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The Evangelical Churchman,

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IN CRUCE SPES.

Weary with my load of sin,
 All diseased and faint within,
 See me, Lord, Thy grace entreat,
 See me prostrate at Thy feet :
 Here before Thy Cross I lie,
 Here I live or here I die.

I have tried and tried in vain
 Many ways to ease my pain :
 Now all other hope is past.
 Only this is left at last :
 Here before Thy Cross I lie,
 Here I live or here I die.

If I perish, be it here,
 With the Friend of sinners near :
 Lord, it is enough—I know
 Never sinner perished so :
 Here before Thy Cross I lie,
 Here I cannot, cannot die.

—Wade Robinson.

FAITH OR FEELING.

There is a difficulty which we find perplexes a great many who are anxiously seeking rest unto their souls. We notice it so often, and we observe that it so much hinders the conscious attainment of 'joy and peace in believing,' that we think it may be useful to many if we go into it thoroughly.

People say that they believe the good news of salvation in Christ Jesus. They believe that He died instead of them, and that, according to God's promise, it must be that they are saved. But what distresses them is, that they do not *feel*, as they describe it, that it is all true.

Then this want of what they call "feeling saved" operates disastrously upon their spiritual life. They conclude that, however true God's promises may be in a general way for "whosoever believeth" (John iii. 16), they themselves can have no real personal interest

in them. If they had such an interest (so they argue), they would *feel* differently.

It would be a good thing, in our dealing with souls, if we could get rid of the word *feel* altogether. We often find it used in sermons and books, but it too often misleads. People are asked if they *feel* their sins, or if they *feel* themselves saved. And thus they are led to seek after and expect some sort of undefined experience, some peculiar condition of their physical powers, which they do not recognise in themselves, and consequently they are never happy.

Persons have come to us, giving every evidence of genuine conversion, yet complaining that they can feel nothing. They do simply believe that the Lord Jesus has paid their debt of sin. They have no other confidence of any sort. They have given up all worldly conformity and every other known form of sin. They are aware of nothing that they would not give up for Christ; and yet they say they have no feeling. They write bitter things against themselves. They describe their hearts as cold and dead, and sometimes they are tempted to give up in despair.

Now, in order to get people out of this difficulty, or what is better, save them from getting into it, we should be careful in our choice of language. About earthly things we take pains to use words which will not convey a wrong impression. Much more should we do so about the things which concern the interest of souls.

The only safe expression to use, whether we speak of sin or of salvation, is the word *know*. This includes all that is right in the word *feel*; for, as a matter of fact, things which we spiritually know we *do* feel so far as we are capable of mere emotional experience, which is all that most people mean by feeling.

The Christian is to walk not by feeling, but "by faith" (2 Cor. v. 7). That is, he is just to believe God's testimony about sin and about Jesus as the Saviour from sin. This faith is a personal matter. By it he appropriates Christ to the need of his own soul. Then, in all the particulars of life, he is to act as if God's word and promises were true, quite regardless of what he "feels."

This faith is the basis of knowledge. The believer *knows*, on the warrant of God's word, whatever his "feelings" may be, that he is "saved" (Acts xvi. 31, 34) and "forgiven" (Eph. iv. 32); that he 'has eternal life' (1 John v. 13); that he is "kept by the power of God" (1 Pet. i. 5); and that, in the details of life, "all things work together for good" (Rom. viii. 28). He knows, in fact, that all the promises of God belong to him, just as if they were made for no one else.

There is, however, a great tendency in the heart to substitute some kind of feeling for simple faith and for the knowledge which faith imparts. But this tendency is confined to religious subjects. We do not so act about other matters. We accept, for instance, on the testimony of others, the fact of the existence of some person whom we have never seen. We hear of his actions, and perhaps of some great kindness he has done us. We simply believe it all, as surely as we believe our own existence. But we never perplex ourselves with the ques-

tion whether we *feel* it or not. We *know* it, and that is enough. And if our knowledge requires us to adopt any line of conduct, we do so without hesitation, without any regard to what we may happen to feel.

This is walking by faith. Religious faith is exactly the same. They are "blessed" who "have not seen, and yet have believed" (John xx. 29) and the *knowledge* which this faith produces must never be spoken of as a feeling. It may produce little or nothing of what goes by this name. Mere physical emotion, to which some are subject more than others, must not be mistaken for the knowledge of faith, which may exist altogether apart from such emotions.

But some ask, Is it possible to believe and yet to feel nothing? Ought we not to feel joy and peace and love? We answer, firstly, that, to avoid mistakes, we must not speak of *feeling* these things, but of *having* them; and then that every true believer has some measure of joy and peace and love. But how, it may be asked, shall we know that we have them? To answer this we must explain that these experiences are not the mere emotions which the world calls by these names. They consist in that calm, restful, and settled relationship of confidence and trust in the Lord Jesus which gently constrains us to earnest personal devotion to His service and obedience to His word.

This devotion and obedience are the solid and practical evidences of real love, and we may be sure they are valued as such by our Lord. And while we are conscious of offering to Him some measure of such evidences, let us not harass ourselves with the thought that those deeper experiences, from which these evidences must spring, are wanting in our hearts because we have not the physical emotions and feelings of which others speak.

Rather let us give up this painful spiritual self-consciousness. Let us cease to centre our thoughts upon ourselves and our own experiences. Let us never talk of what we *feel*, but of what we *know* to be true. And if our knowledge does not produce in us the emotions which we might expect, or which we may see in others, let us thank God that the glorious things which we know are true all the same, and that such knowledge of them as we have bears the most certain stamp of reality by producing in our lives what must be the fruit of joy and peace and love existing in our hearts.

THE NATION'S CURSE.

A SERMON PREACHED IN WESTMINSTER ABBEY, ON NOVEMBER 19TH, ON THE TWENTY-FIRST ANNIVERSARY OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY, BY THE VEN. ARCHDEACON FARRAR.

"Behold I set before you a blessing and a curse."—Deut. xi. 26.

It is with deliberate purpose that I mean the sermon this evening to be almost exclusively a plain statement of plain facts. I wish it to be an appeal, not to the imagination, not to the emotions, but to reason, to the sense of duty, to the conscience of Christians in a Christian land. If I say one word that is not true, I am guilty; if I consciously exaggerate a single argument, I am morally responsible; if I do so from ignorance, or from mistaken evidence, I hail any possible refutation of what I urge as a service to the most sacred

cause of truth. But if the facts be facts, indisputable, and for the most part undisputed, and then if they do not speak to you for themselves, I know nothing else that can or will. If they do not carry with them their own fire; if they do not plead with you, clear as a voice from Sinai, in their barest and briefest reality, and spur you to seek redress—

"If not the face of men,
The sufferance of our souls, the time's abuse,
If these be motives weak, break off betimes,
And every man home to his idle bed."

Those who plead for temperance reform are daily charged with exaggeration. Exaggeration is never right, never wise, even when moral indignation renders it excusable; but before you repeat that hackneyed and irrelevant charge, remember that there never yet was prophet or reformer, since time began, against whom the same charge has not been made. We have no need to exaggerate; our cause is overwhelmingly strong in unvarnished realities, and we have nothing to do but to set forth things as they are, till not only the serious, and the earnest, but even the comfortable, and even the callous, yes, even the careless and the selfish, unless they are content to forego altogether the name of patriot, and the name of Christ, shall be compelled to note them for very shame.

1. Begin, then, with the fact, that the direct expenditure of the nation for intoxicating drinks is reckoned at £130,000,000 a year, and the indirect, which we are forced to pay for the results of drunkenness, £100,000,000 more. Maintain, if you will, that alcohol is a harmless luxury; you still cannot deny that for the vast majority it is not a necessity. Whole races of men, the votaries of whole religions, do without it, and gain by its absence. From 20,000 prisoners in England, it is cut off from the day of their imprisonment, and they are not the worse, but the stronger and healthier from its withdrawal. There are some five million total abstainers in England, and the impartial statistics of insurance prove conclusively that longevity is increased by abstention from it. The most magnificent feats of strength and endurance of which mankind has ever heard have been achieved without it. At the very best, then, it is a luxury. If it were not so, three Chancellors of the Exchequer would not have congratulated the nation on the diminution of revenue drawn from the sale of it; nor would a speech from the Throne express satisfaction at this loss of income. Being, then, at the best a luxury, even if no harm came of it, I ask you seriously whether we can, in these days, bear the exhaustion which arises from this terrible drain on our national resources? We live in anxious times. The pressure of life, the intensity of competition, both in the nation itself and with other nations, is very severe. Of late two daily newspapers have been filled with correspondence which prove the state of middle-class society. One has given expression to the sorrows and struggles of thousands of clerks in our cities, and has told the dismal story of their hopeless and grinding poverty. The other has revealed with what agonies of misgiving thousands of parents contemplate the difficulty of starting their sons in the crowded race of life. Can there be a shadow of a doubt that the nation would be better prepared for the vast growth of its population, that the conditions of average life would be less burdensome if we abandoned a needless and, therefore, wasteful expenditure? Would not the position of England be more secure if that vast river of wasted gold were diverted into more fruitful channels?—if the 88½ millions of bushels of grain (as much as is produced in all Scotland) which are now mashed into deleterious drink, were turned into useful food?—if the 69 thousands of acres of good land now devoted to hops were used for cereals?—if England were relieved from the burden of supporting the mass of misery, crime, pauperism, and madness which drunkenness entails? Even in this respect, as Sir Matthew Hale said two centuries ago, "*perimus licitis*, we are perishing by permitted things." A Chinese tradition tells us that when, 4,000 years ago, their Emperor forbade the use of intoxicants, heaven rained gold for three days. Looking at the matter on grounds simply economical—considering only the fact that the working classes drink, in grossly adulterated beer and maddening spirits, as much as they pay in rent—considering that there is hardly a pauper in England who has not wasted on intoxicants enough to have secured him long ago a freehold house and a good annuity—I say that if the curse of drink were thoroughly expelled it would rain gold in England not for three days but for many days.

2. We have assumed hitherto that intoxicating drinks are nothing in the world but a harmless luxury; but every man knows that they are not. The voice of science has laid it down unconditionally that all the young, and all who are in perfect health, do not need them, and are better without them. Many of the

highest scientific authorities tell us further that even their moderate use is the cause of many painful disorders and thousands of premature deaths. In the middle classes, the use of two wines—claret and sherry—is nearly universal; and even in the last few days the rival vendors of these wines have been telling the world that each of these wines consists of strange concoctions which are the cause of gout and all sorts of gastric disorders. Further, we know, by the universal experience of the world, that wherever drinking is nationally common, drunkenness becomes nationally ruinous. And for this reason, alcohol is one of the number of lethal drugs which have the fatal property of creating for themselves a crave which in multitudes becomes an appetite; an appetite which strengthens into a vice; a vice which ends in disease; a disease which constitutes a crushing and degrading slavery. To myriads of human beings it creates a needless, an artificial, a physical temptation, which first draws, then drags, then drives as with a scourge of fire.

"In their helpless misery blind,
A deeper prison and a heavier chain they find,
And stronger tyrants."

Aristotle said of human nature, generally, that "We are prone rather to excess than to moderation;" but this natural propensity, this fatal bias, this original sin, is infinitely strengthened when it works, not only as a moral impulse, but as a physical law. No drunkard, since time began, ever meant to be a drunkard. To be a drunkard means nothing less than awful shipwreck of life and body; the curse of life; the agony of conscience; the obliteration of nobleness and hope. Why, then, are there 600,000 drunkards in England? Why is it that through drink we have seen "the stars of heaven fall and the cedars of Lebanon laid low?" The flood was scarcely dried before Noah, discovering drink, introduced it into his own family, and among mankind, a curse and an infamy:

"Which since hath overwhelmed and drowned
Far greater numbers on dry ground
Of wretched mankind, one by one,
Than e'er before the flood had done."

They who will make a young tiger their plaything must not be surprised if there be some to whom it will show, at last, a wild trick of its ancestors. In every nation where there is a free temptation to drink there will be many drunkards, and for this reason, that drink induces a taste which is neither hunger, nor thirst, nor pleasure, nor reasonable want, but a morbid impulse, an indefinable desire, and

"Like the insane root,
It takes the reason prisoner."

3. Then, next, what does the prevalence of drunkenness involve? It means that to thousands life becomes a long disease. Solomon told us that truth 3,000 years ago. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. At the last it biteth like a serpent and stingeth like an adder." Delirium tremens—that inconceivably awful and agonizing illness—is but one of God's executioners upon excess. The fact that a nation is addicted to drink and drunkenness means that the health of myriads will be ruined; it means that myriads of children, with diseased bodies, fatuous minds, and depraved impulses, will be, in the awful language of an old preacher, "not born into the world, but damned into the world," as idiots, or cripples, or predestined drunkards; a curse to nations, a curse to their neighbors and to themselves, a curse to the very ideal of humanity which they drag down and degrade, poisoning its very life-blood, and barring its progress to the goal of better days. Oh! nations may enjoy their revelries; but the river of enjoyment flows into a sea of misery, and disease is only indulgence taken at a later stage.

