

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 41. Whole No. 405. TORONTO, THURSDAY, Feb. 14, 1884.

\$2.00 per Annum in Advance.
Single Copies 5 Cents.

The Evangelical Churchman,

TORONTO, CANADA.

DIRECTORS.

A. E. CAMPBELL, Esq., President.

HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq., LL.D.
REV. SEPTIMUS JONES, M.A. N. W. HOYLES, Esq., B.A.
B. HOMER DIXON, K.N.L. J. HERBERT MASON, Esq.
W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

CONTENTS.

	PAGE
The Cry of Missionary Hearts	493
Reality	493
The Snares of South Winds and Smooth Seas ..	494
BRITISH AND FOREIGN NEWS	494
HOME NEWS	496
CHURCH OF ENGLAND TEMPERANCE SOCIETY ..	498
EDITORIAL—	
Editorial Notes	500
The Ministry of the Holy Spirit	501
The Bishop of Manchester's Case	502
THE SUNDAY SCHOOL—	
Thessalonians and Bereans	502
BOOK REVIEWS	503
CHILDREN'S CORNER—	
How Tom Tomkins made his Fortune	503

THE CRY OF MISSIONARY HEARTS.

No gold! No gold!
Our hearts are heavy and full of care,
For the woes of others are hard to bear;
For the breadless table we have no bread,
No couch for the wanderer's weary head,
No raiment to wrap round the shivering form,
No fire with its flushes so rosy warm.

No gold! no gold!
There are sick in the city, we hear them moan,
Soul and body are sad and lone,
A Double Healer we pine to give,
But the Healer hath need of gold to live.
There are lost in the city, the fair young girl,
The trodden snow and the tarnished pearl.
There are boys in the city, *not* like the boys
That cheer our hearth with their half-child noise;
For wild and tawny and grim to see,
The city "Arabs," alas! they be;
We want to gather these lambs that roam,
But there needeth gold for the lost ones' Home.

No gold! no gold!
There are souls that are wandering all around,
Who have never heard the gospel sound;
In rags and in tatters of divers hue,
The many shrink from the wealthy few;
The waifs of the city we want to call
To "theatre service" or "mission hall."
'Mid the desert sands, or under the palms,
There are voices ready for grave sweet psalms;
In idol courts, or by Ganges' tide,
There are hearts awaiting to open wide:
But our hands are heavy, our feet unshod,
For we have not the gold to go forth for God.

Where is the gold, the fair bright gold,
Which is given the church for her Lord to hold?
I see it! the flash of the diamond's ray
Tells of its place in a saint's array.
I see it gleaming on mirrored walls,
Where the ransomed sit in their ceiled halls.
I see it shine in yon robes that change
Their costly beauties so sad and strange,
"Adorning" the lovers of God's meek Word,*
Who say that they strive to be like their Lord.
I see it glowing in costly wine,
In dainty banquets I see its sign,

And its shreds are lavished on trifled store,
To please self's idol a moment more.
Weep for the gold, God's gifted gold,
Which He gives to His saints for their Lord to hold!

But I see the gold in another light,
Doth it too shine like a meteor bright?
I see it in temples which Christians raise,
Not pure and fair like "the pearl of days,"
But with gorgeous windows and trappings rich,
With gothic spire and with statued niche,
With pillars and friezes and crimson gaud,
The Father of Spirits to honour and laud;
While e'en in the land of the simple Knox
Strange splendours rise 'mid the pines and rocks.
But pause, O Christians, and think awhile
Ere ye give your gold to the sculptured aisle;
Must ye gild the gospel's priceless wealth?
Must ye rouge the hue of the gospel's health?
Must ye gem the scabbard of God's own sword?
Must ye tinsel the casket which holds the Word?
Must ye lend the aid of a foreign "power"
To the message sent in the Spirit's hour?
Doth your risen Lord, with His glorious brow,
Need the costly vase and the ointment *now*?
'Twas but for the "buried," the shamed and the
dead,
But "the poor ye have always," the Master said.

Pray o'er the gold, God's gifted gold,
For it is but given for Him to hold.
Scatter the gold in the seedtime brief,
For the glory cometh with harvest sheaf.

M. M. G.

* See I Peter iii. 3.

REALITY.

A great secret in Christian life is to cultivate reality. We all know the difference between mere knowledge and realized experience; between truth merely known and that which has real power in the heart. It is a common expression that the head gets in advance of the heart—in other words, that there is more merely mental knowledge than heartfelt experience of truth.

There is great danger in mental knowledge when it goes no farther. It accustoms the heart to the form and sound of truth which it does not follow. This accounts for the low spiritual attainments of many Christians. They are often painfully conscious of knowing much blessed truth, which has little power in their lives. This discourages them. They feel the difficulty of bringing their experience and life up to the level of their knowledge.

But it surely is not the will of our Father that this great distance should exist between our knowledge and our experience. There must be some fault when it is so; and it is most important to search out the remedy. This will not be found in seeking new views of truth. These may for a time occupy our minds, and an inward revival may seem to result; but too often the effect is more on the mind than the heart. It is emotional more than solid and real, and for this reason it is not lasting.

If we are conscious of unreality, and our experience does not answer to our knowledge, the remedy lies in seeking *real* views of the old truths, rather than in searching hither and thither for something new.

But let us guard against a mistake. The Holy Spirit of God alone can give us real views of truth. But many wait drearily on, hoping that some day He will grant a revival. This

is the mistake. The Holy Spirit imparts power to believe, but He does not believe instead of us. He enables us to believe aright by acting in and through the faculties which God has given us, and we must recognize the responsibility of giving up ourselves, in child-like confidence, to His gracious leadings. The divine rule is that "he that seeketh findeth" (Matt. v. 8). Merely to know our need and to confess it has no promise of blessing. We too often forget the *seeking* to which the Spirit is constantly leading us.

If we want to experience the reality of what we know, we must definitely *seek* to do so. But how? it may be asked. First of all, of course, in simple believing prayer. All our efforts without this will avail us nothing. But are we beyond this to be merely passive—to do nothing? Surely not. We must cultivate reality; we must earnestly avoid unreality.

With regard to revealed truth which does not seem real to us, it will help us, if we remark that, whatever we feel, it *is* real. But if we want to realize it more, we must learn the secret of *just living as if it were true*.

But some will say, "This is what we want to arrive at." Dear reader, it is what you must *begin at*. Truth seems unreal, because we get into such habits as unreality. The slightest thing knowingly allowed in our life inconsistent with what we believe has a terrible result. The mind cannot forget the truth, but we act in spite of it, and hardening of heart follows. It may be in very little matters, but the effect is the same. The truths which ought to have an increasing power over us gradually cease to appear real to us.

To realize truth we must give up expecting, even in answer to prayer, certain emotions which we call realization, until we have learned over again the lesson of simple faith. It is, after all, not what we feel, but what God says, that constitutes truth. And, starting from this, we must diligently put aside everything which we suspect is grieving the Spirit, whose office it is to make truth real to our hearts.

Many very earnest souls are often kept long in darkness while seeking a deeper realization of truth. They pray for and expect some feelings about it which will make them happy, and inspire them, as they think, with some new power. In this they err. The secret of deeper reality is in more simple faith exercised upon the truth itself, and in simple obedience, in the least detail, to the line of conduct which it suggests. Faith, and not feeling, must be the motive to obedience; and obedience is the condition in which "joy and peace in believing" will result.

It is true that it is God's part to "fill us with all joy and peace in believing" (Rom. xv. 13). It is ours to trust Him for it, and to expect it from Him. But while there is any permitted disobedience, the slightest indulged which His truth would condemn, and tempers are manifested inconsistent with our belief, we cannot expect much "joy and peace." These, it is true, are vouchsafed to us "in believing," but a faith which is not united with simple obedience will never know any real joy in the Lord. Indeed, we might go a step farther, and say that it is no faith at all which does not regard God's truth as so real as

to require from the first a whole-hearted obedience.

To sum up the matter, we would say that those who wish a deeper realization of truth must go back to the old truths themselves. They must in simple faith regard them as true (or they cannot be said to believe them at all), and in simple obedience follow wherever they lead. "Whosoever hath, to him shall be given, and he shall have more abundance" (Matt. xiii. 12). "If any man will do His will, he shall know of the doctrine, whether it be of God" (John vii. 17).

THE SNARES OF SOUTH WINDS AND SMOOTH SEAS.

BY THEODORE L. CUYLER, D.D.

The narrative of Paul's voyage to Rome is fruitful in spiritual lessons. That Alexandrian corn-ship, with its precious freight of the noblest man alive, had cast anchor in the obscure port of Fair Havens. There the vessel ought to have remained in spite of some disadvantages; and Paul, who was an old mariner, warned the centurion and the captain that, if they ventured to sea at that dangerous season, the voyage would be attended with loss to ship, cargo, and life. But that "gambling element in human nature," which stakes everything on a risk, impelled the master and the owner to urge a start; and their advice carried it against the wiser counsels of the veteran apostle. So, one bright day, when the south wind blew softly, the captain weighed anchor, and swung out upon the blue waters of the Mediterranean, heading for Cape Matala. Ah! that gentle wind was singing a siren song that lured them into the jaws of destruction; for, no sooner had they passed the Cape, than a tremendous typhoon burst upon them, which never loosened its grip for a fortnight, until it hurled them in shattered wreck on the beach of Malta.

