

the bishop. After one failure to evoke sympathy, we were taken in by Mr. H. and well cared for. Up early on the road with a pair of horses and a waggon, with all my traps, one horse behind, the sleigh left with Mr. H. Gravenhurst was reached at 9.30 Sunday morning. One circumstance must be noted, we were somewhat surprised, though very pleased to see that Mr. Gresson, though young and not many months from England, had a firm grip on the people. One could see that while he was loving and kind, and a true servant of the Church, yet he was the spiritual head. We think the missionary deserves great respect from the people, for he is a gentleman as well as a Christian minister. Sunday at Gravenhurst. The bishop preached at the morning service and administered holy communion; addressed the Sunday school in the afternoon; held confirmation and preached, and holy communion in the evening. At 10 a.m. Monday, the bishop met the vestry. At 5 p.m. the officers of the church took tea with the bishop, at 8 p.m. the bishop gave an address at our missionary meeting, and at 7.30 a.m. Tuesday, left us for the boat for Bracebridge, where we hope he will find better roads, more propitious skies, and less work, but of the last we are informed, a mountain awaits him.

The bishops appointments for this month are as follows:—Jan. 18th, Port Sydney, 10 a.m. and 7 p.m.; 18th, Beatrice, 2 p.m.; 19th, Allensville, 10.30 a.m.; 20th, Hoodstown, 2 p.m.; 20th, Ilfracombe, 7 p.m.; 21st, Haldham Hill, 2 p.m.; 21st, Keatsville, 7 p.m.; 22nd, Ravenscliffe and Dickson's School House; 25th, Huntsville, 10.30 a.m., 2.30 p.m. and 7 p.m.; 26th, Grassmere, 10 a.m.; 26th, Huntsville, 7 p.m.; 27th, St. Annes, Perry; 29th, Cyprus, 10.30 a.m.; 29th, Everdale, 3.30 p.m.; 30th, Bethune, 1.30 p.m.; 31st, Beggsboro, 11 a.m.; Feb. 1, Everdale, 10.30 a.m.; 1st, Burkes Falls, 3 p.m.; 2nd, Starrats, 11 a.m.

The treasurer acknowledges, with thanks, collection for Mission Fund, Church of the Ascension \$20; Anonymous, for church at Sheginandah, \$1; offertory at holy Communion on Christmas morning in St. John's, Stisted, per Rev. W. Crompton, for Widows and Orphans Fund, \$2; also for Mission fund, per Basil R. Rowe, Orillia, \$4.50 from St. Luke's Sunday school, Medonte, being the value of prizes won by nine boys and girls.

The following contributions we gratefully acknowledge: for Sheginandah church, a Guelph Friend, \$5; infant class, Trinity Church Sunday-school, St. Thomas, per Mrs. Kains, \$4; Miss Harper's class, St. John's Sunday-school, Port Hope, \$2; for John Esquimaux, Holy Trinity Sunday-school, Toronto, per S. G. Wood, Esq., Supt. \$20; for Widows and Orphans Fund, Miss Wilson, Toronto, \$5; H. C. Port Hope, \$50.

BURK'S FALLS.—The Rev. W. B. Magnan begs to acknowledge, with many thanks, a box from the C. W. M. A., containing books and other Christmas presents for the Sunday schools in his mission.

The Rev. T. Lloyd, desires to acknowledge, with hearty thanks, the receipt of a valuable box of Christmas presents for his Sunday school children, and a Christmas tree, from friends in St. Peters, per Mrs. Boddy. Also a parcel of new and beautiful books, and another parcel of papers, all for the Sunday school children, from Miss Muttelbury, per Mrs. Captain Denton, also a valuable parcel of Bibles, and Prayer Books from the Bishop of Algoma for distribution in his mission.

The Rev. T. Lloyd thanks most heartily the unknown friends who have sent him the DOMINION CHURCHMAN during the past year.

