

in this school—that
thick prison walls
chains snapping
—why? Disgrace
(The Roman law
shment due to his
suicide! ver. 27.
of the darkness—
him now rushing in,
y, ver. 29—then on
had 'made fast in

What does he mean?
him that there is a
ins crowd on his
feels God must be
se two Jews must
thsaying girl say
ave they called to
y can 'show him

pent first of your
give us food and
No salvation at
him of his sinful-
he wants now—
tell him of one!
ans this (and no
oves you, bad as
esus, our Master,
r your sins, rose
and help you—
ed, saved. The
ct of a sinner's
ugh the blood of
ker for troubled
e on" or "in,"
believe." The
elieved that he
the apostle was
that it has upon
eve on" or "in"
s a plank across
t only when his
weight upon it.
that is needed
submission are
n." The great
ant of evidence
nuch the belief
rious definiti-
ailer's inquiry.
' saved" em-
for time and

changed man.
keth by love."
he do? Will
now? That
not wish him
p them safe"
did; so what
n or well in
ver. 33: he
od his family.
od for them,
in the jailor?
(a) Depend
like this be-
r. v. 17), and
(b) He, a
d as a disci-
er crucified.
ary: no say-
saved—I do
t had Jesus
th and is
cause com-
jailor really
ld he refuse
rch?

just, and they had broken it by beating and imprison-
ing Roman citizens without trial. If last night's work
were known they would be turned out of office. So
they come themselves and beg them to go away from
the city. Did they go? Yes, but they did not flee as
if guilty; first they went to tell sorrowing Lydia and
others, they then left Philippi.

And now, as Paul and Silas looked back on that
night, what would they think of most—the sor-
row or the joy? The pain forgotten they would think
of the joy and comfort the Master gave, of the eager,
anxious face of the jailor, and the joy of telling him
about Jesus.

Have you ever asked that question, "What must I
do to be saved?" If not, you do not yet know what
real joy is. There is only one way for you—the same
as for the poor jailor. It is not merely knowing about
Jesus—you do that—but coming to Him—believing on
Him. [Illustr.—Shipwreck—lifeboat sent out—each one
crying, 'Save me! Some taken into the boat—saved.]
Then fruit will follow—the fruit of a happy, humble,
holy life.

Let the questions be asked:
Who in this class needs to be saved?
Who has found out that he needs it?
Who is willing to trust himself to the Saviour?

CATECHISM LESSON.

THE CREED.—"Almighty Maker of Heaven and
Earth."

1. THE ALMIGHTY.—There is nothing Our Father
will not do for us (Rom. viii. 28, 32). But how often is it
with us that we have the will but not the power to do.
Can it be so with God? Power without love would
crush us. Love without power could not help us. But
the Father is the "Lord Almighty" (2 Cor. vi. 18;
Gen. xvii. 1; Ps. xci. 1). And there is nothing too
hard for Him (Jer. xxxii. 27; Gen. xviii. 14); nothing
impossible with Him (Luke i. 37). Power belongs to
God (Ps. lxxii. 11). It shows in creation (Jer. x. 12);
and in providence (Ps. lxxvi. 7), both in delivering His
people (Ps. cvi. 8), and in overthrowing the wicked
(Rom. ix. 22). But chiefly in His mercy and pity
(Collect for 11th Sunday after Trinity). This is His
power in the Gospel (Rom. i. 16), "the exceeding
greatness of His power to usward who believe" (Eph.
i. 19), by which He is able to make all grace abound to
us (2 Cor. ix. 8), and to do exceeding abundantly above
all that we ask or think (Eph. iii. 20). May the apostle's
prayer be fulfilled to us; may we realize the exceeding
greatness of this power, as well as know the love which
passeth knowledge, that we may be strengthened with
might in the inner man (Eph. i. 18, 19; iii. 16-19).

2. MAKER OF HEAVEN AND EARTH.—This clause
was not expressed in the ancient creeds, but how fitting
is its place here. In Heb. xi. 3, it stands as first article
of belief. All we see, all that exists, was made by the
creative power of God (Gen. i. 1; Ps. civ. 24; Acts
xiv. 15; Rev. iv. 11). This truth, which seems so trite
to us, was never known until it was revealed. Some
of the ancients taught that the world was eternal,
others that it came by chance; but none knew whence
it was. Now that the Bible reveals the wondrous truth
concerning creation, the world itself corroborates it.
The teacher would do well to explain simply the design
argument, which Paley has so lucidly set forth. The
watch found in a desert place proved the existence of a
watchmaker. The house proves a housebuilder. How
long would one throw together without plan or purpose
wood, stone, lime, before they formed themselves into
a house? In like manner the existence of a world
proves a world-builder. "Every house is builded by
some man, but He that built all things is God" (Heb.
iii. 4; Col. i. 16).

