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SUN.

H 30, 1884.

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established another church. There, in our last lesson in Acts, we left the missionaries.

III. *The Lessons.*—Perhaps as good a way as any will be to review the facts in connection with the lesson topics. Recall only facts enough to enforce the lesson topics. Do not attempt to be minute. By the lesson topics the lessons have been divided into three groups. The following will suggest the way in which the groups be taken up:

I. PURE RELIGION.

1. *Its liberty.* The first lesson relates those circumstances that resulted in securing the Magna Charta of our Christian faith. False teachers came down from Judea to Antioch, insisting that Gentiles must be circumcised, and obey the laws of Moses, or they could not be saved. The council that met at Jerusalem declared that faith in Christ was alone sufficient for salvation. God makes no distinction between men, cleansing the hearts of all by faith. No one has any right to put a yoke upon the necks of Christ's disciples.

2. *Its requirements.* Pure religion requires that one should be swift to hear, slow to speak, slow to wrath; that he should put away all filthiness and overflowing of wickedness; that he should be not merely a hearer of the word, but a doer also; and that he should visit the fatherless and the widows in their affliction.

3. *Its character.* Its character is shown by the change there is in the man who becomes born again. The natural tongue is uncontrolled. It is a world of iniquity, a restless, untamable evil. But when by pure religion the heart has been changed, one becomes "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, and without hypocrisy."

4. *Its obligations.* Pure religion lays obligations upon men with reference: (1.) To God,—to submit to him, to draw nigh to him, to humble before him. (2.) To the brethren,—not to speak evil to them, nor to judge them. (3.) To this life,—not to live as though one were sure of the days and of the years to come, but to say, "If the Lord will, we shall both live, and do this or that."

II. THE GOSPEL.

5. *Preaching the Gospel.* (1) To the converted. Paul and Barnabas were anxious to go back to visit the places where they had gained converts, in order that they might build them up in the knowledge of the Lord. After conversion should come—training. (2) To the unconverted. We should never be content merely with building up churches where the Gospel has obtained a foothold. The work must go on. Paul and Silas did not stay with the old converts, but went forth to new fields. God sent them a call into Macedonia. That call is still ringing in our ears in behalf of every land that knows nothing of the Son of God.

6. *Suffering for the Gospel.* Paul and Silas could not only preach the gospel, but they willingly could suffer for its sake. Paul told the story to Lydia, cast out the evil spirit from the poor girl, whose ravings were taken as evidence of her power to divine, and then he and Silas bore without murmuring the cruel beating that was inflicted upon them by the order of magistrates, who did not even investigate the truth of the charges that had been brought against them. One shows his love for Christ, not only by what he is willing to do for Him, but what he is willing to suffer.

7. *Believing the Gospel.* Paul and Silas exhibited their faith in the Gospel by their praying and singing at midnight, when bound and suffering in the Roman prison. The songs of Paul and Silas, the earthquake, the rescue of the keeper from suicide, led the jailor with his whole house to believe in the gospel. And how changed was the keeper when he did believe! How tenderly he washed the stripes of the missionaries and ministered to their necessities! In the conversion of the jailor and his whole house, we see the reason why God allowed Paul and Silas to suffer at the hands of the magistrates. They were imprisoned that they might set this man and his family free from the bondage of sin.

8. *Proving the Gospel.* At Berea, the people searched the Scriptures to see whether that which Paul told them was true. They did not take everything to be true without investigation. They compared the prophecies concerning the coming of Christ with the life of Christ that was come—and they found that they exactly corresponded. The Berean method is the one that will always convince those who really wish to know the truth.

III. THE LORD.

9. *The claims of the Lord.* (1) He has claims upon us as our Creator. For by Him all things were created. (2) He has claims upon us as our Father. For we are "the offspring of God." He has made of one blood all nations of men. (3) He has claims upon us as one who

is to be our judge. "He will judge the world in righteousness by that man whom He hath ordained."

10. *The servant of the Lord.* At Corinth, Paul showed himself to be a true servant of the Lord:—(1) By working with his hands for his own support. He did not ask bounty, lest people might suppose he sought their bounty and not themselves. (2) By preaching the gospel. This he did even when he was working for his own support. But after Timothy and Silas came, bringing with them that which was necessary for his maintenance, Paul gave his whole time to telling the story of the cross. (3) By the way in which the Lord protected him. God said to him in a vision, that he need not be afraid, and that no one should set upon him and hurt him. And when the Jews set upon him, the Lord did not allow them to hurt him, but turned their wrath against themselves.

11. *The coming of the Lord.* Recall:—(1) The comfort of His coming. His coming will be a comfort to Christians; for, first, they will then be united with their loved ones, and, second, they will be ever with their Lord. (2) The time of his coming. This will be sudden, unexpected, as a thief in the night—to the unprepared, dreadful. (3) Our duty concerning His coming. We should watch for it, and should be armoured against all temptation to regard it as a matter of no consequence. We are not the children of darkness that that day should overtake us as a thief in the night.

12. *Walking orderly before the Lord.* How? (1) By withdrawing from those who walk disorderly. Evil companions should be shunned. (2) By earning one's own living. The man who will not work should not eat. No one has a right to be lazy, and to eat the bread of others. The idlers are the "busybodies"—active (in tongue) in every one's affairs but their own. (3) By being "not weary in well doing." Those who are walking orderly before God should never cease doing so—no matter how many may set them an evil example. So long as one remains faithful, the Lord's cause in any community is not lost. By being not weary in well-doing, in due time one will reap if he faints not—he will have others to stand with him by-and-by.

