

Paragraphic.

The diocese of Illinois has, according to its journal, increased its communicants by 1,100 during the last year.

A committee has been formed at Redruth in furtherance of the scheme for building the great transept at Truro as a testimonial to the Archbishop-designate.

A singular and pleasing incident in mission work is just chronicled. A congregation at Nagasaki, Japan, have sent \$15 towards a building fund of a church in London, England, with which the Missionary in Japan is associated.

It is stated that the Bishop of Truro (Dr. Benson) will be "confirmed" into the Archbishopric of Canterbury by a "Commission of Bishops," before the Vicar-General and the Registrar of the Province, at Bow Church, in Cheapside, on Saturday, March 3.

Bishop Jenner, late of Dunedin, New Zealand, and actually Vicar of Preston in Kent, has accepted the provisional oversight of M. Hyacinthe Loyson's movement. The Bishop has already frequently taken part in the services of the 'Gallican Church,' being a perfect French scholar.

It appears from the public papers that Mr. Moody has denounced the fatalistic dogmas of Calvin. We, who are old enough, remember when the seven points formed the very fundamentals of what was called the Gospel, both in England and Ireland, and now *sic transit*! none is so mean to do it reverence.

The editor of the *Catholic Presbyterian* magazine is daring to discuss the question of "Progress in Theology." The first article on the subject in the January number is by Dr. Tulloch, whose deliverance will certainly startle some of its readers, but, it may be hoped, be of service to all, by making them see things as they really are.

Dr. Begg, speaking in the Edinburgh Free Presbytery, said that Scotch people on going south attached themselves to the Episcopalian Church, and they came to dislike the Presbyterian sermons. He knew a young man who, when he went to London, could not find a place in which he could properly worship, and therefore he returned to Edinburgh.

Dr. Charles Wordsworth, Bishop of St. Andrew's, writes the following lines in the *Guardian* on Bishop Benson's elevation to the Primacy:—

"As Abram's name to Abraham,
In earnest of undying fame,
Was changed by voice from heaven
So raised to the Primal Throne,
May Benson, turned to *Benison*,
Proclaim henceforth in richest boon,
Blessing received and given."

The S.P.C.K. has granted £500 towards the College at Ambatorana, near the capital, of which the Rev. F. A. Gregory, a son of Canon Gregory of St. Paul's, is warden. At the present moment 16 native men and 18 native boys are being educated therein, but Mr. Gregory hopes to increase the number to 50 men and 150 boys; from out of these it is intended to raise up both schoolmasters and clergy.

The Queen has approved of the nomination of the Rev. George Howard Wilkinson, vicar of St. Peter's, Eaton-square, as successor to Bishop Benson in the See of Truro. He was educated at Oriel College, Oxford, and took a Second Class in Classics in 1855. Mr. Wilkinson was chaplain to Bishop Benson, who, it is said, desired to have him for a successor. His successful work at St. Peter's is well known in and out of London.

The usual Epiphany appeal of the Domestic and Foreign Missionary Society of the Church in the United States is published. It appears that the number of 'domestic' missionaries it supports is 417, at the yearly cost of \$185,350. The 'Foreign' work embraces Greece, Africa, China, Japan, Hayti, Mexico; the number of missionary stations being 144; and all the labourers 352, of whom five are Bishops. A special feature in China and Japan is the Medical Mission—at Shanghai, Wuchang, and Osaka; 'upwards of 21,500 patients have been treated in the hospitals during the year.' The 'Foreign' outlay is about \$175,000 per annum.

Last year, in the metropolis, where there are the most complete facilities for contracting marriage outside the pale of the Church 28,727, or 84.3 per cent. of the whole number (34,144), were solemnised by the clergy. Of the remaining 5,417, 2,499, or 7.3 per cent. took place at the registrars' offices; 1,247, or 3.6 per cent. a Roman Catholic chapels; and 1,229, or 3.8 per cent. at other Dissenting places of worship. There were also 337 Jewish and Quaker weddings. Of the Church marriages 34 were by special licence, 2,980 by the ordinary licence, 25,673 by banns, and 18 on production of the Superintendent Registrar's certificate. In 21 cases the particulars are not stated.

A letter having appeared in the *Western Morning News* suggesting that the Bishop of Liverpool had rejected candidates for ordination on account of their Low Church views, the Rev. C. H. Waller, senior examining chaplain to the Bishop of Liverpool, has written a reply, in the course of which he says: "This suggestion is wholly and utterly unfounded. No candidate for holy orders at Liverpool has ever been rejected after examination on account of any opinions—High, Low, or Broad—which he may have expressed. Those who have been rejected have totally failed in their examination, either from gross ignorance of Scripture or from general incompetence, or from both of these defects combined."

CLERICAL OBITUARY.

The *National Church* gives the following as the clerical obituary of the past year:—

Archbishop Tait, Canterbury.

Bishops.—Ollivant, Llandaff, Barclay, Jerusalem; Barker, Sydney; Merriman, Grahamstown; Steere, Central Africa.

Deans.—Wellesley, Windsor; Close, late of Carlisle.

Archdeacons.—Ady, Colchester; Boutflower, Carlisle; Hey, Cleveland; Prest, Durham; Randall, late of Berks; Dealtry, late of Madras; Hunter, late of Rupert's Land; Whitaker, late of York Toronto.

Canons.—Gibson, Manchester; Hawkins, Rochester; Hugh Pearson, Windsor; Parrington, Chichester; Reeve, Bristol; Robertson, Canterbury; Stove, Canterbury.