A sceptic, once asserting his unbelief before Sir
Isaac Newton, and shortly after seeing a new and
magnificent globe in the philosopher's study, asked
him "Who made it?" "No one," was the reply. The
sad irony of the philosopher silenced the cavillings of
the infidel.

We must connect this clause with the preceding.
The Maker is not only the Almighty, but the Father.
We stand surveying some great building. We admire
the skill of the architect, the genius which is manifest
in the design and beauty of his work. But if the archi-
tect is a very near and dear friend, cold admiration
gives place to a warm and loving interest. Both the
work and the worker become identified with ourselves.
So the Christian

"With filial confidence inspired,
Can lift to Heaven an unpresumptuous eye,
And smiling, say, 'My Father made them all.'"

"My help cometh from the Lord, Who made heaven
and earth. He will not suffer thy foot to be moved"
(Ps. cxxi. 2, 3).

Correspondence.

ALCOHOL, A POISON.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—As there seems to be an increasing
interest in the cause of temperance it would not be
amiss, perhaps, to quote the opinion of some eminent
men on the question, "Is alcohol a poison?" I do not
offer any opinion of my own, but merely quote the fol-
lowing testimonies which will, I have no doubt, interest
our temperance friends.

"Alcohol is invariably ranked amongst poisons by
physiologists, chemists, and toxicologists."—Prof. You-
mans.

"Poisons are usually classed under three varieties of
narcotic irritant, and narcotico-acrid, which combines
the vices of the other two. To this class of complex
malignity alcohol belongs."—Dr. T. Guthrie.

"All the authorities on poisons class alcohol as a
narcotico-acrid poison of the most deadly kind."—Dr.
N. Kerr.

"Alcohol is a true poison, produces kindred effects
on man and animals, and is progressive in its action."—
Mr. W. G. Square.

"Ethylic and all other alcohols are really poisonous,
and not alimentary substances."—Dr. Drysdale.

"Alcohol is a poison, for which, when used, there is
no antidote known."—Prof. Miller.

"No poison is more certain in its action than alcoh-
ol."—Dr. H. Lee Norris.

"Alcohol is a poison even in small doses."—Drs.
Thrediasm and Dupre.

"Alcohol is a most deleterious poison."—Sir W.
Gull.

"Alcohol according to its dose and the susceptibility
of its victim, is either acute or chronic in its working—
a sudden poison or a slow one."—Prof. Miller.

"Alcohol acts as a rapid poison if taken in sufficient
quantities, but a slow poison if taken in smaller quanti-
ties."—Dr. E. Kennedy.

"Although cutsum destroys the consciousness of the
mischief, it has not the slightest lessening effect on the
poisonous influence which alcohol has on the tissues."
—Dr. Timms.

"I never suffer ardent spirits in my house, thinking
them evil spirits. Spirits and poisons are synonymous
terms."—Sir A. Cooper.

I thought of adding some remarks on temperance in
Manitoba and the North-West, but as it would, per-
haps, make this article too long, I shall, if you will
permit me, write you shortly on the subject at some
future time.

I am, dear Sirs,
C. E. DOBBS.

'Buena Vista,' Camill, Man., Jan. 30th, 1883.

TIDINGS FROM THE BISHOP OF ALGOMA.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—If any apology is needed for my failure
to send you, up to the present, any notes of my move-
ments in England, it will be found sufficiently for all
reasonable people, in the hurry of my work here in
behalf of Algoma. And even now I can only spare
time to give you a few outline extracts from my diary.
This I can truthfully say that since setting foot on the
dock at Liverpool, Oct. 14th, but one thought has been
dominant in my mind; viz.: how best to promote the
interests of our Canadian Missionary Diocese in Eng-
land. Here, however, I found myself confronted with
peculiar difficulty. I myself was personally, wholly
unknown here. The very name of Algoma was un-
known to some of the church's highest dignitaries.
Of its geographical position, the constant question,
Where is it? showed how much ignorance prevailed.
"Algonia," "Augoma," "Algo," "Allia," these and
others equally amusing guesses were made. Evidently
my first duty must be to diffuse the needed information.
Circulars must be scattered far and near, letters written,
introductions secured, pulpits engaged, missionary
meetings held, "drawing room" meetings engaged for,
and every other conceivable instrumentality employed.
My first steps, however, must be to put myself in com-
munication with the committees of the societies that
aid us in Algoma, and hence within four days of my
arrival, I found myself face to face with the Board of
the "S. P. G." at 19 Delahay St., with my map (copied
on light tracing silk, from the original executed by
Rev. E. I. Wilson) suspended on the wall, giving cer-
tain Deans, Canons and other dignitaries a sorely
needed lesson on the ecclesiastical geography of British
North America generally, but of Algoma particularly,
and dwelling in detail on facts connected with the
several missions aided by the Society. Several ques-
tions were asked, and great interest expressed, one
layman (Mr. S., of Waverton Manor, Bath) engaging
me on the spot for a visit to his neighborhood. The
Bishop of Newfoundland was also present, not in good
health, as his hosts of friends regret to know, but still

