NEWS ABOUT THE CITY.

The board of works meets to-morrow at 1 p.m.

The city license inspector has taken $1,300 in fees this month.

The military school at the armory will close in a fortnight.

Some of the ice contractors intend laying in a two years' supply.

Governor Green received twelve visitors from the city yesterday.

Mr. J. N. Garrod, proprietor of the Empress saloon, died on Saturday.

Mr. Whyte has placed a handsome new cigar case in his Mansion house saloon.

A coal cart horse fell dead at the corner of Duke and Jarvis streets this morning.

The Yankee newspapers continue to speak of him as "the great American oarsman."

There are dangerous spots on the ice for some distance from the mouths of the sewers.

The chief constable has been in New York for a week. The force don't miss Mr. Draper.

The mayor is the personification of punctuality. He can always be found in his office at ten o'clock.

The jingling of the bells is taking the place of the obnoxious roll of wheels on mixed ice and stone.

Shrove Tuesday, which falls this year on the first of March, is a favorite day for weddings. Get ready girls.

Toronto has never had such a season of skating as this for many a year. The rinks are making stacks of money.

Dentists say the finest thing on the face of this earth for the teeth and breath is "Teaberry." A five cent sample settles it. eoa

The men of No. 2 police station boast of being the boss checker-players. Their comrades at No. 1 take the cake for dominoes.

The vessel owners appointed Capt. Tripp on Saturday to attend the meeting of the Ontario vessel owners' association on Wednesday next.

The court of queen's bench has refused the application to enter a nonsuit between Mrs. Fisher and the Georgian Bay transportation company.

The number of sparrows to be seen in the sunshine yesterday shows that the butcher birds have not decreased their number to a very great extent.

A water pipe burst on Queen street, near the corner of John, on Saturday, and several horses were injured by stepping into the hole caused by the flow of water.

Cooke's church organ has been placed hors de combat by the application to the key board of a liberal quantity of glue. The end of the trouble in that church is not yet.

Gov. Fairbanks, of Vermont, has invited Mr. Wm. H. Clark, the organist of the Jarvis street Baptist church, to preside at the organ at the opening of the congregational church in St. Johnsbury, Vt.

In the Elm street church last night the Rev. S. J. Hunter referred in a touching manner to the death of the late Mr. John Millar, who was one of the pillars of the church. The altar, the rails and desks were draped in mourning.

The notorious Con Leary has broken out again. He lives at 44 Duchess street with Eliza Room, who has two children by him, and on Saturday he pounded and kicked her brutally, and then turned her out doors. The woman complained to the police, who are now looking for Leary.

The act to incorporate the Don river improvement company is now before parliament. The company ask the right to straighten, widen and deepen the Don so as to make it fit for navigation as far north as the Winchester street bridge. Thomas Davies, Robt. Prittie and S. W. Downey are the provisional directors.

At one o'clock on Sunday morning there died at the gaol a chiffonier named Catharine Irwin. She was of uncertain age but she looked like seventy. She had been nearly fifteen months in gaol, her sentence being renewed when the former one expired as she was unable to leave the prison. For years she was a wretched wreck, whose means of existence was an unsolvable mystery.

At eleven o'clock on Saturday night G. T.R. constable Spence and county constable Hurst of Brampton, brought to the central station two young men named David McLean and James Ellis whom they had arrested at Malton. The charge against the prisoners is that they stole tickets from the Grand Trunk office at Port Hope. Ellis was in the employ of the railway at Port Hope as night telegraph operator, and McLean was also a railway hand. They were taken east on a freight last night.

Auctioneer Banks sold on Saturday the fees derivable from the different city markets for the remaining ten months of the year at the following prices:—Western cattle market, James King, $2,975; St. Lawrence, St. Andrew's, and St. Patrick's, James King, $6,550; and hay and straw market Thomas Ferry, $1,130. Taking the proportion of ten months of last year the increase this year on the first lot is $250, the second $720, and a decrease on the third of $30. Total increase, $940.

On Saturday afternoon the mayor and city clerk, accompanied by Mr. and Miss Darling of Montreal, paid a visit to the home for incurables. The visitors were conducted through the building by Dr. Potts and the Hon. Mr. McMurrich, who explained in detail everything connected with the home. The number of inmates at present is thirty-four, fifteen of whom are males, and the remainder females. Mrs. Craigie, the matron, was complimented on the appearance of the place.

POLICE COURT.

