

A meeting in aid of the "Parochial Missions to the Jews" was held in the Convocation-room, King's College, Cambridge, November 28. The Archdeacon of Ely presided; and there were present the Dean of Lichfield, the Rev. R. Sutton, Prebendary of Chichester, the Ven. Archdeacon Chapman, the Rev. J. H. Lord, the Rev. J. Greathead, the Rev. W. H. Guillemand, the Rev. H. M. Lower, and others. Prebendary Sutton read a paper on the method of parochial missions, and the claims of the Jews upon the Church. The promoters of the missions have not arrived at the foundation of a new society, preferring to describe the effort to the commencement of a fund to strengthen the existing machinery of the Church, by enabling the incumbents of parishes to work among the Jewish population without the aid of an external society. The work undertaken includes the special training of men for Jewish work, and the granting of stipends to licensed curates specially qualified for it. Mr. Margoliouth, now a student at Cuddesdon, is shortly to be ordained to the work in Leeds. Two more—converts from Judaism—have offered themselves, and also a clergyman in priest's orders, who has had some years' experience as a missionary in India.

THE SECOND SUNDAY AFTER THE EPIPHANY.

THE human character of our Blessed Lord can only be fully justified and sincerely revered, when we recognize in Him nothing less than a Divine Person who existed before His appearance in the world as the Babe of Bethlehem, and who altogether transcends the ordinary conditions of human existence. This Divine Person St. John names "The Word," that is, the everlasting "Reason" or "Thought" of God, having a tendency, like thought or reason in men, to express itself in some outward form, as human speech; so that as human thought takes shape in language, and strikes the sense of hearing, even thus the everlasting and Personal Thought of God, entering into conditions of sense and time, clothes itself in a human form, and appeals not merely to the sense of hearing, but also to the other senses of sight and touch. This Word is the absolute Light from which every thing that can be called Truth at all, certainly radiates; and the glory St. John speaks of in the Gospel and elsewhere is itself a radiation from this Light. "The Word was made flesh, and dwelt among us, and we beheld His glory." During His tabernacling upon earth in a human form this glory was generally hidden; the earth-bound eyes of men could not see it: but on certain occasions it was manifested within the limited circle of His disciples. The absolute Life, Who is also the Light, was manifested, and the disciples saw it, and declared to the men of that age the eternal life which was with the Father, and was manifested to them. The miracle of Cana was pre-eminently an occasion when this Glory, radiating from Christ's Divine and eternal Person, shrouded under a veil of flesh, poured forth its rays through the words and acts of Jesus of Nazareth. This glory, then, is the beauty and effulgence of Christ's Divine attributes translated into forms which bring them within the reach of human sense; and when St. John says that our Lord manifested this, he implies that although it had been almost entirely hidden for a long series of years, yet that, like the sun behind the clouds, it had all along been giving forth light, the source of

which the men who enjoyed it did not recognize. The miracle of Cana was the rolling away of a dense cloud from before the face of the sun.

But Christ's miracle was something more than a wonderful fact indicating the presence of a super-human power. It was also a parable and a prophecy. It was a true unveiling of the laws whereby the King of the new spiritual empire would govern His subjects. In Christ's kingdom, as at Cana, nature is ever being silently changed into something higher and better. What is Holy Scripture but the water of what might have been a human literature changed by the Spirit of Christ into the inspired Word of God? What are the Sacraments but the water of what else would be the mere symbols of a distant and possible purification and nourishment changed into something higher, something real, by the Presence and Word of Christ? Here, a little water in a font; there, a little bread and wine, lie before us, the simplest symbols of cleansing and of food. And if Christ were only a memory of the past, instead of being, as He is, a present and a living Lord, they would be nothing more than symbols to the end; but His word and blessing make them what otherwise they could not be—here channels of His grace, there vessels of His presence—imperceptibly to sense, certainly to faith. And so with natural character. The water of nature is continually being changed into the wine of grace. That which was mere good nature becomes a Divine charity towards God and man: that which was only well-exercised reason or far-sighted judgment becomes heightened into a lively faith in the unseen, which hour by hour, and day by day, deals with the unseen as a great reality.

Pay your Subscriptions.

In this number of the DOMINION CHURCHMAN, envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also in advance.

We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding one dollar for a new subscriber.

SUNDAY-SCHOOL TEACHERS' AIDS.