4. Nor is it only the bodies of men that suffer; it is their souls. Powerless for his deliverance, the conscience of the drunkard is not powerless for his torture. Robert Burns, Charles Lamb, and Hartley Coleridge have uttered the cry of men who have thus been swept over the cataract. The Spartans, when they wished to turn their children from the shame of intemperance, showed them the physical degradations of drunken Helots; but the physical results are nothing to the moral devastation, the abject servitude, the spiritual catastrophe of the man who has given himself over to the bondage of drink. When he recovers from the degradation of the animal, it is to feel the anguish of a lost soul. That is the reason why, year by year, drink not only crowds the workhouse with paupers, and the gaol with felons, and the asylum with lunatics, and the hospital with disease, but also swells more than any other cause—swells week by

week and year by year—the list of those who, through the awful gate of suicide, rush, with rude insult, into the presence of their God. "The measure of alcohol consumed in a district," says Baron Dowse, "is the measure of the degradation." Wherever the drink tide rises highest, there, too, is the high-water of suicide, mortality and crime. Wherewithal a man or a nation sinneth, by the same shall he be punished.

5. Nor is this all. The curse does not stay with him who caused it. It spreads in concentric circles of ruin. The drunkard almost invariably drags down his wife and family into the lurid whirlpool of his own retribution. Go to some public house on Saturday night, between ten and twelve, when the miserable working man is pouring into the till of the publican and the purse of the gin distiller, the money which should clothe and feed his wife and little ones; see, when the gin palaces in our most pauperised districts are cleared at night, a scene which, for vileness cannot be paralleled in any region of the world. Then follow the drunken man or drunken woman into the lair which they call their home. Home? it is a Dantean hell of brutality and squalor, of which the very air reeks with abomination! "In former times the wife was usually the victim of her husband's brutishness; now she becomes in innumerable cases the partner in his sin. In either case, be she victim or associate, no creature on earth so demands our pity." While threats and blows resound in that curse-laden air, the children—the ragged, miserable, half-starved, degraded children—the children who will grow up hereafter to recruit the ranks of the felon and the harlot, huddle together in mute terror. "They do not cry; such children seldom do shed tears. Nature could never furnish a foundation to meet such demands." Often they make their escape into cellar or chimney, or hide themselves under the rotting heap of rags or straw, and do not venture to creep out, half-suffocated, till the drink-maddened fiend whom they call "father" is away, or till he has slept off for a time the vitriol madness. And in most of our large towns there are whole streets, and alleys, and districts of such drunkards' homes—infamous streets which hide hundreds of blighted families, the disgrace of our civilization and the disgrace of our Christianity; the only things which flourish there are the public-houses, which, confronting the minimum of virtue with the maximum of temptation, drain from the wretched neighborhood its last life, and, like the fungus on the decaying tree, feed on the ruin which is their boon. We have heard much in these few days of "Horrible London," and of the bitter cry of its abject. What makes these slums so horrible? I answer, with the certainty and the confidence of one who knows, Drink! And what is the remedy? I tell you that every remedy you attempt will be a miserable failure; I tell the nation, with the conviction founded on experience, that there will be no remedy till you save these outcasts from the temptations of drink. Leave the drink, and you might build palaces for them in vain. Leave the drink, and before a year was over your palaces would still reek with dirt and squalor, with infamy and crime. Of the trade in general which ministers to this temptation I will say nothing; but at least in such vile streets as these, whence, day and night, this bitter cry of abject cities rings in the ears of the Lord God of Sabbath, I should have thought that any man who believes in God, that any man who calls himself a Christian, would have been, not ashamed only, but afraid to swell those geysers of curse and ruin. In such districts, at any rate, I know not how they can be blind to the evils which spring from what they sell, or how they can fail to hear the stern words ringing in their ears—

"Fye, sirrah,
The evil that thou causeth to be done,
That is thy means to live."

They who will not see this must be left to their own conscience, in that hour which she speaks, and we can be deaf no longer to her voice; but I ask every man concerned in such evils, which is best?—which will they think best when, a few years hence, they face the hour of death and the day of judgment, to forego such tainted gains, or to go on contributing—to the whole sale manufacture of infamy that knows no innocence; of youth without modesty or shame; of maturity that is mature in nothing but guilt and suffering; of blasted old age which is a scandal on the name we bear?

6. But the tempted, the victims of drink—I ask you, do these men, these women, do these children, do these wretched districts, or do they not deserve our pity, and demand our efforts at reform? Is it, or is it not—surely the question is plain and pressing—our duty to content ourselves with clever epigrams and plausible sophisms, and to be infinitely tender to vested interests in the cause of human ruin; or with stern effort and inflexible perseverance, to reduce an evil so colossal, to redeem men, our brothers, from a misery so deep as this?

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7. Yet even now I have not come to the worst, or anything like the worst. For the abuse of drink, besides being, by unanimous testimony, a main cause of pauperism, disease, and madness, is also, by irresistible evidence, the main cause of crime—the all but conclusive cause of crimes of violence. I might quote the emphatic, the oft-repeated, the uncompromising testimony of almost every judge upon the bench. They have done their best to interpose between us and our degradation the purity of their ermine. They have said, for instance, that Saturday "pay-day means drink-day and crime-day," and that many a man "enters the door of a public-house respectable and respected and leaves it a felon." On one occasion several instances at Liverpool came before Mr. Justice Mellor, of a savagery so loathsome, of a callosity so bestial, of a dehumanization so unutterable, that he spoke of drink—which, in this country, is the sole cause of such abnormal wickedness—in terms which might, one would have thought, arouse any country, however sunken. But I will confine myself to the remarks made by one judge in one cathedral city—by Mr. Justice Hawkins—at the last Midsummer Assizes in Durham. They may be well known to you. Yet I will repeat them. It may be that the words, spoken so solemnly from the bench of justice, may derive yet further emphasis when they are solemnly repeated in the House of God. "When I come," he said, "to look through the calendar, and when I see the number of cases which have been committed under the influence of drink, I cannot help saying a word or two on that subject. Every day I live the more I think of the matter, and the more firmly do I come to the conclusion that the root of almost all crime is drink, that revolting tyrant which affects people of all ages, and of both sexes; young, middle-aged and old; father and son, husband and wife, all in turn become its victims. It is drink which, for the most part, is the immediate and direct cause of those fearful quarrels in the public streets at night which terminate in serious mischief, or some other outrage. It is drink which for the most part is the incentive to crimes of dishonesty. It is drink which causes homes to be impoverished, and traces of the misery which it causes are to be found in many a cottage, denuded of the commonest articles of comfort and necessity, which have gone to the pawnshop simply to provide for that hideous tyrant, drink. I believe, knowing what I do, and having by experience had my attention drawn to it that" (hear it, gentlemen! hear it, Christians! hear it, ministers of God in this Cathedral which stands in the very centre of all our history!)—"I believe that nine-tenths of the crime in this country is engendered inside the doors of public houses."

8. Will anyone venture to say—for there is no end to the subtleties of minds brazened by custom—that these are mere opinions? Well, if you want, not opinions, but hard, glaring, patent facts, untinged with any opinion whatever—facts black, rugged, comfortless, and horrible—facts in all their ghastly nakedness, denuded of all vesture of human thought and of human emotion in narrating them—it will be the most flagrant hypocrisy to say that such facts are not forthcoming to you, when every day and every newspaper teems with them. Not one single day passes over one single town in England without some wretchedness, crime, and horror caused by drink. Week by week, in the *Alliance News*, is published a ghastly list, called "Fruits of the Traffic." It is not invented; it is not concocted; it is not garbled. It consists simply of cuttings from multitudes of perfectly neutral newspapers, the records of police courts and sessions. I cannot enter into these. The human hand can perpetrate, the human heart can conceive, the human frame can suffer horrors of which the human lips refuse to speak. Take the evidence of two weeks alone; the blessed week in which we listen to the melody of angel songs, and the first week of the glad New Year. For twopence you may purchase the records of events which drink caused for those two weeks in 1882 in England only. It fills a large double columned pamphlet of thirty-six pages. Thirty-six pages of what—in this our Christian England, in Christmas week? Thirty-six pages of stabbing, cutting, wounding; of brutal assaults on men, on women, on children; of public peril and accident; of deaths, sudden, violent, preventible; of homicide; of parricide; of matricide; of infanticide; of suicide; of every form of murder. In four hours on one evening in one city 36,803 women were seen going into public houses! The results form a tragedy so squalid, and so deadly, as to sicken the heart like the impressions of a nightmare, whose very memory we loathe. Read that hideous list, and then prattle, and lisp, and sneer about exaggeration; read that list, and then, if any man can still quote Scripture for the purpose of checking Temperance Re-

formers, or of encouraging our immense capacities for delay and indifference, I can only say of such a man, that

"Though in the sacred place he stands,
Uplifting consecrated hands,
Unworthy are his lips to tell
Of Jesu's martyr-miracle;
Thy miracle of life and death,
Thou Holy One of Nazereth!"

9. And is all this to take place all over England always? It was so again last year, it has been so for many years; next year again, and the next, and the next, are we, in those two weeks of blessedness, to have the whole country, from John o' Groat's to Land's End, deluged and disgraced by this filthy stream of blood, and misery, and crime? Is this to be the prerogative of our national morality; and are we to go on leaving these crimes, and the sources of them, and the temptations to them unchecked, till the pit swallow us and them?

10. I must end; but I must ask you not to suppose that I have brought before you one half of the evil, or one tenth of the motives which should stir us up to counteract it for Christ's sake, and in Christ's name. I have not shown you as I could most awfully show you, how, by introducing our accursed firewaters, we have destroyed and exterminated whole races of mankind, until our footsteps round the world, instead of being "beautiful upon the mountains," have been as footsteps dyed in blood. I have not shown you the extent to which drink neutralises the works of the school, the library, and the Church, so that it is the chief barrier against the efforts of religion. I have not shown you how, in our great dependencies, it has gone far to turn into a curse the blessing of our rule, so that, to take but one instance, there rises louder and louder, from our great Empire of Hindostan, the agonising cry that her children were once sober, and that we, by our beloved gin and spirits—those good creatures of God—are rapidly turning them into a nation of drunkards. I have not told how this curse transforms into a bane what would otherwise be the great national boons of larger wealth, and higher wages, and shortened hours. And how long do you mean all this to continue? How long are our working classes to be hemmed in with glaring temptations, and their dwellings—in the teeth of their wishes, to the conflagration of their interests—to be ringed by public houses on all sides as with a cordon of fire? How long is the reeling army of our drunkards to be recruited by those who are now our innocent sons and daughters? We pity the gladiators, and the poet cried, "Arise ye, Goths, and glut your ire!" And will you not pity the widows, who are made widows by drink; and the orphans who are fatherless; and they whose blood is poisoned by it; and the women who are kicked, and burnt, by drunken sons, and brothers, and husbands; and the little children who are killed, or who die so slowly that none call it murder? Will you wait till the accumulated miseries of souls, which might have been innocent,—

"Plead like angels, trumpet-tongued, against
The deep damnation of the taking-off;
And Pity, like a naked new-born babe,
Striding the blast, on heaven's cherubim, horsed
Upon the sightless couriers of the air,
Shall blow these horrid deeds in every eye
That tears shall drown the wind?"

And if you are careless about this misery; if selfishness, and custom, and the gains of brewers and publicans, weigh with you against all this evidence; if you see no need to blush for all this national disgrace; if it rouses in your heart no feeling as a patriot, as a Christian, or as a man;—are you not at least afraid, lest, if we suffer these things to go on unchecked, a voice should at last cry "Arise!" to the awful angel of retribution; and lest, when he stands with drawn sword over a country so guilty and so apathetic, the cup of our iniquity and of our drunkenness being full, there should be none to say to him, "Put up thy sword within its sheath?"

11. But if all that I have said admit of no possibility of refutation, how could I possibly urge any more effectual plea for an agency, which, like our beloved Church of England Temperance Society, has, with such holy earnestness and such conspicuous moderation, been labouring now for twenty-one years to alleviate a nation's misery, to avert a nation's curse? It needs special support. Help, I entreat you, with warm hearts and liberal hands, to avert the national catastrophe, which would be involved in the failure or exhaustion of a Society so noble and so indispensable! Let England, if not for very shame, yet at least out of gratitude and in self-defence, provide the Society with the £25,000 which are required. For if Temperance Societies have done nothing else, yet at least, in the words of Lord Shaftesbury, "but for them we should

have been by this time plunged in such a flood of drunkenness, immorality, and crime, as would have rendered the whole country uninhabitable." Will you then be callously supine, will you be immorally acquiescent, about the fate of your country? Your fathers did a thousand noble deeds to put down immorality and wrong; to defend the cause of innocence, and to smite the hoary head of oppression. Your fathers, by the loveliest act in the long annals of English history, swept away the slave trade. With quiet perseverance, which would see no discouragement; with dauntless courage, which would quail before no opposition; with illuminated insight, which pierced the sophistry of interested defenders; with the true freedom which would not be shackled by unhallowed interests—they fought to the end that glorious battle! Will you be unworthy of them? Will you do nothing to deliver England and all her dependencies from a deeper misery and a deadlier curse? Yonder is the grave of Wilberforce; there is the statue of Sir Fowell Buxton; there is the monument of Granville Sharpe. Oh, that God would hear our prayers, and out of the gallant band of godly men who fought that battle

"Of those three hundred grant but three
To make a new Thermopylae."