The contrast between that ship sailing out with a south wind and a smooth sea, and the same vessel rent with the hurricane, affords a vivid parable of human life. Fair appearances are not always to be trusted. We often leave home for an excursion under a golden sky, to be caught in a drenching storm. Is there not many a business man who has been tempted by the promise of great profits into a great spread of canvas, which a sudden gale has swept from the spars and left under the "bare poles" of bankruptcy? These are the days of rash ventures in business with sanguine hopes of sudden wealth; "slow, safe and sure" is the wiser motto. And how many a young pair have I seen float out into wedlock, while the warm wind of fair promise blew softly; nobody foresaw the tempests ahead; nor would their bark have ever foundered if old-fashioned love and trust in God had "undergirded the ship." Married life is not all smooth sailing; the head winds which Providence sends can be weathered out; it is the rough weather of your own making which wrecks homes and hearts.

The real danger of every sinful temptation is that it alway presents the attractive side and conceals the consequences. It promises a smooth sea and a prosperous voyage. No young man is ever tempted to his first glass by the spectacle of drunkenness in its last horrors. He sees nothing in that glass but a "good time" and a pleasant excitement; but beyond his "Cape Matala" is a wrecked life, and no easy thing does he find it to put back again into the safe harbor of sobriety. The only effectual place to stop drunkenness is to stop before the first glass. What is true of the bottle and the gaming table is fearfully true in regard to lascivious indulgences. First sins against chastity, whether by a young man or woman, are committed with no other thought than present gratification. "Just this once only," whispers the tempter. Sensual lust is vividly pictured in that line of Holy Writ: "With her much fair speech she causeth him to yield, and with the flattering of her lips she forceth him." If I could lift the curtain and reveal to the young the remorse

and the shame and the slavery that are sure to come, it seems to me that they would cut off their right hand sooner than venture into the first violation of chastity. To put back into that "fair haven" of purity is no holiday business after you have let the gales of passion loose.

Sin, ever since its first entrance into the world, has owed its chief power to the fact that it presents allurements and conceals consequences. Satan, in the garden of Eden, promised only south winds and smooth seas. "The serpent said unto the woman, ye shall not surely die; ye shall be as gods, knowing good and evil." So, when the woman saw that the tree was pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and did eat. So it has ever been from that hour to this; the power of sin lies in its *deceitfulness*. When I was in the Orient, I saw a most attractive tree laden with blossoms of a delicate lilac tint. The beauty of the flowers attracts insects, and bees are drawn to them to gather honey. But from the blossoms the insects extract a fatal poison, and often drop dead under the branches. It is called the Judas tree, and is a vivid emblem of the deceitfulness of sin. For sin always has two aspects; the one is that which she assumes before the deed is done, the other is that which she puts on after she has ensnared her dupe and is administering the retribution. She approaches with her allurements as Jael came to Sisera, bringing "butter in a lordly dish"; but the hammer and the nails she keeps out of sight until her victim is fast asleep in her power. The wages of sin are paid promptly; they are *death*.

The danger with every unconverted person who reads these lines lies in this very direction. Because you see now only a smooth sea, and hear only the siren song, "there is no danger," you feel no alarm. Because God spares you and mercies are around you, and no retribution visible, you shut your eyes to the fact that God is just, and will yet punish sin and the rejection of his grace with a tremendous penalty. You do not see yet what lies behind and beyond the "Cape Matala" of the Day of Judgment. The captain of that corn-ship would not believe that there was anything ahead but fair winds and a prosperous voyage to Rome. He would not heed Paul's warning. After the tempest had burst forth in its fury, and no sun or stars appeared for many days, Paul reminded him: "Ye ought to have hearkened unto me, and not have loosed from Crete, and to have gotten this injury and loss." Then it was too late. And so may you find it if you presume on the smooth seas of God's present forbearance, and shut your eyes to the sure and inevitable punishment that awaits every life of impenitence.

I write in this strain from the promptings of love. There is a temptation which besets both pulpit and pen and tongue to "prophesy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn-ship by predicting storm and opposing a venture before a treacherous south wind. (Before the gale was over he was the most trusted and respected man on board.) There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm-signals in the direction whither so many souls are heading: it practically ignores Hell! Even if the voyage here be with some "loss of lading," it holds out the hope of a possible second probation in the unseen world. However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts or in His weather-tables. If I deceive a soul with any such delusions, may not God hold me to a fearful account? *Love demands fidelity*. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such soul be lovingly warned that the voyage will be with terrible loss both to lading and to life! In the penitent acceptance of Jesus Christ

is the only absolute, complete, perfect and everlasting salvation. Run no risks when your soul is at stake.—*N. Y. Independent*.

Missionary.

Cholera swept off several thousand people in Madura, India. Inspired by dread of the disease the heathen resorted to all sorts of ceremonies for protection from the wrath of the demoness. The hanging of festoons of niem leaves across the streets was a very common method of endeavoring to propitiate Kali, the demoness who is supposed to bring the curse. Besides that the visitation was marked by a great number of sacrifices. Multitudes of sheep and fowls were offered up, and many other special ceremonies performed at the various shrines under temporary sheds erected at much expense for the purposes. Some of the priests endeavored to persuade parents that their children's attendance at Christian schools was the cause of the disease; but very few of such children were attacked. In one of the ceremonies adopted some one goes to the river and fills a pot with water. Then, adorning the neck of it with various ornaments such as women wear, and putting a cocoanut on top, he carries it, escorted by a procession with drums, to the shed built for the worship of the demoness. There a lamb is first killed. Then rice and curry are boiled, and those who have united in meeting the expenses of the ceremony bathe, assume new clothing and eat. Finally this same water-pot is taken back to the river and buried, and a pig is killed and buried with it. The water of the river being turned over the whole carries it away, and is supposed also to bear away the cholera.

The *Japan Weekly Mail* gives an account, by a Korean writer, of absurd rumors prevalent among the lower classes of Korea concerning the Japanese residents. They have been accused of intending to offer Koreans in sacrifice to the spirits of the Japanese murdered in the outbreak of last summer, and to mix medicines with blood drawn from Korean girls and children. "So great was the alarm among the maidens in the capital, that many took to flight, and others were actually married off post-haste without caring much what sort of husbands they were getting, so long as they could save themselves from the impending danger to the unwedded." Another notion is that the long drought which has prevailed was caused by the Japanese hoisting on their flag-staff at the Legation their national standard bearing the device of the sun, and by their music dispersing the wind and driving away the rain. A similar drought last year, terminating soon after the slaughter of the Japanese, was thought to indicate that Heaven smiled upon that slaughter.

In Denmark, the well-known Bishop Martensen recently examined and ordained two young Eskimos, who will engage in missionary work in Greenland under the auspices of the State Church of Denmark. They sailed from Copenhagen a short time ago for their field of labor.

British & Foreign News.

ENGLAND.

CHOICE GLEANINGS FROM ISLINGTON.

Large and enthusiastic gatherings were held last month in the Memorial Hall, Islington, the occasion being the well-known Islington clerical meeting, when words of wisdom and weight were spoken by recognized evangelical teachers on "the Ministry of the Holy Ghost in the Church." The special points considered were "The Holy Ghost the only infallible source of light in the interpretation of the Holy Spirit;" "The Holy Ghost the true source of ministerial power;" "The Holy Ghost the source of all acceptable worship," and "The Holy Ghost the only source of all spiritual life in the soul." The following choice passages, ex-

tracted from a full report given in a contemporary, will be read with deep interest :-

The Infallible Teacher.

BY THE DEAN OF RIPON.

The Holy Ghost is the Divinely appointed and Divinely given Guide unto all truth. Jesus Christ is the only man to whom the attribute of infallibility can be applied, and when He left His disciples, He promised that they should have another Comforter who should more than supply His place, and this Teacher should not be a man or a body of men, but a Spirit of Truth, a person who would abide with the Church as its *odegos* in all religious truth, and thus fulfil what was written in the prophets, "They shall be all taught of God." If, therefore, Jesus Christ was infallible, so must the other Comforter be infallible, and as Jesus was the only source of truth, as he said, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me," so the Holy Ghost is the only source of truth. "For the things of God knoweth no man but the Spirit of God. Now, we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." And there is this further mark of the infallibility of this Divine teacher that He does not speak of Himself. Jesus Christ said, "If I bear witness of Myself, My witness is not true." He said this upon the principle that egotism in anyone must of necessity be fallible, as He said, "He that speaketh of himself seeketh his own glory, but he that seeketh the glory of Him that sent him, the same is true." The testimony and teaching of the Holy Ghost is therefore in entire agreement with the testimony of the Father and of Jesus and with the revealed Word of God. "He shall not speak of Himself: what He heareth that shall He speak." And if this be the character and office of the great Teacher, can we doubt for a moment what will be the character of His teaching? There may be learned theologians and schools of divinity; there may be liturgies, and creeds, and articles, and homilies, catechisms and tracts, and all the apparatus for a religious education, but there will be no certainty, no establishment in truth, no peace in the conscience, until the eye of the understanding and the affections of the heart are opened by a Divine power. And this is just what we find in the experience of believers in all ages. "Lord, teach me! Lord, teach me!" is the earnest cry of the inquirer after truth, in the humble student of Scripture, the patient disciple of Christ. "Open Thou mine eyes, that I may see wondrous things out of Thy law." Who is there amongst us who knows anything of the difficulties of belief, and of the conflict of mind which we have to meet in reading and expounding the Word of God, but will have felt from time to time how the power of the Holy Spirit has overcome the scruples of the mind to believe, just as He does the unwillingness of the heart to obey. We are conscious of His mighty power in controlling and restraining the will, however rebellious it may be, and His influence extends equally to the intellect, for He can and does enlighten the mind, and raise it above the mists of carnal reasoning to the heights of bright, pure, and heavenly faith.

