

to stray from the old path. We are not now without hope that the English Evangelist may escape from the toils of Plymouth and the harsh soul-repelling teachings and sophistries of the Reformer, of Geneva. May we not hope yet to greet him without restraint, or caution the hand of paternal greeting! Why should the narrow spirit of Calvin limit to an elect few, without a possibility of accepting thousands to whom our Redeemer proclaimed his gracious invitation?

The Dean of Huron.—There is not the slightest change in the physical condition of our dear old friend, the Ven. Dean Boomer.

EUPHRASIA.—*Deanery of Grey.*—We learn with pleasure that the Rev. Mr. Eddlestein, Incumbent of St. James, Euphrasia, has been doing very well in his mission. It seems but yesterday when he was a Hebrew, a Rabbi, ministering to a Jewish congregation, in a synagogue in the county of Elgin. He was a diligent student, and confined not his studies to the Old Testament. After much patient research, he arrived at the conclusion that the despised Nazarene was the King of whom the Law and the Prophet had spoken. To his Hebrew congregation he told the result to which his studies had led him. The result was a very happy one. The Right Rev. Bishop Hellmuth ordained him to the Anglican Priesthood. The Rev. Mr. Eddlestein, and the congregation, one time Jewish, was presented by him to the Bishop for the Apostolic rite of the laying on of hands. It was a strange and certainly very joyful occasion. The Bishop of the old, old Church, the priest of the Anglican Church of St. Peter's, Church of Aldborough, Elgin Deanery and the members of it, are all lately Jews, Hebrews of the Hebrews. Mr. Eddlestein, when he was first convinced of the truth of Christianity, became a Lutheran—he was a German—and on prosecuting his studies still he was convinced that the Church of England was "true, holy, and apostolic," and he acted according to his convictions. Very few Lutherans here join the Catholic Church, though it is nigher to it in doctrine than many now Episcopal churches; this is owing, we are informed, by a well-informed Lutheran to the Anglican doctrine on the Holy Sacrament, their doctrine being consubstantiation.

ALGOMA.

On Sunday morning, Feb. 14th, immediately after "celebration," the church-wardens of St. Mary's Church, Aspidin, presented in the name of the communicants to the Rev. W. Crompton, a beautiful set of "Castors," as a mark of their esteem, respect, and appreciation of his untiring exertions. The work of this Mission is prospering greatly. Mr. Crompton gratefully acknowledges £1 sterling from Miss Clark, Brighton, England, and \$5 from a "few Friends," Ottawa, both sent for personal expenses.

FOREIGN.

There are 6,877,602 Jews in the world, of whom 5,407,601 are in Europe, and 800,000 in America.

Rev. John Howard has bequeathed \$20,000 to the Diocese of Vermont, and \$12,000 to St. Paul's, Burlington, Vt., for a rectory.

Fifteen years ago the Parochial Mission in London, England, commenced with a contingent of seventy churches on its roll. Now over four hundred are working with the society.

There are six million sittings in the churches of the Anglican Communion in England and Wales.

During the last year the City Mission society of New York expended in its mission work \$30,404.51. At St. Barnabas Home, No. 301 Mulberry Street, 2,117 persons were received, and 14,482 lodgings were furnished. The society needs increased contributions.

The new archdeacon of the Niger, the Rev. Henry Johnson, is a colored person, and a good English classical, Hebrew and Arabic scholar. He is also well versed in French and German, and has translated the New Testament into several of the languages of Western Africa.

For over three centuries a quaint ceremony has been performed at St. Margaret's, London, over which church Canon Farrar presides. After the sermon recently preached by the Canon a basket containing nineteen loaves of bread was brought forward, and

nineteen aged persons presented themselves at the chancel rail, and received a loaf and sixpence. Each loaf was wrapped in a new handkerchief.

In the Diocese of Manchester, during the past year, nine churches have been built and opened, the aggregate cost being £55,000. A similar report is presented from the Diocese of Liverpool, and in a few days Bishop Ryle will open the new Church of St. Philip, Southport.

Ten of the bishops of the Protestant Episcopate Church have passed their three score years and ten. They are Bishops Lee, Green, Kip, Horatio Potter, Clark, Stevens, Vail, Bissell, Howe, (C. P.) and Lyman.

A statue of the Pharaoh who ruled Egypt during the ten plagues has been found in the desert, where it had been buried over 3,000 years. By its side was that of a baby, supposed to be the Pharaoh who perished in the Red Sea.

In England it is proposed to erect a marble statue in Westminster Abby, a bronze statue in some public thoroughfare, and to found convalescent homes for the poor children, as a national memorial for the late Earl of Shaftesbury.

The amount of voluntary contributions, to Parochial and Voluntary schools, as opposed to board schools in England, for the year 1884, was £732,524.

The *London Spectator* in an editorial on "The Latest Ritualist Case," condemns the proceedings against the Rev. Bell Cox, of Liverpool. It calls the prosecutor a "commonplace one idea fanatic," and blames Bishop Ryle for refusing to interpose his veto. The present state of the Established Church, it thinks "will not stand the scandal of clergymen being sent to prison because churchmen have not the unanimity needed to get proper courts or intelligible rubrics."