11. Englishmen and Christians, if such facts do not stir you up, I ask, could they do so were they even in the thunder's mouth? It is not in the thunder, it is by the still small voice of history and of experience, that God speaks to the reason and to the conscience. It is not by the lightning-flash that He would have us read His will, but by the quiet light that shows all things in the slow history of their ripening. When he speaks in the thunder and the lightning, by the tornado and the earthquake, He speaks in retribution then. And what is retribution but the eternal law of consequences? If you cannot see God's warnings against drink, if you cannot read in the existing condition of things His displeasure and our shame—if you cannot see in the marriage-tie broken and dishonoured—in sons and daughters ruined—in the peace of families laid waste—in the work of the Church hindered—in whole districts blighted—in thousands and tens of thousands of souls destroyed:—If you cannot see it in the records of crime, and murder, and outrage, and madness, and suicide; in the fathers who, in these very months, through drink, have slain their sons; and the sons who, through drink, have slain their fathers; and the mothers who, for drink, have sacrificed the lives of their little ones upon the breast—what will ever make you see it? Men of England, if these things do not wring your heart, and fire your zeal, what do you expect? Can the letters glare more plainly on the palace wall of your power? Are you waiting till there fall on England the same fate which, for their sins, has fallen in turn on Assyria, and Greece, and Rome, and Egypt, and Carthage, and Jerusalem, and Tyre? They perished; sooner or later all guilty nations perish, by sudden catastrophe, or by slow decay.

"The sword of heaven is not in haste to smite,
Nor yet doth linger,"

but when it does smite, it is apt to smite once and smite no more. Will you be so complacent over your epigrams, and your vested interests, and your Biblical criticism, when vengeance leaps at last upon the stage, and strikes sore strokes, and pity shall no longer avert the blow? You are Christians; yes, but see that you have not been admitted into a holier sanctuary only to commit a deeper sacrilege! Why, had you been Pagans these very same arguments ought to be irresistible to you! To millions of Pagans they have been so. The sobriety of China was due to Confucius. The sobriety of India and of Burmah are due to Buddha. The sobriety of vast regions of Asia and Africa was due to Mahomet. In the day of judgment, shall not Confucians, shall not Buddhists, shall not Mohammedans, rise up in judgment against this generation and condemn it, for they abstained from strong drink at the bidding of Confucius, Buddha and Mahomet, and behold a greater than these is here! Ah, if the voice of all these tempted, suffering, perishing miserable souls be nothing to you—if the voice of your country be nothing to you—yet, if you be Christians, listen to the voice of Christ, pleading with you in the pathetic accents of myriads of the little ones—that it is not His will, that it is utterly against His will, that His Cross and Passion be thus rendered of none effect to multitudes for the very least of whom Christ died. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know it not" (when now, at any rate, you have no excuse for not knowing it), "doth not He that pondereth the heart consider it? and He that keepeth thy soul doth not he know it? And shall not He render to every man according to his works?"

British & Foreign News.

ENGLAND.

The Rev. James H. Denison, curate of St. John the Divine, Brixton, has been appointed Vice-Principal of Cuddesden Theological College, Oxford.

An influential meeting was recently held at Bristol in favor of the restoration of the Bristol Bishopric. Subscriptions of over £14,000, out of the £40,000 required, were announced to have been promised in the room.

No fewer than five sales under distraint were attempted at Staplehurst, Kent, at the instigation of the rector, the Rev. Dr. Rayner. The proceedings were of a very uproarious character, and the farmers visited the rectory and ironically cheered Dr. Rayner. An indignation meeting followed.

The vicarage of St. Peter's, London Docks, vacant by the resignation of Mr. Mackonochie, has been conferred on the Rev. C. H. Wainwright, who has been curate under three successive vicars. Mr. Mackonochie has received a general license to officiate in the diocese.

At an influentially-attended meeting held in the Town Hall, Durham, on the 3rd inst., in furtherance of the proposal, made by the Bishop of the diocese, to erect twenty-six churches in the county of Durham, resolutions approving of the object were carried by acclamation. Subscriptions to the amount of nearly £20,000 were promised at the close of the meeting. The Archbishop of York, the Earls of Durham and Ravensworth, and Sir Henry Pottinger were amongst the speakers.

The Bishop of Manchester addressed last week a large gathering of railway workmen on "Difficulties of Belief." In the course of his address he said:—He tried to picture to himself what this wonderful process of evolution was that could have brought all these wonderful things into their places without a designer, and he was fairly beaten, and he fell back and said that, though God's methods were unknown to him, He commended Himself to his understanding and faith when He said He made the world and all that was in it, and that He loved him, and meant him to live with Him in the mansions beyond the grave. Then it was conformable to a reasonable idea of things, and in harmony with their observation of the things brought before them, to believe that this world had for its author a personal power rather than an impersonal power. Behind all the phenomena of nature he believed there was a personal God, and it was the first thing he asked them to believe. It was what Christ asked His disciples to believe.

The consecration of Canon Barry to the Bishopric of Sydney and the primacy of Australia took place at Westminster Abbey, in presence of a crowded congregation. Among those who attended were colonial officials and leading men from the scene of the new Bishop's future ministry, and many who have worked with him at King's College, for fifteen years past the chief sphere of his useful labours. After taking the oath of allegiance to the Queen, the Bishop-elect took the oath of canonical obedience to the Archbishop of Canterbury, in order to preserve the connexion between the mother Church and the Church of England in Australia. The sermon was preached by Canon Westcott, who dwelt upon the national and colonial responsibilities of the English Church, and the growth within the last hundred years of the Anglican Episcopate in the vast dependencies of the British Empire. The government of a group of English Churches, still growing, as they had hitherto grown, with the marvellous vigour of the colonies whose spiritual aspirations they embodied, called for the highest gifts of Christian statesmanship; and a friendship of more than thirty-five years enabled him to recognize with gratitude the correspondence between the worker and the work. Bishop Barry goes forth to his new responsibilities in the vigour and firmness of mature manhood, and with much experience with men and things.—*The Record.*

IRELAND.

The Bishop of Kilmore is dangerously ill.

The election of a Bishop to the see of Killaloe, in succession to the late Dr. Fitzgerald, will take place in Limerick on or about the 16th inst. The Bishop is chosen by the synod of the united diocese, in which

both clergy and laity record their votes; but if there is not a sufficient majority of both orders the election lapses to the Episcopal Bench. There are twelve Bishops in the Church of Ireland, and, since desestablishment, Killaloe will make the sixth Episcopal election under the altered *regime*, the other dioceses being Cashel, Kilmore, Meath, Ossory, and Cork. Three names out of several are prominently mentioned—namely, Dr. W. B. Chester, Archdeacon of Killaloe; Dean Butson; and the Dean of the Chapel Royal, the Very Rev. H. H. Dickinson, D.D., who is also rector of St. Anne's, Dublin.

SCOTLAND.

Professor Calderwood, of Edinburgh, says that it is a humiliating thing that while the Church—he meant the whole Church—was the great force of Scotland, yet drink was the power which was constantly struggling with it.

Through the efforts of Miss Elizabeth McLeod, a wealthy young Scotch lady, who has given much time, influence and money for the purpose, some thousands of the distressed "crofters," or petty farmers of the Island of Skye, are preparing to emigrate to that part of North Carolina that was largely settled by Scotch Highlanders.

UNITED STATES.

The statement that "the Rev. Mr. Banwell, Episcopalian clergyman of London, has been invited to the rectorship of Grace Church, Detroit," was copied from one of our western exchanges and had, we are informed, no foundation. The Secretary of the Grace Church Vestry writes us "this gentleman's name has never been considered by or even presented to the vestry of Grace Church." The Rev. J. N. McCarroll, M.D., of Toronto, has accepted the position and will shortly enter upon its duties.

FOREIGN.

Several Chinese converts in New York are preparing themselves for missionary work among their race.

Some remarkable gatherings are being held in old Catholic strongholds in Normandy, to hear a simple exposition of the Gospel and of Protestant principles. In one town, Valognes, known as the "City of Convents," and where but one Protestant was known to exist, even the mayor and other officials came and heard the Word.

Pasteur Fliedner, of Madrid, is making an earnest appeal for the Protestant Church in Spain—as he terms it, the youngest and feeblest child of the Reformation. The very words he uses in his appeal—Protestant Students—is indicative of a mighty triumph, when young men of education and status will go through a university course to fit them for preaching the Gospel, and boldly avow themselves Protestants.

A Rome despatch says that the conversation held by the Pope with the Crown Prince of Germany consisted of two parts: one of which will remain absolutely secret, and the other is to be published at the proper time. The Pope has informed the Cardinals that he has consigned to the secret archives a detailed account of the conversation between himself and the Prince in order to transmit to posterity a statement which may in the future be of much importance.

SUNDAY SCHOOLS IN ST. PETERSBURG.—The *Sonntagschulfreund* has a very interesting account of the founding of the first Sunday-school in St. Petersburg. A lady who had been a teacher in a Sunday-school at Stuttgart, and who went to live at St. Petersburg, told the German pastor there of "the beautiful work," and begged him to begin the same in St. Petersburg. The work was strange to the Pastor, and he already preached three times on the Sunday. But still the lady persisted, and brought him all sorts of papers, showing the benefits of Sunday-schools. On Jan. 15, 1878, the first Sunday-school in St. Petersburg was begun with forty-three children. Now there are Sunday-schools connected with all the large churches, wherein about 1500 children receive Christian teaching.

A new movement in the Educational Department of France bids fair to extinguish the weakling Sunday-schools. It is decided to hold the military exercises of the scholars of the day schools on Sunday, at the hour of the Sunday-school gathering. The teachers

say that it is impossible to consult the convenience of all. Perhaps so, but the infidel Government is served thereby, though in some instances it looks as if that Government considered that religion was an excellent article for exportation if not for home consumption. The hatred of the Gospel and the representatives of it in Algeria is beyond any manifestation of the like spirit in any country. It seems as if the whole population had determinately put the sea between them and all religion when they as colonists left France and Spain behind them.

The authorities of Honduras have by law authorized the marriage of priests, thus overriding the Papal injunctions. Several recently arrived Spanish priests have taken advantage of the new law; thus, say they, "we avoid hypocrisy at least."

ROMAN POLICY FOR AMERICA.—It is stated that the Roman Catholic bishops from the United States at their recent gathering in Rome have agreed upon the following points:—First—The bishops are to organize their seminaries according to the principles established by the Council of Trent. Second—Parochial schools are to be established; and in doing so, the principles of the middle ages are to be borne in mind. Third—Commissioners are to be appointed for the administration of Ecclesiastical property. Fourth—For the nomination of curates the system obtaining in France is to be adopted, with the exception, of course, of the co-operation of the state, which unfortunately in America has no relation with the Church. This method of nomination is a point of the utmost importance, for this question bristles with difficulties of a thorny and multifarious nature. Fifth—A system of legislation is to be decided upon for religious marriages.

Unity in Christian work is ever a happy token for good. Hence we rejoice to learn that an interesting meeting was held last week in the house of Dr. Young at Rome. A correspondent writes:—

All were invited who take an interest in Christian work in Rome. The scope of this meeting was to draw together Christians of all denominations, and especially ministers, for the study of God's Word, and to consult together on the best plan for spreading the knowledge of the Bible in Rome. Dr. Vernon, of the Methodist Episcopal Church, the Rev. Henry Pigott, of the Wesleyan Methodist Churches, and Signor Prochet, the Waldensian pastor, gave heart-stirring addresses. When these meetings are more frequent and better known it is hoped they may be the means of doing much good by creating harmony amongst the different churches and sects, breaking down many prejudices, and bringing all to remember that amidst all our differences, when we believe in our Lord Jesus Christ, and work for Him and His Church, we form part of "one fold under one Shepherd."—*The Christian.*

There are some indications that the continental cities are beginning to recognize the value of a day of rest. Thus an Italian newspaper reports that a meeting at Rome approving of the example set by Milan affirms the necessity of the Sunday rest, and desires the leaders of the Society of Mutual Help amongst those employed in business in Rome to exert themselves in favor of it. A Palermo paper considers the Sunday rest as a thing established, and rejoices it has been brought about in friendly agreement by the heads of establishments, to whom those whom they employ should be for ever grateful. A Venetian paper speaks of a meeting being called for the shopkeepers to consider the subject, and it is hoped they would come to an amicable agreement regarding it. In the *Gazette* of Turin there is mention of Genoa, that the Sunday rest is a matter of interest there, and that some of the leading merchants had given notice that their establishments would be closed throughout the day. The *Italia* of Milan gives a statement from Bologna, pointing out how the example first set by Milan had been followed there; that the question of Sunday rest had hardly been proposed before it was peaceably agreed to; so many were in favor of it that those who were at first reluctant ended by yielding; and on the following Sunday it was expected the greater part, if not all, the shops would be closed. The postal authorities of France having undertaken to respect the wishes of any person who does not desire that any letter should be delivered on Sunday, if they will only state that fact upon the face of the envelope, the International Society for the Better Observance of the Sabbath has issued such envelopes, of which nearly 400,000 have been issued. In all these instances it is the secular aspects of the question which are alone considered.

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Home News.

DIocese of Toronto.

