

for the preparation and baking of these. The leaven which was used in preparing the bread eaten as their daily food was stringently forbidden. (Lev. ii. 11). The two exceptions to this law (Lev. vii. 13; xxiii. 17) are intelligible, and present no difficulty to those who have acquainted themselves with the symbolic teaching of these offerings. Even in these exceptional cases it is to be observed that the leavened bread was not burned upon the altar but presented as a wave offering.

But while leavened bread was excluded with marked emphasis, wine—the wine which these reformers speak of as “leavened wine”—the wine which the priests were forbidden to drink before entering the sanctuary in their priestly service (Lev. x. 9), and which seems to have caused the death of Nadab and Abihu—formed an integral part of many of the offerings presented on the Lord's altar. The daily sacrifice, morning and evening, was accompanied with a drink offering of wine (Ex. xxix. 40; Num. xxviii. 7, 8). The special offerings of the Sabbath days and new moons were in this respect similar (Num. xxviii. 9, 14). The wine of all these offerings was not *tiros* Must but Must, wine in the proper sense. The fact that it was permitted and prescribed in these offerings while leaven was forbidden and excluded, affords satisfactory evidence that wine the product of fermentation stood on an entirely different footing from bread that had been prepared with leaven. If still more conclusive proof be demanded it is found in the fact that these drink offerings of wine were not only presented daily during the Passover and Feast of Unleavened Bread, but entered into the special ceremonial of that season. On the morrow after the Sabbath of this Feast when the sheaf of first ripe grain was waved before the Lord one of the constituents of the sacrifice was a drink offering of wine (Lev. xxiii. 13). Is it conceivable that at this season when leaven was not only forbidden by the general law of the offerings, but was even excluded from every Jewish home (Ex. xii. 15, 19; xiii. 7), when at other times it was lawful—is it conceivable that at such a season the defiling leaven should not only have been present in their homes in the stores of wine which they possessed, and handled by them as the ritual required, but should here have been permitted in the Lord's house and on His very table? Add to this the well established fact that the sauce, bitter herbs used at the paschal feast was often made with vinegar, the product of acetous fermentation, and that our Lord, who gave careful obedience to the law, upon the Cross, during the period when everything leavened was forbidden, partook of vinegar (John xix. 29, 30), and the demonstration that destroys the indentification of leaven and ferment is complete.—THE REV. J. W. MITCHELL, M.A., in *Knox College Monthly*.

LUMBAGO, ETC.—Dr. Constantin Paul advises a flannel wrung out of turpentine, and applied for less than an hour, to prevent vesication, for the relief of lumbago, pleurodynia, intercostal neuralgia, torticollis, etc.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

St. Stephen's.—On Wednesday evening the 9th inst., the Bishop administered the right of confirmation to sixty candidates.

The Girl's Friendly Society Sale.—All through the past winter the members of the above Society have been busily engaged making useful articles for a sale, which is to take place on the 12th June, from 8 till 10 o'clock at Holy Trinity school-house. There will be a concert as well in the evening. All friends of the Girl's Friendly Society are asked to contribute small articles, in order to show their sympathy with and to assist in this good work. The funds thus obtained will be applied to the needs of the Society, especially the sick fund. Mrs. Wood, 100 Pembroke St., or Mrs. Kenrick, 179 John St., will gladly receive articles that may be sent.

On Whitsun-Tuesday, at 11 a.m., there will be a celebration of the Holy Communion at Holy Trinity Church. On Thursday, the 31st of May, a full choral evensong will be held in the same Church, the Rev. W. O. Bradshaw being the preacher. It is earnestly hoped that there will be a very large attendance of members, associates, and also friends of the Society at both services.

PORT HOPE.—The mission lately held at St. Mark's Church was most successful. It commenced on the 25th April, St. Mark's day, by the rector, Rev. J. S. Baker, presenting the mission priests, the Revs. Reginald S. Radcliffe and O. Elwin S. Radcliffe, of the diocese of Niagara, with Violet Stoles, authorizing them to preach the Word, and administer the sacraments for eight days. The congregations especially at the afternoon and evening services were large, and were daily increasing. All were deeply impressed; much good has been done in the parish, and the earnest, forcible and eloquent addresses will not soon be forgotten.

Rev. Philip Tocque Preaches on Drunkenness on Board the *Chicora*.—The Rev. Philip Tocque preaching to a congregation of sailors on board the steamer *Chicora*, said:—

I am glad to know that there is not now the drinking among sailors which formerly prevailed. Proofs are not necessary to show that both property and human life on the lakes are safest under the care of minds never clouded by the fumes of alcohol and muscles never unstrung by its magic power. In Newfoundland nearly the whole male adult population are sailors and fishermen. In a communication just received from there it is stated that in a district comprising a population of 20,000 not a single liquor saloon is open, where formerly intemperance and drunkenness abounded. The subject of drunkenness is an old one, and it still occupies the attention of the public. You all know the misery that has followed intemperate habits.