The first victim who faced the bench this morning was Ellen Weir, Seventeen years of age. She was sent to the reformatory for six months, as his worship thought it was the only place where there was any hope for her. Mary Fallon (fifteen) was picked up drunk on Queen street on Saturday. She was seat down for forty days. Arch. McConnell, an emigrant who had a large sum of money on him, was fined $1. Charles Foster got drunk on Simcoe street and paid his way with $1 and costs. Jos. Kerr, a corpulent citizen with a nose of some magnitude, was let go, as it was his first offence. Henry Hicks got drunk on Adelaide street. He blamed it on his shovel. He was sent down for sixty days. George Miller was charged with begging on the streets and was sent for sixty days where he would have no need to beg. Mary McGann who belongs to Unionville was let go back on her promising to stay there. Wm. Churchill was charged by Maria Green with committing an aggravated assault on her son Bobby.

Pasealine Mallifort was charged with stealing a basket from Wm. H. Smith. It was shown to have been a mistake and he was discharged. He spoke very broken English and had to have the aid of an interpreter. Stanley McFarlane and Wm. McManus were charged with stealing a large quantity of silk handkerchiefs and cheap jewelry from F. Cooper, Queen street. They were remanded till the 22nd. Frank Easthope was charged with selling liquor at No. 95 Adelaide street west, the premises occupied by the notorious McQuerry. He was found guilty and sent to gool for thirty days.

THE WORD AND LIGHT.

SKETCHES OF THE SERMONS AT DIFFERENT CHURCHES.

The Man Before Adam—Christian Effort in the Family—Is Life Worth Living?—Christ's Person and Mission—Music in the Church—The Sage of Chelsea.

The churches yesterday were very largely attended. Below will be found short sketches of several discourses.

OLD ST. ANDREW'S.

Rev. G. M. Milligan preached to a large congregation at the evening service in this church. He chose for his text, Col. iii.12-17, and from the passage he extracted a lesson in humbleness of mind. He mentioned the disputes that arose in the church as to whether the service of praise should be accompanied by instrumental music. He thought it mattered but little and was not worth quarrelling about. Preachers and organs fill the same office in the church—they are mouthpieces of the glory of God. In a few years both would be dust. Personally he delighted in the flute, the violin, the clarionet and the cornet. The cornet was a noble instrument for accompanying the human voice, and he would welcome its notes in the church.

JARVIS STREET BAPTIST.

Before commencing his discourse yesterday morning, Dr. Castle referred to the disaster which befel the Ottawa Baptist church last Sunday morning, and to the loss by fire of three beautiful Baptist churches in the states within the past three week.—in Philadelphia, Chicago, and Cambridge, Mass. Then he said that two weeks ago last night, their own church being very warm, the registers were closed, and some person went into the basement and opened one of the doors of the furnace to cool it. But the wrong door was opened, full draft was let out, and with all the registers closed the heat was so intense that one of the duct pipes was burst open. The church narrowly escaped being burnt down, and he hoped that in future no one would dare meddle with register or furnace; that was the sexton's business.

The sermon was preached from John 1, 42—"And he brought him to Jesus." The church of Christ now numbers millions, and a host which no man can number have entered into the home of the glorified; yet there was a time when Christ did not have a single professing disciple of his name. Andrew and another—which no doubt was John—were the first to follow him, and Andrew found and brought his brother, Simon Peter, who was the third. We learn from the text the worth of individual effort. We must have a definite purpose to work on individuals. The men in business who succeed are those who, to use the slang phrase, "go for" the end they have in view. So in the work of evangelization we need, through the help of God, to fix our mind on individual men and women, one by one. They die one by one, and one by one must stand before the judgment seat to give an account of the deeds done in the body. There are some people in whose temporal and external welfare you have a special interest, and who will hear you sooner than any one else; try what you can do with them. Home mission is what is wanted most; in your own family, and with your own mother, brother, child. Andrew's mighty influence in the world was not wrought by what he did afterwards—for we know very little about him—but by bringing his brother Simon to Jesus. That was a good day's work. Think of the poor woman who led the tinker of Elstow to the Saviour. A pretty figure she would make in literature; but the tinker gave us the Pilgrim's Progress. And if you will not do the like work in your own home—if you will not learn from Andrew the lesson of individual effort in your own family—who will? Whatever trophies you may have, let your first thought be to bring your own loved ones to Jesus.

BOND STREET.