SYNOD OFFICE.—Collections, &c., received during the week ending January 25th, 1884. FOREIGN MISSIONS.—St. Peter's, Cobourg, \$31.00; Thornhill and Richmond Hill, \$1.75; Collingwood, \$23.65; St. Philip's, Weston, \$3.75; Church of the Redeemer, Toronto, \$51.58; Holy Trinity, Toronto, \$59.25; Fenelon Falls, \$9.25; Church of the Ascension, Toronto, \$45.00; St. Mark's, Parkdale, \$10.00; St. Philip's, Toronto, \$23.15; Christ Church, York Township, \$11.50. Donation—A. & P. B., \$6.00. PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund—Woodbridge, Christ Church, \$4.75; Toronto, St. Luke's, \$17.35; Cavan, St. Thomas, \$5.45; Mulmur, St. Luke's, \$6.35; St. Paul's, Brighton, \$2.00; Wyebridge, and Waverley, \$8.87; Peterborough, \$35.97; Church of the Ascension, Toronto, \$17.50. MISSION FUND.—January Collection—Trinity College School Chapel, Port Hope, \$21.00; Christ Church, York Township, \$11.50; Barrie, \$12.00; Church of the Ascension, Toronto, \$35.12. Parochial Collections—Coldwater, \$20.19. Missionary Meetings—Manoces, St. Paul's, \$4.50; St. Mary's \$5.50; St. Alban's, \$7.00. Missionary Sermon—Barrie, \$14.00. ALGOMA FUND.—Coldwater, \$9.00; Church of the Ascension, Toronto, \$35.11. WIDOWS AND ORPHANS' FUND.—October Collection—Lindsay, \$40.00; Church of the Ascension, Toronto, \$61.00; Coldwater, \$6.89. 3rd Annual Payment—Rev. Canon Stennell, \$7.62.

SYNOD OFFICE.—Collections, &c., received during the week ending January 31st, 1884. MISSION FUND.—January Collection—Thornhill, \$3.22; Richmond Hill, \$1.48; Bowmanville, \$12.06; Whitby, \$7.72; Grafton, \$5.00; Credit, St. Peter's, \$14.06; Dixie, \$2.44; Port Credit, \$1.00; Haliburton, \$1.69; St. John's Chapel, Weston, \$2.00; St. Philip's, Weston, \$4.26; Wyebridge, \$3.76; Waverley, \$1.05; Elmrole, \$6.50; Allenwood, \$1.12; Wyevale, \$1.08; Cavan, St. Thomas' \$5.00, St. John's \$2.00, Christ's \$3.00, Trinity \$1.00. Missionary Meeting—Orillia, \$2.65. St. John's, Port Hope Sunday School, \$30.00. FOREIGN MISSIONS.—Penetanguishene, All Saints' \$7.18, St. James' \$1.50; Trinity East, Toronto, \$20.00; Haliburton, \$1.47; St. John's Chapel, Weston, \$2.00; West Dysart, 61 cents; Bolton and Sandhill, \$6.18; Norway, \$8.00; Chester, \$2.75; Leslieville, \$1.60; Cavan, St. Thomas' \$5.00, St. John's \$2.00, Christ's \$3.00, Trinity \$1.00; Mrs. Wood's class in St. Thomas Sunday School, 45 cents; Holland Landing, \$2.25. PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund—Thornhill, \$5.30; St. Philip's, Unionville, \$4.65; Haliburton, \$1.20; St. John's, Port Hope, \$12.50. WIDOWS AND ORPHANS' FUND.—October Collection—Newmarket, \$25.06; Brooklin and Columbus, St. Thomas' \$2.00, St. Paul's \$3.01. ALGOMA FUND.—Orillia, Domestic M.issions, \$11.20; Algoma Diocese, \$2.00.

WYCLIFFE COLLEGE.—A public debate in connection with the Wycliffe College Literary Society took place on the 1st inst. The rooms were thronged. The Bishop of Toronto occupied the chair, supported by Col. Gzowski, A.D.C. Rev. G. M. Wrong, B.A., the president of the Society read an able address, on the cause of the apparent decline in the influence of the pulpit. Mr. Sloggett rendered an excellent selection from Dickens, and Mr. Daniel recited "The Last Hymn" with good effect. The subject of the debate was: "Resolved that the full privilege of the franchise be extended to women." Messrs. Armitage and Dewdney argued for the affirmative, and Messrs. Ardill and Lloyd for the negative. The debate was ably sustained on both sides. The Bishop, after eulogising the speakers, decided in favor of the negative, a decision which was greeted with applause. The musical part of the programme was well carried out. Mr. Watson rendered with effect a piano solo, and Messrs. Acheson, French, Lloyd and Watson sang a quartette. After a vote of thanks to the Bishop, the proceedings were brought to a close by singing the National Anthem.

TORONTO.—The annual festival of the infant's class of All Saints' Church Sunday School was held a few days ago. During the evening a pleasant event occurred. The chairman, Rev. A. H. Baldwin, presented Mrs. Draper, the indefatigable teacher of the infant class, with a valuable gold watch, on which was the inscription, "Presented to Mrs. Draper by the teachers of All Saints' church and a few friends, January 7th, 1884." The rector added a few remarks expressive of high appreciation of the good work done by Mrs. Draper.

The annual meeting of the Board of Directors of the Hospital for Siak Children was held Monday afternoon at the Hospital, No. 241 Elizabeth street. Among those present were Hon. S. H. Blake, Q.C., Chairman, Rev. Canon Dumoulin, Rev. Messrs. Parsons, McLeod, Jeffreys and Dr. Castle. After the reading of the minutes the annual report of the Board was submitted by the Secretary. The statement of the finances of the institution was encouraging, and prospects of the future are fair. There are thirty-one patients at present being cared for, but the management felt the increasing need of greater accommodation as the number of applicants is more than double that which can be actually accommodated. The benefit derived from the new Convalescent Home on the Island were very marked and elicited very grateful acknowledgment. On the adoption of the report the question of extending the accommodation of the Hospital was taken up and discussed in detail. The need of increased room was conceded on all sides, and it is likely that steps will be taken at no distant date to carry out the project.

ST. PHILIP'S, TORONTO.—The special services in connection with the opening of St. Philip's new church were continued last Sunday. The morning preacher was the Ven. Archdeacon Boddy, Rector of St. Peter's, his text being II Cor. v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be reconciled to God." The sermon was a thoughtful explanation and commentary upon the positions and duties of a Christian minister. He urged that ministers of the Church were messengers or ambassadors sent directly from God, and that consequently when a diligent search of the Bible proved that their teachings were in accordance with what was written therein, those who listened to their exhortations and advice committed a great and grievous sin in rejecting the same. It did not follow that because a man was ordained he spoke nothing but the truth. Such things had been as a combination of ministers to preach that which was not true. In the Church of Rome at the present day the people were discouraged from searching the Scriptures for themselves, and were taught to regard as indisputable all that their priests told them. But he urged them to search the Scriptures diligently, prove the truth of what their clergy taught them, and follow out in their lives the great principles of Christianity, which they thus knew of themselves to be true beyond dispute.

At the evening service the preacher was the Rev. Canon Dumoulin, Rector of St. James Cathedral, whose text was, I Cor. xv. 58: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord." In the course of his remarks Canon Dumoulin took occasion to refer to the great spirit of fickleness, the lack of steadfastness, which he contended characterizes too frequently the professors of Christianity in the present day. How often, he said, does it happen that a man or woman is found in his or her place one Sunday and is absent for three or four Sundays afterwards, as though the exertion necessitated by one attendance had required a prolonged period of recuperation. How often was a Sunday School teacher or a person engaged in some kind of Church work or other found in their places one day and absent the next because of lack of steadfastness in their work. He urged upon them to cultivate the quality of steadfastness. It was the only quality which would enable them to thoroughly carry out the principles of Christianity. In conclusion the preacher urged his hearers to be liberal; the offertory that morning had been somewhat under what had been hoped and expected. There was yet a large debt upon the church, which had just been opened, and it was necessary that they should unite in a generous spirit of liberality and pay it off as speedily as possible.

COLDWATER.—The annual missionary meeting was held here on Tuesday 22nd, when an able address was delivered by Rev. W. F. Campbell. Though the weather was very inclement there was a fair attendance and the interest shown in missionary work was evidenced by a list of annual subscriptions being made up amounting to \$17.26. The collection (\$1.67) was as much as could be expected, considering the many claims this congregation have before them, one of which a new Church, being no small undertaking for the little body of churchmen in this village.

PETERBOROUGH.—A most successful social, in aid of the organ fund of St. Paul's Church, was held on 24th ult., at the residence of Mrs. Dixon. A large number was present and a fine musical programme was ably carried out. Dr. Clark and Mr. A. Clegg gave readings, and Mr. W. Dixon an exhibition of ventriloquism. The cash proceeds were most satisfactory.

DURHAM AND VICTORIA.—A meeting of this Deanery will be held at Lindsay, on Wednesday 20th February 1884. Scripture subject, Phil. iv. All who propose being present will please notify the Incumbent. H. F. BURGESS, Secretary. Bethany, January 25th, 1884.

DIocese of Huron.

EPISCOPAL ACTS.—The Right Reverend the Bishop of Huron held a confirmation in St. James' Church, St. Mary's, on Sunday last, the 3rd inst, the candidates being presented by the Rector, Rev. J. T. Wright. The Bishop also addressed the missionary meeting in that church on Monday evening.

The Right Reverend the Bishop of Huron has appointed Rev. J. B. Richardson, M.A., rector of the Memorial Church, and Rev. Canon Hill, M.A., of Strathroy, to be examining chaplains for the diocese. Mr. Richardson is a graduate of the University of King's College, Windsor, N. S., and was ordained by the Bishop of Nova Scotia in 1866, and Canon Hill, a graduate of Toronto University and gold medalist in classics, was ordained in 1867 by the Bishop of Huron. Both appointments are highly approved of.

LONDON.—The City Missionary meetings have just been held, the first in Christ Church on the 29th ult., the speakers being the Right Rev. the Bishop, Revs. A. Brown, of St. Paul's Church, and W. Hinde, of Petrolia. The second in St. Paul's Church, the speakers being the Bishop, Rev. J. B. Richardson, and Mr. E. Hutchinson, lay reader, of Lion's Head. The third meeting was held in the Memorial Church. Speakers—the Bishop, Rev. Canon Hill, of Strathroy, and Mr. E. Hutchinson. The fourth meeting took place in St. James' Church, London South, where the Bishop, Rev. T. O'Connell, and his Honor Judge Davis, addressed the audience. Excellent addresses were given on each occasion, and the collections were liberal. The presence and addresses of the Bishop added much to the interest. The other meetings were held this week.

MISSIONARY SERMONS were preached in the churches at Brooke, Napier and Kerwood on Sunday, Jan. 27th, by the Rev. W. J. Taylor. The offertories were good, much interest seemingly being manifested in this work. Under the Rev. J. M. Gunne, this parish is prospering.

WARDSVILLE PARISH.—In response to the special appeal of the Board of Missions for \$50,000 for this year's work, the Churches at Glencoe, Newbury and Wardsville answered nobly by contributing over \$40 at the Epiphany offertory. We venture to say that if all the congregations throughout this and other Dioceses meet the obligations resting on them, according to their ability, in the same liberal spirit, the amount needed will be easily raised. Surely it will be a lasting disgrace to the Church if she does not contribute the sum so powerfully and pleadingly solicited. The Secretary's report of the standing of the Sunday School of St. James' Church, for the past year, is very gratifying and shows marked improvement over that of last year:

Table with 2 columns: Metric and Value. Total number attended school 71; Largest number for any one Sunday 62; Least " " " " 29; Average attendance 42; No. teachers, 9; average attendance 8.

The total contributions are \$47.61, almost \$1 per Sunday, or more than two cents per scholar per Sunday.

CHATHAM.—Bishop Baldwin, on Sunday 27th ult., preached two excellent sermons to large congregations. In the morning he conducted the services in Christ Church and in the evening in Holy Trinity. His sermons were admired by all and very highly esteemed. Undoubtedly, he is taking a strong hold upon the sympathies of the people of his See, and his energetic efforts so far betoken that he will devote himself successfully to his work throughout. His visits will be looked forward to with pleasure in Chatham.

CHURCH OPENING AT DUART.—On Sunday the 27th January, a neat little church, to be called St. Paul's, was opened in the village of Duart, County of Kent. The preachers on the occasion were the Dean of Huron, Dr. Boomer, the Archdeacon of Kent, Dr. Sandys, and the Rev. J. Downie, of Morpeth. The following clergymen assisted in the services: The Rev. R. F. Dixon, of Bothwell, a former incumbent of the parish; the Rev. W. B. Rally, of Duart, and the present incumbent, the Rev. M. Shore. The choir was under the direction of Mr. F. Wright. The church is of brick, in the early English style, with a seating

capacity of 150; it has been erected from plans by Lloyd, of Detroit, at a cost of \$1200. There is a debt of \$200 on the building. The collections taken up at the three services amounted to \$50.

