

After having written the above, and while the subject was uppermost in our thoughts, the following letter was received. Coming in the way it did from an unknown donor, and without our having hinted to anybody about the matter, we are led to look upon it as Providential, and are encouraged to hope that our appeal will meet with a generous response. As with the GUARDIAN so with CHURCH WORK, we shall be glad to furnish it at half price for all such persons and places:—

Enclosed please find the sum of \$2.10, subscription for four copies "Church Work" for 1883, to be sent to City and Provincial Hospital, and three ditto to be sent to Sailors Home.

In connection with the above it occurs to me that a great deal of good might be done at a very trifling annual outlay if a certain number of individuals would form a club, each member of which should agree to subscribe for a good religious paper or periodical to be sent to one or other of our charitable institutions, the same to be continued as the member's circumstances permit.

May I hope that should the above plan commend itself to you, the ball may be kept rolling from the rooms of the Church Institute?

Aware of the fact that you are much better qualified than myself to judge of the need of such an association, I leave the subject, confident that you will decide wisely concerning what action to take in the matter, if any. NEMO.

LETTER FROM THE BISHOP OF ALGOMA.

(To the Editor of the Church Guardian.)

DEAR SIR,—Will you allow me space in your columns for the discharge of a very pleasant duty, that, namely, of informing those who have contributed, anonymously or otherwise, to my Garden River Church Building Fund, that their generosity has enabled me to redeem the promise made to the Indians at our first pow-wow, that I would raise \$1,000 towards the erection of their new church, so sorely needed. I am devoutly thankful to be able to say that a little over the amount pledged has been sent in, and though, of course, somewhat more will be necessary for the finishing and furnishing of the interior, enough is already secured for the completion of the building. A week or two since I sent a message to the Indians, telling them how promptly and liberally the members of the Church had responded to my appeal in their behalf, and the intelligence, I learn, was received with general rejoicing.

May I add that now that this special object has been accomplished, I would like to call attention to the "Steam Yacht Fund" which increases slowly. The cost of purchase will probably be from \$2,500 to \$3,000. Towards this the Treasurer reports the receipt from various sources \$1,709.30, of which \$636.50 was subscribed by my personal friends in Chicago. Inasmuch, however, as I have fully determined that the purchase, when made, shall be a cash transaction, and that whatever other vicissitudes may await it, the "little ship" that is to carry the Bishop of Algoma to and fro on his summer migrations shall never be wrecked on the rock of debt, nothing will be done in the direction of a purchase till the whole cost has been provided. That end gained, the whole case will at once be placed in the hands of some one well versed in such matters, and every precaution taken to ensure a wise and safe settlement. An experienced engineer and skilful pilot will then be secured, and so the project launched in faith and hope on its first venture of missionary enterprise. Strongly convinced as I am of the absolute necessity of this additional help for the successful discharge of the duties which the Church has imposed on me, I would again earnestly express the hope that the funds necessary for its purchase may soon be provided.

Of my winter work I can only say at present that my programme for the visitation of Muskoka is already mapped out, and that I hope to be able to furnish you with a copy for your next issue. Meanwhile I have endeavored to utilize my opportunities in Toronto and elsewhere. Through the kindness and courtesy of their respective Rectors,

who have responded with the utmost alacrity to my overtures in behalf of Algoma, I have had the privilege of presenting her claims to the congregations of St. George's, All Saints, The Church of the Redeemer, St. Luke's, St. Stephen's, the Ascension, the Cathedral and Holy Trinity; also of the Ascension and St. Thomas' in Hamilton; while the details of our work among the Indians have been given to several Sunday Schools on Sunday afternoons. I have also held Missionary Meeting at Port Hope and Oshawa, at which much and substantial interest was manifested. Addresses have also been given to that admirable and thoroughly practical organization "The Church Woman's Mission Aid" of Toronto, which has done so much to brighten the homes and gladden the hearts of the clergy and laity of Algoma, and also at an informal drawing-room meeting convened on Saturday last, at No. 2 Wellesley Place, through the courtesy of Mr. and Mrs. James Henderson. I may add that I hope, D. V., to visit Montreal, Quebec and St. Johns in a week or so, and to strengthen the already hearty interest felt by Churchmen at these several centres in the welfare of Algoma. I cannot conclude without a deeply grateful acknowledgement of the promptness and generosity with which the clergy and laity of the Church have thus far responded to all my appeals on behalf of our Missionary Diocese. Of drawbacks and discouragements there are not a few, but as I set over against these the increasing brightness of the prospect opening up for poor Algoma I thank God and take courage.

Yours faithfully,

E. ALGOMA.

Dec. 18th, 7 Prince Arthur's Avenue, Toronto.

EASTERN CUSTOMS AND BIBLE TEXTS

No. III.—[CONTINUED.]