Twenty minutes before the hour of service last night, Bond street church was filled in every corner, and hundreds were turning away from the doors. The preacher said some one wanted to know why God had chosen the cruel Anglo-Saxon race to carry out his mission on earth. It was because they were the best race on the earth. Another wanted the church enlarged. Well, that could easily be done. Let some of those wealthy sinners in the congregation fork out and the church would soon be enlarged. A third accused him of personality, a charge which he indignantly repudiated. He was going to be pastor of that church for the next twenty-five years, according to a good brother, and he could premise them that the number of his friends would grow every year. The subject of his discourse was "The Man before Adam," based on Genesis, 6, 4—"There were giants in the earth in those days." These giants, the bible told us, were the offspring of the sons of god and the daughters of men. Whence came these sons of god? They were pre-Adamite; they were a race of beings fallen from their first estate, and one of these it was that deceived Eve in the garden. It was a daughter of this race whom Cain married in the land of Nod. But people ask, what became of those sons of God and those giants—their offspring with the daughters of men? They were swept away by the flood; they were wicked and polluted, and they corrupted the human race, so God sent the flood and swept them all away. But it is asked, if this is true why don't we find remains of this giant age? We do; geologists find them every day, and if they wouldn't be surprised at it. But the part of the earth they once inhabited now lies at the bottom of the ocean, and for that reason fossil man of the antedeluvian age is but seldom discovered. The fact was, as proved both by the Bible and geological research, that the whole creation was on a giant scale in those days. The horse, the ox, and the trees of the field were four times as large as they now are, and men were large in proportion. He believed in the laws of correspondency just as much as any disciple of Swedenborg among them, and the fact to which he alluded was that law exemplified. Some people rejected the story of the flood as improbable, but the same people readily accepted the teachings of the geologists, which informed us that there were five great and distinct floods in the world before Noah's time. The earth was destined to undergo one more great upsetting, and then would come the new creation—the new heavens and the new earth. The sermon was eloquent and powerful, and the preacher, while broad and liberal as any scientist, showed that he is an enthusiast for the Bible.

WEST PRESBYTERIAN.

A large congregation attended the morning service at this church. Mr. McGregor took his text from Luke xix., 10; "For the Son of Man is come to seek and to save that which is lost." He divided his passage into two heads, viz., Christ's person and His mission. In regard to the former he said: He was a man tempted like unto us and submitted to all the temptations to which the flesh is heir yet without sin; that He was both God and man combined, and, as man, He knows our frailties and remembers the many temptations to which we are exposed, and on this account intercedes for us at the right hand of the throne of God. Further, that the lives of all great men have some blemish about them, but that Christ's life is without spot or blemish. from the time he descended from his lofty position of honor and became man until he ascended on high to receive gifts for men, even for the rebellious; in short, that his was the perfect ideal life. Christ's mission, he said, was not to save those who were already saved but the lost. As a doctor applies remedies to a diseased part of the body to remove that disease, so Christ applies his word and the preaching of it to remove the disease of sin. Love for sinful man brought Christ to earth; He lent a brotherly hand to dying man and lifted him out of the mire into which he had fallen to a higher life. Be man ever so degraded, to Him he is dear, and one who in the future world would perhaps be one of the brightest jewels in His crown. There is no tendency in the human heart to return to the God it has offended, and if left to itself it would only widen the breach which separates it from its Maker; but a tender father seeks his wayward son; so God seeks us. In conclusion he said: If this night your soul were required of you, were you called upon to appear before the judgment seat of your maker, are you prepared to go? Can you unwaveringly look upon the vast gulf of eternity? and could you, when passing from life, say with Paul, "I have fought the good fight; I have finished my course; I have kept the faith."

JARVIS STREET UNITARIAN.

Rev. Mr. Bygrave last night spoke on the debated question, "Is life worth living?" He thought it was, though of the two, pessimism and optimism, he thought the former was preferable, as the latter was apt to lead to dilletanteism and indifference, while pessimists were incited, no matter how gloomy the view of life they took, to try and lessen its evils and imperfections. The followers of Hartmann were just as earnest for the improvement of mankind as were the disciples of Leibnitz, and the verses of Heine were just as sweet to humanity as Goethe's. The speaker also referred to the alleged relation of morality to religion. There had been pure morality where there had been no religion, and there would be pure morality when the present dogmatism had disappeared. Socrates, Plato, Epictetes, and Marcus Aurelius were instances of the former, and in our own day there were men and women, who, though it was their misfortune not to be able to discover either a personal God or belief in the immortality of their soul, yet, nevertheless, lived pure and earnest lives. Morality has its origin in the social relation of men, religion in superstition and in the fear men first had of deceased men and women's ghosts.

ECLECTIC CHURCH.

Last evening, as per announcement, the Rev. T. W. Handford paid a student's tribute to the memory of Thomas Carlyle. The subject of his sketch he compared to the prophet Elijah in so far as his mission in this world was to forthtell events. In beautiful language he endeavoured to impress on his audience the fact that inspiration was not exhausted on the prophets of the old and the teachers of the new testament, but that it was exhibited yet to no small extent. The rev. gentleman altogether denounced all suggestions of the great author's irreligion, and clearly proved from his works that he always held the Almighty in reverential awe. The description of Thos. Carlyle's early struggles was interesting, also those passages in which he claimed he had erected for himself a monument that would last as long as the English language.