SIMCOE.—The Anniversary of Trinity Church was observed on Jan. 26th. The services were in all respects successful. The Rev. E. S. Jones, Rector of Port Rowan, and the Rev. Mr. Gemley, conducted the morning service. Mr. Jones preached to a large and deeply attentive congregation, from John v. 17. In the evening the Right Rev. Bishop Baldwin was the preacher. Trinity Church was filled to overflowing, and the reception and deeper admiration of the truth was—we may safely say—the feeling and testimony of every worshipper in the large assembly. The Rector of the Church was assisted by the Revs. E. S. Jones and W. B. Evans in the services, after which the sermon was delivered. The Bishop selected as his text the words: "The Son of Man,"—Matt. ch. viii., 20, which he said presented Christ as the ideal and perfect man. He dwelt upon His sympathy to man, His suffering for him, and His constant readiness to bless him. A stirring appeal closed this singularly beautiful discourse. The closing entreaty to be prepared to meet the Son of man in the day of His coming, will not soon be forgotten. The offertory at both services was exceedingly good. The public reception took place, in the Masonic Hall, on Tuesday evening, the 22nd inst. All the churches in Simcoe were represented, and some of those beyond its limits. All the ministers of the town and others were present. A well arranged programme, including refreshments, was successfully carried out. The Rev. John Gemley read the following address:—*To the Right Reverend Maurice S. Baldwin, D.D., Lord Bishop of Huron:—Your Lordship, We the Rector and Churchwardens of Trinity Church, Simcoe, request the privilege on the part of the congregation and parish which we represent, of tendering to you on this occasion of your first official visit since your consecration to the holy and important duty and work of "a Bishop in the Church of God," our sincere and cordial welcome to you as the chief pastor of this extensive diocese. We are not unmindful of the time when a portion of your earlier years, in the work of the Christian ministry, was spent in a neighbouring parish, when we were occasionally favored in listening to your advocacy, in forcible and eloquent words, of the "glorious gospel of the blessed God." We have not been indifferent to your subsequent advancement, and the eminence to which you attained. We regard in you, my lord, a worthy and able successor to our last Bishop, the Right Reverend Dr. Hellmuth. Believing, as we do, in the efficacy of prayer, in the absolute sovereignty of God, and the headship of Christ over His Church; that He alone had the right to appoint His apostles, and that He continues that right and authority in the selection of their successors, we feel a confidence and satisfaction which we desire at this opportunity fully and heartily to express, viz.: our assurance that prayer has been heard and answered in your election and consecration to the great trust which has been committed to you. On the Sunday prior to the day on which took place the solemn act of your consecration to the office you now hold, prayer was made to God on your behalf in Trinity Church, in this town, followed by petitions at the family altars and in the secret closets from many anxious Christian hearts. We are thoroughly convinced that the distinguished ability, extensive learning, and the devotion which have marked your noted career heretofore, will be with (if possible) deeper anxiety, and more intense ardor consecrated to the service of the Master, who, in His own good time, has said to you, "Friend come up higher." We again tender to you our heartiest welcome, and we pray that your labors and example may prove, as we believe they will, a great blessing to clergy and laity throughout the diocese. May God, who alone hath the power to keep and to uphold, vouchsafe to you and to Mrs. Baldwin very many years of health and happiness and of great usefulness in His Church. We are, your Lordship, with due respect, your faithful servants, John Gemley, Rector; James F. Wilson, Warden; H. H. Groff, Warden. The Bishop then made the following reply: *Dear Mr. Rector, Churchwardens and Members of the Trinity Church, Simcoe:* The exhibition of kindness shown personally towards ourselves far more unmans us than the voice of rebuke or condemnation; for the true man will always feel how justly he deserves the latter; how unworthy he is of the expression of the former. The reason of this painful admission lies in the indisputable fact, that for man, with all his faults, his failures and his sins, censure, more or less severe, is always deserved; while praise, perfect, exalted, universal, is the sole and glorious prerogative of Him who is the brightness of the Father's glory "and the express image of His person." Nevertheless I thank you sincerely for the*

kind welcome you have given me, and the affectionate manner in which you allude to the memories of the past, and the arduous nature of my present position. I would, however, mistake the true meaning of your address if I took your earnest words as personally applied to myself, and failed to notice that that which draws forth your approval is an abstract principle, greater than the individual man—a truth more precious than he who proclaims it. As you say, I used to labor not far from here, for Port Dover was my first independent charge, and you most kindly add, you followed me in imagination when I went down to Montreal, and watched my progress there. I understand you, therefore, to have identified me with the cause of the gospel of Christ, and in praising the preacher to be praising the message which he proclaims. For all your goodwill I sincerely thank you, and especially for your thoughtful appreciation of my need in remembering me at a throne of grace prior to my consecration in November last. A Bishop to be successful in his work, must have more than the respect or even esteem of the members of his diocese. He needs their Christian unity, their hearty co-operation, their liberal, self-denying support, their availing intercession at a throne of grace. Allow me to congratulate you on the fair and beautiful church you have just through your earnest and laudable zeal brought to completion; and I trust you all in Simcoe may be built up in Him who is the Head, even Christ; that you "may abound in every good work," and that this your church living out of itself, in union with the sympathies of Christ, may be a blessing, not only to the more neglected portions of the Diocese, but to the vast regions yet unsaved, where the gospel must triumph over the darkness of heathenism, and the truth in efficiency be proclaimed. I sincerely thank you for your kind mention of Mrs. Baldwin, who is deeply sensible of your affectionate good will; and I trust that henceforth, should the good Lord spare us, we may often enjoy the hospitality so spontaneous, and the love so real of the good friends of Simcoe. Every one present had the pleasure of, at least, a shake of the hands and a word of greeting from the Bishop and Mrs. Baldwin. At the close of a delightful evening, the Bishop offered a brief but earnest prayer, and gave the benediction.

On Sunday, the 20th January ult., the Anniversary services of St. John's Church, Morpeth, were held. The attendance was large, able sermons were delivered morning and evening by Rev. J. B. Richardson, M.A., of London. The offertory collections were for the Ladies' Aid Association, and amounted to about \$50. Mr. Richardson preached an excellent sermon to a large congregation at St. David's, Clearville, on the afternoon of the same day.

The Annual Missionary Meeting was held at the recently erected St. George's Church, Selton, on Tuesday evening the 29th ult., the attendance was large, Rev. Rural Dean Davis, incumbent, in the chair. Telling addresses were delivered by Revs. J. Dowrie, of Morpeth, and N. H. Martin, of Chatham. Offertory collection for Home and Foreign Missions was about double as much as last year. The Sunday services are well attended at Selton, and a good work is being done by the earnest and faithful ministrations of the incumbent and hearty co-operation of the congregation; only a small indebtedness remains on the church.

KERWOOD.—Messrs. Toohill and Buchanan, representatives of St. Mary's Congregation, Metcalf, presented the Incumbent of this Parish with a large load of oats and a handsome money present, on behalf of the congregation.

The Christmas offertory of St James congregation, Brooke, was exceedingly large.

INVERMAY.—A new church, St. Stephen's, was opened at Lake Anan, Co. Bruce, on Sunday, Jan. 27th, Rev. Rural Dean Cooper, Incumbent. The Rev. C. H. Campbell, of Southampton, preached in the morning, Rev. J. Hale, of Paisley, in the afternoon, and Rev. R. J. Uniacke in the evening. The attendance was very large at the services, although the roads were badly blocked with snow. The Church has a solid stone foundation and is veneered with brick, and consists of Nave, Chancel, Vestry, and Tower. It cost about \$1,500, about \$1,200 of which is covered by cash and subscription list. It is the handsomest little church in the county of Bruce, and much admired by all who have seen it. It will comfortably seat about 160 persons. It is nearly three miles from the village, but there are about 20 church families within a radius of 3 miles. The offertory at the opening amounted to \$75. Eight acres of land have been cultivated by the congregation and the proceeds applied to the building. Last year their labour was in vain, as the fall wheat was a

complete failure in Anan, so that instead of 200 bushels they had only 20. While many congregations are selling their land, these people are turning it to good account, and have made the price of the land by volunteer labour. It is to be hoped their failure this year will not discourage them. A new driving shed, 70x30, has been built for Grace Church, Sullivan, in the same mission, and although a large number of Church families have removed, the church is holding its own. A concert at Arkwright, at which the Port Elgin people kindly assisted, added \$37 to the building fund, and Mr. Thomas Moran's social \$24. The Incumbent, Rural Dean Cooper, is to be most heartily congratulated upon the completion of a work which owes very much to his faithful labour. We trust he may rejoice in the continued growth and spiritual prosperity of the parish.

Correspondents are requested to address the Rev. E. Softley at Port Burwell, Ont., until further notice.

IN MEMORIAM.—On Tuesday morning the 29th ult., at Cedar Grave, died, Joseph Patterson, one of the prominent contributors to the erection of St. John's Church, Morpeth. He was also a member of the building committee. He took a lively interest in the welfare of the church. He passed away professing trust in the work of a Crucified Redeemer, at the ripe age of 77 years, greatly regretted.

DIocese OF ONTARIO.

KINGSTON.—Dr. Wilson has written the following letter to his parishoners:

To the Congregations of St. George's Cathedral, Kingston, and Christ Church, Cataraqui:

My Beloved People—It becomes my duty to inform you that all efforts so far made to have me re-instated as assistant minister of the parish have failed.

The Dean insists as a condition of my return that I sever all connection with the Salvation Army. This I cannot consent to do. The Army has been a great blessing to my own soul and to hundreds of our people in spite of some things which have given offence.

I have pledged myself to stand by the Army so long as it is blessed by God to the salvation of souls. This pledge I intend to keep.

In a letter on the subject the Bishop says to me: "I do not see how you can with any self-respect or regard to honour accede to the conditions imposed by the Dean, that you give up all connection with the Salvation Army."

The Bishop has also declined to arrange with the Dean to give me Christ Church, Cataraqui, as a separate charge, or to license me as an evangelist in Kingston on the ground that it is beyond his power to do so.

There seems, therefore, no other course open for me but to seek work in some other part of God's field.

This I now intend to do. I hope (D.V.) to return to Kingston about the 10th of February, settle up my affairs, then bid you a loving farewell and go whither God may lead me.

Forbearing now to speak of the trial this separation from you will be to me, and praying God to bless you and direct this whole matter for His glory and our salvation, believe me,

Yours most affectionately in Christ Jesus,
HENRY WILSON.
St. George's Rectory, New York, Jan. 28th.

DIocese OF MONTREAL.

The Bishop has commenced a confirmation class at the Cathedral, to be held on Wednesday afternoons at 4.30.

The Bishop preached a missionary sermon on Sunday, the 3rd inst., in the morning, at St. Martin's Church and in the evening held a missionary meeting at St. Jude's, assisted by the Rev. Canon Carmichael.

A meeting of the vestry of Christ Church Cathedral was held on Thursday evening, 31st inst., to consider the question of the appointment of a rector. Mr. John Ogilvy took the chair, and there was a large and influential gathering. After the question was discussed a vote was taken, and Messrs. H. A. Mussen, Jackson, Rae, and Captain Howard were appointed scrutineers. The clergymen voted for were the Rev. J. G. Norton, Vicar of St. Giles', Durham, Eng., and the Rev. H. A. Venables, of St. Mary Abbots, Kensington, Eng. The result showed 68 votes for Mr. Norton and 32 for Mr. Venables. The utmost harmony and good feeling prevailed throughout the proceedings. Steps have been taken to obtain the necessary documents with a view of laying these two names before the Bishop for his selection. We understand that the Rev. Mr. Norton

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is willing to accept the position if it is offered to him. He has been Vicar of St. Giles, Durham, for eleven years, was a graduate of Trinity College, Dublin, and has the reputation of being a good extempore preacher and speaker, and an energetic parish worker. Mr. Norton is a man in the prime of life, married, and has two children.

The news has been received in the city, with much regret, of the death of Judge Day, Chancellor of McGill University. Judge Day died abroad, whither he had gone for the benefit of his health, but the news was very unexpected, as no danger had been apprehended. He was one of the most esteemed citizens, being a man of great moral integrity.

The usual monthly meeting of the Clerical Association was held on Monday evening, the 4th inst., at St. Stephen's Rectory, the residence of the Venerable Archdeacon Evans, the subject for discussion being "Lenten Duties." A paper was read by the Bishop on the subject.

A missionary meeting was held at St. Matthias, Cote St. Antoine, on Wednesday, the 30th ult., when notwithstanding a heavy downpour of rain there was a very fair attendance. The Bishop, Rev. Canon Norman, Rector of St. Matthias, Rev. C. J. Machin, Rev. H. J. Evans, and Leo Davidson, Esq., were the speakers on the occasion. Mr. Davidson took the opportunity to congratulate the congregation on the improved appearance of their church, and the increased accommodation, which was afforded by the additions lately made to the building.

The Rev. J. Rollit, Rector of Grenville and Rural Dean of St. Andrews, gives a very encouraging report of the collection for the mission fund of the Diocese, made in his Deanery. It is hoped, when all accounts are finally closed that the sum raised will double that of last year. The attendance at the missionary meetings was not large, owing to the weather and state of the roads.

We are delighted to receive from time to time very gratifying news relative to the great benefit which has resulted from the mission services throughout the Diocese of Montreal, by the Rev. F. H. Du Vernet, who has devoted himself to this work, on which he is signally gifted. He sets forth the Glad Tidings of the Word of Life with great simplicity and power. Mr. Du Vernet during his residence at Wycliffe College, of which he is graduate, endeared himself to very many Christian friends in Toronto, who follow his career with affectionate and prayerful interest. We are glad to hear that Mr. Du Vernet has accepted the invitation to hold a mission in Lindsay in April next. We hope that other places will avail themselves of this opportunity. The present engagements for Parochial Missions are as follows:—Feb. 3rd to 10th, Adamsville; Feb. 10th to 15th, East Farnham; Feb. 17th to 24th, West Shefford; March 2nd to 12th, Waterloo. The prayers of our readers are asked for a blessing upon the work in these places.