Life Sermons.

BY CANON FLEMING.

I love to think that every living Christian is a preacher. There is just so much true power in the world to-day as there are Christians in it. Every praying, moving, godly life is a sermon. There are other powers besides the pulpit, and other ways of preaching besides the pulpit. William Wilberforce proclaimed the Gospel from the floor of the House of Commons, of whom it was said :- "He went up to God; bearing in his hands the broken fetters of 800,000 slaves." John Howard preached the Gospel in the dark dungeon of prison life. Elizabeth Fry preached Christ in the cells of hardened women, adown whose cheeks the tears fell fast before the power of the Word of God which she read to them. The "Dairyman's Daughter" (calling up the never-to-be-forgotten name of Leigh Richmond), as she whispered the name of Jesus with her faint, dying voice; George Muller, feeding and teaching God's Orphans on Bristol Down—all these, and thousands like them, have been preachers of the Gospel of the Son of God. The world's sorest want to-day is more Christ-like men and women. The preaching the world needs is not only the pulpit, but the life; not only pure precept, but heaven-born practice. A Church of living, loving disciples, whose souls have been cleansed by the atoning blood of Christ, whose hearts have been made strong by inward conflict and secret prayer, and whose lives, though humble, are eloquent with holy deeds—these are the preachers who shall win sinners to the feet of Jesus.

Apostolic Teaching.

BY REV. HORACE MEYER.

The work of the Holy Ghost is not independent of the work and offices of Christ. The preachings and writings of the apostles prove this. Look at their preaching. The sound of a rushing mighty wind; the abundant descent of the Holy Ghost; the utterance in other tongues—what were the immediate and what were their abiding effects? What but to engage their affections; to illuminate their minds; to guide their tongues to Christ. The whole effect of this effusion of the Holy Ghost was a witnessing to Christ and a glorifying of Christ. The effect upon their hearts was to constrain them to a more urgent love to Christ. The effect upon their minds was to give them a fuller knowledge of Christ. The gift of every tongue was for the proclaiming of Christ. Hearken to the first Gospel sermon preached after the Ascension. How full of the Holy Spirit of truth, the witness and glorifier of Jesus. What was it that Peter showed to the people of Judæa and the dwellers in Jerusalem? The things of Christ. Go with him to Solomon's porch—go with him and his companion, John, into the presence of the rulers; where Peter, as he speaks, is filled with the Holy Ghost. Follow Stephen, a man, remember, full of the Holy Ghost, to the Council; or Philip, expressly bidden by the Holy Spirit to join himself to the eunuch's chariot. Go with Saul, of whom it is expressly recorded, that he was "filled with the Holy Ghost," to Damascus, Antioch, Iconium, Derbe, Lystra, Philippi, Thessalonica, Athens, Corinth, Ephesus, and Rome. And Peter and John, Stephen, Philip, and Paul, all full of the Holy Ghost, were taught by Him to witness to none other and to glorify none other than Jesus Christ.

True Worship.

BY CANON HOARE.

True worship is the worship of the living God, of Him of whom our Lord declared "God is a Spirit." He is not a God materialized or localized in a symbol, in an idol, or in a sacramental element, but a mighty Spirit, omnipotent, omnipresent, invisible, infinite, "who only hath immortality," &c., dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honour and power everlasting. Now, whatever be the character of our worship, whether confession, supplication, thanksgiving, or praise, whether it be an actual address to Him, as in the words of the living ones, "Thou art worthy to take the book and to open the seals thereof; for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth," or a hymn of adoration as in the language of the surrounding angels, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," it is the living God alone that is the only object of it. If we are true worshippers we are brought into direct contact with the God of Heaven and earth, we kneel face to face before the living God, and we enjoy the unspeakable privilege of holding direct personal intercourse with Him before whom the seraphim veil their faces and cry, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory."

A second great principle is that true worship is the act of the inner man. I draw no refined distinction between the spirit, the soul, and the heart, for, according to Scripture, I find them all described as being engaged in worship. As to the Spirit, we are taught by our Lord to "worship God in spirit and in truth" (John iv. 24). As to the soul is it not the very seat of praise, as in Psa. ciii. 1: "Bless the Lord, O my soul: and all that is within me bless His holy name"? And as for the heart, is it not the direction of Psa. lxxii. 8: "Pour out your heart before Him"? We need not, therefore, attempt to draw any distinction, but may accept in its widest sense the appeal of the Psalmist, "All that is within me bless His holy name." I do not say that there are no outward acts connected with such worship, for outward actions are the visible expressions of inward emotion, and are frequently employed as helps to it. But they are nothing in themselves. They are no more than the shell of an egg. All the life is within; and we know what our Lord said of the utter fallacy of all merely outward worship, in Matt. xv. 8: "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men."

A third essential to spiritual worship is that it must be through our Lord and Saviour Jesus Christ. When we remember that worship is the intercourse of the condemned sinner with the righteous, holy, and sin-abhorring God, we shall see in a moment that there

can be no worship of Him except in the way of His own appointment. To attempt to approach Him in any other way is rebellion, not worship; insubordination, not submission; the assertion of our own will, and not the acknowledgment of His authority. However earnest therefore a person may be in his efforts, however conscientious in his intentions, and however devout in his movements, if his worship is not in the name of the Lord Jesus Christ, it is not according to the appointment of God, it cannot be acceptable to His sight.

The Bishop of Rochester's Ten Churches Fund has now reached £42,350. A further sum of £8,000 is required.

It is stated that it has been discovered that the decree against Mackonochie does not bar his way to future preferment, even in the diocese of London itself.

The Ecclesiastical Commissioners have sealed the certificate necessary to enable her Majesty in Council to found the new Bishopric of Southwell.

The *Church Reformer* commences a new series this month, and, under the editorship of Mr. Stewart Headlam, takes a fresh departure. It will still continue to expose clerical abuses, but it will also advocate the liberation of the Church from State control, and Christian Socialism.

It is proposed to commemorate the 500th anniversary of the death of John Wycliffe, the reformer, by restoring Wycliffe Church, Richmond, Yorkshire, which stands close to Wycliffe Hall, his supposed birthplace.

The Bishop of Rochester has arranged to meet the clergy of the several Deaneries, to confer with them on the following subjects:—"The Houses of the Poor," "The Proposals for Opening Museums and Picture Galleries on Sundays," and on "The Efforts being made to promote purity."

At a meeting of the Council of King's College, the Rev. John Mee Fuller, vicar of Bexley, Kent, was elected to the post of Professor of Divinity, rendered vacant by the appointment of the Rev. Dr. Wace to the Principalship.

The Church Association have sent a memorial to the Queen, protesting against the appointment of the Rev. Robert Eyton, curate in charge of St. Mary's Church, Pimlico, to the office of Sub-Almoner to her Majesty, on the ground that Mr. Eyton "is a member of the Secret Society of the Holy Cross; and that he is a priest-associate of the Confraternity of the Blessed Sacrament."

The *Daily News* says that since his return from Rome, Cardinal Manning's health has been most precarious. He suffers chiefly from general debility, and has been obliged to cancel all public engagements. The appointment of a coadjutor is again under consideration. On Sunday the prayers of the various congregations of the Roman Catholic diocese of Westminster were requested for him.—Cardinal Newman, who has been ill since Christmas Day, is slowly recovering, but is still very feeble.

The aged Bishop of Chester has resigned. His stipend amounts to £4,500 per annum. On his retirement under the "Bishop's Resignation Act, 1869," Dr. Jacobson will receive a pension of £2,000 a year. The *Morning Post* says:—"The charity of the Bishop of Chester was unobtrusive but unbounded, it being generally understood that of late years his lordship had devoted nearly the whole of his stipend to struggling clergymen, and to those needing pecuniary assistance in the diocese."

The Bishop of London has declined to fix a date for the institution of the Rev. H. C. Wainwright as successor to Mr. Mackonochie at London Docks. With regard to the license said to have been granted to the latter by Bishop Jackson, the *Rock* says:—"For the sake of episcopal consistency, we must hope that the report is not true. Whether he is right or wrong in the view which he takes as to his power to refuse institution, it cannot be pretended that any obligation rests upon the Bishop to give a deprived clergyman a roving commission."

Bishop Ryle recently convened a meeting of all the clergymen who have been ordained by him since his consecration to the See of Liverpool, the purpose of their assembling being edification, devotion and social intercourse. Canon Gildstone addressed those pre-

ct and everlast your soul is at

nd people in of the disease ceremonies for moness. The es across the es endeavoring o is supposed visitation was ifices. Multi- erred up, and ormed at the eds erected at Some of the nts that their hools was the such children nies adopted ls a pot with with various d putting a ted by a pro- is first killed. l those who s of the cere- eat. Finally the river and with it. The whole car- ear away the

count, by a alent among he Japanese intending to f the Japan- ummer, and om Corean arm among ok to flight, post-haste sbands they themselves unwedded." t which has hoisting on onal stand- y their mu- y soon after ght to in- ghter.

Martensen ung Eski- in Green- Church of en a short

ews.

