

article, we need not longer detain them. So we will now part with them, wishing them a very happy New Year.

THE NEW YEAR.

The old year has passed away with all its privileges and responsibilities. The motto upon the old Sundial has its eternal application to the hours of our life. *Pereunt et imputantur*. They pass away, but they are imputed. We have to give an account of them. Yes, for good or evil, the effect of the past can never be obliterated. We may break up the fallow ground, we may exterminate the weeds which we have suffered to choke the soil; but we can never have the same final harvest that we should have reaped if all the sowing had been for the best. The moral is very simple. The past is gone. Let it go. We cannot call it back. We cannot change it. Let us leave it, and make better of the future. "Forgetting those things which are behind," let us "reach forth unto those things which are before."

A new year has begun, and has brought with it many reflections and many resolves. We have personal duties and social duties of many different kinds; and it is well that we should forecast the days that are to come, and consider what they may be to us; how, out of our past experience, we may, by God's help, turn them to better account than we have done with the past. It is certain that we have listened to some solemn words on this subject during the last week or two; and most of us have had admonitions from within which have spoken more loudly than any voices from without; and most of us have formed some kind of resolutions, and nearly all of us have thought of doing so.

Of what kind have these resolves been? What ought they to be? How may we give them effect?

"Vain was the man and false as vain,
Who said, were he ordained to run
The long career of life again,
He would do all that he had done."

It may safely be assumed that most of us would not be contented to go over life again in precisely the same manner as we have gone, if another chance were given us. This, however, is not the question. The real, practical question is to consider not what we might possibly do, if we had to relive our lives, but how we may make better of the time which still remains for us, be it short or long.

"The time is short." Let that point be quite clear. We shall leave our work very soon, however we may be doing it—well or badly. Very soon this account will be absolutely closed, and there will be no chance of changing its debit and credit. How does the account stand? What do we think of our work and of the way in which we have done it? We must try to give a sincere answer to that question, if we would get right in the future.

May we not say that some of us have been doing our work badly—absolutely badly? We have not made the best of our life, either in regard to the discipline and development of our powers, or in regard to the duties of our position and calling. We cannot honestly say that we hope we are better men than we were at the beginning of the year. We suspect (some of us) that we are no better. Some of us fear that we are worse. Or, if we turn from our inner life to the work we have done, what shall we say of it? As clergymen, as churchwardens, as communicants, have we really helped forward the work of the church and of the parish? Is our parish in a better or in a worse condition than

it was in at the beginning of last year; and what have we done to make it better or worse? We are ready to note what blame may be attributed to others. Are we ready to acknowledge the faults which are chargeable upon ourselves? Every one may help or hinder. Every member of the Church does actually help or hinder work. Have we helped or hindered?

Perhaps the best way to take this matter in hand is, first, to lay down the principle that the next year is to be better than the last. We are to hold on our way: we are to grow stronger and stronger.

The next thing is to enquire earnestly and seriously, what has been hindering us in the past. If we are not willing to take this matter in hand, we may as well confess at once that we have no serious intention of improving. The root of all goodness is humility. The starting point of every endeavour after a better life is the confession of evil and wrong in the past. Those who ignore these truths while professing to desire moral and spiritual improvement are merely deceiving themselves.

Let us begin with questions like these: What have I done with my time? What have I done with my money? Have I expended both in such a manner that I can give an account to Him Whose steward I am without apprehending His disapproval? If not, how can I do better in the future?

Or, again, have I faithfully discharged the simple duties of my position? Have I used any serious thoughtfulness in considering what is the nature and the relative importance of those duties; and in what manner they may be best discharged?

It may seem strange; but there are actually people, Communicants, good kind of people too, who give themselves very little concern about questions of this kind. And yet they are absolutely necessary in order to progress.

How about our sloth, our self-indulgence, our good opinion of ourselves and our work? What of our Scripture reading, our use of religious privileges generally, our recognition of the claims of the Church of the World upon us? The man who will seriously ask questions like these, meaning to make a practical use of the information he obtains will have made a good beginning to the new year.

—PRESBYTER.