SABREVOIS.—A very successful social gathering and literary entertainment was held on the 1st inst., at the residence of Dr. Campbell. Readings, recitations and music contributed to the pleasure of the evening, which was specially marked by the presentation of a handsome sum of money to the incumbent, the Rev. J. Roy, by Dr. Campbell, as a New Year's gift and a token of kind feelings and goodwill from the congregation. Mr. Roy, who was quite taken by surprise, responded in feeling terms.

DIocese OF FREDERICTON.

ST. JOHN.—The Church of England Sunday School Institute is carrying out a scheme of religious instruction for men by means of a series of discussions on Sunday afternoons. The following is a list of the subjects and the persons by whom they are taken. Jan. 6th, GOD, His personality and attributes, Canon Brigstocke; Jan. 13th, Holy Scripture, why should I believe it? Rev. T. E. Dowling; Jan. 20th, Holy Scripture, how should I read it? Rev. G. O. Troop; Jan. 27th, Personality of Satan, Canon DeVeber; Feb. 3rd, Christ, the Redeemer, Rev. F. S. Sill; Feb. 10th, The Christian's faith, Rev. L. G. Stevens; Feb. 17th, The Christian's life the work of the Holy Ghost, Rev. G. M. Armstrong; Feb. 24th, The sin of unbelief, Rev. F. S. Sill; March 2nd, Why am I a Christian? Canon DeVeber; March 9th, Why should I pray? Rev. G. M. Armstrong; March 16th, Why should I observe the Lord's Day? Rev. G. O. Troop; March 23rd, The Holy Catholic Church, Canon Brigstocke; March 30th, The resurrection of the body, Rev. O. S.

Newnham. Each instruction will commence at 3.30 p.m., and will occupy one hour. We will be interested in hearing something about the success of this movement and the nature of the instructions given.

DIocese OF ALGOMA.

GORE BAY.—Please allow me to acknowledge with many thanks, the receipt of a large number of beautiful Christmas Cards, for our Sunday Schools, from Mr. Alex. Dewdney, of Wycliffe College.
W. MACAULEY TOOKE.

The Treasurer begs to acknowledge the following contributions: *General Diocesan Fund*.—The Misses Saunders' Mission Box, per Rev. T. C. Desbarres, \$12; Mrs. C. M. Arnoll, Bath, England, per Mr. Ryder, St. John's, P. Q., \$20; Wilmot Mission, \$9; St. John's, Woodstock, \$11.41.

SHINGWAUK HOME.—The following contributions have been received for our Indian Homes, and are acknowledged with many thanks:—Mrs. Wood, \$5.00 Ladies' Mission, Westbury, per Miss Desprez, £2, 2s.; St. Paul's S. School, Port Dover, for boy, \$7.00; St. John's Sunday School, London Township, for Wawanosh, \$7.; Rev. T. E. Sanders, \$1.20; Rev. G. A. Bull, Holy Trinity, Barton, \$5; Mitchell S. School, per A. H. Campbell, Esq., \$18; St. Peter's S. School, Quebec, \$10; Trinity S. School, Digby, N. S., \$5; "A poor widow," \$2.50; A. V. C. (for chapel) \$5. Mr. Wilson has received a letter from Charlie Maggrah, one of the two Indian boys who went round Canada with him six years ago; he is now a tall fellow 6 ft. 2 in. high, and living with a farmer near Toronto; he takes the *Algoma Missionary News*, and has read the article, "Shall we keep on," and he says—"I say YES—if possible. Do not go back on it. I hope our Heavenly Father will put into the hearts of the supporters of that Home to help all they can and not let it past, for if that home was to be let past it would be a big damage done in the world. I know myself that school has done a lot of good since it started—great many of the boys turned to be followers of Jesus Christ."

Will not some more friends take the little paper *Algoma Missionary News*, and learn from its pages the wants of the Algoma Diocese and the Indian Homes. It is only 35 cents per annum.
Sault Ste. Marie, Jan. 28, 1884.

**The Church of England
TEMPERANCE SOCIETY**

AT HOME AND ABROAD.

AT HOME.

The children of the Band of Hope in connection with the Church of the Redeemer were entertained on Monday, the 28th ult., with a magic lantern entertainment by Mr. G. Lloyd, of Wycliffe College. The children were not only delighted with the views exhibited, but greatly instructed by the explanations given.

The petition to be presented to the City Council by the C. E. T. S., respecting the evils of grocers' licenses, and praying the Council to take the necessary steps to separate the sale of liquor from that of merchandise, has received many hundred signatures and will be presented to the Council on Wednesday next. Additional signatures will be received at the Synod office this week.

The regular meeting of the Church of the Ascension Parochial Temperance Society took place on Monday evening, Jan 28th. A very pleasant time was spent in listening to the songs, duets, and readings of which the programme consisted. While refreshments were being served several new members were added to the roll. This Society has now two hundred and twenty-five members, besides a flourishing Band of Hope. The meetings take place on the 2nd and 4th Mondays of the month, and all interested in the temperance movement are cordially invited.

SAULT STE. MARIE.—Rev. G. B. Cooke held a successful boys' meeting at the reading room on Friday evening week, and organized a Band of Hope under very favorable auspices. Mr. Cooke followed up his good work next day by making a personal call upon several families and inviting the children to become members of the Band of Hope.

MITCHELL.—The fourth annual election of the officers of the C. E. T. S. was held on January 15th.

The Rector, Rev. P. B. DeLom, presided. The attendance was large. The following officers were elected for the ensuing year: Wm. Dowling, Treas.; W. R. Johnstone, sec., and an entertainment committee of twelve. An interesting musical programme followed. This society is doing a good work.

ROSEMONT.—The third meeting of the C. E. T. S. of the parish of Rosemont (Mulmer) was held in St. David's Church, Everett, on January 11th. Forty-nine new members were added.

The fourth meeting (an entertainment) was held on Friday, January 25th, at the hall of Orange Lodge No. 9, Milmur, when twenty-five enlisted under the banner of Temperance. The Society now numbers two hundred and twelve, over two hundred of whom have signed the total abstinence declaration. Many members are very enthusiastic in the work, and hope, with God's blessing, to make this branch a power for good.

ABROAD.

GOV. SHERMAN, of Iowa, in his message, recommends radical prohibitory legislation.

Hereafter there will be no intoxicating liquors sold in the Capitol buildings in Washington.

The Irish Temperance League has commenced another Blue Ribbon campaign in Belfast.

An active Christian worker writes to the *Christian Union*, that three-fourths of the poverty in New York are due to intoxicating drink!

The Temperance people of Tennessee are actively enforcing the four-mile law in that State, which prohibits a saloon within four miles of a school-house.

The first public meeting of the Swiss Temperance Society has just taken place at Berne. It is composed of 2,884 members, 997 being women.

THE Erie Railway Company is said to have decided to discharge every employee who is not a total abstainer. The New York Central orders all tenants who sell liquors to vacate their premises.

The Duke of Westminster, in a letter to the *Chester Chronicle*, says that during the last six years, on his Grosvenor estate in London, twenty-five leases of public houses have fallen in and have not been renewed.

The prohibition movement is waxing stronger and stronger in Kansas. In Topeka a late election shuts up the lawless saloons, and soon Leavenworth and Atchison will be the only cities which defy the law.

A correspondent of the *Echo*, Dec. 29, says that the lessee of the Prince of Wales's Hotel, States Arcade, Guernsey, has received notice to quit at Christmas, 1884, the States in Guernsey having decided not to let any of their property in future for public-houses.

The Recorder of Leeds, in charging the Grand Jury on Monday at the borough sessions, in regard to a singularly light calendar, expressed the opinion that few persons commit crime through want. In proof of that he instanced the falling off in the number of prisoners in time of depressed trade, and said that, having little money to get drunk with, the working classes did not so often render themselves a prey to those who took advantage of their condition to commit crimes of violence.

DR. MARK HOPKINS tells of a mother who sent four sons into the world to do for themselves, taking from each of them as they went, a pledge not to use intoxicating drinks or tobacco, before he was twenty-one years of age. They are now from sixty-five to seventy-five years of age; only one has had a sick day; all are honoured men, and not one of them is worth less than a million of dollars.

DR. WM. M. TAYLOR was not the only city minister who last Sunday warned the ladies of his congregation not to offer wine to their New Year's guests. The habit is less general than it was, and is utterly demoralizing and abominable. Who have to suffer most from the curse of drink? Women. That husbands may enjoy their brutish enjoyment, wives must weep and starve and die. The woman who tempts young men to drink wine from a silver tray is buying rags and ruin for her daughters or her sister's daughters. She may not mean it, she cannot mean it; but she is a traitor to her sex and an enemy to our common humanity. These are strong words; but we wish we could make them stronger.—*N. Y. Independent.*

NOTICE.

The Publishing Office of the **EVANGELICAL CHURCHMAN** is now in Room 18 Corn Exchange, Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank on Leader Lane.

Subscriptions and Advertisements are to be addressed to the Business Manager, P.O. Box 2502. All Correspondence to the Editor, P. O. Box 2502.

CALENDAR.

SEPTUAGESIMA SUNDAY, FEB. 10, 1884.
MORNING LESSONS. EVENING LESSONS.
Gen. i. and ii. to v. 4. Gen. ii. v. 4 or Job xxxviii.
Rev. xxi. to v. 9. Rev. xxi. v. 9 to xxii. v. 6.

Subscribers will please remember that the time when their subscriptions expire is shown on the Label. They will oblige us by prompt remittance.

The Evangelical Churchman.

TORONTO, THURSDAY, JAN. 31, 1884.

EDITORIAL NOTES.

RITUALISM IN THE DIOCESE OF NIAGARA.—A recent issue of the *Halifax Church Guardian* contains a highly laudatory account of ritualistic services in St. Mark's Church, Hamilton. Among other things we are informed that "the Holy Communion was celebrated (the eastward position being used) at 8 a.m., on all Sundays and saints' days, etc." "The altar, elevated upon three steps, is properly vested according to the season, at present, of course, in the festal color, etc." Among other strange Romish terms we find the "tabernaculum," the shrine in which the wafer-god is deposited; the "neat reredos," the "credence table, sedilia," etc., the "appropriate antependia, which, like the altar vestments, are of the vestal color," etc. "The choir, headed by the banner of the Blessed Sacrament, and followed by the celebrant, the Parish Priest, wearing the stole of the appropriate color, advanced up the nave," etc. A hymn was sung "during the ablutions," that is, the grotesque and puerile ceremony in which the vessels of the Holy Communion are rinsed, and the rinsings drunk by the officiating "priest." Such are the puerile and superstitious follies perpetrated under the name of religion. Our church is humbled to the dust by the disloyal men who are seeking to un-Protestantize her. When her hungry children cry for bread, this is the mockery which is set before them; for the simplicity of Gospel truth there is substituted these "beggary elements" of a base counterfeit Romanism. It appears that St. Mark's Church is by no means singular in its folly. The same article tells us of several missions that can "give a good account of themselves." We are further informed that "in many other places, the people are becoming leavened with the true church doctrine." Our readers will observe this authoritative exposition of the high-sounding phrase, "The true Church doctrine." It may be High Church doctrine, but it certainly is not the Christianity of the New Testament. And if "the people are becoming leavened" with this wretched superstition, it is high time our Protestant churchmen were aroused to a sense of their danger.

The Rev. Dr. Cunningham Geikie, the well-known author of a "Life of Christ," preached a sermon last Whitsunday in Westminster Abbey, which has been recently published with the title:—"The True Holy Orders." It is based upon the

text:—"Ye shall receive power after that the Holy Ghost is come upon you." The main thought here worked out is that whatever the privileges or attainments of the apostles and other primitive disciples, the gift of the Holy Spirit was essential to qualify them for their Ministry. They were men of pure and lofty character, earnest and devoted, who had spent three years in immediate attendance upon Jesus and the most intimate fellowship with the Incarnate One, and yet they were not and could not be qualified for their Ministry without the anointing from on high. For this they must wait in faith and prayer. And this Divine anointing is surely as necessary to-day to qualify the Ministry for their work, as it was for the apostles. Without it, Dr. Geikie forcibly urges, no "orders" and no "ordination" can fit a man for the work of the Ministry:—"It is idle, therefore, 'he says,' to talk of 'Orders,' however pure and illustrious they may be thought, as giving one a title to undertake the Ministry of the Church in any of its branches. Suppose it could be proved that ordination in any case had come down through an unbroken succession of bishops, from the very Apostles themselves, what would it advantage the recipient of an imposition of hands in which Apostolic grace had been diluted by unnumbered transmissions, when Holy Orders, received directly from the hands of our Lord himself, left the very princes and founders of the Church incompetent for their duties, and debarred from the discharge of them till a further mysterious preparation had been granted them?"

Lord Chief Justice Coleridge at the request of the Archbishop of Canterbury submitted to the Ecclesiastical Courts Commission a series of important propositions which have recently been made public, and which have a very important bearing upon ecclesiastical legislation, not only in England but in the Dominion of Canada. The following is the memorandum:—

"The Lord Chief Justice of England, in obedience to a suggestion of his Grace the Archbishop of Canterbury, begs leave to submit the following propositions for the consideration of the Commission.

(1.) That when the State grants or permits public position or public privilege or the holding of property in mortmain to the members or the officers of any religious body, it follows that the State must have authority over the doctrines and practices of the body to which it grants or permits such position and privilege, and such holding of property.