GTON.

held last asion be- ing, when ecognized the Holy nsidered source of ;" "The power;" worship;" spiritual ges, ex-

sent on the "Work of the Ministry," and urged the importance of faithful adherence to the fundamental truths of the Gospel. Such action in reference to the younger men of the ministry is highly commendable, and forms an example which might be followed with advantage by the senior pastors of all the churches. Young ministers often find it hard now-a-days to hold their ground against the many difficulties and disputations which threaten their faith and steadfastness.—*The Christian.*

The following letter was recently read in the Preston churches in reference to the Preston Church Mission:—"To the parishioners of Preston. Good Christian People,—It is intended with God's help, and in humble dependence upon his blessing, to hold a mission in the several parishes of your town in the month of February. The aim and object of such missions must by this time be pretty generally understood. Though not without dangers lest a passing excitement should be mistaken for a real and earnest turning of the soul to God, they have been accompanied in too many places with such signal spiritual blessings—so many signs of repentance, and faith, and love—to permit the doubt that they are instruments which God is pleased to use for the awakening of consciences and drawing men's hearts more closely to Himself. They may be, and I trust this one will be, helpful to all. While the bridegroom tarried, even the wise virgins slumbered. We are all of us, in the routine of daily life, apt to become sadly too careless in regard to the state of our souls. Not only sinners but also the just men who seem to need no repentance, must be brought to hear the Master's call. In a day of so much religious profession there are those who require to be shown the difference between profession and reality. A mission, if it is truly successful, will do this. It will bring down the high-minded; it will lift up and cheer the humble. It will strengthen the believing; it will comfort the penitent. It will warn; it will console. It will strive to awaken that sense of the love of Christ, which Paul felt to be so constraining, and which is the true secret of the power which draws the soul to Him. It is my earnest hope and prayer that the Preston Mission may be a means in God's hands of accomplishing these things. In this confidence I commend it to you, and ask for your prayers. May Christ's blessed spirit prompt, direct, overrule all, so that God's holy name may be for ever glorified, and His blessed Kingdom enlarged.—I am, good Christian people, your affectionate friend and Bishop, J. MANCHESTER. The Epiphany, 1884.

It is almost encouraging to know that so great and good a man as Mr. Spurgeon has his fainting spells when work is difficult and when his experiences are saddening. Writing from Mentone to his people, he says he had been so much spent before leaving home that he was being conducted down into "those depressions that render life a burden." We get the impression that a man so able and useful as he is above the trials that oppress those who plod along so far behind him, and there is assurance in learning that he is of like passions, but also of like infirmities with all others.—*United Presbyterian.*

IRELAND.

The Ven. W. B. Chester, Archdeacon of Killaloe, has been elected Bishop of Killaloe.

The death is announced of the Right Rev. Dr. Darley, Protestant Bishop of Kilmore, Ireland. The deceased prelate was in his 85th year, having been born in November, 1799, at Fairfield, County Monaghan. He graduated B.A. at Trinity College, Dublin, in 1821, and M.A. in 1827. He became successively Head Master of the Royal School at Dungannon, Rector of Drumgoon, Archdeacon of Ardagh, and Rector of Templemichael. He was elected Bishop of Kilmore, Elphin and Ardagh, September 23rd, 1874, and was consecrated October 25th in the same year—his election to the bishopric being the second after the disestablishment of the Church. He was a pronounced "Evangelical," and made strenuous exertions to secure the reconciliation of the Irish Primitive Methodists with the Protestant Episcopal Church.

UNITED STATES.

The Philadelphia *Record* tells how, at the opening of a clinic in that city, a lady silenced the rude and noisy banter of a hundred and fifty male medical students directed against the three female students present. She rose and told them that she had been for eighteen years a missionary in China, and what was the imperative need of female physicians there; and she asked

of them the courtesy of gentlemen toward the ladies studying medicine in Philadelphia. It was Miss Field, of the Baptist missions, a woman of great dignity and tact, and who, as to learning, would have been a match for the whole hundred and fifty. Her magnificent dictionary of colloquial Chinese, lately published, is one of the most important philological works of the day.

It pleases us much to hear rumors that the National Temperance Society is likely to retire its objectionable Bible-wine literature. We are informed that both Dr. Cuyler and Mr. Carter, two of the ablest of the directors, believe that the society has enough to do fighting the giant evil of intemperance without taking in hand the task of fighting the scholarship of the Christian Church. The late William E. Dodge, who was president of the society, was not responsible for this literature. In a letter written Dec. 21st, 1880, he said: "I think with you it would be better to let the wine question alone, and try to save the perishing." So say we.—*N. Y. Independent.*

FOREIGN.

M. Clermont-Canneau wrote to *The Times* recently an interesting account of the discovery of two inscriptions of King Nebuchadnezzar, just made by M. Pognon, Assistant Consul of the French Republic of Beyrouth. They are engraved on the rock in the Wadi-Brassa, one of the wildest valleys on the eastern slope of Lebanon. They are written the one in archaic, the other in cursive cuneiform characters, and form a whole of nineteen columns. The find is of deep interest, as proving that Lebanon furnished the King of Babylon with wood for his sumptuous palaces and temples. M. Ganneau vouches for the genuineness of these inscriptions, copies of which will shortly be published, and their contents more fully developed. It is a fact of no little significance, that in these days of scepticism and rationalistic irreverence for the Word of truth, so many ancient testimonies to its records should be brought to light.

A convent in Italy has recently been devoted to secular uses. Among other things belonging to the convent were the bones, so esteemed, of St. Peter, St. Clement and St. Anastasius. The commissioners appointed to fix the value of the articles found in the convent, estimated the bones of St. Peter to be worth eighty cents; the bones of the other saints were rated at forty and sixty cents respectively.

Dr. Johann Peter Lange, the eminent German theologian and commentator, died January 11th, near Hamburg, Germany, aged 82. His body was found in a canal and the cause of his death is unknown.

As an illustration of the deep-seated prejudice which the priests of France have succeeded in implanting in the breasts of their hearers, M. Reveilland, who has visited a part of Old Burgundy, says that in a village where nearly every adult attended the evangelistic meeting, he and his friends were regarded before the meeting as devils, but at its close they were credited as being nearly related to angels. Besides M. Reveilland and referred to above, who was formerly a barrister, M. Halbout, who was a lawyer, is now preaching the Gospel while acting as honorary colporteur in the south-west of France.

The motto over the door of the new Waldensian Church in Rome is most significant—"A light shining in darkness."

M. Vienot, French missionary at Tahiti, has received the ribbon of Chevalier of the Legion of Honour, being the first missionary that has been so decorated. Besides his strictly religious work, he has held conspicuous positions in the councils of the island (a thing which the French Government deprecated in the English missionaries at Madagascar), and has devoted 19 years of useful labor to the schools of the islands.

At St. Imer, Switzerland, they have "a new way to pay old debts." The Old Catholic cure having suddenly made himself scarce, and left his congregation to pay for the fittings and other things connected with the church, they have obtained permission of the Government to open a lottery to satisfy the creditors.

The contents of a convent at Pistoia, Tuscany, have been submitted to auction, and among them are reliques of some very antique saints, and a Madonna that weeps, together with all the necessary apparatus for causing the miracle. The latter are defined as a boiler-spirit, lamp and tube, all in good state of preservation.

The Italian Government has ordered the removal of all crucifixes and religious emblems from the ships of the Royal Navy, the only exception being the Royal yachts.

The little republic of San Marino, in Italy, with its army of forty men and its public debt of \$1,080, does credit to the system of self-government. The roads are numerous and well kept, the land is well cultivated, and the villages are clean and orderly.

The house in Orleans, France, in which John Calvin lived when he was a law student, and in which he received the visits of Theodore de Beze and the librarian Leurez, has been pulled down.

The death is announced in last month's *C. M. Gleaner* of Bishop Crowther's mother, which took place at Lagos on the 13th of October, 1833, at the great age of over a hundred years. The Rev. J. A. Maser writes:—"She was in a happy condition, and full of joy to go to her Saviour." A portrait of her is given in the *Gleaner*.

In India, says the *Christian Intelligencer*, there are nineteen principal languages and a large number of dialects, yet such has been the activity of the Christian church during this century, that there is perhaps not a person among the two millions who, if he can read, cannot have access to the scriptures in his own tongue and even in his own dialect.

The sudden popularity of Buddhism among some classes in Christian lands is one of the most remarkable signs of the times. Even the numbers of this heathen sect are exaggerated, and it is confidently asserted that it is one of the leading religions of the world. Mr. Edward Arnold, the poet of Buddhism, makes the number of his followers to be 470,000,000, which is about one-third of the human race. The Rev. Dr. Happer, the veteran missionary of China, who has lived forty years in the presence of the old religions of Asia, has instituted an examination into this remarkable statement, and shows in an article just published that the numbers assigned to the Buddhists have been swollen by including many in this class of religionists who have no relation to it at all. The Confucianists in China outnumber the Buddhists, but the Confucianists are often not named, and are simply summed up under the heading "Buddhists." Dr. Happer's conclusion, after a close examination of the figures of the census of various Eastern nations, is that the Buddhists number 72,342,407. He confines himself to the one subject, but at the close makes a single remark which is quite discouraging to the Buddhists of Christian lands:—"In China the Buddhists are the drones of society and are lowest in morality, the heathens themselves being judges.

Home News.

