

ing of the feast of the Epiphany. The service was full choral. The prayers were offered by the rector of Montreal, Dr. Morton. The first lesson was read by the very Rev. the Dean, and the second lesson by the Lord Bishop of the Diocese. There was a large congregation present, and the service throughout was most impressive. The music was especially good, and the processional and recessional hymns were heartily joined in by all present. An admirable sermon was preached by Rev. John Ker, D.D., rector of Grace Church, from the words, "Sir, we would see Jesus" (St. John xii. 21). The preacher said: The visit of the Magi to the infant Saviour is a historical event, as much so as the discovery of America by Christopher Columbus, or the coming to this city a few years ago of the British Association. Who the wise men were we are not told; from what particular country they came we know not; what became of them after their return to their own land we know not. The central point and kernel of the event does not lie in their names, or country, or ages, but in this, that they, heathen men as they were, came to render homage and to offer gifts to the new born King of the Jews.

Why this visit at all? Why the long and toilsome journey to Jerusalem? In truth their journey to the centre and capital of Judaism was a religious pilgrimage in the strictest sense of the term, and the ideas, of which that visit was the outward and visible sign, are connected with the profoundest mysteries of the scheme of our redemption. The gold, the frankincense, and the myrrh suggest that the wise men had a most exact intuition of the person and work of the wondrous Babe whom they came to worship. Assuredly they saw in Him the promised Deliverer, who, by His life, and death, and victory over death, should heal the wounds of humanity; aliens from the commonwealth of Israel though they were, they recognized the truth that salvation is of the Jews. So they came to worship Him—the Saviour of men, the Reconciler of the world to God, God in flesh appearing, God and Man for ever reuniting earth and heaven.

More than thirty years elapse from the time of the visit of the wise men. The child they came to worship was grown to man's estate, and His name and fame fill the whole country. At His word storms are stilled, evil spirits are cast out, sickness is cured, death is vanquished, and greater than all else, the poor have the gospel preached to them. Certain Greeks—converts from heathenism to Judaism,—who had come to Jerusalem to worship, seek a personal interview with the great Prophet and wonder worker, and they say to Philip, one of His disciples, "Sir we would see Jesus." Already the circle begins to widen. The east had long ago sent its pilgrim band of worshippers bearing gold and frankincense and myrrh, and now the west sends forth its "first-fruits," its pilgrim band of enquirers, and the meeting point of the true spiritual devotion of both east and west, of the dreamy, mystical east and the busy practical west is, Jesus of Nazareth, the King of the Jews.

The preacher then dwelt upon the work of the Church in making known the salvation of Christ, and the influence of that work on the world at large. He then proceeded: I congratulate you, my brothers of the Lay Helpers' Association, that you are the children of a spiritual mother so illustrious, so apostolic in doctrine and in order. I congratulate you, too, on the fact that God has put it into your hearts to offer yourselves for such work as a layman may properly do in His holy church. It is a great honour to which you are so called; may you have grace given you to discharge your duties well. All around us in this city and diocese the work presses, and a great door stands open before you.

My brothers of the Lay Helpers Association, loyalty to the truth should constrain us to be instant in season and out of season in seeking to attract men to that vision of the Christ which the Church of England so faithfully keeps before her children. There is no partial or one-sided setting forth of the faith once for all delivered to the saints, "that we believe and confess that our Lord Jesus Christ the Son of God is God and man. Perfect God and perfect man . . . who, although he be God and man, is not two but one Christ." One universal Redeemer who offers pardon and eternal life to all who turn to Him their repentant eyes.

Let me remark here that one of the best ways in which we can commend our beloved Church to those who have not the privilege of belonging to her, is by manifesting in our daily walk the power of her teaching. Let men take knowledge of us that we have been with Jesus. You who are now so honourably and so opportunely coming forward as lay helpers and lay readers may look for a share of that observation and criticism which are so bountifully bestowed on the clergy. Do not let it worry you; perhaps it is Satan's way of trying to make you discouraged that you may resign your lay helpfulship. When any such criticism comes to your ears, try to take it kindly, and when you are alone institute with

yourself an impartial court of trial to find out what element of truth it contained. If it contains even the faintest trace of truth remedy the fault and be thankful for the critic. Above all, I beseech you be much in prayer. Your work will be all the happier to yourself and all the more profitable to the Church the more you saturate it with prayer.