(2.) That the British Parliament has always asserted such authority, not as claiming to define religious truth, but as electing the doctrines and practices to which, and in what parts of the Empire, in fact, it chooses from time to time to annex the position, and privilege, and property aforesaid—e.g., Episcopacy in England, Presbyterianism in Scotland, Roman Catholicism in Malta, and till lately, in Canada.

(3.) That all coercive jurisdiction must come from the State.

(4.) That whenever the tenure of property or of a public position depends upon the holding or not holding of particular opinions, or the performance of or abstaining from particular outward acts, it is necessarily incident to the determination of questions of property and position, dependent as aforesaid, that the tribunal, before which the questions are litigated, should determine as to the holding or not holding, the performance or non-performance in fact, of the doctrines or acts on which the property or position depends.

(5.) That the determination of such questions is

for the tribunal of the State which grants or continues temporal privileges on certain terms; and such questions almost always depending on the proper construction of terms contained in written documents, trained legal Judges are the most proper (or the only proper) members of such a tribunal."

If these propositions are correct it appears to us that it follows necessarily that ecclesiastical tribunals for determining questions of doctrine or ritual must be appointed by the State, or, at all events, that from every ecclesiastical Court created by any Church, appeal must at all times lie to the State, an appeal which no corporate enactment of a church and no voluntary abdication by any individual can set aside. All high-church theories as to the supremacy and independence of clerical jurisdictions are very summarily set aside. The State is the supreme guardian of all its citizens and every authority within its limits is subordinate to it.

The trial of Barber, the conductor of the special train whose collision with the suburban caused the terrible Humber disaster, resulted in his acquittal. The judge charged in favour of the prisoner, and we believe that public opinion concurs in the justice of the verdict. No doubt the accident was immediately due to his forgetfulness, but the circumstances greatly diminish his responsibility. As a respected contemporary observes:—

"People generally have supposed that when a special train was sent out, word was forwarded from station to station along the line, so that the way might be clear between the different stations. But it appears that this is not the case. Barber was sent from Hamilton to Toronto with orders to "avoid regulars." That is, the train despatcher was aware there were several trains coming west from Toronto, and gave his conductor orders to make Toronto the best way he could, so long as he took care not to run into any of the trains that he had to pass on the way. No information regarding the special was sent to way stations; indeed, it seems that it is not the custom to keep night operators at these stations. Now, suppose a special had been sent from Toronto simultaneously with the departure of the special from Hamilton, neither would have had any knowledge of the other before starting. After they had left, there was no way of communicating with way stations to warn them. Who, then, would have been responsible for a collision or accident if one had taken place? Another point that was brought out was that the conductor had no way of communicating with the engine-driver, who is supposed to be under his control, while the train was in motion. So that, even if Barber had thought of the suburban train before reaching Mimico, he had he had no way of giving the engineer orders to stop."

But is this matter to rest here? Some one is responsible, and the public will not be satisfied until that responsibility is placed where it belongs. Should not the legislature appoint a commission of enquiry, and take prompt measures to compel the railways to revise the present system and introduce every proper safeguard and precaution? If a few directors and chief managers were tried and brought in guilty of manslaughter, it would arouse the companies to action; but so long as the responsibility can be quietly placed upon the shoulders of luckless subordinates they seem content to permit the passengers to run these risks.

We recently called the attention of our readers to the urgent claims of Japan as a missionary field. The pressing necessities and splendid opportun-

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ities of this interesting land have recently been forcibly urged by the Rev. S. H. Pole, of the Church Missionary Society. After quoting the veteran American Missionary at Canton, Dr. Hopper, as saying that in the face of China's vast need he could counsel that Japan should stand first, as a field more ready for the gospel, and as likely in the future to play an important part in the evangelistic work of the far East, he goes on to make the following points, as incontrovertible: 1. This country is ripe for the gospel, in a sense that no other in the world is, at this moment. 2. It is manageable in size—its insulated position and its comparatively small population render its evangelization possible within reasonable limits. 3. The Japanese, and especially Christian Japanese, under the influence of the spirit of God, are an active and energetic race, eminently qualified for missionary work in the neighbouring lands. 4. The speedy winning of this land for Christ would have an electric-shock-like effect both upon Christendom and heathendom, and would give an incalculable impulse to missionary effort all over the world. The Church of Christ should lay to heart this urgent warning: "If we do not rise to our responsibility with regard to Japan now, at once, and win the land to the Cross of Christ and faith in him, it will be won by Satan, rationalism, agnosticism, atheism, and such like. The heathen religions will never raise their heads again here. But unless the church of Christ does her duty earnestly and vigorously these false tendencies will have full swing, and will bring in their wake political and national disaster." The secular press of Japan confirms these statements. Surely the Lord of the Harvest hath set before us "an open door." May Christians rise to a sense of their responsibility and opportunities. We in Canada should do something to help.

We are pleased to learn that the Court of Queen's Bench in England has sustained the Bishop of Manchester in refusing to induct a Ritualistic clergyman into the living at Miles Platting. Our readers will remember that the suit was brought to compel the Bishop to do so. This decision will have a very important bearing upon the powers and responsibilities of bishops in regard to the spread of Ritualism. It confirms the opinions held by very many, and with good reason, that the Bishops have lamentably failed to use the powers entrusted to them, and are largely responsible for the present state of the Church. In remarkable contrast to the stand taken by the Bishop of Manchester, is the conduct of the Bishop of London, who has given Mr. Mackonochie a general licence to officiate in his diocese, and has instituted Mr. Mackonochie's curate, the Rev. L. S. Wainwright, to succeed him at St. Peter's. Moreover, he licensed Mr. Wainwright after it had been officially announced that judgment would be given in the Bishop of Manchester's case in a few days. Upon this the *Record* comments:—

"The Bishop of London has, therefore, in the most marked manner, shown that whatever was his impression a year ago, it is not on any ground of legal compulsion that he now acts. Without waiting even for a few days to ascertain what may be the real extent of his power to refuse institution, his Lordship has apparently hurried matters forward as if to avoid possible awkwardness if the matter were delayed till after next Tuesday. The only in-

ference to be drawn from this lamentable step is that, in the opinion of the Bishop of London, a clergyman guilty of almost every conceivable Romanizing practice, daily performing the 'Mass' in a Protestant church, hearing and encouraging confessions, and inculcating amongst the people the poisonous and idolatrous tenets of Rome, is notwithstanding, a fit and desirable candidate for preferment in the Reformed Church of England."

It has been stated since, but we know not on what authority, that the Bishop of London, alarmed by the expostulations made to him, has withheld the license to Mr. Wainwright, pending the decision in the Manchester case.

The work of the Board of Health in the Province of Ontario deserves the grateful approval and hearty co-operation of every one anxious to promote the physical and moral well-being of our people. Their weekly Bulletin is doing good service and we feel it our duty to draw the attention of our readers to its importance and to their own duty and responsibility as citizens in carrying out the suggestions made and otherwise actively seconding the efforts of the Board. From the last Bulletin, for the week ending January 26th, we make the following interesting extract:—

"The indications of the direction which meteoric conditions have taken during the week in their influence on health are well seen in the weather Report. It shows not only the coldest day experienced for many years in most parts of the Province, but the week throughout was extremely cold. The barometric pressure remaining comparatively steady, but high throughout the week, has given us an example of how extreme cold with very little wind influences disease. In spite of the general delay which such weather causes in mail transmission, etc., the number of reports received is a good average, and represent a large number of cases. But it cannot be said that they are comparatively numerous; while one thing is somewhat remarkable, viz.: that an actual decrease has taken place in the comparative prevalence of disease of the respiratory organs. During January, 1883, an extremely cold month, there was similarly a high barometric pressure, while the number of its respiratory diseases was exceeded in the three following months. Extreme cold, however, has been proved to lessen the surface body temperature much less than less cold with wind, the rate of reduction of temperature with wind at eight miles an hour, being about six times as rapid as takes place in the calm. The continued prevalence of *Intermittent Fever* after a month, during which the ground has been covered deeply with snow, and having throughout an extremely low temperature, while in some degree supporting Oldham's theory of its being caused by exposure to extreme of cold, would seem to require other explanation, since the disease is reported from those Districts which during warmer seasons are essentially Malaria Districts. *Enteric or Typhoid* has disappeared from amongst the twenty most prevalent diseases, and does not appear prevalent in any District. Concerning Zymotic diseases, there appears a tendency on the part of all of them, but especially of *Scarlatina*, to become more prevalent. *Mumps* and *Measles* are still present, while *Whooping Cough* is still prevalent in the Lake Erie Districts, with a downward tendency. *Diphtheria*, as usual, has a prominent place, and persists endemically in many parts. Referring more especially to *Scarlatina*, a marked rise in it is evident. In the large District IV. it appears amongst the six most prevalent diseases, while a number of other localities have it present in epidemic form. In one place the schools are closed, and in another there is a danger, from disregard of isolation precautions, of its spreading from its centres of origin. An interesting case showing the prolonged vitality of the germs of the disease is reported, where a family which had moved into a

house which had not been occupied for several years contracted the disease. It was subsequently found that the previous inmates had *Scarlet Fever* there, and had never cleaned the house. From many quarters skin diseases are reported prevalent, especially amongst school children."

SISTERS AND DEACONESSES.

We heartily sympathise with the indignant comments of our correspondent, "H." The introduction of semi-Romish sodalities, male or female, into the Diocese of Toronto, would be a most deplorable movement, and we are loath to believe that such a step has received, directly or indirectly, any episcopal sanction. The well-known predilections of those who have been moving in this matter, and the extreme views of those English clergy with whom they announced that they have been in correspondence, are quite sufficient to stamp it as one which is unworthy of the confidence and co-operation of evangelical churchmen. But we ought not to content ourselves with protests against this threatening evil, but earnestly seek to promote women's work in those methods, and after those models whose principles are in accordance with the Holy Scriptures, and which, as to the details of their working, have been tried and approved by practical experience and sanctified common sense. Upon neither of these grounds can the sisterhoods be justified. They do violence to God's ordinance of the family, substitute for the sympathy and guidance of divinely-ordained relationship, an unnatural and hurtful system of direction which often expands into the full-blown confessional, and create an artificial and unreal ideal of the religious life, and a factitious piety akin to the saintship of Rome, but utterly alien to the sweet reasonableness and wholesome womanly piety of Protestantism. And if there be imposed upon the members of such a sisterhood, vows either for life or even for briefer periods, the evils are greatly intensified. Upon this subject the late Bishop Wilberforce will not be deemed a prejudiced witness. At one of the earlier church congresses, he said very earnestly, regarding vows of celibacy, made for life, or even for a limited period, that "as holding the office which God had given him, he could not take part in the arrangements of any institution in which such vows formed a part." He wished that there should be "no mistake" on this subject, and he gave three definite reasons as follows: "First," he said, "I see no warrant for such vows in the word of God; and it would seem to me that to encourage persons to make such vows for which there is no distinct promise given that they should be able to keep them, would be entangling them in a yoke of danger. Secondly, it seems to me that our Church has certainly discouraged such vows. And, thirdly, it seems to me really to be of the essence of such a religious life that it should be continued, not because in a moment of past fervour a vow was made, but because by a continued life of love that life is again and again freely offered to that service to which it was definitely dedicated." He added that "instead of perpetual vows representing the higher, it was an admission of a lower standard;" and he said further that "he had the deepest objection, in any way whatever, to apply the technical word 'religious' to such a life."

Upon what lines, then, should women's special work in the Gospel be developed. Two plans can

be followed; both of which are in harmony with scripture and have passed the test of experience. In neither case do they separate the worker from her home, nor shut her out from any of the relationships or experiences of life, by which she would acquire enlarged sympathy and capacity to fulfill her mission. The one more informal and readily available is that of Bible women. These humble workers would be invaluable helpers in every parish especially in our cities. To the sagacious L. N. R. the church owes the recovery of "a missing link," which has done great things in many a London parish, to make the ministrations of the clergy and of the educated and refined accessible to the poor and degraded, acting as the medium through which these were enabled to get hold of a class, otherwise beyond their reach. This plan is capable of endless modifications and would furnish to many a hard-worked pastor with scanty resources, an arm of service which he could not use too freely. We believe that many humble women of sterling piety, approved experience, and sound judgment, could be enlisted in this service.

The other and more organized method is the institution of deaconesses. This would require a class of workers more highly endowed and richly furnished for a work which need not be limited to the humbler classes, but would have its great use and value everywhere. The principle, although not the details, of this organization is clearly affirmed in the New Testament. Upon this point Dean Howson will be admitted to be a competent authority. In his address at the recent English Church Congress, he said:—

"The Revised Version has rescued for us, out of most serious error, a clear statement of principle in this matter; and thus the publication of this version might most correctly have been named as one of the recent facts that have tended to bring this whole subject into prominence. Everyone knows now, what was known to exact biblical scholars before, that in the third chapter of St. Paul's First Epistle, to Timothy, when the Apostle is describing the qualifications of those who are fit to be appointed to the lower and higher ministries of the Church, he describes the qualifications of women fit for their place in one part of such ministry. We need no longer perplex ourselves to find a reason why the wives of the deacons should be admonished, whereas the wives of those who belong to a higher order receive none of that admonition which seems in their case to be equally requisite. We have in fact here in this eleventh verse the man-deacon and the woman-deacon co-ordinated side by side, in the same general ministry, just as we find to be the case afterwards in the post-apostolic age. It has been remarked by the Bishop of Durham in his Primary Charge, that on Scriptural grounds Phoebe has quite as much right to be called a deacon as has Stephen or Philip. But the case might with strict accuracy have been stated more strongly; for Stephen and Philip are nowhere designated by this term, whereas Phoebe is expressly so designated, while the nature of her work and her high responsibility are not obscurely indicated. It appears to me that if we take our stand simply on the ground of the New Testament, the argument for the recognition of deaconesses as a part of the Christian ministry is as strong as the argument for episcopacy. And if anything approaching to this assertion is true, then two conclusions appear to follow: First, it is a daring responsibility to attempt to carry on the work of the Church without the acknowledgment of this principle, and we must expect to suffer if we make the attempt. Secondly, this notice of the ministerial appointment of women, where notices of the details of the Christian ministry are so scanty, gives a new significance to the high honour paid to

women, and to their prominent position, throughout the New Testament."