DIocese OF TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending February 7th, 1884. PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund.*—St. John's, Harwood, \$1; St. John's, Cambray, 75 cents; Brooklin and Columbus Mission Fund, \$1.70; Wawanosh Home, 30 cents. *Mission Boxes.*—Church of the Ascension, Toronto, \$8.74. MISSION FUND.—*January Collection.*—Trinity College Chapel, Toronto, \$15.50; Newcastle, \$21.10; North Orillia and Medonte: St. Luke's, \$7.69, St. George's, \$1.26; Guildford (Dysart), 46 cents; Manvers: St. Mary's, \$1.00, St. Paul's, \$1.00; St. Alban's, \$1.00. *Annual Subscription.*—Mrs. Palmer (widow of the late Arch. Palmer), \$20.00. *Parochial Collections.*—Guildford (Dysart), \$2.95. FOREIGN MISSIONS.—*Epiphany Collection.*—St. Paul's, Uxbridge, \$20.00; St. John's, Port Hope, \$35.85; Newcastle, \$5.00; North Orillia and Medonte: St. Luke's, \$6.11, St. George's, \$1.41; Newmarket, \$11.64. WIDOWS AND ORPHANS' FUND.—*October Collection.*—St. John's, Port Hope, additional, \$2.00. *Collection for Jews.*—St. George's, Toronto, \$28.13.

The Bishop has issued the following letter to the Clergy of the diocese of Toronto:—

"Bishop's Room, Merchants' Bank Buildings,

TORONTO, February 4th, 1884.

"REVEREND AND DEAR BROTHERS,—Referring you to the Resolution passed at the last session of our Diocesan Synod, endorsing the suggestion (of the Committee appointed to consider the Memorial from the

removal of the ships of the Royal Navy, with its \$1,080, does The roads are cultivated, John Calvin which he re the librarian

th's C. M. took place the great age A. Maser and full of is given in

there are number of the Chris is perhaps if he can in his own

long some remark- ers of this fidently asions of the Buddhism, 70,000,000, The Rev. hina, who old relig- into this article just Buddhists is class of The Con- ts, but the re simply ts." Dr. on of the ations, is e confines e makes a he Budd- dhists are ality, the

1 during ROCHIAL d. — St. 5 cents; Wawa- urch of FUND.— Toron- and Me- Guild- \$1.00, al Sub- Arch- uldford iphany John's, Orillia \$1.41; FUND. itional, oronto,

to the gs, 884. ngyou r Dio- Com- m the

Dominion Alliance) as to preaching an Annual Sermon on Temperance, on such a day as may be arranged by his Lordship the Bishop, with the Church of England Temperance Association, I beg to notify you that I have, in conjunction with the Executive Committee of the Society, appointed the First Sunday in Lent, 2nd of March, next, to be observed throughout the diocese as 'Temperance Sunday' this year: and request that you will, on that day, bring the subject of Temperance prominently before the attention of your congregations in a special sermon.

"I am, Reverend and Dear Brethren,
"Your faithful Friend and Bishop,
"ARTHUR TORONTO."

The Bishop of Toronto will hold a confirmation at St. James' Cathedral on June 8th (Trinity Sunday), and at All Saints Church May 22nd (Ascension Day). Confirmations will also be held at other churches. Classes have been commenced by most of the clergy.

TORONTO.—During the winter months the Bishop of Toronto, aided by a committee of prominent members of the Church of England, with Mr. John Massey as Secretary, has put into shape a project for the erection next summer, at a comparatively trifling cost, of a church on the Island. It will be after the early English style of architecture, the plans reminding one forcibly of many of the ancient little country churches in the old land. It promises to be peculiarly picturesque and pretty, and at the same time substantial and commodious. The church will be a strongly built frame structure done in the half-timbered style, relieved with buttresses. The body of the building will accommodate about 300 persons. The church will stand on Cherokee-Avenue, near the centre of the island, and facing the bay. The Bishop of Toronto has resolved to live on the island during next summer in a house that will probably be erected adjacent to the church, and he will attend to the supply of the pulpit in the island church. The estimated cost of the building is about \$1,500, two-thirds of which has been raised by summer residents on the island. The church will be commenced in a few days, and will be completed before the summer comes. The architect is Mr. Denison, of the firm of Stewart & Denison, of this city.

ST. JAMES' CHURCH, TORONTO.—The annual missionary meeting was held in St. James' school-house last Monday evening. The Bishop of Toronto was in the chair. Revs. Canon Dumoulin, Dr. Mockridge, Septimus Jones, H. W. F. Campbell, and R. W. E. Greene, and Mr. J. K. Kerr, Q.C., occupied seats on the platform. Rev. Canon Dumoulin presented the annual report of the St. James' Cathedral contributions for diocesan mission purposes. The receipts were as follows:—Annual subscription for mission funds, \$833; Sunday-school missionary offerings, \$400; collection for Jewish Society on Good Friday, \$103.12; collection for Algoma, \$60; collection at missionary meeting, \$94.72; Thanksgiving day collection, \$126.58; Epiphany collection for foreign missions, \$153; the collections of the St. James' Home and Foreign Mission Aid Society, (1) for missions in Algoma and the North-West, \$4,201.90; (2) for foreign missions and zenana work, \$1,109.68. Addresses were made by the Bishop, Mr. J. K. Kerr, Q.C., Rev. Dr. Mockridge, of the cathedral, Hamilton, and Rev. W. H. F. Campbell, missionary secretary. The latter gentleman in the course of his remarks said that the Anglican churches of the city had contributed for Foreign and Domestic Missionary purposes nearly \$10,000. This sum was divided as follows:—St. James', \$3,108.10; Holy Trinity, \$1,236.24; St. George's \$1,180.94; St. Peter's, \$1,141.47; Church of Ascension, \$508.82; Church of the Redeemer, \$517.85; St. Stephen, \$406.65; All Saints, \$401.01; St. Luke's \$376.08; St. Paul's, \$247.05; Parkdale, \$162.99; Trinity College chapel \$155.23; St. Ann's, \$144.11; Trinity church, \$128.47; Christ church, \$91.96; St. Philip's, \$67.63; St. John's, \$56.46; St. Matthias, \$30.31; St. Bartholomew, \$16.09; St. Matthew, \$5.91; St. Thomas, \$5.54; total, \$9,888.92. The collection was taken up at the close of the meeting for the mission fund.

TORONTO.—Missionary services were preached in the various churches last Sunday. Rev. T. C. Desbarres preached in Trinity East in the morning and in the Ascension in the evening. St. James.—Last Sunday evening the Rev. W. F. Campbell preached on behalf of the Domestic and Foreign Missionary Society from Matt. xxiv. 14, and gave some interesting statistics with regard to the work of the Church Missionary Society. St. George's.—The Bishop preached on behalf of missions last Sunday morning. In his sermon he gave a deeply interesting resume of the work of the Missionary Societies. All Saints.—Rev. Dr. Wilson preached at this church on Sunday morning, to a large

congregation. He earnestly implored his hearers to live for Jesus only and not be content with a cold formal attendance upon the ceremonies of the church. St. Philip's.—The special opening services were continued last Sunday. There was a large attendance at each service. Rev. Dr. Sheraton, principal of Wycliffe College, preached in the morning, taking for his text Philippians iv. 17: "Not because I desire a gift, but I desire fruit that may abound to your account," and in the evening Prof. Schneider, Trinity College.

Rev. J. F. Sweeney, rector of St. Philip's, received last week an anonymous subscription of \$20 towards the building fund of the Church.

Mr. W. H. Howland's Bible Class met on Wednesday the 6th inst. During the evening Mr. Henry O'Brien and Mr. Howland delivered interesting addresses. The Class has now a membership of 500.

ALL SAINTS'.—In the school-room on the 6th inst. the Social Union of the Church gave their final concert of the season. The solos were excellent, and Miss Berryman's songs were much appreciated.

A thanksgiving meeting in connection with the Willard Tract Depository was held at the establishment, on Yonge street, last week. Mr. W. H. Howland occupied the chair. Mr. S. R. Briggs, manager of the Depository, gave a brief statement of the progress of the institution. The work, he stated, commenced in 1873, in a small room in Shaftesbury Hall, and had been steadily increasing ever since, until it had reached its present dimensions—577,800 tracts, &c., were issued during last six months of 1883. This includes, during the past six months, sent out from the Depository 1,550 copies of the "Word of God," 190,000 tracts and leaflets, 144,000 Sunday School text cards, 22,000 Gospel text cards, 8,000 hymn books, and Notes for Bible Study, 47,000. The finances, Mr. Briggs stated, were in a most satisfactory condition, the sales for the last six months having increased very largely over those of 1882. Mr. Briggs pointed out in a few well-chosen words the good work the Depository was doing in its quiet way, and gave several instances that had come within his own knowledge where its efforts had proved most beneficial. He also read numerous letters from distant parts of the Western States and Europe testifying to the worth of the issues. So great has the demand for the prints in which the Depository deals become that the management has decided to increase the capital from \$22,000 to \$25,000 so that the supply may be made equal to the demand.

Rev. H. M. Parsons drew a vivid picture of the great evil that is being wrought by the circulation of irreligious and unclean literature.

The Young People's Association of the Church of the Redeemer, Toronto, held a very successful Conversation in the school house on the 5th inst. An excellent programme was effectively rendered.

St. Luke's Parochial Association held its regular monthly concert on the 4th inst. The attendance was very good, and the programme, as usual, most interesting, meeting with the hearty applause of the audience. Among the performers were Mrs. Meade, Mrs. Bowman, Miss Errett, Miss A. Lech, Dr. Clarke, and Messrs. Butcher, Peck, Galletly and Beatty. Mrs. Orde and Miss A. Lech played the accompaniments.