THE HAMMOND MEETINGS

A Religious Awakening About to Dawn in Toronto—Not Any Too Soon—Children's Meetings Last Week—240 of Them Profess Religion—Bible Readings This Week.

Though Toronto is not the wickedest city in Canada—is she not the city of churches?—yet there are many who agree with the World that a religious awakening would not be a bad thing for the well-being of its people. And so think a portion of our ministers, for revival services have been in progress some time back. It is only the other day that the Redemptorist fathers closed a successful series of meetings among our Catholic citizens, there are daily services now being conducted in Holy Trinity, and to-morrow Mr. Hammond, the well-known evangelist, enters on the second week of his labors in this city. He is evidently determined to rouse the churches from their "dogmatic slumber," and to make conversions, Moody and Sankey hymns, Bible readings and children's meetings mere common topics of conversation.

Throughout last week Mr. Hammond held meetings in the Sherbourne street Methodist church. He announced in his address of yesterday that 240 children from thirty-one different churches had, at the meetings especially held there for them, given their hearts to Jesus. Accordingly he was moved to speak on the question of the conversion of children at the morning service of the Central Presbyterian church yesterday. He held that children could be converted because the words of our Saviour so taught it and the experience of the church so proved it. Many men were doing noble work in the salvation of souls who had been converted in their early days.

The age at which the young should be led to their Saviour could not be fixed definitely, but he related several remarkable instances of early conversion. To the question, would they hold out, he answered, yes, as his experience had given him ample testimony in this regard.

There was a large attendance at the Central church and Mr. Hammond's address seemed to be well received. Mr. Macleod, the pastor, endorsed the work and method of Mr. Hammond and referred to the meetings held by him in Glasgow some twenty years ago which he (Mr. Macleod) had as a boy attended.

MR. HAMMOND'S METHOD

is his own, and at first provokes some opposition from those who have not much confidence in revivals, but these same persons generally become in the course of a week its warm upholders and expositors. He has a good presence, has an earnest look, an encouraging smile, a wonderful faculty of telling stories and illustrating bible truths, and gradually works on the sympathies of his hearers, and before he gets through has many of them feeling uncomfortable over their sinfulness, and the remainder in tears. When this point has been reached the enquiry meeting opens, and the evangelist or some of his assistants make a personal canvass of the audience and advise with those who may be in trouble over their soul's welfare.

All this week bible readings are to be held in the afternoon at Shaftesbury hall, and in the evening services will be conducted in the Sherbourne street Methodist church.

VISITING THE SICK.

The Efforts People Make to See Their Ailing Friends.

The general hospital is one of the great institutions of the city. Nor is there a better managed public building within the limits of the corporation than this home of human suffering. In all such places rules must be framed and strictly enforced, or the running machinery would collapse. In the hospital there are a number of rules, which not only guide visitors in their conduct when they have gained admittance, but also name certain days upon which there is no admission But it is one of the most difficult things in the world to convince a man, and more especially a woman, that there is not some special circumstance in his or her case which would justify a breach in the rules to meet the requirements of justice. Sunday is one of the days upon which visitors are not allowed to call, but being a day upon which people have leisure it is the very day of all others upon which they will insist upon paying the sick a visit. Many are actuated by mere idle curiosity, having no desire to see any one in particular, but to treat the whole building as a "sight." These are not the least persistent in their endeavors to attain their object. The janitor at the hospital is a young man who knows his business. He is proof against both the menaces of the male and the blandishments of the female sightseer. While the reporter was speaking to this young gentleman his face (that is the latter's—the reporter *never* smiles) was irradiated with smiles. Just then a young man came boldly up the steps and stood in the presence of the pair. The janitor's features immediately changed to a look which would turn milk sour two hours after being extracted from the cow. The visitor wanted to see so-and-so, mentioning the name of a nurse. Mr. Janitor requests him to wait until he brings the lady down. The lady comes down and apparently knows the young man slightly. After conversing a moment or two, the visitor evidently makes some request, and the girl shakes her head, refers him back to the janitor and disappears whence she came. Then ensues a colloquy between the janitor and visitor, from which the latter retires discomfited. Our friend has hardly commenced to relax his rigid features before there appear at the portals two young ladies, one stately and stout, the other small and smiling. Now, thought the World man, now our Cerberus will relent; who can resist an appealing maiden multiplied by two. But that's just where the W. M. did not know the faithful character of Cerberus. He assumed a look more awful than any he had yet put on, and they had to depart with their desires unfulfilled. Another visitor says he has come in from the country and must see his sick friend, but the janitor stands in the breach throughout the long Sabbath afternoon and turns away people by the score. Now, in the hope that many kindly persons may be saved from taking a long and fruitless walk, we have thought it well to publish the rules of the institution in full, which may be cut out and preserved.

