

the very impossibility of Sunday schools in sparsely settled districts, should it result perforce in the fire side altar, and home instruction, would prove a blessing in the long run. Mr. Jephson has a plan by which this great end may be attained. All needed is system, on the part of the clergyman, and co-operation on that of the parents.

The Deanery of Dufferin is alive and in motion. This is pleasant to behold: and all the pleasanter, because so rare. Will any one tell us for what useful purpose the typical Rural Dean, as such, exists? This office might be of immense service to the church; as a rule its intrinsic value is confined to the dignity it confers on the occupant. It is high time that Rural Deans, Archdeacons, *et hoc genus omne*, realised the fact that in our times people laugh in secret at vapid titles; and that nothing short of a vigorous in-filling of work, will round out these mere shells of honour to the stature of the old country respectability. A church officer who has no work done to report to his bishop at the end of the year, should be promptly deprived of his title. The souls of the people demand this.

It is evident that Dean Wilson is an exception; but if he were inclined not to be so, he has men in his deanery, who would not suffer him to lapse into *Ruraldeanism*. We expect a refreshing report of the meeting on the 18th.

The midnight services in Christ Church on New Year's Eve were largely attended, and by a most devout, and reverential congregation. They were as usual, choral throughout; the prayers being intoned by the Rector, the Rev. E. S. W. Pentreath; the lesson read by Mr. Nicol, Lay Reader; the music furnished by Mr. Jowett, organist, and a fine surpliced choir; and the address, a very touching one, delivered by Mr. Lane, Rector of "All Saints." We never enjoyed any service of the kind so much in our life. There is an air of earnest solemnity about this church, which it would be wholesome to introduce into some others. Everybody kneels; and everybody responds. Everybody rises when the clergy enter; and everybody keeps his place till they have retired. You feel that you are indeed in the house of God; and the dews of His grace seem to be felt descending in blessed showers.

About 75 persons remained for Holy Communion. Think of that for a small parish and the thermometer 52 below zero, at one o'clock in the morning! In proportion to membership, we doubt if there is another church in Canada, that furnished a similar spectacle as to numbers on New Year's Eve.

The following evening a concert was held in the school house in aid of the poor of the parish, some of whom would be but ill-provided with food and fuel if left to their own resources. The congregation is largely English; and the concert, which proved very successful, was got up by Englishmen exclusively. The Rev. John May was invited to take the chair, which he did. He briefly referred to the patriotism and honourable character generally of the sons of St. George; saying that although they had got the name of being sometimes "grumblers," their sterling integrity made them very desirable immigrants, to a continent where unprincipled "smartness" is more valued than truthfulness and honorable dealing. He also reminded the audience that their presence to assist the needy, shewed that religion with them was not all mere orthodoxy of belief; pointing out that on the judgment day, as the Judge Himself has said, there is to be not one word about what men have thought, but what they have done,—and, of this, only what they have done or not done by His poor. Inasmuch as ye did it—did it not—to one of the least of these, *My Brethren*." Songs, recitations, and tea, filled the programme; winding up with the national anthem. Over forty dollars was realized; and the effort will be repeated. All went away well satisfied.

EMMERSON.—The following note was handed the Rev. Mr. and Mrs. Mills, on Christmas Eve, by Mr. E. Blacklock. "Dear Mr. and Mrs. Mills, kindly accept these few things as a little Christmas box, together with the warm wishes of a few members of your congregation." The "few things" referred to in the note, consisted of a twenty dollar gold piece, and various articles of Christmas cheer, amounting in all to upwards of \$90.00. The Christmas service in St. Luke's Church was bright, hearty and reverent. The music simple, appropriate and well rendered. The decorations, it is said, surpass those of former years, in simplicity and beauty.

The new church at Dominion City was also decorated for the first time.

The Episcopal mission to Italians in New York has been quite successful the past year. The Sunday school has numbered 180, there were fifty-two candidates for confirmation, twenty-four baptisms, and about 500 communicants.

UNITED STATES.

INDIANA.—A handsome sum to be used for the education of girls, particularly the daughters of the clergy of this diocese, has recently been provided in the will of a wealthy Churchwoman of the diocese. Another has promised to provide at her decease for a Home for Aged Women.

A legacy of \$10,000 left by the Hon. John B. Howe, will soon be realized by the bishop, who will devote the interest to the education of students for the ministry.

The journal of the sixty-eighth annual convention of North Carolina gives the following statistics: clergy, including the bishop, fifty-four; ordinations, three; candidates for orders, fifteen; postulants, twelve; churches consecrated, one; baptisms, 570; confirmations, 282; communicants, 2,909; Sunday school scholars, 1,958; parish school scholars, 229; marriages, fifty-two; burials, 145; contributions, \$35,050.72; value of church property, \$178,416.22.

The total contribution from all sources, to the Domestic and Foreign Missionary Committee, for the year September 1, 1883, to September 1, 1884, was, \$208,718.78 for Domestic Missions; \$184,981.58 for Foreign Missions. Total, \$393,700.36.

HAWAII.—Honolulu, November 15th, 1884.—At last the long looked for vessel has arrived and the stone is now on the cathedral grounds. Nothing need hinder the completion now, and it is to be hoped that the work will go along as speedily as possible. Another legacy has been left to the cathedral fund, the late chiefess, Mrs. Bishop, the last of the old line of the Kamehamehas, having given the sum of \$2,000 (£400). The same lady has left \$2,000 to Iolani College, and \$2,000 to the English Sisters' School (St. Andrew's Priory). Those legacies are surprising to all, as Mrs. Bishop was a member of the Congregational Church, of which she was a regular and devoted attendant. The aid to the schools is due to the fact that they are in the interests of the Hawaiian children, and this estimable lady was one who had done a great deal for the advancement of her race in every way. To help this work on she has also left a very large sum, the interest of which (about £10,000) is to go towards the building and endowment of two schools, to be called "Kamehameha" schools—one for girls and the other for boys.