In conclusion, we urge you to be loyal to your Church. She is wide, tolerant, charitable like the Master. O, let us all seek to catch her spirit! Let every English Churchman be doubly your brother for Jesus's sake. Be patient with those who differ from you within the Church and without the Church. It is by love, by endurance, by gentleness that this world is going to be won for Christ. If we are expected to love all Christian people, how much more should we love those of our own household the Church! We constantly invite other bodies to come and cast in their lot with us. We tell them we are scriptural and apostolic and catholic. So we are; but let us increasingly manifest apostolic love to those who are within the Church—our own spiritual kith and kin—as well as to the excellent Christian people of other denominations, to whom we are always insinuating proposals for organic union. Before the Church of England accomplishes much in the matter of union, she must be more at one with herself. Individualism must surrender something to love; narrowness must give way to toleration that Jesus Christ may be all in all, and that our poor prejudices may not circumscribe the width of the everlasting gospel, of which He is the sun and centre. It is good to be clear, and strong, and enlightened in one's opinions, but it is also good to have charity, for the greatest gift of all is charity. Long ago the rabbi Ben Marten and the rabbi Ben Jacob disputed about the Law, and the rabbi Ben Marten, being angry, said bitter things to his neighbour. Then they decided to let the Bath Kol arbitrate the matter. So the voice spake, and the words echoed from snowy Lebanon to Pisgah, and from the mountains of Moab to the great sea: "The rabbi, Ben Jacob, is right, for the rabbi, Ben Jacob, lives."

We regret that we cannot reproduce more of this excellent sermon; but we have given enough to show our readers its drift.

ONTARIO.

PEMBROKE.—The rector of this parish, Archdeacon Daykin, startled his congregation on a recent Sunday by the announcement that he had the week previous been offered by the Bishop, and accepted, the rectory of All Saint's, Kingston, vacated by the death of that estimable priest, Rev. Frederick Prime. Mr. Daykin at once removed to his new parish, and there is now much speculation as to whom the Bishop will send here to succeed him. The appointment is solely with the Bishop, and it has transpired that his Lordship has signified his intention of appointing the Rev. Mr. Read, of Oxford Mills. Should Mr. Read accept the preferment it will be for the benefit of Pembroke, where he will find ample scope for that earnest labor, and wise and gentle administration which has left its mark in the parish of Oxford Mills, where he has been incumbent for ten years. The services here are provided for by the Rural Dean during the vacancy, and the parish is in an excellent condition, Archdeacon Daykin having done very much for the advance of church life during his less than three year's incumbency.

EGANVILLE.—This mission has been vacant several weeks. The Rev. R. D. Mills was incumbent for nearly ten years, and did a good work, but in November he was offered the rectory of Cowansville, in Montreal Diocese, which he accepted and removed there early in December. For many years this parish has been aided by a grant from the mission board, and it is in consequence of the disinclination of the authorities to continue this aid that no clergyman has yet been appointed. It is a large parish, but church people are fairly numerous, nearly one hundred families, and with very few exceptions, quite prosperous. The Bishop recently communicated with the parish and sent the rural dean, Rev. Mr. Bliss, to examine and report. The services held by the rural dean on a recent Sunday were well attended, and a very plain and earnest appeal made to the parish to become more self-reliant, and, as the Bishop said, "show their self-respect" by doing without the "alms of the diocese." At a subsequent vestry meeting it was found that although they had written to the Bishop to send them a clergyman, they had made no provision whatever for his support. It was intimated by the rural dean that no clergyman would be sent until there was a proper guarantee for his stipend. Several of the vestry acquiesced in this as being only just and proper, and by a unanimous resolution the wardens were instructed to call upon every family for contributions, and report result as quickly as possible to the rural dean. There is an excellent parsonage, and a moderately good church at Egan-

ville, and the surrounding country gives ample scope for missionary zeal. The church is strong now, and may be made stronger.

STAFFORD.—The Rev. Mr. Smitheman has been very successful in his efforts to remove the debt from the parsonage, a sufficient sum having been promised some time ago, and now nearly all paid in. The Church is very strong in this mission, and the farmers in excellent circumstances. It will probably distinguish itself ere long by becoming self-supporting, and thus add another to the numerous parishes of this diocese, which have of late years freed themselves from mission board nourishment. All honor to such parishes which thus show their gratitude for years of patient nursing.

