suspended, in order that the student may enjoy the privilege of arranging his own work of recreations and refresh himself with the physical and mental rest essential to a perfect state of health. The above definition suggests a threefold division of the subject of vacation, viz., work, recreation, and rest. With regard to the first, it may be questioned by some who read this:—Has work, properly so-called, any place in an ideal vacation? While the responsibilities with regard to work during the session are well understood, it is probable that only a few have an adequate conception of work to be accomplished during the vacation. That something should be accomplished can hardly be disputed. Here

are a few quotations from great authors on the subject, which well express, if they do not reecho, the sentiments of those who can speak from experience :

“ The honest, earnest man must stand and work,
The woman also—otherwise she drops
At once below the dignity of man,
Accepting serfdom. Free men freely work ;
Whoever fears God fears to sit at ease.”

Aurora Leigh.

John Stuart Mill says: “ There is one plain rule of life eternally binding and independent of all variations in creed, embracing equally the greatest moralities and the smallest. It is this: “ Try thyself unwearily till thou findest the highest thing thou art capable of doing, faculties and outward circumstances being both duly considered, and then *do it.*” Ruskin, on being told of a man who was a genius, immediately enquired “ Does he work ?”

“ I find,” observed Dr. Livingstone, “ that all eminent men work hard. Eminent geologists, mineralogists, men of science work hard, and that both early and late.”

The kind of work to be done in vacation should, if possible, be of a different nature from that which the student has been doing in the college term. This will furnish him with a greater variety of knowledge, exercise his faculties for making a wise choice, and tend to make him self-reliant. But, should his vacation work be limited by “ circumstances over which he has no control ” or not, whether it is laid down for him, or whether he lays it down for himself, it must be methodical in order to be profitable. A certain definite time should be set aside every day for the cultivation of some particular faculty which has perhaps been neglected hitherto owing to the pressure of routine work. If there is some one subject in which the student is singularly deficient he should seize the working hours of the vacation to overcome the ignorance on that subject. Practical experiments of this plan show that it is a good one, and those studies which were thought to be most hopeless and tedious have proved, at the end of a four months' vacation spent in this way, to be pleasant occupations, and, what seemed to be the unconquerable foe has in this way been transformed into a congenial companion. Surely these thoughts furnish a sufficient incentive to do methodical work during the holidays.

II. Recreation and amusement occupy an important place in college, and he is indeed an ascetic who would not grant the student his amusements during the vacation.

The historical relation of Christianity to amusement is one of antagonism. The conflict between Christianity and heathenism began with this very subject when the Christians refused to attend the Roman games, and when we consider the nature of those games we cannot help seeing that they acted wisely. "Bread and games" was the cry of the Romans; "work and prayer," the watchword of the Christians. The sentiments of antagonism thus originated are sometimes reiterated, and we find in modern times those who ought to be more enlightened repeating the denunciations of the Early Christians against sports of a very different nature from those of Rome in the first century. In a much later history, viz., that of England, we notice a hostility to popular amusements even more bitter than that of the early Christians. The Puritans lost much of their influence with the English people as a whole, because they considered amusements abominations in themselves. Of course, contrary opinions were bound to make themselves heard and practical dissent to such principles found expression. Nature and reason are against such theories, and at no time more than in the 19th century have nature and reason been more reverently respected. And so, to-day, the rigorous rule of the Puritan is replaced by one of a much more reasonable nature. We can take our recreation without any qualms of conscience, provided we take it consistently with a few general principles essential to the student who would spend his vacation profitably.

These well-worn principles may be summed up as follows :

1. Recreation is to be treated not as an end, but as a means of refreshing the mind and replenishing the strength of the body.
2. It must in no way interfere with the work laid down for us or that we have laid down for ourselves. Amusements in the vacation or at any time are harmful just in so far as they cause us to be careless or neglectful of our work.
3. Amusements that rouse or stimulate unlawful passions are at all times to be avoided.

These few principles should be applied to all our amusements before we indulge in them, and the application can only be made by individuals. Before leaving this division, let me quote the words of an eminent preacher on this subject: "We should seek after pure pleasures; and if, as some have urged, the purity of pleasure in the present day is threatened, the fault cannot be all on one side. There is a law of supply and demand here as well as in commerce. A corrupt pleasure is the reflection of a corrupt age. Circumstances always supply as nearly as possible what is required by man. Each acts and reacts upon the other, debasing or elevating, as the case may be, and therefore the remedy for a corrupt pleasure is in the hands of those who enjoy it. This shows

responsibilities incumbent on the moral individual in his indulgence in pleasure. He is bound to set his face against the insidious attraction of sensualism, to accept no compromise which approves of recreations derived from a corrupt sentiment—graceful though they may be in outward expression—to promote a taste for all that is high and noble and lovely in the pleasures of past generations and to encourage whatever is pure and healthy in the amusements of his own day.”

III. Rest can perhaps be appreciated by the student better than any one. “After toil comes rest” is what stimulates him to be patient during the last great strain on him before college breaks up. The thought that he may soon rest is probably uppermost in his mind at this season, and he scarcely needs to be reminded that, in order to be all that he ought to be and to accomplish all that he ought to do, he must give at least one-third of his vacation to rest. Rest should be quite as conscientiously and methodically enjoyed as work or recreation. But none of these should be followed separately and independently. Work, recreation and rest each have their place in the vacation, and no one of them may be indulged in at the expense of the other. If these simple and suggestive rules are followed, a vacation can hardly fail to be pleasant and profitable.