The annual conversation of the Trinity College Literary Institute was held in the Convocation Hall last Thursday night. The hall was cleared for dancing at ten o'clock. The guests were received by the Provost and the Dean.

TORONTO.—At the weekly Cottage Meeting held at corner of York and Richmond streets on Friday last, Mrs. Johnston, of the Brownstown Mission, Jamaica, gave an address, and at the close sang one of the melodies of the island.

PRICE'S CORNERS.—Special services commenced in St. Luke's Church, Monday, February 11th, and will be continued throughout the week with the exception of Saturday. Beginning with the following Monday, Feb. 18th, similar services will be continued in St. George's Church, Fair Valley, until the 22nd February inclusive. On the 10th, 17th, and 24th, special services and sermons will be held in each church in connection with the mission. The Revs. Dyson Hague, M.A., and R. W. E. Green, B.A., of St. James' Cathedral, Toronto; Rev. J. O. Crisp, of Orillia; W. H. French, of Coldwater, and R. S. Radcliffe, of Penetanguishene, will assist the incumbent, Rev. Jas. H. Harris, in the above services.

Dr. Barnardo, of London, England, intends bringing to Canada about the end of April a large party of boys from 9 to 17, and girls from 3 to 12, the greater number for adoption. Farmers, tradespeople and others desiring to adopt and employ these children should apply at once, at the same time sending in their Minister's or Magistrate's letters of reference. Address for girls, Lady Superintendent; address for boys, G. E. Trenaman, Dr. Barnardo's Home, corner of Front and Windsor Streets, Toronto. We warmly commend Dr. Barnardo's noble work to the sympathy and support of our readers.

LESLIEVILLE.—The distribution of prizes to scholars belonging to the Sunday-School took place on Wednesday evening last. After an address from the rector, Rev. W. Ruttan, about forty handsome prizes were distributed by the superintendent, Mr. G. E. Lloyd of Wycliffe College. This being concluded, an agreeable surprise awaited the superintendent when the rector presented him in the name of the teachers and scholars with an elegant bronze inkstand and tray, a pleasant token of their appreciation of Mr. Lloyd's unwearied exertions in behalf of the School. A lecture, with lantern views, was then delivered by Mr. Lloyd, the proceeds of which—nearly \$15, will be devoted to the Sunday-School library fund.

DURHAM AND VICTORIA.—We are requested to state that the Deanery meeting called for Wednesday, the 20th, has been postponed to the next day, Thursday, the 21st, at the request of the Incumbent and by permission of the Rural Dean.

ROSEMONT.—The annual missionary meetings were held in this parish on Jan. 31st and Feb. 1st, and the two evening ones were largely attended. At Everett, the Rev. W. F. Campbell, missionary secretary of the diocese, was the only visiting clergyman and speaker, but kept the audience so interested that the mere announcement of his return would be sufficient to insure a large attendance at a future meeting. At Trinity Church, Adjala, the Rev. G. B. Morley also gave a stirring address, and at St. Luke's Church, Mulmur, the Revs. G. B. Morley, A. C. Watt, and W. F. Campbell gave excellent addresses. An impetus has been given to the cause here, and we expect (unless some of the other eleven parishes or missions of this Rural Deanery do better than last year) this year to be the "banner parish" of West Simcoe.

ALLISTON.—The missionary meetings were held here and at West Essa on Monday, Feb. 4th, and considering that the clergyman (Rev. A. Fletcher) has for weeks been ill, were largely attended. Rev. Mr. Swallow took Mr. Fletcher's place, and opened the meeting with a short service and address. The Rev. C. H. Marsh also gave a vigorous and interesting address, while the Rev. W. F. Campbell laid the duty of working for the missions of our church and the extension of Christ's Kingdom plainly and forcibly before the people, as well as gave much information as to what had been and is being done in the Mission field.

DIocese OF NIAGARA.

HAMILTON.—Receipts at Synod Office to 21st January, 1884. DIOCESAN MISSION FUND.—Offerory Collections—Milton, \$6.74; Grimsby, \$6.00; Jarvis, \$18.75; Walpole South, \$16. Parochial Collections—Niagara, \$167.34; Acton, Rockwood and Eramosa, \$26.44; Ancaster, \$102.97; Lowville, Nassagaweya and Carlisle, \$19.00; Stamford and Drummondville, \$26.25. Thanksgiving Collections—Grimsby, \$8.00; Oakville, \$13.57. Guarantee Payments—York, \$108.34; Rothsay, \$45.00; Palermo, \$38.00; Georgetown, \$243.00; West Flamboro', \$24.16; Stoney Creek, \$32.50; Marshville, \$50.00; Cheapside, \$32.50; Luther, \$25.00; Lowville, \$57.50, Nassagaweya, \$37.50; Carlisle, \$15.00. WIDOWS' AND ORPHANS' FUND.—Offerory Collections—Niagara Falls, \$8.20; Thorold and Port Robinson, \$67.00; South Cayuga, \$4.25; Lowville, Nassagaweya and Carlisle, \$16.00. ALGOMA AND N. W. MISSION FUND.—Offerory Collections—Hamilton Church of the Ascension, \$35.25; Oakville, \$12.61; Hornby, \$5.54; Palermo, \$1.70; Walpole South, \$9.00. For Indian Homes—Hamilton All Saint's, \$32.00. FOREIGN MISSION FUND.—Offerory Collections—Norval \$8.50; Mount Forest, \$7.45; Oakville, \$5.76; Omagh, 83 cents; Palmero, 63 cents; Stamford, \$9.03; Drummondville, \$6.74; Elora and Alma, \$4.00; Dundas, \$17.25.

DIocese OF HURON.

EPISCOPAL ACTS.—The Right Reverend the Bishop of Huron has just returned from visiting the following

places: Sunday, 10th, St. Jude's Church and Grace Church, Brantford; Monday, Mount Pleasant and Burford; Tuesday, Tuscarora and Brantford, at which latter place a public reception was tendered the Bishop and Mrs. Baldwin by the congregations of Grace and St. Jude's Churches.

LONDON.—The Bishop presided at the missionary meeting held in St. Matthew's Church on the 7th inst. Addresses were delivered by the pastor and Rev. Canon Smith of Christ Church. The collection was devoted to the home and foreign missions.

LONDON.—The Bishop of Huron has appointed Rev. J. L. Strong, of Port Stanley, to be incumbent of St. James' Church, Paris, now vacant by the removal of Rev. Mr. Caswell to the Brantford Indian Mission.

MISSIONARY MEETINGS.—The annual meetings in the city of London and suburbs were all completed last week, the Bishop having presided and given an address at each meeting.

ST. JAMES', LONDON SOUTH.—The services in this church have been conducted for the past three Sundays by the city clergy, as the rector, Rev. Evans Davis, has been laid up with a slight attack of congestion of the lungs, having taken cold while attending missionary meetings in the deanery of Lambton. Mr. Davis, it is hoped, will be out ere long, and be able to work again.

As the Board of Missions in the circular lately read in the several churches in this ecclesiastical province asked for \$50,000 for this year, a member of St. James' Church, London South, at the missionary meeting held last week, suggested that 1,000 men give \$50 each, or 2,000 give \$25 each, and he offered to be one of either number, and considered that there should be no trouble in having that suggestion carried out.

EASTWOOD.—A concert in connection with St. John's Church was held in Cornish Hall, on the 28th ult. The programme was an excellent one. The net proceeds amounted to over \$40. Rev. Mr. Hamilton, who has endeared himself to the people, has succeeded in clearing the debt off the three churches.

ONONDAGA.—Rev. John Ridley has accepted the offer recently made from the cathedral in Quebec, and will enter upon his duties as assistant rector immediately after Easter. During Rev. Mr. Ridley's stay in Onondago, a term of nearly three years, he has been most successful in building up the cause in that parish, and his removal is deeply regretted by all. It is understood the salary offered Mr. Ridley is \$1,400 per annum.

CARD OF THANKS.—PORT BURWELL AND VIENNA.—The Rev. Edw'd Softley, B.D., locum tenens of the above parish, desires to acknowledge the kindness of St. Luke's congregation, Vienna, in the liberal offertory presented to their pastor on Christmas Day; and at the same time to apologize for his own neglect in delaying to make such acknowledgement.—The Children's Tree, held in the same church on the evening of New Year's Day, was a pleasant gathering, and satisfactory to pastor and people.

ST. MARY'S.—On Sunday morning, 3rd inst., the Bishop administered the rite of confirmation to about fifty candidates in St. James' Church, and preached at the evening service. On Monday evening the annual missionary meeting was held, when the Bishop, and Revs. Patterson, Deacon and Turnbull addressed the meeting.

WOODSTOCK.—On Sunday, 3rd inst., during the absence of the rector, the services were conducted by Rev. Mr. McKenzie, Brantford, who preached an eloquent and impressive sermon to a large audience. The collections were much in excess of former years.