The topic of the quarter has been, as given in these pages:—

LIVING ACCORDING TO THE GOSPEL.

Before closing the review, it will be well to ask the scholars how the lessons have shown that one should live to live according to the Gospel. The following table will suggest the direction that the catechizing should take, and the probable results:—

- I.—Free in Christ—not in bondage to the law.
- II.—As doers of the word, and not as hearers only.
- III.—Controlling the tongue—being "peaceable," etc.
- IV.—Humble before God—charitable to men.
- V.—Making all effort to build up converts, and to get new ones.
- VI.—Willing to testify and to suffer for Christ.
- VII.—Rejoicing in tribulation—instant in opportunity.
- VIII.—Searching the Scriptures for proof of doctrine.
- IX.—Recognizing God's claims as Creator, Father, Judge.
- X.—Doing as God bids, and trusting His promises of protection.
- XI.—Watching for the coming of Christ.
- XII.—Walking orderly before the Lord—being not weary in well-doing.

Correspondence.

SACRAMENTAL WINE.

To the Editors of the Evangelical Churchman.

So much has been said and written on the subject of "Sacramental Wine," that it has become a much-vexed question.

I propose to take a new departure, and to throw "the burden of proof" upon our opponents. I appeal to Holy Scripture, the test by which our Church is bound by her articles to be guided. I read there of "the cup," ("a cup," revised version) and "the fruit of the vine," but in no instance of "wine." I ask by what authority has the Church in the present day assumed that the "cup" means wine, and that the *medley* sold under that name bears even the slightest resemblance to the pure refreshing juice of the grape indicated by the phrase "fruit of the vine"?

I would also ask whether the Church is willing to take the responsibility of all the evil caused by the reception of that mixture of noxious drugs called wine, fabricated by the devil's agents to lure men to sin, and dispensed by the servants of God in that holy ordinance of which it ought to be a privilege to partake?

Is not "the time come when judgment is to begin at the house of God"? (1 Pet. iv. 17.)

AN OLD SUBSCRIBER.

TEMPERANCE MOVEMENT.

MEETING OF C. E. T. S. IN HORTICULTURAL PAVILLION.

To the Editors of the Evangelical Churchman:

SIRS,—It is the intention of the Church of England Temperance Society of the Diocese of Toronto to hold a mass meeting in the Horticultural Pavillion on Monday the 24th March. This Society is now completely organized. At present it has about fifty branches in active work. The Diocese is divided into one hundred and two parishes or missions, and it is confidently believed that before the next meeting of the Synod in June each parish or mission will have its branch of the C. E. T. S. erected and in active work with its accompanying Band of Hope for the children.

The proposed meeting on the 24th of March will be under the presidency of the Bishop of Toronto (Dr. Sweatman.)

The following speakers have promised to address the meeting:—The Bishop of Huron, (Dr. Baldwin); the Hon. G. W. Ross, M.P.P., Minister of Education.

The Ministers of all Christian Churches of every denomination will be invited to attend the meeting.

A complete programme will be issued and advertised by the committee in a few days.

There can be no question that the number of persons in this country who have informed themselves upon and take a lively interest in, this Church Temperance movement is immensely greater during the past nine months than at any former period. A mighty mass of thought and feeling is in constant exercise on this subject.

The Temperance movement, we have held, to be promoted with success must be essentially a religious work and its success must be achieved through the churches. And the churches have been active; we are not having inertness, but general activity.

I trust the meeting on the 24th inst. will be largely attended.

The C. E. T. S. of the Diocese of Toronto has done much, but has yet much to do. As our Bishop has said, "We shall be as a Church, not the last but the foremost in the crusade against a deadly enemy of souls which avowedly opposes itself as a fatal hindrance of the Kingdom of Christ."

The parishes in his Diocese have aided him in this great work, and the Church of England in this Diocese is to the front, but there are yet fifty parishes in which branches have to be organized, and I sincerely trust that all of these will at once take steps to form its branch of the C. E. T. S. and also its Band of Hope. We are well organized in Toronto, and the Diocesan Society is most anxious to stimulate backward parishes into action, and will doubtless be glad on application therefor, to send a strong deputation to start the machinery in such parishes as may require such aid.

Your obedient servant,

RICHARD SNELLING.

Toronto, 13th March, 1884.

AN APPEAL ON BEHALF OF THE JEWS.

"I will bless them that bless thee."—Gen. xii 3.

To the Minister and People of every Church in the Dominion of Canada, where no collection is made for the Jews on Good Friday.

DEAR FRIENDS,—I respectfully yet earnestly ask three, or, at least, one member of every such church to remit to me on that day a donation for "THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS" by sending Bibles and Missionaries to them.

Haste! haste with your help! Thousands of Jews are hungering for the Word of Life! They are hard pressed by Infidelity to renounce all religion. Haste, and save them from danger, and lead them to Christ; or others will snatch the work, the glory and the blessing out of your hands!

Enclose some address; papers with information concerning the Society will be returned, and acknowledgment made in the *Evangelical and Dominion Churchman*.

Yours faithfully in Christ,
JOHNSTONE VICARS,
Secretary.

515 Sherbourne Street, Toronto, }
March 17th, 1884. }

All papers in Dominion please copy.