BISHOP LIGHTFOOT.

In the *Guardian* newspaper for December 11th there are two short paragraphs which we have read with peculiar and painful interest. The first, which is taken from the *Daily News*, says, "The many friends of the Bishop of Durham will be glad to learn that his Lordship's health is still progressing favourably. On Tuesday last, December 3, he travelled to the South coast, and took up his old quarters in the Imperial at Bournemouth, where, amongst the fragrant pines, he gained so much benefit last year." A second paragraph said: "The Bishop of Durham has promised to add £1 to every £2 collected for various objects connected with Church work and improvements at Bishop Auckland. £1,000 in all is required, and upwards of £200 has already been received or promised, exclusive of the amount to be contributed by the Bishop."

Before these paragraphs reached our continent the sad intelligence had been flashed across the Atlantic that the great Bishop had entered into rest. To say that this is an irreparable loss to the Church of England and to the cause of biblical studies and Apologetics, is to say no more than

than every one knows to be true. We have many good men in our communion, ripe scholars, men of wide and profound learning, of large experience, of practical wisdom, but we doubt whether we have one left who unites all the great qualities of the late Bishop of Durham, at least to the degree in which they were found in him.

Joseph Barber Lightfoot was born at Liverpool, April 13, 1828, and is said to have been a descendant of Lightfoot, the author of *Horæ Hebraicæ*, who was a chaplain in the Long Parliament. Young Lightfoot, if we are not mistaken, was educated at King Edward's School, Birmingham, which then had a great reputation under Dr. Prince Lee, afterwards Bishop of Manchester, and he must have been a contemporary of Canon Westcott and Archbishop Benson, who were educated there. Lightfoot took his B.A. degree at Trinity College, Cambridge, in 1851, coming out as Senior Classic, 31st wrangler and Senior Chancellor's Medallist. He gained the Norrisian prize in 1853, proceeded to his M.A. degree in 1854, and to D.D. in 1864. He also received honorary degrees from Oxford, Durham, and Glasgow. He was ordained deacon in 1854, and priest in 1858. He was Fellow of Trinity College from 1852 to 1871. He was Hulsean Professor of Divinity at Cambridge from 1861 to 1875, Lady Margaret Professor from 1875 to 1879, and Canon Residentiary of St. Paul's from 1871 to 1879, when he was raised to the See of Durham, of which he became the 82nd Bishop. It would be easy to add to this enumeration of the late Bishop's distinctions; and it may be affirmed that no one ever grudged him one of them, or doubted of his being the best man for every post to which he was appointed. It is even said that he would have been raised to the Archbishopric of Canterbury, but the Queen thought it better that such a post should be occupied by a married man. If the story is true, it is evident that Her Majesty is not of the opinion of Queen Elizabeth.

Dr. Lightfoot adorned every position which he occupied, but it was chiefly as a writer that his greatness was displayed, and it is in this capacity that he will be longest remembered. Every volume which he has put forth is a treasure; and our only regret is that he has given us so few. It is difficult to decide whether he has done most for biblical studies or for sub-apostolic history and literature; but it is as a commentator on some of the books of the New Testament that he is most widely known. His commentaries are on the Epistles to the Galatians, 8th edition, 1884; Epistles to the Philippians, 7th edition, 1883; Epistles to the Colossians and to Philemon, 7th edition, 1884. He also published a work "On a fresh revision of the English New Testament," (2nd edition, 1872), and became one of the foremost members of the Company which undertook the revision of the New Testament in 1879. Some admirable letters by him in defence of the finished work appeared in the *Guardian* and elsewhere. A commentary on the Epistle to the Ephesians has been promised for some years, and we sincerely trust that it may be left in such a condition that its publication may not be deferred.

Hardly less important than his contributions to Biblical Science are his articles in the dictionaries of Christian Biography and Antiquities, and more especially his editions of the Apostolic Fathers. In 1869 he published a revised text of S. Clement's Epistles to the Corinthians, and after the discovery by Bryennius of the complete text, he published in 1877 an Appendix giving the end of the two treatises, together with additional notes and a

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