ST. JOHN'S, WOODHOUSE AND CHRIST CHURCH, VITTORIA.—BISHOP BALDWIN'S VISIT.—On Sunday, 20th January, the Bishop of Huron preached to a full church at Vittoria, and the large congregation seemed much impressed by his earnest appeal to "come unto Jesus." On Monday, 21st, St. John's Church was well filled by an audience who listened with wrapt attention, while the Bishop preached to them from the words "Behold I stand at the door and knock." After the service most of the congregation met at the residence of Hiram Bowlby, Esq., where a reception was given the Bishop and Mrs. Baldwin. All were very highly pleased with the whole proceedings. The following address was presented, to which the Bishop replied feelingly. Right Rev. Father in God,—

On behalf of the congregations which we represent and on our own behalf, we desire, on the occasion of this your first visit to our parish as our Bishop, most cordially to extend to you the "right hand of fellowship" and to bid you "God Speed" in your most important work. We believe that we express the unanimous feeling of the two congregations when we say that we are deeply thankful to the Great Head of the church that He has called you to preside over our Diocese as its chief Pastor. Your well-known earnestness in preaching "Jesus Christ and Him crucified" is an assurance that your ministrations among the many thousands to whom you will have the opportunity of proclaiming the everlasting Gospel will be blessed of God to many souls. Your faithfulness and ability in doing battle against the sins and errors of the times in which we live will, we are confident, stir up many to "arise and put the armour on." Your great loving anxiety for the salvation of immortal souls is a guarantee that the missionary work of our church will "prosper in your hands." We earnestly pray that the Lord of the Harvest may abundantly bless your work, that you may be long spared to discharge the responsible duties of your high and honoured position and that you and Mrs. Baldwin may find a happy home in our Diocese, as we are certain you will find a warm place in the affections of the members of our church. Wm. B. Evans, B.A., R.D., Rector of St. John's Church, Woodhouse, and incumbent of Christ Church, Vittoria; James Covernton and Alfred Aides, Church Wardens of St. John's Church; Henry Selby and James Smyth, Church Wardens of Christ Church.

DIocese OF ONTARIO.

OTTAWA.—The collection in aid of the Protestant Hospital, taken up 3rd inst., in the Church of St. John the Evangelist, amounted to over ninety dollars. The Rev. Mr. Pollard preached a very effective sermon on this occasion.

SHANNONVILLE.—On the 1st February the ladies of Trinity Church choir held a leap year promenade social (?) On the next evening the young ladies called at the parsonage and presented the Incumbent, Rev. T. G. Porter, with a very costly fur overcoat and Mrs. Porter with a valuable shawl.

KINGSTON.—It is said that \$1,000 has already been subscribed towards the reception to be tendered to Dr. Wilson.

DIocese OF MONTREAL.

The Bishop of Montreal having cabled Rev. J. G. Norton, of Durham, England, that he is to be the future Rector of Christ Church Cathedral, Montreal, in succession to the Bishop of Huron, the reverend gentleman has replied promptly accepting the nomination. It only remains for the Bishop to make the appointment, and we believe he is quite prepared to do so, on the arrival of the necessary certificates and papers from England.

Subscriptions and collections received at the Synod office during the last two weeks. *For the Mission Fund.*—St. Luke's, Montreal, \$40; Como, (addl.) \$1; "A Friend," by the Bishop, \$20; Aylwin, \$12; Sabrevois, \$1.53; Portage du Fort, \$52.82; The Lord Bishop, \$25; Rev. H. Montgomery, \$5. *Widows' and Orphans' Fund.*—Rev. T. E. Cunningham, \$10. *Superannuation Fund.*—Sabrevois, \$1.20; Clarenceville, 74 cts. on account; Cowansville, \$3.32; Sweetsburg, \$1.48; Bolton, \$3. *Algoma Bishopric.*—Sabrevois assessment, \$3.68. *Domestic Missions.*—St. James' Church, St. John's, Que., \$15 for Algoma, and \$11.50 for North-west; Christiville Sunday-School, \$5 for Indian Home. *Foreign Missions.*—St. Luke's, Montreal, \$7; Rev. Canon Norman, for Diocese of Madras, \$20; Mille Isles, \$1; Aylwin, \$7.25; Sabrevois, \$2.75; Glen Sutton, 74 cts.; Clarenceville, \$7.25; Lacolle, \$10; St. James' Church, St. John's, Que., \$5; for the Jewish Society; Christiville, \$8; St. George's Church, Montreal, \$200; Bolton, \$2.50.

The Rev. Hartley Carmichael, Rector of the Church of the Ascension, Hamilton, has been visiting his brother the Rev. Canon Carmichael during the past week, and preached at St. George's Church on Sunday the 10th inst.

The Rev. J. A. Newnham, the assistant minister of Christ Church Cathedral, has commenced his confirmation classes for boys and young men. They are held in the vestry on Friday evenings at 8 p.m.

We learn that the Bishop is shortly expecting two gentlemen from England, both of St. Aidan's College, Birkenhead, Mr. W. Weaver and Mr. W. Davies, to be ordained here for work in this diocese. They will probably arrive in the course of next month. Two of the students in the Theological College will probably be ordained at an early date. There will then be a sufficient number of clergymen to fill all the vacancies in the diocese.

We understand that the Rev. L. Wartele will resign the charge of the parish of Upton, as the Bishop of Quebec has notified the Bishop of Montreal that Mr. Wartele's services will be required for Acton and the places adjacent, which are in the Diocese of Quebec. The Bishop of Montreal will make arrangements for Upton and St. Hyacinthe to be served by the same clergyman.

A meeting of the Clergy of the Deanery of Bedford has been held lately, and various matters of interest connected with Church work were brought before the clergy present. A Bedford Clerical Association was instituted for the study of Holy Scripture.

WEST BROME.—Plans and arrangements are being made here with a view to the erection of a new Church. The Rev. W. Robinson assisted by Captain Pettis, are taking steps to carry them out. The plans are now in the Bishop's hands with a view to obtaining his sanction to the proposed building.

DIocese OF SASATCHKEWAN.

Mr. J. K. Kerr, Q. C., on behalf of the Bishop of Saskatchewan, desires to acknowledge the receipt of \$5.00 from J. L. Dampier, Esq., of London, towards Emmanuel College, being subscription for 1883.

DIocese OF RUPERT'S LAND.

WINNIPEG.—The opening of St. John's College took place on the 6th inst. The proceedings opened with a concert in a spacious hall on the first flat, formed by throwing together three class rooms which are ordinarily separated by means of folding doors. The music was well rendered under the direction of Canon Coombes. The numerous visitors inspected the various rooms. These were found to be very conveniently arranged, commodious and handsomely finished. The library was a special object of attraction, being the finest, it is claimed, in the Northwest. The shelves were already pretty well filled with books; and the convenience of the arrangements called forth many expressions of approval.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

Science has no faith-begetting power; therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing the heart.—Heubner.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

GROCCERS' LICENSES.

AN APPEAL FROM THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Mr. N. W. Hoyles, Vice-President of the Church of England Temperance Society, has sent us the following timely appeal:—

Since the City Council have determined to shift their responsibility of a decision in the matter of grocers' licenses upon the people, I venture to submit the following considerations to ratepayers in respect of the question at issue:—

1. This is not a matter merely for total abstainers or professed members of temperance societies; it is a matter of general public interest.

2. I
to inte
choos
but m
dange
necess
way o
3. I
given
grocer
have t
over t
the Ci
4. I
grocer
peran
and t
sion t
lege,
never
in inc
5. S
Engla
ness, I
averag
year b
the fi
in 188
as cor
less in
licens
6. A
signed
Lance
contai
the af
7. I
this s
tempe
and y
the in
race o
8. S
felt in
into th
grocer
Churc
which
organi
ing of
be tru
9. I
to tota
ago as
shall
licens
"whic
and c
their
happi
10.
nature
mittee
reply
grocer
alchoh
Many
from g
house,
a win
father.
"Mi
tate to
a groc
requir
believ
"W
ing wa
this of
11.
to gro
that tl
—as a
it has
12.
the C
Canac
somet
gracin
friend
system
perpet
13.
ard si
a mor
same
14.

2. It is not sought to prohibit the sale of liquors or to interfere with the undoubted right of any one, who chooses to indulge in drinking in moderation, to do so, but merely to separate the sale of what is harmful and dangerous from the sale of that which is healthful and necessary, and to remove a stumbling block out of the way of many feeble feet.

3. It is to prevent an unfair advantage in trade being given to certain members of a class. Out of about 500 grocers in the city some 100 only have licenses. These have thus a very unfair advantage in trade competition over their fellows, and about 159 grocers have petitioned the City Council to abolish this invidious distinction.

4. The English Act permitting the sale of wines by grocers was first introduced in the interest of temperance, and in order to promote the sale of light wines and thus prevent intemperance. After a time permission to sell spirits also was given to grocers, "a privilege," says the *Evening News* (London, Eng.), "which never ought to have been given, and which has resulted in incalculable injury to public morals."

5. Statistics show that the direct result of this Act in England has been an enormous increase in drunkenness, principally among women. In Manchester the average of committals of women has risen from 207 a year before the passing of the Act to 2,801 a year in the five years preceding 1876. In London there were, in 1882, 8,927 cases of females "drunk and disorderly" as compared with some hundreds less in 1881 and 1,500 less in 1880—this increase is traced largely to grocers' licenses.

6. A few years ago some 900 medical men in England signed a memorial got up under the auspices of the *Lancet*, which heartily endorsed the allegations therein contained, that intemperance among women was on the increase, and that much of it was due to the facilities afforded by grocers' licenses.

7. Dr. Norman Kerr has recently said in regard to this subject that "the effects of the present female intemperance will only be seen in a generation or two, and you will have a feebler race—one less able to bear the insidious and seductive effects of alcohol—than the race of thirty years ago."

8. So strongly are the evil results of this privilege felt in England that a bill is to be introduced this year into the House of Commons for the abolition of the grocers' privilege of selling spirits, promoted by the Church of England Temperance Society, a society of which the *Evening News* (London) says that it is "an organization which has the best possible means of judging of the evils of the present system, and which may be trusted not to take too fanatical a view of its duties."