pleading eloquently in behalf of his sea-girt diocese.
Sunday, 23rd, I addressed two Sunday Schools in
Maidstone, and preached in St. James' Mission Church.
Monday, 24th, I returned to London, and called at the
"Sanctuary," Westminster, to make enquiries as to the
terms of the "Clergy Colonial Acts," having been al-
ready informed while in Canada, by an English Bishop,
that the law required even a Colonial Bishop to obtain
the Archbishop's licence before officiating in Eng-
land! So it proved to be, and accordingly I sub-
scribed once more to the 39 Articles, paid my fee, and
in due time received my "papers," being subsequently
informed, however, that all this "qualified only for the
Southern Province," that I should farther, have to ob-
tain the license of the Archbishop of York, and also
the licenses of each individual Bishop in whose diocese
I might have occasion to officiate! With so much of
"pomp and circumstance" are Colonial Bishops hedged
round in England.

My next step, the same day, was to call on the ex-
cellent secretary of the S. P. G., the Rev. W. H.
Tucker, and obtain the Society's passport and endorse-
ment. In the ecclesiastical as in the social life of
England an introduction is a *sine qua non*. In the
present case, however, I must introduce myself, and
that in the pulpit and on the platform, and so I readily
acceded to the advice given me, viz., to do some depu-
tation work for the "S. P. G.," and while pleading its
cause "advertise" Algoma as a specimen diocese—not
for any peculiar excellence possessed by her or any
other—but simply as furnishing a good illustration of
the nature and variety of the Society's missionary op-
erations among English settlers in the colonies, and also
among heathen races. A programme was accordingly
mapped out, embracing sermons and missionary meet-
ings, organised by the local secretaries, at Cambridge
Ipswich, Tunbridge Wells, Bath, Aldsworth, Farming-
ton, Northbeach, Bury St. Edmunds, St. Leonards,
Hastings, Carlisle and Hull.

Wednesday, 24th, the Secretary of the "Colonial and
Continental Church Society" was called on, and an
appointment made for a meeting with the Committee,
Nov. 7th. I also called on the Secretary of the Reli-
gious Tract Society, with a view to a formal application
before long for a grant of their literature for free dis-
tribution among the isolated settlers in Algoma, past ex-
perience having abundantly convinced me of the value
of these little silent "paper preachers" in the absence
of the voice of the living minister. I am to meet the
Committee at breakfast, and give an address before
long.

Friday, 26th, the "S. P. G." programme was inaugu-
rated by a visit to Cambridge, where I was kindly re-
ceived and entertained by the Rev. Canon Churton, (a
fellow of Pembroke) in his College chambers. Uni-
versity "Dons" are sometimes regarded as differing
little from Egyptian mummies, so completely buried
within classical and scientific researches as practically
to belong to a dead and buried past. A very striking
refutation of any such idea may be found on the Canon's
table, covered, as it is, with missionary periodicals (of
some of which he is editor), while in his library, num-
bering several thousand volumes, one case is sacredly
set apart in his innermost sanctum, for the reception
of general missionary literature, covering the entire
field of the church's operations, at home and abroad,
and so systematically arranged that a glance shows
where any particular pamphlet or volume may be
found.

The missionary meeting was held in the Hall of Pem-
broke, and presided over by the Rev. D. C. E. Zearle-
Master, who made an admirable opening address. A
goodly number of students and clergy were present,
among the latter the Rev. S. Howard Wright, whom I
had the pleasure of meeting last summer on Lake
Superior.
(To be continued.)

ROMISH ORGANIZATIONS.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—Your quotation, last week, from a
Pittsburg paper, awakes some anxiety. The Diocese
of Toronto, it appears, is to have two additional Romish
organizations; a "Sisterhood" and a "Brotherhood."
Now, as to their character. I want no gloss about
"Churchwomen's Work," "Christian Devotedness," and
"Earnest Preaching," for all these may exist, and do
exist in connection with a large amount of grave and
pernicious error. The character of the two, are-to-be,
institutions can be readily learnt from the names con-
nected with them. As to the "Sisterhood," it is openly
stated that money is being raised, and other arrange-
ments being made in England, under the auspices of
Canon Castor of Clewer. We therefore know at once,
what sort of a sisterhood it will be, if he has any hand
in it. From such a society every true member of
the Church of England will shrink as from Popish
contamination. The "Brotherhood" is to have con-
nected with it the name and reputation of "the Cow-