## ENGLAND.

We record the death on the 26th day of November, 1884 last, of the Rev. J. A. Aston, M. A., Vicar of St. Johns, Deptford. The funeral took place on Monday, 1st Dec., accompanied by expressions of respect unparalleled in Greenwich, of which borough Deptford forms part, the service was conducted at St. Johns, which was crowded with a congregation, all without exception, in mourning. Besides the mourners, and the members of the parish, were the members of the Deptford Christian Union, a very large attendance of clergy and dissenting ministers, a number of St. Johns Rifle Volunteers, and about 80 police at the R. division, when a dumb peal was rung on the bells at St. Pauls, Deptford. On the preceding Sunday funeral sermons were preached in St. Johns Church, Brockley Presbyterian church, St. Stephens, Lewisland, the Deptford Christ-

ian Union, and St. Lukes, Cheltenham, and in other churches and parishes which we have no room to record. The deceased held the opinion that a protracted residence in one locality was not desirable for a clergyman. In 1853 he was appointed to the vicarage at Ballington, in Cheshire, where he remained three years. Mr. Aston always set a high value on religious education and evidenced it by securing in this his first parish the erection of good school buildings. On leaving Ballington, he was Rector at Kemberton, in Shropshire, four years. In 1860 he accepted the perpetual curacy at Tulse Hill, near London. Here he repeated on a larger scale the educational work he had done at Ballington, he understood how important was the daily religious teaching of children, and that the school was the first line of defence of the church. From he went to South Kensington, thence to St. Lukes, Cheltenham, and finally, after a wonderful successful work there, he exchanged with Canon Money and came to St. Johns, Deptford.

Mr. Aston deeply appreciated the necessity and value of periodically awakening interest amongst his people by means of Mission Preachers, and during his twelve years residence at Cheltenham, two were held in St. Lukes Parish, while Mr. Aston's services were willingly given to conduct such missions in other parishes.

The deceased clergyman left a large family, the eldest, the Rev. John Walter Aston, Vicar at Ambleside, died on 17th September, 1881, three others are already in Holy Orders and at work in various parts of England, and another is a Divinity student at Trinity College, Toronto, having recently entered that institution having left St. Johns College, Cambridge, in his fourth year.

RESIGNATION OF THE BISHOP OF LINCOLN.—The Bishop, the Right Rev. Christopher Wordsworth (nephew of the celebrated poet), was born in 1807. His father was master of Trinity College, Cambridge; he himself was Senior Classic in 1830, and in 1836 was appointed head Master of Harrow School, a post which he held until 1844. when the late Sir Robert Peel preferred him to a canonry in Westminster Abbey. He became the Bishop of Lincoln in 1869. His brother, the Right Rev. Charles Wordsworth, is the Bishop of St. Andrews, Dunkeld, and Dunblane.

DIOCESE OF MANCHESTER.—The following is a complete list, made up to the present date, of new churches in the course of erection in the diocese of Manchester, most of which it is understood, will be ready for consecration in 1885: St. Agnes, Slade Lane, in Birch; All Saints, Stretford; St. Barnabas's in St. Paul's, and St. Matthew's in St. Thomas's, Blackburn; Church of the Saviour, Bolton; St. Mary's, Hawkshaw-lane, Holcombe, and St. Michael's, Bamford Bury; St. Ambrose, Lelyand; St. Luko's, Chaderton, and St. Gabriel's, Middleton, Junction, Prestwich; St. Anne's Edgeside in Newchurch; Stonefold, Haslingden; Christ Church, Adlington; St. Peter's, Salesbury, Blackburn; St. John Baptist's, Pilling, Garstang; St. Paul's, Warson-in-Kirkham; St. George's, Preston; St. John's, Silverdale, Warton, Carnforth.

The fund for the restoration of the magnificent parish church of St. Michael, Coventry, has reached £20,243, thus fulfilling the conditions under which Mr. George Woodcock, of Coventry, will contribute £10,000 to complete the sum of £30,000 which is required to complete the work.