SCIENCE AND SCRIPTURE.

THE HIGHER CRITICISM AND THE MONUMENTS.

This last work of the Rev. Prof. Sayce will no doubt be accepted by very many with great satisfaction. But we would warn our Divinity students that although in many things we should be thankful to have the Word of God corroborated from the monuments, yet, if we pin our faith to the monumental records too rigidly, we shall find these in some instances not assisting us in our belief, but rather casting us into greater doubt as to the accuracy of the biblical narrator.

A word of caution is, therefore, necessary. The monuments are after all only the records of fallible man acting in most instances under the dictation of a despot, whose view of contemporary events is surely very much biassed. No two contemporary historians will give us the same description of an event they were both familiar with without a degree of coloring which at once betrays their prejudices. So here; and truth does not shine out more in the past than in the present.

The higher critic has to be reminded that there is a Higher than he; and so also the archæologist needs to be guarded against, not only his

own translation in some cases, but also the truthfulness of the tablet which he would advance with such confidence.

Where we have to decide between the Word and the monuments, let us accept with caution the latter whilst we hold firmly to the former, knowing as we do that the Word when rightly understood can make no mistakes, and that the record there is but the mouthpiece of an infallible Being.

Professor Sayce, in his anxiety to do credit to the monumental recorder, omits to do justice to the writer of the Sacred narrative who had, from the professor's own point of view, facilities of study in the great libraries of literature existing even in his day equal to his co-temporary. Why the monument should be believed at every point, and the sacred volume disparaged, we are not told.

It is satisfactory, however, to notice that as yet the doctors themselves differ as to the interpretation of the text on the tablets, as, for instance, the professor's version of the letter of the Governor of Jerusalem to Amenophis IV. from the Tel-el-Amarna tablets (pp. 175, etc.) and the version of Major Conder. The professor, sticking to the views of the Egyptologists as to the era of the Exodus, would read *Khabiri* as "Confederates," whilst Conder, preferring the Bible dates, and seeing no reason greatly to diverge from them, reads *Abiri*, Hebrews. Conder's view is a striking confirmation of the sacred narration of the conquest of Canaan by the Israelites under Joshua. Sayce's view leads us to discredit chronology of both the Old and the New Testaments. We fail to see the Professor's argument, pp. 320—322. With regard to Solomon's reign, he says, "the exact length of Solomon's reign is not given in the Old Testament:" now, if we turn to 1 Kings xi. 42, we find: "And the time that Solomon reigned in Jerusalem over all Israel was forty years;" this is stated again in 2 Chron. ix. 30: "And Solomon reigned in Jerusalem over all Israel forty years." The text of the Septuagint in both cases reads the same; but the Hebrew idiom **אַרְבַּעִים** is nowhere used indefinitely that we can see, but is translated by *τεσσαράκοντα* wherever it occurs; even in 2 Sam. xv. 7 (which is thrown up to us by the professor), shewing us that we must not attribute our own idea to what is intended to be conveyed in the text, but rather seek one which the whole context of the events will bear out. In this case of 2 Sam. xv. 7, we might read "And it came to pass after forty years," *i.e.*, from the time of the anointing of David. To a young man of Absalom's type, the number "forty" might well appear to him of great importance; his father seemed to him worn out and unable to conduct the affairs of the realm. Who so likely to be chosen as himself? "the most beautiful" and "loved by the people" of all the sons of David, and, probably, now the eldest living. Besides, "it is just *forty* years since the prophet Samuel anointed my father." "Forty years is surely long enough for one man to rule; this

was Saul's term; it was the length of time given to Moses over the people of God; Othniel, Gideon and Eli had no more."

It is rather arbitrary to assume as the Professor has done at this distance of time, nearly three thousand years after the events, an interpretation, and try to build up an argument therefrom of an "archæological critic," if we are to submit to this reasoning, which, to say the least, is built upon the *probable*. Thus "the twenty-first dynasty, with which Solomon had allied himself by marriage, had come to an end, and it is *probable* that the founder of the new dynasty who *seems* to have been the hereditary leader of the Libyan mercenaries bore no good will to the son-in-law of a former Pharaoh," p. 321.

So we are to take for granted what is "probable," and what seems to be the case in the mind of an Egyptologist, who himself tries hard to make us believe that he and his scientists of the present day know better than the contemporary historians of the events recorded (and better than St. Paul, Acts xiii. 18-21, and 1 Chron. vii. 20-27, with Exod. xii. 40, 41), just because they are men of like passions with ourselves; and those men who wrote as they were moved by the Holy Ghost are not to be believed because *Man knows better than God!* On the other hand, the Bible figures can be followed, but the professors are not clear at all.

It would take a better pen than ours to deal with the Professor's criticism of the book of Daniel, and we can only wonder that the S.P.C.K. should have allowed it to pass. We must, therefore, refer the student to the letters appearing in the *Record* for March, written by the Revd. George Ensor, for this.

We must, however, be thankful that the learned Professor has clearly proved to us that writing was extant in the days of Moses and also in the time of Job. *We knew this before*, but science doubted it. The Man of-God, whilst keeping himself in touch with the revelations of present-day science, will yet hold his own by asserting that there is nothing contrary to true science in the only true history of the human race, "the word of the living God."

For "it is impossible for the Word of God as written in the Book of Nature and God's Word written in Holy Scripture to contradict one another, however much they may appear to differ" was the conclusion arrived at by 617 scientific men at the meeting of the British Association in 1865, and so we shall hear of the Archæological Society one day as to the true records upon tablets.