Lady Rolle who died lately at Bicton, Deven, made a good use of the talents committed to her charge. She built Bicton Church at a cost of £10,000. She also rebuilt Otterton Church at a further outlay of £7,000, and was a generous contributor to the restoration of Exmouth Church, Exeter Cathedral, and the Abbey at Bath. Her great work however, was the part she took in founding the Bishopric of Truro. She provided £1,200 a year for the new Bishop by transferring from her own name to that of the Truro Endowment Fund, £40,000 of stock.

The strength of the Roman Catholic Church in the United States at the beginning of the present year was: Archbishops 12, bishops 62, and priests 7,296: there are 1,621 ecclesiastical students; there are 6,755 churches, 1,081 chapels, 1,733 stations, 86 diocesan seminaries or houses of study for regulars, 85 colleges, 618 academies, and 2,621 parish schools, attended by 492,949 pupils. There are, 449 charitable institutions.

There are, in the Church of England, at least twenty five sisterhoods and about eight Diocesan Orders of Deaconesses. In the American Protestant Episcopal Church there are fourteen sisterhoods and two well established Orders of Deaconesses in the Dioceses of Long Island and Alabama.

A TRIBUTE TO THE CHURCH.—A late number of the *Andover Review* has the following: "Episcopacy is gaining upon Presbyterianism in New York City, not because of the social drift, but because it is better organized, uses more men, occupies more points, and avails itself of more methods. The mission now in operation throughout the city under the auspices of the Episcopal Church shows the reach and the versatility of its power. Where a Congregational Church of large membership, and of commanding position, employs one man, the Episcopal Church, by its side, is employing two or three: and not altogether, as is sometimes supposed, for the performance of its services, but for the parish work." There is truth in this. We rejoice in it. The Church in this shows her adaptability and power. She will thereby gain strength. A glorious future is unfolding to the Church.

The Rev. C. Green has resigned the pastorate of the eighth Presbyterian Church of Chicago, and intends to enter the Episcopal Church. In explaining his position to his congregation he said:

"There are four reasons that have led me especially to this decision. There is in the first place a historical

reason. Time and again I have talked to you of that which is uppermost in my heart—the thought of bringing together again all the scattered fragments of the Church that Jesus Christ established, in the Church. My thought and my tendency have always been away from what we know as denominationalism. In the light that we now have I can see no hope for a unity of Christendom save in a return to that which in a historical light is Apostolic thought and Apostolic custom—the creed and the practice of that which during three centuries and over of blessed and united life, undiminished by the selfishness of human thought, was the Catholic Church of Christ. May God bring this together again in His own way to the hearts of men!

"My second reason is a sacramental one. Conviction of duty and conviction of truth have always led me to that which I may call the sacramental idea of the Church. I have never been able to rid myself of the conviction that Jesus Christ our Saviour in the two supreme hours of His life would not have established a sacramental Feast and commissioned His disciples to administer holy Baptism, unless they were a very vital and real part of Christian life and of Christian character.

"My third reason is a ritualistic one. I believe in a service in which all the people shall join in both prayer and praise. My final reason is the practical one and perhaps the lowest of all. And that is, that I find myself unable to abide by and conform to those rules of Christian casuistry that are recognized as part of the practice and the faith of the church of which I have been a minister."

The *Living Church* says: "Mr. Green's present pastorate of more than three years, has been eminently popular and successful. His sermons have attracted much attention and have been published nearly every week in one of the city papers. He leaves with regret a people warmly attached to him and to his family, and relinquishes a large salary, without pledge or promise of anything in our ministry. The change announced has resulted from deep conviction wrought by long study and consideration. He is still a young man, but widely known and admired for his brilliant talents and engaging social qualities. We believed that there is open to him in our ministry a career of great influence and abounding success. We extend to him a hearty welcome and wish him God-speed."

Notes on the Bible Lessons

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BIBLE LESSON.

"The Raising of Jairus' Daughter."
St. Luke viii. 41, 42, 49—56.

Some of the "mighty works" done in Capernaum by our blessed Lord have formed the subjects of several of our late lessons; refer to them. Again to-day we have the scene of our lesson there. Death is no respecter of persons. Trouble and sorrow enter all houses alike. In a large house in Capernaum a father and mother are anxiously watching by the bedside of their one little girl about twelve years of age who was dying.

1. *The Ruler's Daughter Dying.* Her father, who was much respected in Capernaum, was a ruler of the synagogue, as such he probably formed one of the deputation who waited on our Lord when the centurion's servant was sick. No doubt he had had the best medical advice for his child, but now no hope for her. Jairus remembers what Jesus had done for others in sickness, he will go himself and plead with Him for his child. Where is Jesus to be found? see St. Matt. ix. 10, sitting in Matthew's house speaking to the proud Pharisees and the despised publicans. Hastening in before them all, careless of what they think, the anxious father falls prostrate at Jesus feet, verse 41, all his pent up agony finds vent in his agitated words, compare St. Matt. ix. 18, evidently meaning, my daughter, who was just at the point of death as I set out, must be dead by this time, but, (I know Thou hast the power), come and lay Thy hand on her and she shall live. Notice the strong faith shown here, it can stand the test even of delay, (Isaiah xxx. 15.) Jesus rises at once to accompany him, and a great crowd follows Him. An incident occurs to delay Him which we shall read of in next lesson.

2. *The Ruler's Daughter Sleeping.* Ere Jesus reached Jairus' house, a message from the sick room comes;