We cannot now discuss details, but the Canon adopted by the Synod of Montreal was very carefully drawn up, and appears to be marked by sound practical sense. No doubt the woman that enters upon such a work should regard it as a life-service, but it is very questionable whether she should assume life-long vows. Rather she should be permitted to give it up if the judgment of the Church or her own conscientious conclusions decide that circumstances or undoubted failure made it desirable. Let us endeavour to protect this ministry at least from the Romish figment of the indelibility of orders. We commend this important subject to the careful consideration of our readers, for we are convinced that the wise and broad-minded adoption of every legitimate and scriptural method in the development and employment of the ministry of women, will give strength and power to Evangelical and Protestant Christianity.

The Sunday School.

SUNDAY SCHOOL LESSON.

SEXAGESIMA SUNDAY, FEBRUARY 17th, 1884.

BIBLE LESSON.

The Conversion of the Jailer. Acts xvi. 25-40.

Our last lessons closed with the imprisonment of Paul and Silas, after a fearful scourging, a punishment which Paul endured thrice, (2 Cor. xi. 25). Most peremptory orders were given to the jailer as to the safe custody of his prisoners, which he faithfully carried out. Let us first look at—

I. The Prisoners. Prisons then were not like what they are now. Christ's Religion has made the difference even in this. We are taught to pray "for all prisoners and captives." Describe prison-cells round court-yard—outer prison—at end jailer's lodge—armed men always there—window looking on yard—in middle, deep pit, prisoners let down through hole—no air or light, except from that hole—often very damp, dirty, (Jer. xxxviii. 6.) So these prisoners lie the in dark, the air stifling the ground damp, suffering from wounds—with their feet made fast, they *could not sleep*. But in that dark, dreary place, in that sorrowful suffering night, sounds are heard from that hole—the other prisoners are listening. (Read v. 25.) What? cursing? groaning? No—praying, singing—very likely some of Psalms. (See lxxix. 11, cii. 19, 20, cvii. 10—16, cxlvi. 6—8.) Why this?

(a) Because though all around was dark, their hearts were light—not there for crime done, but for the Master's sake (Matt. v. 11, 12). They had His approval. They were suffering for well-doing, as Christ Himself had suffered (1 Peter 2: 20-21). "Stone walls do not a prison make" for the servants of God. When Madame Guyon was imprisoned in the Castle of Vincennes, in 1695, she not only sang but wrote hymns of praise to her God. "It sometimes seemed to me," she said, "as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave a brightness to objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which God gives to them that love him in the midst of their greatest crosses."

(b) And the Master with them, as He promised (Matt. xxviii. 20). Happy anywhere—with Him. Prison a palace, if the King there. (See Job xxxv. 10.) So Lydia and Brethren sad, but prisoners joyful (2 Cor. i. 5, vi. 10).

If you want to see stars shine brightly, go out on a dark night—so God's Word is never so precious as in sorrow.

II. The Jailer. He is asleep, (ver. 27). But there was one *'Keeper'* that night not asleep, see Ps. cxxi. 4. The Lord was watching—pitying His suffering servants—and pitying the poor heathen jailer too—had He not even died for him? Yes, and He meant to make that night for ever memorable, that jailer to be read

about in countries far away—yes, *in this school*—that wondrous story to save many souls!

Suddenly, the ground shaking, thick prison walls tottering, heavy gates flung open, chains snapping ver. 26. Jailer awake now—horrified—why? Disgrace and death if he lose his prisoners, (The Roman law transferred to the jailer the punishment due to his prisoners.) how avoid it? only by suicide! ver. 27. But at that instant, a voice out of the darkness—whose? what is said? ver. 28. See him now rushing in, his lamp dimly showing him the way, ver. 29—then on his face before those very feet he had 'made fast in the stocks'!

'What must I do to be saved?'—what does he mean? (a) The earthquake has reminded him that there is a great and mighty God. (b) His sins crowd on his memory, cruelties to prisoners, &c.—feels God must be angry with him. (c) He is sure these two Jews must be God's servants—did not that soothsaying girl say so?—and how calmly and kindly have they called to him not to hurt himself!—surely they can show him the way of salvation.

What is Paul's answer? Is it, 'Repent first of your cruelty to us'? Is it, 'Take us out, give us food and rest, then we will tell you'? Is it, 'No salvation at all for such as you'? No need to tell him of his sinfulness—he feels that—it is a Saviour he wants now—how glad Paul must be that he can tell him of one! What does the answer mean? It means *this* (and no doubt Paul so explained it):—'God loves you, bad as you are—sent his son to save you—Jesus, our Master, who has sent us to Philippi, died for your sins, rose again, is now above, ready to hear and help you—believe this, and you are forgiven, justified, saved. The Lord Jesus Christ alone is the object of a sinner's faith. He has made peace for us through the blood of His cross. Hence He is the Peacemaker for troubled and sin-burdened souls. To "believe on" or "in," means vastly more than simply to "believe." The Jailer *believed* before he inquired—believed that he was a sinner, and that the message of the apostle was true; but this had the effect upon him that it has upon devils,—it made him tremble. To "believe on" or "in" always means to *trust*. A man believes a plank across a stream will bear him; but he *trusts* it only when his faith becomes operative and he sets his weight upon it. The assent of the understanding is all that is needed for belief; the consent of the will and submission are essential to trust, or belief "on" or "in." The great lack in men is the want of will, not the want of evidence—the believing with the heart, not so much the belief with the understanding. There is a glorious definiteness and certainty in this answer to the jailer's inquiry. "And thou shalt be saved." This word "saved" embraces every thing that the soul requires for time and eternity.

The jailer believed, and he became a changed man. He had a genuine faith, one that "worketh by love." Gal. 2: 6. See the proof of it. What did he do? Will he let these messengers of God go free now? That would be failing in duty, and they would not wish him to do it. But, though bound to "keep them safe" (ver. 23), *not* bound to treat them as he did; so what does he do? ver. 33. Perhaps a fountain or well in prison-yard: there see *two washings*, ver. 33: he washes their wounds—they baptize him and his family. Then into his own room—there rest and food for them, ver. 34. Now what does all this show in the jailer? It shows that he was *really converted*. (a) Depend upon it, he had never treated prisoners like this before! So he was a "new creature" (2 Cor. v. 17), and his *faith* "worked by love" (Gal. v. 6). (b) He, a Roman officer, not ashamed to be baptized as a disciple of that Nazarene whom a Roman officer crucified. Nor any objection to baptism as unnecessary: no saying, "You said if I *believed* I should be saved—I do believe—why then this ceremony?" What had Jesus said? Mark 16: 16.—"He that believeth *and is baptized* shall be saved"—why this? Because coming to baptism is the *proof of faith*: if the jailer *really* believed in Jesus as Saviour and King, would he refuse to confess Him publicly by joining His Church?

III. The Magistrates. How had magistrates been feeling all this time. They had time to think—were uneasy—perhaps the earthquake had alarmed them too—they had acted hastily—had better quietly send the men away. So they send a message—what? The jailer is delighted to give it. But no—Paul will not go. Why? He had been imprisoned unjustly—had been beaten publicly though a Roman citizen. The magistrates must come and fetch them—publicly acknowledge the prisoners' innocence. Was this *right*? Yes—for so Paul would not only clear his own character, but also provide for the safety of the jailer and others. The magistrates were not likely to listen to false accusations against them. But the message alarms them more. Roman law was very strict and

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just, and they had broken it by beating and imprison-
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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. cvii. 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-

ley Fathers." Both "Sodalities" are, therefore, of the same character, and it is evident that their promoters are pursuing, with Jesuitical stealth, their purpose of Romanizing the Church of England.

At the close of the paragraph are the ominous words, "Each project has the sanction of the Bishop of the diocese." As to the movers for these advance companies of Vatican pioneers, I am perfectly ready to believe anything of the kind that may be said of them. Their course in the way of Romish doctrine and usage is too unmistakable; but I am by no means willing to see the Bishop's office, as in the article referred to, mixed up with them, thus aiding in introducing and sustaining such errors as the Church of England at the Reformation rejected. I do, in common with many others, earnestly hope that all anxieties on this point may be speedily removed.

Colborne, Ont., Feb. 1st, 1884.

Children's Corner.

HOW TOM TOMKINS MADE HIS FOR TUNE.

CHAPTER II.—Continued.

Tom was very nervous as he rang the bell; but he encouraged Charlie to peep through the railing. Alas! it was all that Charlie was destined to see of the wonders of the place, for, to their great disappointment, the gate was opened by a very old servant man. He would hardly listen to the boy's explanation, and took the handkerchief back very carelessly, and, grunting "All right," shut the gate in the lads' faces, and left them very blank indeed.

"I hope he won't forget to give it," said Tom, with a sigh. But although he was disappointed at the result of his expedition, he did not agree with his little friend that he would have done better to keep it. "No! no!" he said, "it would not have been honest!"

CHAPTER III.

TOM TAKES ANOTHER STEP IN LIFE.

Three weeks passed away with little to mark them in Tom's quiet life, and the last penny of his debt had been paid; the snow had melted, and the streets were in a sadly dirty state. Many thoughts crowded on his mind this dreary morning, when every one seemed in too great a hurry to get home to think of the sweeper. Now and then he coughed, and he seemed to have no strength to resist the cold which attacked him. Poor Tom! his prospects were very dreary. As he once more turned disap-

pointed from a passer by, he became conscious that Mr. Miller was standing on the kerb-stone watching him.

"I want an honest lad to run errands for me," he said, coming up to Tom, "and I think of trying you. I'll give you a dinner every day and two-and-sixpence a week, if you suit me."

The very idea of such happiness took Tom's breath away; he stammered out thanks in a tearful tone.

"Well, leave your broom somewhere and come along with me."

"Please, sir," said Tom, "mayn't I go home and leave my broom there? it will be lost else."

"Yes," said Mr. Miller; and he followed the lad through the rain to his miserable shelter. (Could it be possible that it was his home?)

"My boy!" he said, kindly, "I have found you to be honest; I am willing to stand your friend. Have you no better clothes?"

"No, sir," said Tom.

"Then come with me;" and leading the way, Mr. Miller proceeded to a second-hand clothes-shop, and directed one of the men to clothe Tom in warm trowsers and jacket. Then they left the clothier, and next proceeded to a bootshop, and from thence to a hatter, and from the last there issued such a respectable lad, that I am convinced no one could have recognized in him the little crossing sweeper.

"Now, Tom," said Mr. Miller, you are my errand-boy, and for the future you will lodge here," stopping at a cottage, humble, but clean, "and you will pay sixpence a week for your room, and Mrs. Barnes will take care of you." And, entering, he introduced Tom to the woman in question.

"Tom," said his master, when they were once more on their way, "Tom, you are going to begin a new career to-day, carry into it both the honesty and industry which have gained you my notice. Never, my lad, forget to pray night and morning to the God of the orphan, and remember in all things that he sees you. But here we are." And before Tom could express one word of his gratitude, they entered a large warehouse, in which Tom, for a moment, felt bewildered.

"Mason," called Mr. Miller, and, as an elderly man came forward, he introduced the boy to him, saying, "My lad, you are under this gentleman's orders; obey Mr. Mason in every thing; serve him well, and you will not be for-

gotten. And you, Mason, look after him; for," he added in a lower tone, "he interests me much."

Left to himself, the new errand-boy felt strange in his position, but he had little time for thinking, for Mr. Mason soon called him to begin business, and hard enough at first he found it. So many messages and parcels to leave, so many things to remember, that he feared to make mistakes; but he managed his first round very creditably, and, on his return to the warehouse, found himself following several other boys and men to the dining-hall, where he was soon refreshed with a plentiful meal.

Tom succeeded better than he anticipated in giving satisfaction to Mr. Mason; and regular food, and comfortable quarters, soon established his health. In his prosperity he did not forget his old friend Charlie, and he spent many of his evenings with him. As the summer advanced, he attended a night-school in the neighbourhood, and, by his perseverance, soon became quite expert with his pen, and by no means a bad arithmetician. The secret of his success lay in this—he always gave his mind to what he was about. The Sabbath, which he had formerly spent in idleness, was now spent in God's house, and in attendance at the Sunday-school, where the lessons his mother had taught him were again brought to his mind, and where he learned more than ever to look to God as the Father and friend of the orphan.

(To be Continued.)

Those who have finished by making all others think with them have usually been those who began by daring to think for themselves.—*Colton.*

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