HABAKKUK II. 2.

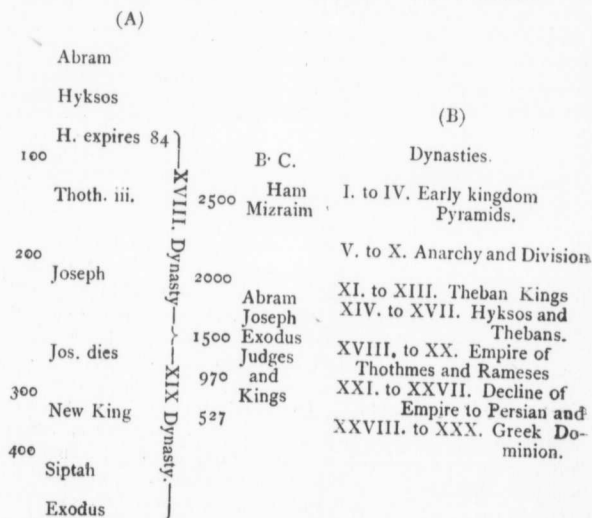
L. G. A. ROBERTS,
Rector St. George's, Hamilton.

"JOSEPH."

A LECTURE BY SIR WILLIAM DAWSON.

On the 5th of April, Sir William Dawson delivered a most interesting lecture to the Sunday School Union in the large hall of the High School. For the benefit of our readers who were unable to be present we give below an abstract of what was said. The lecture was entitled: "Joseph in history and a present teacher," and the lecturer began by saying that the two parts of his subject were very distinctly separated, though the rightful understanding of the one was very important for the full appreciation of the other.

The historical part of the lecture was illustrated by two diagrams, representations of which are given below. The longer one marked A represents the chronology of the 430 years from Abram to the Exodus, with the Egyptian history introduced. The smaller one marked B represents the whole chronology of Egypt with the Scripture history introduced.



The lecturer observed that the majority of writers and Egyptologists made the Egyptian periods too long, and by so doing disregarded the

Biblical dates, which could only reasonably be explained in the manner indicated in the two diagrams.

In Genesis xv. 13, we read "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." This, he said, was generally but wrongly explained as meaning that Abram's seed should be in Egypt 400 years, whereas, in the original, that period referred to *whole time of sojourning* in a land not their own.

In Exodus xii. 40, we read in the A. V. "Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of the 430 years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The writer is precise, and evidently means to indicate a certain day, distant 430 years from a previous day. This does not imply that the children of Israel were 430 years in Egypt, but the sojourning of the children of Israel was 430 years, and the translators of the R. V. had allowed their scholarship to be wrongly influenced by Egyptologists in translating it in the way they had done, making it appear that the children of Israel were 430 years in Egypt when they were not, and making a needless discrepancy between this passage and the genealogies given elsewhere in Exodus. The lecturer said it would be impossible for him to give all the arguments in support of this view, but he quoted the LXX, translation made in Egypt by men who had every facility for studying Egyptian chronology, and pointed out their reading "*in Canaan and Egypt.*" The Samaritan version in this point also supported the LXX, being, however, entirely independent of it. In Galatians iii. 17, St. Paul makes the time from the promise of Abraham to the giving of the law at Sinai, 430 years, thus confirming this view of the interpretation.

Having established this point, the lecturer then turned to the diagram, pointing out that Abram came at the time when Egypt was in great trouble, owing to the Hyksos oppressors, probably Hittites and others. These were the shepherd kings who made themselves "an abomination to the Egyptians," and reigned for several centuries, though they had not the same power or authority in Upper Egypt.

In regard to the early dynasties I.-IV., the lecturer said it was at present impossible to unravel all the difficulties that were met, but that Egypt was cut up into a number of petty kingdoms at first, and that the error of adding all their periods together is to be avoided.

After Abram's death, the Hyksos dynasty was expelled, and was succeeded by one which lasted nearly two hundred years. Its greatest king was Thothmes III, in the latter part of whose reign Joseph came to Egypt. After Joseph's death, this dynasty continued for a while, and was so fav-

ourable to the monotheistic form of worship that it incurred a certain amount of odium and won for itself the title of the "heretic kings." On account, too, of his odium they were expelled, and Rameses came to the throne. The king who tyrannised over Israel in Egypt was Rameses II.

EVIDENCE OF THIS.

It is impossible to place Joseph satisfactorily under any of the Hyksos kings. All the circumstances of his life would be out of keeping with the history of the times. There is a great deal of Egyptian life described in the Bible, which is of such a character that it is evidently not under the iron rule of a foreign invader. But an insurmountable difficulty which even the opponents of this view are unable to meet is the fact that the Hyksos kings were expelled only after a long and bloody war. This could not possibly have taken place without the children of Israel being implicated, for which there is no room in the Bible. Moreover, there would not have been room in lower Egypt for the introduction of the children of Israel under the Hyksos kings, but after they were expelled, Lower Egypt was left comparatively empty and there was plenty of room.