Hon. Canons and Prebendaries.—Berkeley Addison, Durham; C. Bowen, Chester; Joshua Brooks, Lincoln; H. Dean, Salisbury; J. R. Armitage, Worcester; Michael Gibbs, St. Paul's; H. T. Hill, Hereford; G. Martin, Truro; H. McLaughlin, Hereford; R. D. B. Rawnsley, Lincoln; W. H. Ridley, Oxford; Hugh Robinson, York; E. J. Rose, Winchester; T. Tylecote, Ely; W. H. Walsh, Lichfield; C. Walsham, York; David Williams, St. Asaph.

Professors.—J. Challis, Plumian of Astronomy; T. Jarrett, Regius of Hebrew, Cambridge; E. B. Pusey, Regius of Hebrew, Oxford.

Rectors.—L. S. Bernays, Walter Blunt, W. K. Borton, James Boys, Harvey Brooks, Sir E. H. V. Colt, Dr. Forbes, N. Germon, J. W. Gleadall, chaplain at the Founding Hospital; H. A. Greaves, W. H. Harrison, Francis Hessey, Pascoe G. Hill, Dr. Huckin, Sir E. R. Jodrell, J. H. Jowitt, Dr. Massingham, Dr. Nolan, F. E. Paget, rector of Elford; W. Palin, Horace R. Pechell, Dr. Peile, J. Perowne, H. B. Power, J. V. Povah, Dr. Redhead, Sir H. Bourchier Wrey.

EASTERN CUSTOMS AND BIBLE TEXTS.

No. III.—CONTINUED.

It was doubtless Christ's hatred of shams and unreality which caused Him to act thus, and not any grudging of the expense of decency at funerals, out of real respect for the dead; for of this He seems to have expressly approved (St. Matt. xxvi. 12) and even provided for the perpetual recital of the act. Perhaps the least offensive of the signs of this hired grief were the words in which were set forth the kindness of disposition and good qualities of the deceased boy (Acts ix. 39); but even this is liable to great abuse. Just as the

heat of the day was over, preparations were made to carry out the body. At the season of the year of which we are writing, the funeral almost always follows within 24 hours after death; and, in fact, there are two instances of immediate interment. Acts v. 6 and 10. There was no coffin, but the swathed body was simply placed upon a bier, and thus carried out (St. Luke vii. 14)—where, however, it must be admitted that the marginal reading in the A. V. is "*coffin*." Yet coffins are rarely used in Palestine. In Egypt they were certainly known, and Joseph's body was thus kept, but plainly for a purpose, as it is possible that for years his body remained uninterred. Gen. i. 25, 26; Exod. xiii. 19, and Josh. xxiv. 32. At first it seemed to us, with our Western ideas, that the lack of a coffin was a great want, and we almost instinctively shrank from the thought; but upon consideration it did not seem so repulsive. Some of you may have read that touching story in one of the early chapters of the Koran. How, after finding Abel's body, Adam bore it about with him in his amazed grief, not knowing what to do with his terrible burden. By and by God, in His mercy, sent a raven alternately flying and perching a short distance before him, and it too, poor, dumb creature had its load and its grief, for it uttered again and again a plaintive sound, and carried in its beak one of its own dead young. As Adam gazed earnestly at the creature it flew but a short distance before him, and putting down the little dead bird, it scratched with its claws a hole in the sand, and there deposited its load; then covering it again it flew away, seemingly much relieved. The stricken human parent, though with a new pang that the intimation was now given in this way, when formerly God had communicated with him either directly or by an angel, yet regarded this as a revelation of the meaning of the words, "Unto dust shalt thou return," and he too dug out the earth as best he could, and there placed Abel's body, and covered it again. Many unnecessary expenses, we know, which were formerly incurred, only for display it seemed, in the conduct of funerals in our own land years ago, have happily been done away; how far the elaborate coffins still in use could be dispensed with, we will at present offer no opinion. Abner, though of so lofty a rank that royalty followed the *bier*, was thus carried out (2 Sam. iii. 31) (where the marginal reading is *bed*). The nearest relatives, in the case of this young man of whom we have been speaking, kept close to the bier, and it seemed that all the people of the village were present (St. Luke xvii. 12) as an expression of their sympathy. The outburst of crying from the mourners was now louder than ever, and here and there at stages throughout the procession would halt, and they would renew their grief, indulging in the most violent paroxysms of sorrow (see Gen. 50, 10, 11), and the open way in which this grief is expressed recalls at once the Saviour's words to the widow at the gate of Nain (St. Luke vii. 13), "Weep not." Even on the tops of the houses, as we passed, the few who could not be in the procession had congregated, and wept aloud as we went by. Isaiah xv. 3. One thing especially attracted our attention; just behind the immediate relatives of the deceased there followed a young man carrying a bow and arrows, because it was from this implement that the boy had met his death. It reminded us of a verso inserted at the very beginning of that grand lamentation uttered by David over Saul and Jonathan (2 Sam. i. 17, 18) which seems, as we read it there, to have no connexion with the context, "Also he bade them teach the children of Judah the use of the bow, behold it is written in the book of Jasher"—where the words "the use of" are not, as the italics tell in the original Hebrew; and the marginal reading (A. V.) is "the ode of the bow," which gives us some idea of what is meant. Saul and Jonathan had been sorely and fatally wounded by the "archers" (1 Sam. xxxi. 3), and therefore David calls his funeral elegy "The Bow," the elegy was also inscribed in the Book of Jasher as well as happily here; and the men of Judah were commanded to practise it, or rehearse it in musical cadence, perhaps for the purpose of singing it in funeral procession.

(To be concluded.)