COBDEN.—It is not yet a twelvemonth since this was made a separate mission, and already there is ample evidence of the wisdom of that step. Under the energetic labors of the Rev. Mr. King, the church is extending, and at the new outstation as many signs of increased vigor in all that pertains to Church life.

TORONTO.

TORONTO.—The regular monthly meeting of the Toronto Church Sunday School Association was held in the school room of the Church of the Ascension, on Thursday, the 9th inst. In the absence of the Lord Bishop, who was to have presided and presented the prizes and certificates to the successful candidates at the late Inter-Diocesan S. S. examination, the chair was taken by the rector, Rev. H. S. Baldwin. After singing a hymn, and prayer, the roll was called, which showed that the following sixteen Sunday Schools were represented: All Saints (10), Ascension (5), Grace Church (11), Holy Trinity (3), Redeemer (1), St. Alban's (3), St. James' (6), St. Luke's (8), St. Matthias (13), St. Philip's (17), St. Stephen's (6), St. Thomas (1), Trinity East (1), Christ church, Deer Park, (1), Dover Court (6), St. Mary Magdalene (2), and one unattached. Fifteen Sunday schools were unrepresented at this meeting, which was a subject of great regret. Mr. Biggar also drew attention to the fact that several of the Sunday schools have not yet paid in their annual subscription. Dr. Sweeney then read the report of the examiners at the recent Inter-Diocesan examinations, which is as follows:

Report of Examiners, Inter-Diocesan S. S. Examination—Held December 7, 1889.—The total number of persons (teachers and scholars) who came up for examination was thirty-seven; of these ten teachers and sixteen scholars received first-class honors, and two teachers and four scholars, second-class.

The total number of marks which could be obtained was 100 in each paper, or a total of 200 for both papers. The following are the names of those who received honors: Teachers, first class honors: Miss Farnscomb, Newcastle; Miss Rebecca M. Church, Miss H. Sheppard, Miss Webber, Toronto; Miss Ida Hope, Miss Charlotte Bell, Belleville; Miss Eunice Simpson, Richmond, P. Q.; Miss Blanch Aylmer, Melbourne, P. Q.; Mr. James W. H. Wood, St. Catharines.

Teachers, second-class honors: Miss Alice Lister, Belleville; Miss Mary Simpson, Richmond, P. Q.

Scholars, first-class honors: Miss Mary Newton, Miss Lucy McCuaig, Miss Hettie Dean, Miss A. Newton, Miss Annie Tennyson, Miss Henrietta Jerveatt, Miss Agnes Waring, Miss Rosa Warren, Miss Edith Dean, Miss V. Berryman, Miss Carrie J. Stirrup, Mr. Carl Lynde, Toronto; Miss Blanche Storey, Miss Ethel Peverley, Brockville; Miss Alice Twining, Miss Mary Macdonald, Belleville.

Scholars, second-class honors: Miss Maud Gibson, Miss Mabel Hunter, Belleville; Miss Alice Fraser, Miss Hortense Fraser, Melbourne, P. Q.

The following scholars also sent in papers: Miss Amy Pearce, Miss Edith Coulter, Miss Maggie Robinson, Miss Ettie Scudd, Toronto; Miss Ethel Aylmer, Melbourne, P. Q.

The prizes were then presented by the Rev. Rural Dean Langtry and Rev. H. S. Baldwin. The Rev. A. Hart read a most interesting paper on the use of Sunday school leaflets, which was followed by a discussion, in which the Rural Dean, Rev. Mr. Baldwin, Mr. Biggar, Mr. Wood, Mr. Kirkpatrick and others took part. The proceedings were brought to a close by Canon Dumoulin pronouncing the benediction. We are sorry that illness prevented the Bishop from being present.

St. Bartholomew's Church.—On Tuesday evening, Jan. 14th, a pleasant entertainment was given in St. Bartholomew's School House, consisting mainly of a graphic account, by the Rev. J. P. Lewis, M.A., of Grace church, of a tour he had some little time since in Egypt. It was a familiar talk about the strange and marvellous things he had seen with his own eyes in that land of architectural wonders. He also exhibited a piece of fossil wood from a large fossil forest near Cairo, the grain of the wood and various characteristics showing it to be of a species

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