The evidence of the monuments was however conclusive. Thothmes III., in the third year of his reign, made an inroad to Palestine, and published in the temple of Karnak a list of all those tribes whom he had made tributaries. Amongst these we find the names of Jacob-el in the south of Palestine, and Joseph-el further north. When Thothmes made this excursion, these persons or their representatives were there in the 23rd year of his reign. If we take the other view of the history, we should have to suppose that these names were kept at these places 200 years after their occupants had left them, which is, to say the least, improbable. Jacob had two properties in Canaan, one at Hebron and one at Shechen; at the latter, Joseph's brethren fed their flocks. The place at Shechen was given to Joseph, and the "coat of many colours" was the official robe indicating this superior position occupied by Joseph as head of the tribe. (After the lecture, a picture of such an official coat was exhibited in a fac-simile coloured engraving made by the Egypt Exploration Society.) It was probable that this portion was designated by Joseph's name; and thus the officers of Thothmes would register a tribe of Jacob near Hebron, and of Joseph near Shechen. Possibly Joseph's visit to Shechen was a visit of inspection, thus becoming to his brethren doubly odious. When Jacob came into Egypt, he did not therefore come as a stranger, but a tributary of Thothmes III., who was also (judging from his portrait) a very polite and benevolent prince.

The lecturer then exhibited a bronze *fac-simile* of the famous obelisk known as "Cleopatra's needle." The central columns of its hieroglyphics

tell on each of the four sides of Thothmes III. The outer columns of the deeds of Rameses II, the oppressor of Israel, who usurped the column X., covered the remaining available space with his own records.

The two columns stood outside the temple of Heliopolis, and must have been put up at the time of Joseph, and he probably walked between them when he visited his father-in-law, the priest of On. The conclusion which the lecturer drew was that whatever might be made of other chronology, the Bible chronology explained that of Egypt most perfectly, and secondly, that it is well worth while to enquire into the chronology of characters like that of Joseph.

Our space does not permit us to give a lengthy account of the second part of the lecture. The lecturer showed very clearly what resources in the way of moral and religious instruction were given to Joseph, how meagre these must have been, and how circumstances were against him as a motherless boy, with a rough set of brothers, whose jealousy was increased by his father's fondness. He emphasised the fact that it is not the amount we know, which in Joseph's case must have been comparatively little, but the use we make of it, which is important. He spoke of the great value of the Old Testament. From such records as may have been available to Joseph, he knew apparently far more in proportion than many of us know with the whole of the Bible. It is, therefore, of the highest importance for us to act up to what we do know, and to remember that the Old Testament contains in its earlier parts what we may sum up in one word as the Gospel.

He spoke further of his similarity to Christ, of the mysterious providence of God, bringing good in the end, from an apparently hopeless reverse, such as Joseph's, in being sold into Egypt and put in prison. Finally, the lecturer concluded a discourse which must remain indelibly fixed on the memories of many who heard it, by naming two or three books on the historical aspect of the life and times of Joseph, though after all there was nothing which could be compared to the Bible itself.

A NEGLECTED CORNER OF THE LORD'S VINEYARD.

BY A. E. MOUNT.

As long as one man can be in only one place at one and the same time, just so long will it be impossible for one man to do properly the work of a pastor in a parish which comprises five or six settlements, some of them fifteen miles apart, and each requiring services on Sunday, to say nothing of all the other vitally important duties which devolve upon a country

clergyman, so that, in no sense must anything in this paper be misconstrued to mean any reflection upon the overworked minister in charge of the parish alluded to.

Names are withheld, for obvious reasons, but this need not interfere with the practical realities of the case. This article is written to relieve the writer of a sense of responsibility in knowing of the things about which he writes and not making them known. An insignificant match may sometimes kindle a most useful blaze, and it is in the hope that possibly this may attract the attention of the proper parties, and so bring about a condition reflecting less discredit on us as Church members, that this is written. At least it must result in this, that it takes whatever responsibility may be on the helpless writer, and places it upon those who are able to help, whether they do so or not.

In May, 1893, the writer was sent for the summer months as lay reader or assistant, to take charge of a portion of a large parish under the supervision of the incumbent, and by him every encouragement and help which hearty sympathy can bestow was given, and healthy board with a clean, snug room were secured for the stranger in a hospitable home. The country was picturesque in a somewhat wild style, with a beautiful, winding little river flowing down from the hilly west, and along the banks of this river most of the settlers lived. Services were to be held in two school houses, situated two or three miles apart on different sides of the river, one of them was fit for immediate use, while helpful volunteers were not lacking to come and "fix up" the other, which was an unused log building.

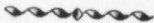
No amount of previous warning and advice could have prepared for the work and experience which were to come. That sin and ignorance and indolence with all their attendant evils are to be found wherever fallen man exists, nearly everyone must know; but who would expect that within considerably less than one hundred miles of Montreal, almost a whole district, comprised almost entirely of nominally Church of England people, should be ignorant of the most elementary truths of our prayer book with its heart-reaching services, of our catechism with all its Scriptural teaching, and, worst of all, in many, many cases ignorant of our Christ and of His most precious Gospel of reconciliation.

It must not be supposed that this was an ordinary lumbering district, difficult of access and with miles of uncleared forest and widely isolated camps, as it was what is called a "settled" country, *i.e.*, within a radius of a few miles there were at least thirty families who claimed the services of the church, to say nothing of representatives of other Protestant bodies without minister or place of worship. It might be said here, that there are incomparably more in this condition in every city, but it should be