But time is not valuable with these people; they seem, in fact, to think nothing of it, and except in seed time and harvest have but very little to occupy their attention; so marked is their idleness that we began finally to wonder whether they had even any mode of *dividing* their time, other than light and darkness, sunrise and sunset, but after ourselves spending a couple of valuable hours upon the question we came to the conclusion that however idle the descendants had become, some of the ancestors must have been very bees in industry! For their very time is counted, as it were, over night. It is not, as with us at home, "morning and evening," but it is "evening and morning" (Lev. xxiii. 32; Gen. i. 5, etc.). The night and day are both divided into hours, twelve in each, but which differ in length according to the varying seasons; thus in the summer the day hours are longer than the night hours (St. John xi. 9). We tried for a time to get into their way of speaking of the third and sixth hours, etc., but soon gave up the practice. Their third hour was our nine (Acts ii. 15,) their 9th our 3 (Acts iii. 1), while our five p. m. was their eleventh hour, (St. Matt. xx. 6). We admit that the principal interest which the whole question had for us was that we are told in sacred story that our Saviour was nailed to the cross at the 3rd hour (St. Mark xv. 25), that on that awful occasion there was darkness over the land from the sixth until the ninth hour, when the guest, or "ghost," or soul of the Redeemer was released for a time from the Body, until He should recall it by His own power. (St. Mark xv. 33 and 37).

Besides these divisions it used to be customary in the former history of the country to divide the night into three (3) "*watches*" (Lam. ii. 19), the first or beginning (Judges vii. 19), the middle watch; and (Exod. xiv. 34), the morning watch, but later on, after the Romans took possession of the country, these watches were four of three hours each (St. Luke xii. 38, and St. Matt. xiv. 25). And yet once more beside all these there was a general expression of the first and second cock-crowing, specifying no exact hour, but meaning shortly after midnight, and in the very *early morning*.

All this naturally confused and puzzled us, and we at last followed the example of the natives, and (it being the "dry season," the sun being bright

and the sky clear, as a rule,) noticed our shadows to guess at the probable time of the day. What we would have done in the "rainy season," when even the most portly persons would not cast a shadow, we did not care to discuss. We got into still greater difficulty when these people would speak of two evenings in the same evening, and talk of such and such a thing being done "between the evenings" (Exod. xii. 6 and Lev. xxiii. 4). When growing more and more perplexed about their computation of time, particularly after sunset, it was with no feeling of irreverence, but only with a sense of relief, that we read the prophet's appeal, "Watchman, what of the night?" The Watchman saith, "The morning cometh" (Isai. xxi. 11), for with the morning we were ready once more for our gallop to the distant hills, or a patient plod across some miles of "*desert*," so-called, but only a part of which to our minds was really desert, for there was evidence of a fair crop of grass in the place (St. John vi. 10), only the land was not fit for ploughing. This real desert was a long strip of sandy soil, broken in its monotony here and there only by *streak*. Here more than once, if we lingered till the hotter part of the day we saw the *mirage*, or *serab*, which is so frequently to be seen, especially during the "*dry season*." Happily in our case it was without any of those terrible circumstances accompanying the sight, which again and again have aroused the hopes of exhausted travellers only to destroy them again. (P. S. 107. 5). Deceitful appearance is of course occasioned "by the quivering, undulating motion of that quick succession of vaporous exhalations which are extracted by the powerful influence of the sun." In *Isaiah* xxxv. 7 we read that "the parched ground shall become a pool," instead of the "*parched ground*." Bishop Lowth translates the "*glowing sand*," and says that the word is Arabic as well as Hebrew, expressing in both languages the same thing, the glowing sandy plain, which in the hot countries at a distance has the appearance of water. In the Koran, Cap 24, we read the same thought. "But as to the unbelievers, their works are like the vapour in a plain which the thirsty traveller thinketh to be water, until when he cometh there he findeth it to be nothing."

(To be continued.)

Correspondence.

SHORT OR LONG SERVICE.

[To the Editor of the Church Guardian.]

SIR,—Allow me to congratulate you upon having such a contributor as "Outis." Though not always fully in accord with him, there is a healthy vigour about his contributions which I enjoy, and which I believe will benefit more than myself. We all need a little shaking up now and again.

In your issue of Dec. 13th, he touches upon a subject which I think needs discussion, viz.: "Long or short service." That our church is undergoing a change in this respect there can be no doubt, and one which I fear is not for the better. I quite agree with "Outis" that as a man advances in years he has a tendency to get into a groove, and this is, doubtless, to some extent an evil. But I doubt very much whether the constant change of plans, modes, etc., the result of frequent changes, and the consequent almost chronic unsettledness—allow the expression—of many parishes is not a far greater evil. And then it must be borne in mind that the elderly clergyman must have a parish somewhere, and far better for him to have one where at least the old people will love him, if only for what he has been, than one where all wish him away. It may be said that young clergymen are liable to get into grooves, as well as older ones. This may be true of some, but only of some, and that to a limited extent.

I would not have it understood that I am absolutely opposed to all changes. There may be reasons for a clergyman leaving his parish which he ought not to disregard. He may not be just "the right man in the right place," or his family may have claims upon him, which, in his present parish, he may not be able to meet. But I think he ought to think twice before he moves once.