The Church of England Temperance Society was formed on a double basis, that is, one pledge for total abstinence and another pledge for moderate drinkers. This has been done to enlist the support and sympathy of all persons, and therefore we are glad to have those who do not feel it their duty to become total abstinents, and yet wish to aid in the work. Some of the greatest supporters of churches, missionary societies, and all other benevolent institutions throughout the world are moderate drinkers. Total abstinence, without the grace of God and the restraining influence of the Holy Spirit, will not make persons religious. I have met with several total abstinence lecturers who were known to be infidels. One of the most horrible deaths I ever read of was of a total abstainer; he had been a cold water drinker for fifty years. When he was dying he said, “Water, water, give me water, for in five minutes it will be denied me. Oh that I could take some of it with me to hell.” He was a gambler, and while his associates were bereft of their senses with drink he robbed them by thousands. Take a company of coiners or forgers, or an organized gang of thieves and burglars, they don't want a man that drinks, but a perfectly sober man, one whom they can trust as master of their plans and purposes. So that, although we may be total abstinents, yet without the power of the Holy Ghost restraining and ruling the heart, we may be led into all manner of crime. The New York Methodists paper says:—

“There are 500 hypocrites, impostors and cranks, of one sex or the other, getting a living as Temperance lecturers, evangelists, etc., in the United States and Canada. And the people listen to them and pay them as willingly as if they were really spotless.”

The true and only principle upon which the evil of drunkenness can be successfully met and completely overthrown is total abstinence, because from moderate drinking all the modern drunkards come. Tom Flying, in his dream, knocked at the gates of hell. “Who is there?” said the devil. “Tom Flying, from the Black Rock.” “No teetotallers admitted here,” says the devil; “all others are welcome.”

Fifty years ago liquor selling was as reputable as any other business. Old farmers here told me that in deciding where they would buy their groceries, most people made the question turn upon where they could obtain the best liquors. There was no conscience about selling rum and whiskey. The best men were liquor sellers. Some years ago one of my outstations where I occasionally officiated was at a tavern that had a hall in connection with it. On those occasions quite a number of persons from the surrounding country used to come to the tavern. But most of them, instead of coming to the church service, remained at the tavern fire to warm themselves and obtain “spiritual” refreshment. Tumblers, decanters and toddy-sticks were the text-books. I was personally acquainted with several tavernkeepers who were total abstinents. I knew a tavernkeeper who would never employ a man about his premises who was not a total abstainer. In my younger days I used to speak a good deal on Temperance. I have been a total abstainer over forty years.

In 1850, thirty-eight years ago, I met the celebrated Father Matthew twice at the house of Archbishop Hughes in the City of New York. You see this pledge and medal which I hold in my hand—these I received from Father Matthew.

Every day brings evidence of the rapid progress of the Temperance reform. The influence of the movement is asserting itself in all the ramifications of society. What will make men temperate? Nothing will be a sure remedy against intemperance but the grace of God. Nothing but the Gospel of Christ will make the drunkard sober and change the extortioner, the covetous and reviler into followers of Christ. The intemperate do not ask God through faith and earnest prayer to assist them to overcome the evil. They trust in their own strength and good resolutions, hence the number that fall away in the time of temptation.

NIAGARA.

GUELPH.—St. George's Day.—The festival of the patron saint of England was duly observed in St. George's Church on Sunday the 22nd. Through the zeal and energy of Mr. Kidner, the president, the services of Professor Clarke, of Trinity College, one of the most learned and eloquent in the ranks of the Canadian clergy, were secured. At 8.30 the church was crowded to the doors with the members of the St. George's and other societies, and a general congregation. Mrs. Harvey presided at the organ, and a full choir did justice to the beautiful hymns. The reverend professor took for his text the 15th verse of the 2nd chapter of 1st Peter—“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.” From these words he spoke for three quarters of an hour, in a most able, eloquent and instructive address that thrilled the hearts of all present with its noble and patriotic sentiments. At the close God Save the Queen was sung with much enthusiasm. In the evening he kindly preached an impressive sermon from the gospel for the day.

During his stay in Guelph the Professor was the guest of his friend, Dr. Lett. It was his first visit to the Royal City. He expressed himself much pleased with the church and services, and we may say that his visit afforded great pleasure to the large congregations that were privileged to hear his noble sermons.—St. George's Parochial Magazine.

GUELPH.—St. George's.—Closing Entertainment of the Y. P. A.—This society closed for the season, on Monday evening, April 16th, with a very pleasing entertainment, consisting of music, readings, &c. Dr. Lett kindly presided. Mr. James Hedley, of Toronto, gave two entertaining readings. Altogether it was a brilliant close to the Y. P. A. season.

HURON.

LONDON.—The Bishop has been pleased to confer the dignity of Dean on Canon Innes, rector of St. Pauls Cathedral. The appointment meets with universal satisfaction throughout the diocese.

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