remembered that a share, at least, of the responsibility rests on the sufferers themselves in the cities, as they have opportunities for better things at their very doors ; but in this case it seems altogether different, as they are without the opportunities and utterly incapable of supplying them primarily by reason of their deep and abiding poverty, aided, of course, by the resulting indifference to spiritual things. We spend thousands upon converting and ministering to the heathen, and do not dream of expecting more financial support from them than they are able to give. How is it then that these children of the church, in our very diocese, are in this condition, with no other (apparent) reason than their piteous poverty ; and how is it that simply because they are poor (and therefore Christ's especial charge to us) over seventy children and young people who might be trained up as hearty, loyal members of our Church are drifting (God help them !) into nearly everything else BUT church membership? Imagine a community of this size with no Sunday services of any kind, and the minister ten miles away ! Is it to be wondered at that almost every conceivable depth of degradation had been reached by many of its members? Left to themselves for so long, with only a fortnightly meeting, held only when the state of the roads would allow, it is only natural that spiritual life should seem to be almost dead. A meeting such as this could avail, or had availed, little with people separated from everything in the way of restraint upon evil propensities from the refining influence of civilization and from the hallowed associations which environ the church as the house of God where the Sacraments are properly administered and where the Sunday school exists for the spiritual education of the young. Naturally, under these circumstances, drunkenness is terribly common, with its horrid brood of accompanying vices, which must be the case where law is practically unknown. Sabbath-breaking, thank God, was very soon given up. The seventh day, which had until then been a day of open sport, and worse, was changed, outwardly at least, into the Christian sabbath, and this was a most encouraging indication of the teachableness of the people, and one which seemed to please the christians of the district very much, as they frequently remarked " how different Sunday was !" and " it seems like Sunday here now," etc. But sins of a worse nature than that of Sabbath-breaking were more prevalent. Nameless sins, which created no disturbance, and occasioned but little, if any, comment. No illustrative details are given, the blank outline must be filled in by the reader, always remembering that these " children of the church " can at least lay the counter charge of long neglect upon us.

There were a few who seemed to realise and grieve over this state of affairs, and protested against it by the most effective of all protests, their daily lives shining all the brighter for the surrounding gloom, and it was

a wonderful witness to christianity that it was the christians with a limited education who had the highest ambitions in every respect, the clean homes, the bright healthy children, and the best cultivated land. There was a real pathos in the simply expressed gratitude of the parents for the summer services and the interest taken in their children. To the listener they seemed like reproaches when it was remembered that they were but receiving that which they had the right (as our poorer brethren) to expect from us as their due. Many seemed anxious to hear and do the words of our Blessed Saviour. They took the greatest interest in learning to use properly the prayer book, that they might take their part in the services. They faithfully attended the meetings and services, and helped in every way to make them successful. Still, there were some, both children and adults, who did not come "to preachin'," but doubtless more would have come in the course of time if the services had not been abandoned so soon. Many could only be reached by living personal friendships, and (humanly speaking) all this could not be done in four months. Supposing that the distant pastor *could* thoroughly realise their condition and needs, he would only add to his sense of inability to cope successfully with his work through lack of time, the bitter knowledge that for the sake of a few hundred dollars a year this corner of the Lord's vineyard is cumbered with all these hideous weeds which are choking all healthy growth. It is earnestly insisted upon that there is enough work in this part of the parish alone for one man. It is an isolated community yet, the grant by which even a lay helper was sent to this district for one summer is now withdrawn, so that at present there are no indications that even a student will be sent for the coming summer. What is really necessary, and the only feasible remedy, is the appointment of a consecrated man as resident clergyman, one willing and able to give up all earthly prospects in order that he might teach and exemplify the faith by which we are fitted, not only to live for this present life but also that which is to come,—one capable of making the best of many adverse circumstances for the sake of helping others, one with some financial aid at his back and tact to use it, so that he might not pauperize those whom he helped. At the last solemn but hearty service (there were over one hundred then present), the thought uppermost in many minds was "What shall we do now? Must we go back to the old ways?" And the answer must come from us.



EDITORIAL.

Perhaps no one has such mingled feelings as the editor of a Magazine as he sits down to write for the last issue of a session. His heart is torn asunder by different feelings : sorrow and joy are there, hopes and fears, regrets and congratulations. He realises perhaps as he never realised it before, that the pathway of life can only be trodden once ; that by the way which he has gone he shall never have an opportunity of returning ; that the mistakes are mad : for all time, and the success too is won for all time. In fact, his motto must have been, and for the future he vows it shall be, "Semel," once and only once. This which you do to-day you may do again at other times and in different circumstances ; but this which you are doing can only be done once, and therefore, "Hoc Age," "Do it with thy might." The centre of interest in his mind, however, is around those who go forth as graduates from the walls of the learned and religious foundation known to men as the Montreal Diocesan Theological College. The Magazine will no longer record their doings in the college world, in the debating society or the social entertainment. It will look for their records among the deeds of those who stand before the world as the sworn soldiers of Christs, pledged to a grander calling, sworn to a nobler career, enrolled in a mightier band under an Invincible Captain. As it sees them following in His footsteps, as it comes forth itself from time to time to tell them of the doings of their younger brethren, it will perhaps help to remind them that they are not alone in their work, though perhaps they are separated by tracts of forest and miles of half-explored country from their fellow-soldiers. Perhaps then they will be of good courage, and feel refreshed when they see the well-known blue cover with the familiar name outside, and hasten forth with renewed vigour to the conflict to preach the Word, with the assurance of success ringing in their ears as they remember their Master's encouragement: *Ἀλλὰ θαρσέετε Ἐγὼ νενίκηκα τὸν κόσμον.* To our graduating friends, therefore, we say rather, "Au revoir," and "God be with you till we meet again," than "For ever fare thee well." To us too we trust that the Graduating Class will say the same, and not bid us "Adieu" as though we were never to meet again. "Though sundered far by faith we meet around one common Mercy Seat," and we trust that often there we shall meet in spirit to commune with the Father of Spirits, and to intercede for one another in our Work for him. Knowing that we have such a bond of union as this, how can we ever feel that we are separated, how ever forget that we have stood side by side in the same warfare? We wish you every success in your work,—success, not as men count it, but as God counts it, and as it shall be seen in the day when every man's work shall