THE UNIVERSITIES MISSION TO CENTRAL AFRICA.—Recently, at the close of the afternoon service in Westminster Abbey, the Rev. Chauncey Maples, a missionary, gave an interesting address on the work of the Universities Mission to Central Africa. In the course of his remarks he said that the Mission was set on foot in 1859 at the request of Dr. Livingstone, who though himself a Presbyterian, was anxious that the Church of England should undertake it. After some preliminary work, the headquarters of the Mission were established at Zanzibar, which is the great meeting point of Arabia, Central Africa, and India. One great feature of this Mission was the part it played in suppressing the slave trade. It has turned the old slave market in Zanzibar into a centre of Christian teaching; and a noble Church, mission house, schools and a native Christian colony now occupy the spot where twenty years ago some 30,000 slaves were annually exposed for sale. There the Church of England completed the work of freedom that the English nation began by receiving the slaves captured by British cruisers, tending them whilst they were sick, educating them, and Christianising them, and in many instances restoring them to their own country. For these purposes the Mission had a farm of 130

acres at Mbweni, near the town of Zanzibar, for the reception of adults. They had also large schools for the children. At their printing-office the released slaves had printed the whole of the New Testament and a large part of the Old, in Swahili, a language understood throughout the interior. With regard to the slave trade at Zanzibar, although much had been done to suppress it, that pernicious traffic still flourished, and large caravans of slaves passing through the streets were frequently to be seen. The Mission spent nothing in luxuries for its European staff of clergy and others, but everything was conducted on the most economical scale. One feature of the Mission was that its members were only supplied with necessities, and the rich and poor worked together as brethren. They now had 35 natives, formerly slaves, employed in the direct work of evangelisation, and amongst their converts was a youth formerly page to the Sultan of Zanzibar, who would eventually be a missionary, and who was a most earnest Christian.

## RUPERTS LAND.

WINNIPEG.—Holy Trinity.—The new organist, Mr. Saffory, presided at the organ; and the musical portion of the service was well rendered. Miss Read's splendid voice, however, was missed. It is said that both she and Dr. McLagan have been engaged by the Congregational Church here. There is very little snow, but very much cold here at present. We have been down among the twenties, thirties, and even forties, for some time; yet it is not hard to bear.

The Ven. Archdeacon Pinkham starts for England next week on a visit to his friends there; and for the purpose of augmenting the funds of St. John's College. It is to be hoped that his trip may prove a pleasant one for himself, and profitable for this institution, with whose success the prosperity of the Church throughout this vast region is so closely connected. A letter, dated 10th August last, at McKenzie River, and written by Bishop Bompas to a gentleman in this city, was received on Christmas Day!

## Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

(Published under authority of the Sunday School Committee of the Toronto Diocese.)

Compiled from W. S. Smith's work on Genesis and other writers

JANUARY 18TH, 1885.

VOL. IV. 2nd Sunday after Epiphany. No. 8.

BIBLE LESSON. "Paradise Lost, or Man's Fall." Genesis iii. 1, 13.

In our last lesson we saw Adam and Eve placed by God in Paradise. They were created good and happy; their work was to cultivate and keep the garden. Their happiness depended on their obedience the test is seen in chapter ii. 17. How long they lived, in the sunshine of God's countenance, happy, loving, and innocent, because obedient, we are not told; but we see to-day the fair picture clouded. Man by disobedience fell from his high estate, and thus entailed on all his descendants sin and misery, man's self will, as opposed to the Divine will of the Creator, is at the root of all sin, and so by listening to the Tempter, instead of trusting and obeying God, Adam and Eve fell, and by disobedience and distrust entered upon a path of Evil.

(1) The Subtle Tempter, verse 1. The great enemy of God and man, Satan, or the Devil, was the Tempter of our first parents. He had before rebelled against God, Jude, 6. and he now filled up the measure of his iniquity by effecting the ruin of man. He takes the appearance of a serpent, as being, seemingly, the most appropriate instrument he could find in the animal world. Hence, Satan is called the old serpent, in Rev. xii. 9., 2 Cor. xi. 3. The Tempter addresses the woman as being the weaker vessel, 1 Pet. iii. 7. Being alone she was more exposed to temptation, than if she had been in her husband's company. He craftily begins by a question as to the one command, yea truly, can it be possible that God has forbidden you something? Note the woman's reply, verse 2, 3, she could not plead forgetfulness of the command. The Evil One then contradicts God's word, and misrepresents God's character, suggesting that the law had been given out of jealousy to prevent Adam from becoming like Himself, verse 4, 5. The teacher can illustrate this by reminding his scholars how often they have seen an elder companion overcome the scruples of the younger by the sneer; is it possible your father told you not to do so and so?

The Fatal Transgression, verse 6. Notice the several steps in the way of disobedience. Eve listened to