RULES FOR VISITORS.

1. Visitors admitted on Tuesdays and Fridays from 2 to 5 p.m. only.

2. Clergymen or readers admitted daily between the hours of 3 and 5 p.m. This being a general hospital, no patient can be constrained to hear any religious service or reading, unless he or she personally desire it, and is able safely to attend to it. All such readings and service shall be carried on so as not to interfere with those patients for whom the same is not intended, or who do not desire to listen. Visitors will kindly see the necessity of reading or talking on religious matters to patients of their own denomination only. The religion of each patient will be found on a card placed over every bed. Singing will only be permitted in the hospital theatre, which can always be used when not required for other purposes.

3. For reasons that are obvious visitors are requested to see the nurse before entering any ward.

4. Visitors are strictly prohibited from giving any article of food, fruit, or luxuries, to any patient. Any luxuries (intended for particular patients) can be left with the lady superintendent, who will be glad to distribute them under direction of the medical superintendent.

5. Visitors are requested not to interfere with the discipline of the hospital by giving orders to nurses or patients.

6. Visitors are requested not to converse with patients concerning their medical or surgical treatment, and particularly regarding their individual diseases.

7. At the entrance of any of the medical men into a ward visitors will retire if necessary.

8. Visitors are requested to leave the wards promptly at five o'clock, at the ringing of the bell.

9. Visitors desiring to make any complaints will kindly communicate with the medical superintendent.

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JEWEL CASES,	30 to 40 Discount.	ON GOLD SETS,	30 to 50.
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EDUCATIONAL.

UNIVERSITY OF LONDON.

FIRST AND SECOND B.A. EXAMINATIONS

Intending candidates are reminded that their names and addresses, accompanied by certificates of good conduct, must be sent into the Department of the Provincial Secretary for the first B.A. Examination on or before the 31st of May, 1881, and for the second B.A. Examination on or before the 31st of August, 1881.

The first B.A. Examination will be held on Monday, the 18th July, 1881; and the second B.A. Examination will be held on Monday, the 24th October, 1881.

Copies of the list of subjects in which candidates will be examined for the years 1881 and 1882, respectively, can be obtained on application to the Department.

The University authorities have intimated that the regulations for Degrees in Law are at present under revision, but copies of the revised regulations are shortly expected, and due notice of their receipt will be given to intending candidates in the usual way.

ARTHUR S. HARDY,
Provincial Secretary.

Provincial Secretary's Office, Toronto, 18th Feb., 1881.

UNIVERSITY OF LONDON.

Gilchrist Scholarship Examination.

Intending candidates are reminded that they must send in their names, accompanied by certificates of age and character, to this Department on or before the 30th of April, 1881. The examination takes place on

Monday, the 20th June, 1881.

Copies of the list of subjects in which candidates will be examined for the years 1881 and 1882 respectively, can be obtained on application to the Department.

ARTHUR S. HARDY,
Provincial Secretary.

Provincial Secretary's Office,
Toronto, Feb. 13th, 1881.

READY CLEANER.

NOTICE OF DISSOLUTION.

The partnership heretofore subsisting between JONATHAN HODGSON, ALEXANDER BOYD, and JAMES BUNTIN BOYD, who carried on the Wholesale Dry and Fancy Goods business in Toronto, under the name, style and firm of HODGSON & BOYD, was on the thirty-first day of December, one thousand eight hundred and eighty, dissolved.

All debts owing to the said firm of HODGSON & BOYD are to be paid to ALEXANDER BOYD, who will settle all the liabilities of the said firm.

Dated at Toronto, this twelfth day of February, 1881.

JONATHAN HODGSON.
ALEXANDER BOYD.

In reference to the above, we, the undersigned, beg leave to intimate to the customers of the late firm of HODGSON & BOYD, and the public generally, that on the first day of January, one thousand eight hundred and eighty-one, we entered into co-partnership, and will carry on the business of the late firm of HODGSON & BOYD, in all its branches, at the old stand, No. 41 Yonge street, Toronto, under the name, style and firm of BOYD BROTHERS & CO.

ALEXANDER BOYD.
GEORGE BOYD, Jr.
JOHN BOYD.

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