be revealed. Success though men call it failure, success though there is no applause. But do not forget when you are gone that with all its imperfections and disabilities, you owe something to the Alma Mater that did its best to give you a training for your life work, and do not let those countless opportunities afforded you of doing it a good turn go by unseized. There is money to be had, there are students to be found, there is a good word to be spoken, for those who try to hold up the grand old principles of the historic Church of England, reformed at a countless cost, matchless in her prayer book and her spirit of widespread charity. If you have suffered from the deficiencies of the College, take heed that it is not your fault that a future generation suffers with you. Let them profit by your loss, and hold up her hands. The class of '94 stands high compared with those which have graduated in former years. We hope that your example will stimulate others to strive as you have striven and to deserve as you have deserved.

Little that calls for comment has occurred since our last issue. This year sees the first competition for the "Gault" gold medal, the first for Mr. Renouf's prize. We wish the competitors all success. Looking back over the session as a whole, the work seems to have been of a very steady and satisfactory character. Of outside interests the Church Students' Missionary Convention absorbed the lion's share of time and energy. Further reports of detailed interest will be found elsewhere.

The Church in Montreal has extended a hearty welcome to two new comers: The Rev. C. J. James, M. A., of Wyckliffe Collège succeedst he Rev. L. N. Tucker at St. George's; the Rev. M. O. Smith, B.D., of Lennoxville and New York Seminary, the Rev. C. C. Waller at the Church of the Advent. To both we wish all success in their new spheres of labour.

Contributions from the Alumni will be gladly received by the Editors.

RIVER DESERT MISSION.

As this mission is the one to which the largest grant is made from the Diocesan Mission Fund, some account of it, gathered from a recent letter written by the Rev. R. C. Brewer, who is in charge of this district, to the Bishop of Montreal, may be of general interest.

He says he had just returned from shanty visitation on the Upper Gatineau, having been absent 12 days, and traveled over 200 miles, visited the shanties in the Baskatong district, holding services in each shanty, preaching in French and English, and distributed tracts; there was a full attendance everywhere. "A feature in these services was the singing of the

Gospel,—an acceptable way of conveying the truth to French Roman Catholics. Some of the hymns in 'songs and solos' are beautiful, and scriptural, and bear translation." "We may believe God the Holy Spirit accompanied messenger and message, and no doubt the Word of God accomplished the Will of God." "Some saw hope and deliverance from the 'troubled waters' and the 'fiery trials.' Results are not in our hands." "Present action is duty bound,—with trustful faith ever." "With God all things are possible." "It was so with disciples and apostles; it is so with their successors. I never felt my authority under God stronger than at present, when leading souls to Christ and His Word of grace." "Discouragements, drawbacks, a little persecution even, anxiety for souls, are all met in Him. I only fear self as I look within and feel how unworthy I am of all His love in permitting me to serve Him in His church." "I am now waiting for colder weather and better roads, in order to visit the shanties of the River Desert, Tomasine and Poignan districts. It is impossible, however, to cross the many lakes around there unless it freezes hard. The season is so advanced, I may not be able to get up there this year."

Appended is the statistical report of the Mission for last year.

River Desert Mission :—Statistics for the year ending Dec. 31st, 1893.

RIVER DESERT.—Services held, 81. Total attendance, 1,492. Average, 18. Holy Communion, 3. Average attendance 10. Revds. H. Plaisted and W. E. Kaneen. Sunday School services, 41. Total attendance, 558. Average attendance, 13. Teachers: Mrs. Brewer, Miss Derby. Organist Ernest Corrigan (14 years). Mrs. Dr. Mulligan and Miss Eva Moor have kindly presided at the organ in Church. Band of Hope organized in 1893. Pledged members, 25. The Band held a successful children's entertainment on 11th Jan., 1894.

Girls, Sewing Circle, weekly. Directress, Mrs. Brewer. Attendance, 5. Baptisms, 8. Marriages, 2. Burials, 3.

Visitation to families frequently. Personal calls for conversation and prayer. Attendance on the sick, 23 families in all.

Tracts, magazines, and Sunday School papers distributed, with prayer for blessing. Most of these were kindly donated by outside friends. The Ladies' Association, St. James the Apostle, Montreal, sent a bundle of useful things for the Mission. These are being carefully distributed. We have expressed our hearty thanks to the ladies of St. James.'

NORTHFIELD.—(22 miles south of River Desert.)

Services held, 18. Total attendance, 402. Average attendance, 22.

Holy Communion, 2. Average attendance, 5. Rev. H. Plaisted.

Sunday School, started in October, but discontinued after January, on account of absence of missionary and state of roads.

Services were also held at Mr. Grant's, Six Portages, in French, and at Mr. Hastey's, Northfield Farm, and twice at Glen Bran by special invitation.

A general and personal visitation was made around Northfield, where there are 19 families.

CARTER FARM—Mr. Prestley.—(22 miles north of River Desert.)

Services held, 5. Total attendance, 65. Average attendance, 13. 6 families here.

BASKATONG BRIDGE.—(37 miles north of River Desert.) Services held, 5. Total attendance, 44. Average, 9. 6 families here, besides farm hands, depot clerks and passing shanty men, the greater portion of whom are French.