BY the appointment of the Synod, and with the full approval of the Bishop of Toronto, a committee has for some time been publishing the leaflets of the Church of England Sunday-school Institute. And in order to aid the teachers of our schools still further, we have secured the services of three of our ablest ecclesiastical writers, who each contribute a short article every week. One on the Collect, one on the Catechism, and one on the subject for the week. We ask all who have not already done so, to read the articles which have appeared under this head in this and in our two previous numbers. And we feel persuaded that they will see that no small pains are being taken to instruct and assist parents and Sunday-school teachers in their most responsible work.

We have further to ask all our subscribers to assist our contributors in their important work by inviting the attention of parents and teachers to these articles. And by doing what they can to sup-

ply them regularly with copies of the DOMINION CHURCHMAN. There is no work of the Church more important than that of the Sunday-school, and every honest, self-denying effort to make that work more effective ought not only to awaken the gratitude of our people, but to enlist their earnest co-operation.

THE LATE CANON FOREST

CALMLY and peacefully on Christmas-eve, after nearly ten months of suffering the Rev. Canon Forest, M.A., rector of Williamsburg, passed away from the scene of his labours into the rest that remaineth for the people of God. A soldier of Christ who had fought a good fight—a servant of Christ who had kept the faith—he was called to the reward that is laid up for the faithful soldier and servant. Though the disease to which he succumbed had for some time given warning that he could not long be sustained, it was a severe shock to his congregation to learn at the early celebration on Christmas-day that he who had for so many years broken unto them the Bread of Life had resigned his life to God who gave it—and this feeling was shared by all in the community. Canon Forest was a Churchman of the old Tractarian school, and as such may have been credited, by those who knew him least with a spirit of narrow exclusiveness, which very unjustly is supposed to characterize that type of churchmanship. He was indeed staunch and uncompromising to a degree, but though he spoke the truth boldly and acted up to his convictions without fear of the consequences, he ever spoke the truth in love, and what he lost in vain popularity he gained in the universal respect which is always in the end accorded to a consistent adherence to well defined and clearly enunciated principles, even by those who may object most strongly to the principles themselves. As was said by one who conscientiously differed from him: "You always knew where to find Mr. Forest." It may seem out of place to write of his attainments and sterling worth, to readers who knew him so well; but we cannot refrain from adding our tribute of respect to his memory. Next to his childlike faith, the trait of his character, that would at once strike even a casual acquaintance, was his manly earnestness and untiring zeal for the extension of his Master's Kingdom. For many years he was one of the most prominent members of the mission board of the diocese, and since the death of Dr. Boswell, formerly rector of this parish, he has been chairman of the board; and the members of his congregation all know how faithfully he has impressed upon them, both by precept and example, the duties which they owe to the missionary cause. As the author of the scheme for systematizing the mission work of the diocese, through the establishment of Rural-deaneries, he has left his stamp indelibly upon the diocesan organization. And if his life amongst us was a "living epistle, known and read of all men," he has by his death emphasized the lessons which he taught so clearly from his pulpit. It was his own direction that his funeral should be of the most quiet and unostentatious character possible. In accordance with this wish he was borne to the grave by his brother priests in a decent coffin covered with black cloth, with no ornament on it save the banner of the Cross, under which he had fought so long and so manfully. And as a matter of course the hired grief of scarf and hat-band, tinsel solemnity and funeral plume, was happily absent at the funeral service on Wednesday. He also gave instructions that the modern innovation of the funeral sermon—to often the occasion for fulsome and unchristian flattery of the dead—should give place (we quote his own words) "to a solemn celebration of the Holy Communion, for all those who believe in the comfortable doctrine of the 'Communion of Saints,' after which the dead living and the living dead should proceed to the place of sepulture to reattest their faith."

Canon Forest was born in London, England, in 1823; he graduated at Bishop's College, Lennoxville, and was ordained deacon in 1846 by the Right Rev. Dr. Mountain, Bishop of Quebec, and in the following year advanced to the priesthood. His first duty was to minister to the needs, both temporal and spiritual, of the fever-stricken immigrants at the Quarantine station of Grosse Isle, where he was sent as chaplain, and this was no sinecure. Owing to the weakness of the staff of nurses and surgeons, the condition of the thousands of sufferers was something terrible. In trying to do for the love of Christ, the work that the paid officials could not do, he himself contracted the fearful ship fever, but by the blessing of God was spared to exercise his office in the following parishes successively:—Bury, Grenville, Osgoode, Russell and