ENGLAND.

Two years ago the Bishop of Rochester asked for funds to build ten churches in the more neglected spots in South London. Of these five have been built and consecrated; two more are being erected; and \$20,000 has been gotten together toward another.

The new Archbishop of Dublin, Lord Plunket, received no less than four hundred and seventy votes in the joint Synod of the three dioceses of Dublin, Glendalough, and Kildare, which are now under the jurisdiction of the one Prelate. The only other candidate on the second ballot was the Bishop of Ossory, who received eighty-two votes.

King Leopold, of Belgium, is contributing \$400,000 a year to African missions out of his own private purse. Mr. Guinness, the missionary, recently asked him why he was so interested in Africa. His answer was: "You know God took away from me my son, my only son, and then he laid Africa upon my heart. I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on."

GROWTH OF THE CHURCH IN SCOTLAND.—A writer in the *Scottish Guardian*, commenting on an assertion previously made that the Scottish Church was not showing growth, gives the following figures, which he tabulates according to dioceses. In 1861 there were in the seven dioceses, 40,489 members of the Scottish Episcopal Church, and of these there were 15,101 communicants. In 1884 there were 76,989 members and 28,646 communicants, thus showing an increase of 36,450 in the number of members, and of 13,545 in the number of communicants. While the writer does not guarantee the accuracy of the numbers, he considers them as substantially correct, and he goes on to say, "When I compare the condition of our Church with what it was some five-and-twenty or thirty years ago, I think that we may well thank God and take courage."

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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BIBLE LESSON. "Paradise Reserved." Genesis III. 14, 24.

Our last lesson was a sad one. We saw how our first parents, deceived by Satan, the great enemy of God and man, fell and thus entailed death on the human race.

In the present lesson we see the silver lining to the cloud, the first gleam of hope, the promise of the Messiah, renewed in a clearer manner down through the ages, until we find the glorious gospel proclaimed by "the seed of the woman," the Lord Jesus Christ Himself. St. Paul in 1st Cor., xv. 22, contrasts Adam, the father of the human race, from whom we derive our corrupt nature, with Christ, from whom as a second Adam, we derive our spiritual life, "as in Adam all die, even so in Christ shall all be made alive."

Let us notice how the serpent is cursed, absolutely, but hope held out, amid rebuke and chastisement, to Eve and her husband, and their descendants.

1.—*The Curse.* Sin brought a terrible change upon the relations of man to this world, and perverted the order of things.

See it in (a) *The doom of the serpent*, verses 14, 15. The divine sentence was upon Satan, whose instrument the serpent was: but the type of the enmity between Satan and mankind was the natural serpent. Observe the prophecy in verse 15, the enmity spoken of is the eternal opposition between holiness and wickedness. The seed of the woman is, first, Christ who came to destroy the works of the devil, (1 John iii. 8.) He overcame him in his temptation, then by casting out demons from the possessed, and lastly by dying on the cross; but secondly, the seed of the woman is Christ's Church, by which the warfare has been continued. Christ's soldiers and servants are still engaged in the battle. They who overcome gain the victory through Him.

(b) *Woman's destiny* is full of sorrow, suffering, and subjection, but this is neither a prediction nor a justification of the tyranny exercised in heathen countries by the man over the woman, and which Christianity condemns, (Ephes. v. 22, 25).

(c) *Man's lot* is a life of labour and sorrow, verse 17, ending in death, verse 19. There was a curse on the ground, represented to us by the figure of thorns and thistles; the beauty and fertility of the Garden of Eden should be forfeited. Man should live upon common and coarse food, instead of the delicate fruits of Eden. Note this difference between his first and present condition, that though created to be a worker, his work now becomes labour and sorrow, verse 19.

(2) Thus there is need of conflict. Instead of man's life being a bright, smooth, happy thing, it was to be a battle, a hard fight, weariness and sorrow. Instead of man's "ruling" the world around him, he has to contend against many difficulties, especially against the devil's malice, evil desires, manifold temptations have to be fought against daily, hourly, "Thorns and Thistles" to be uprooted and cleared away. The weeds of sin grow spontaneously in man's heart, but the fruits of the spirit cannot flourish without divine grace and culture.

(3) *The Conquest.* In the announcement in verse 15, that "the seed of the woman" shall bruise the serpent's head, we have the first prophecy of Christ, a promise of victory over evil, Jesus Christ "born of a woman" is the conqueror of the devil, see what He says in St. John xii. 31. In Him, man, though wounded by sin, tramples upon the serpent, and is made "more than conqueror" through the loving Saviour, who died that we might live. The promise to believers is "the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 2). Thus Paradise was not utterly lost for the human race. It was reserved for a future period, when men should eat of the *Tree of Life*, and have an inheritance with the saints in light, a further proof that God still cared for men, and did not forsake them after their disobedience, is shown in verse 21. Sinful men must be expelled from God's garden, but in the flaming sword of the Cherubim, there was mercy as well as judgment. Let us learn from this lesson the exceeding hatefulness of sin in God's sight; sincere sorrow for sin, and grateful hope of deliverance from evil by God's mercy in Christ Jesus.

Lord Jesus, King of Paradise,
O, keep me in thy love,
And guide me to that happy land,
Of perfect rest above.