ISLAND FARM AND STURGEON DEPOT, on the Upper Gatineau (47 and 57 miles north of River Desert), were also visited, and services held. Indians not up here.

JOSEPH LAKE.—Mr. Millar.—(8 miles east of River Desert.) Services held, 3. Families visited, 4.

ROAD SIDE VISITATION.—Both up and down the Gatineau, and in the back settlements, calls have been made with family worship; and although many of those visited are not members of the Church of England, yet they gladly received ministrations from the missionary, who alone so far visits them, giving him a kindly welcome everywhere, and he is especially thankful for Christmas and shanty collections and for the "good things" which keep the larder supplied.

THE SHANTIES OF THE BASKATONG DISTRICT were visited in February and March, as were also some of those in the River Desert and Tomasine. Services in French and English were held in each shanty; average attendance 40, and probably 300 men were thus met. Tracts and Bibles were distributed and precious moments offered for prayer and conversation with some of the men.

SHAWVILLE AND AYLWIN were also visited in the interest of missions; and the missionary travelled in his own field 1,366 miles during the year. Revd. Rural Dean Naylor, accompanied by Revd. H. Plaisted, visited the mission in September last, and while here was impressed with the church's need for another lot. Since then there has been correspondence with the Indian Department, and an application has gone in.

FINANCIAL STATEMENT FOR THE YEAR ENDING DEC. 31st, 1893:

Receipts, \$91.36. Expenditure, \$71.58. Actual receipts, deducting balance in hand Jan. 15th, 1893, of \$17.32, \$74.04. Special collections, Diocesan Mission Fund, \$15.15. Orphans and Widows, \$2.00. Algoma, \$3.00. Diocesan College, Montreal, \$1.00. Superannuation Fund, \$2.00. Rural Deanery Clarendon Association, \$3.00. Expenditure on Mission house repairs, \$15.50.

The acting Church-wardens are: River Desert, Mr. J. Quail; North-field, Mr. Jas. Wright.

The present Incumbent succeeded Rev. Wright, Jan. 15th, 1893. Mr. Wright succeeded Rev. H. Plaisted, September 22nd, 1892. Mr. Plaisted opened the Church of England mission, River Desert, August 1st, 1884, and for 8 years laboured here, under God, faithfully and well.

The mere counting of heads and numbering of the people is a very poor way of computing the growth or development of a mission. The true growth consists in souls won from sin to a knowledge of the "truth as it is in Jesus Christ."

COLLEGE MISSIONARY SOCIETY.

The Committee are very desirous that this year there be a great forward movement in the work of the Society. "Their remaineth yet very much land to be possessed," and acting on William Carey's motto, we expect great things from God and shall attempt great things for God.

This year we hope to raise some \$50 for Bishop Reeves of Mackenzie River and \$60 for the Bishop of Madras in India. By means of \$5 banks a sum of \$200 is being raised for the erection of a church at Outremont which is essentially a student mission. Lastly, we purpose this year (D.V.) to have "our own missionary" in the field, and therefore require a special fund for his support and that of a lay catechist amongst the Indians of the North-West.

We are thankful for the missionary spirit amongst us, for we believe that the spirituality of a man can often be tested by his interest in foreign missions. As the missionary tide rises, so will also the spiritual life rise.

Next session we are looking forward to taking up some special missionary study. "Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is according to knowledge, and will not exist without it. In vain shall we look for an absorbing, engrossing passion for the prompt and universal spread of God's gospel, for full missionary treasures, for full missionary ranks, unless and until the individual believer is brought face to face with those grand facts which make the march of modern missions the marvel and miracle of these latter days."

May these burning words of Dr. Pierson lead many of us during this summer vacation to take up the study of some Mission field, and become centres of missionary interest wherever we may be placed.

STEPHEN H. MALLINSON, *Secretary*

Stanbridge is certainly making a name for itself. On April 15th the Secretary of the College Missionary Society preached a sermon on behalf of the Society, for which a collection was taken up amounting to \$11.30. From the same Parish was given in the first of the \$5 Banks, filled in 3 months. The College has many warm friends in the Eastern Townships.

"GLEANINGS" FROM THE DETROIT MISSIONARY CONVENTION.

The Second Convention of the Student Volunteer Movement was the largest and most representative student-gathering that has ever been held in the world. It is a significant fact that the foreign missionary idea has rallied more students in convention than any other idea. Now, for a few facts from my Note-book :

1. *Numerical Facts.*—Canada was represented by 151 students from 35 different colleges. The total number of students at the Convention was 1,187; 38 religious denominations were represented. The number of volunteers who have signed the Declaration Card is over 3,000. There are 680 who have gone out to the Mission field. There are 477 Institutions in America with 250,000 students.

2. *Missionary Facts.*—

There are a thousand millions of people in the world who do not profess the Name of Christ.

A million a month in China are dying without God.

In China about 500 towns to one missionary; in America, sometimes as many as 500 ministers to one city.

In America there are 4,000 physicians to 2,500,000 people, but in China we find only 1 physician to the same number of people.

59 generations have passed away since our Lord's last command:—"Go ye into all the world and preach the gospel to every creature." Shall 60 pass away with the command unfulfilled? Watch cry of the movement: "The evangelization of the world in this generation!"

3. *Spiritual Facts.*—

Live out the Lord Jesus Christ. The heathens want a living Christ among them. The evangelization of the world is by "the gospel, with the man behind the gospel believing everything in the gospel."

Be in the spirit of prayer for Missions. The best prayer book is the map of the world.

Not merely a surrendered *will* but a surrendered *self*.

"Our wills are ours to make us Thine."

Not only have the Spirit, but let the Spirit possess you.

Receive Jesus for justification, and the Holy Spirit for sanctification.

A vessel of clay filled with the Spirit is better than a silver vessel filled with self.

A medical professor in Boston, when lecturing upon the heart, said to his pupils:—"Gentlemen, if I would bring my heart to bear upon Bunker Hill monument, I could batter it down with my heart-th robs. So must we, said Dr. Gordon, bring our hearts to bear upon the people sitting in darkness.

In missionary work, most is accomplished by individual, personal work. We may have all theological training, but have we been used of God for the conversion of a soul?

That the Lord of the harvest may speedily thrust forth laborers into this harvest, and stir up the wills of His faithful people at home to pray for and to care for His holy cause, is the earnest prayer of

A STUDENT VOLUNTEER.

COLLEGE NOTES.

Our list of graduates this year is not so large as that of last year, but still makes a very good showing for the College. The following is a list of those who expect to be sent out to active permanent work this spring: J. Thompson, F. Pratt, A. C. Ascah, A. E. Mount, A. C. Wilson, R. Faries and J. Curran.

At the time of writing, the appointments have not all been made known, but we give them as correctly as possible under the circumstances.

Mr. F. Pratt has been appointed curate, for the year of his diaconate, to Rev. N. A. F. Bourne of Dunham, P.Q.

Mr. A. C. Ascah, we surmise, will go to Mascouche, where he has been conducting services as a student for some time past.

Mr. Faries starts soon for Moose Fort, to take up the work for which he has been training in the College. He intends going by Lake St. John, in order to visit some tribes of Indians east of Hudson Bay, with a view to establishing a permanent mission among them. We hope that the pages of our Magazine may contain an account of his Indian work at some future date.

It is with mingled feelings of congratulation, regret, good wishes and humble, heart-felt prayers that we say good-bye to so many of our fellow-students—congratulation at having finished their college training and at being

allowed at last to enter upon their life work for the Master; regret that we didn't treat these worthy gentlemen with more of the respect and deference that was due them before it was too late; and good wishes for their ministerial success and heart-felt prayers for their poverty-stricken wives.

The Literary Society has prospered and been popular this term. Some of the subjects which exercised the eloquence of our debaters were as follows:—

Resolved,—That the English Revolution of 1688 has had a greater influence on history than the French Revolution.

The time for competition for the Renouf prizes for the best reading and for the best speaking in the Literary Society is drawing near.

The prizes offered are to be of five dollars each. This is the first encouragement that the Literary Society has received from outside the College, but we hope it will not be the last, and that the competition will be general and not confined to the few who we may think have the best chance for the prizes.

The Gault gold medal is another prize given by our benefactor, Mr. A. F. Gault, to the College, for the encouragement of practice in speaking, reading and composition. This is confined to the graduating class of each year.

Our Monday evening devotional Bible readings have been very well attended this term as compared with other terms, but not at all as they should be, to get the greatest possible benefit from them. At three of the meetings, Principal Henderson, by special request of the students, gave devotional studies on the second advent and pre-millennial coming of our Lord. He went carefully over the principal Scripture proofs of the pre-millennial coming and the present day indications of the second advent.

Our Graduating class held a meeting some time ago, and decided to have a class photograph, with the Bishop, Principal and Lecturers of the College included. We hope to have a copy of this picture in the students' sitting room.

Our student at Outremont this summer is to be Mr. W. P. Lewis. We hope that before long a church may be built in this mission and permanent provision be made for services.

The editors of the Magazine elected by the students for next year are as follows:—Rev. C. C. Waller, W. P. Lewis, H. A. Naylor, W. W. Craig. The business manager is Mr. G. A. Mason, and his assistant Mr. R. Y. Overing.

On Tuesday, April 24th, we are to have a lecture from Mr. Geo. Hague on Ministerial Success.

Another of our Alumni has gone over to the great majority. On Thursday, March 29th, in Christ Church Cathedral, Rev. P. E. Judge of Aylmer,

P.Q., and Miss Katie Capel of this city were united in the bonds of holy wedlock. We offer the happy couple our heart-felt congratulations.

Rev. N. A. F. Bourne has been appointed to the principalship of Dunham Ladies College, P.Q.

Rev. J. A. Elliott has been appointed to Cowansville, P.Q.

The Students are to give a concert at St. Luke's Church on Thursday, April 26th.

Some of these notes will be past history by the time they reach the eyes of the public, but they cannot be recorded as having taken place before they do, and we want people to know that we are doing something.

ACKNOWLEDGMENTS :—Rev. J. Ker, D.D., \$5.00; Rev. F. W. Fyles, \$1.00; Rev. W. A. Mervyn, \$1.00; Rev. Principal Rexford \$1.00; Rev. J. A. Lackey, \$1.00; Rev. Comm. Roberts, \$1.00; Mr. Jerdon, Rev. Canon Fulton, Rev. E. P. Judge, Rev. S. P. Jeakins, Rev. W. C. Dilworth, Rev. Rural Dean Naylor, Mrs. Macdougall, Mrs. Perry, Rev. J. C. James, Rev. H. E. Horsey, Rev. Chas. P. Abbott, Rev. J. Elliott, Lady Galt, each 50 cents.

☞ Allow me again to direct the attention of our supporters to the fact that the *Magazine* will fail unless lively sustained by subscription. Kindly send in your subscription to the Business Manager at 896 Dorchester street, Montreal, and greatly oblige.