9. Even the *Lancet*, a journal by no means favorable to total abstinence, recommends in an article so long ago as October, 1882, "that the ratepayers of a district shall have power to prevent the issue of grocers' licenses" with a view of preventing that being obtained "which weak minded women conceal in their boudoirs, and consume in secret, to the serious detriment of their health and the destruction of their domestic happiness."

10. I cull the following from among many of a like nature found in the official returns for the select committee of the House of Lords upon intemperance, in reply to queries as to the working and results of the grocers' etc., Licensing Acts:—"Increased sale of alcoholic liquors to servants and wives and daughters. Many women buy bottles of alcoholic liquors of all kinds from grocers, who would never have gone into a public house, and who could not have ordered a quantity from a wine merchant without detection by husband, or father, or master."

"Many persons, females especially, who would hesitate to go to a public house to drink, can get it from a grocer without its being noticed and without being required to pay ready money; and there is reason to believe it is often put down to groceries."

"Women purchase wines and spirits from the pressing way they are introduced by the shop-keepers, and this often without the knowledge of the husband."

11. If these results follow from the privilege granted to grocers in England, there is every reason to believe that the same cause will produce the same effects here—as a matter of fact those competent to judge say that it has already done so.

12. The following facts are alleged in the issue of the *Canada Citizen*, of 7th December last:—that in Canada "there are cases, and not a few, where ladies, sometimes in the highest walks of social life, are disgracing their sex, are breaking the hearts of humiliated friends, by disgusting inebriety, and the grocers' license system is often the first cause and nearly always the perpetuating agency of their degradation and shame."

13. Experience proves that a woman who is a drunkard sinks into deeper depths of degradation, and is in a more helpless condition than a man addicted to the same vice.

14. It was conceded by all speakers at the meeting

of Monday evening last that nothing could be said in defence of this privilege. Several grocers, I have been informed, were present, but not one could say anything in favor of it, though the opportunity to do so was afforded to them.

15. It was stated at that meeting by Aldermen to be a notorious fact that many of these licensed grocers are really taverns of the worst description.

16. This trade is not subject to the same watchful supervision as is the sale of liquor in taverns and liquor shops. In view of these facts, what is "the duty of the hour?"

(a.) Ministers of the Gospel see more than any one else the evil results, both to body and soul, of this pernicious system. Let them use the pulpit as a means of informing their congregations upon this most important subject, and of impressing upon them their responsibility in regard to the approaching vote. It is too often made a reproach against sermons that while they fearlessly attack Jews, Turks, &c., they fear to grapple with questions of practical importance to the social, moral and religious well-being of the community. Let this reproach be now wiped away, and let the pulpit speak out in no uncertain tone on this momentous question.

(b.) Medical men are conscious of the evils arising from this privilege. Let them speak out now for the good of humanity, and give their honest testimony on the subject. In England numbers of the most eminent medical men of the day are foremost in advocating this reform; why is it that so very few assist in this way here?

(c.) Sunday School teachers have a duty; they know the evils and see the effects in the homes of their scholars; let them make a point, between now and the polling day, of visiting the parents of their scholars and procuring from them a promise to record their votes at the polls.

(d.) District visitors have a duty in this work, let them do it faithfully in their respective districts.

(e.) The press has a most important duty in this matter, it can reach all that the above-mentioned agencies can and very many more. Let it fearlessly and faithfully discharge one of its most important functions, as guardian of the social and moral well-being of the community, by agitating this question and by opening its columns freely to correspondence both *pro* and *con*.

(f.) Money is wanted—a contest of this kind requires funds—let there be no stint; it is proverbial that temperance workers and sympathizers, though lavish in words that cost nothing, are very slow to put their hands in their pockets. Let us see "how much you feel in this matter" by the donations you give.

(g.) Every voter who sincerely desires to bring about a reformation in this respect has his duty. Let him not fail to vote. Mere expressions of sympathy are of little avail now, the only test of the sincerity of a man's feelings in this matter will be recording his vote. It has been well said that we shall be judged not only for "every idle word, but for every idle silence." No intelligent member of the community can be ignorant of the enormous and increasing evils produced by this system. Let him then do what he can to abolish it—if he can do nothing more, he can do much by voting himself and persuading others to vote.

Let each one realize his individual responsibility in this crisis and do his duty as if the issue depended upon him alone, remembering that "to him that knoweth to do good, and doeth it not, to him is the sin."

CIRCULAR FROM THE COMMITTEE OF TEMPERANCE ORGANIZATIONS.

TORONTO, Feb. 7th, 1884.

At a meeting of representatives of the various temperance organizations held on Wednesday last, to consider the action of the City Council with regard to the withdrawal of the license to sell liquors from the grocers, it was unanimously resolved, without loss of time, to take the necessary steps towards a vigorous and united effort to secure the passing of the by-law which the Council have decided to submit to the ratepayers on the 25th of February. Accordingly, a committee was appointed to arrange for two public meetings, the first to be held in St. Andrew's Hall, on Tuesday evening, the 12th inst., and the second in Shaftesbury Hall, on Thursday evening, the 14th inst.

At these meetings it is proposed to have the subject fully discussed by representative men, and at the close of each meeting to organize working committees in each ward, whose business it shall be to see that the electors are fully informed of the importance of the question at issue, and brought out on the polling day to record their votes; also to provide competent scrutineers for each polling division.

We then appeal to you as pastors of the various churches in the city, as the representatives of temper-

ance societies, or as good citizens interested in all that concerns the welfare of the people, to help us in this crisis in the history of our city, by announcing the above-mentioned meetings in every possible way, by being present at the meetings, and by preparing all whom you can influence to take active part in the work.

It is important that all organized societies holding meetings in the meantime should specially appoint delegates to attend the public meetings who would be ready to act on the Ward Committees.

We have every confidence that if this work be entered upon with vigor and enthusiasm, success will crown our efforts, and we feel that a very serious responsibility will rest upon all who should help us, it, through apathy or neglect, our good cause should be defeated. We are, on behalf of the Committee,

JOHN SMITH,
Erskine Presbyterian Church,
Chairman.

JOHN MCMILLAN,
G. W. P., Sons of Temperance,
Secretary.

An interesting address was delivered by Mr. N. W. Hoyles at the regular fortnightly meeting of the St. Philip's Church of England Temperance Society on Thursday evening last, the speaker dealing chiefly with the alleged evils of the grocers' license system.

ABROAD.

Mr. John Bright is responsible for the statement that the drinking habits of the people of Saxony have changed so much for the better that, whereas it used to be a common thing in Germany to say of a drunken man that he was "as drunk as a Saxon," now the proverb runs, "as sober as a Saxon."

Sir E. J. Reed, M.P., in opening the sixth coffee tavern established by the Cardiff Coffee Tavern Company, said, in reference to the question of grocers' licenses, he had received very many and divers communications, but he was bound to say that in his opinion there was something in the very nature of the sale and the use of the intoxicating drinks which made an extension of facilities for their use very undesirable, and he was afraid that when the time came he would have to go against the wishes of some of his friends, who were grocers, in reference to the continuance of the present system.

The Temperance Convention met at Jackson, Mich., January 9; about two hundred and fifty delegates were in attendance. The platform adopted declares a new party, with prohibition of the liquor traffic its principle, to be called the Union party of the State of Michigan, to act in unity with the National Prohibition party; that license taxation is wrong and vicious, and increases the traffic; that there is no more difficulty in executing prohibitory law than any criminal law; that local option is only a partial remedy; it denounces the press for favoring local option, and declares for stationary and constitutional prohibition and its thorough enforcement; favors civil service reform, and indorses the Sunday State law. The Governor presided at the meeting in the evening, and made a short address.

A Professor in a theological seminary was addicted to the use of tobacco, both chewing and smoking. He saw the folly and, to him at least, the wrong of it, and resolved to give it up. He abstained from its use for several days and even weeks, but then began again. This was repeated two or three times, till he found his own strength was perfect weakness. Being convinced that he ought to give up the use of tobacco, and that his own unaided efforts to do so were likely to prove futile, he betook himself to prayer. He prayed earnestly that he might have strength to resist the temptation. But God did better for him than he even asked or had thought—the temptation was taken away. That which had been too strong for him to resist was no longer a temptation. The desire for tobacco was removed, and had not returned after twenty-five years.—*Christian Intelligencer*.

Pray more and worry less.—*Moody*.

When the world frowns we can face it, but let it smile and we are undone.—*Bulwer*.

If we spent less time in propping the cross of Christ, and more time in pointing men to it, then more souls would be converted by it.—*MacLaren*.

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.

SEXAGESIMA SUNDAY, FEB. 17, 1884.

MORNING LESSONS.	EVENING LESSONS.
Gen. iii.	Gen. vi. or viii.
Matt. xxiv. v. 31 to 57.	Rom. ii. to v. 17.

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, FEB. 14, 1884.

EDITORIAL NOTES.

Letters received from "Irish Protestant," "Rev. Dr. Carry," and "Rev. R. C. Caswall" are unavoidably held over until next week, on account of pressure of matter previously in type.

We would press most earnestly upon our Toronto readers the gravity of the responsibility which has been placed upon them by the action of the City Council in the matter of Grocers' Licenses. The communication of Mr. Hoyles, which we publish in our Temperance Department, sets forth concisely and distinctly the issues involved. Not merely total abstainers, but every good citizen, much more every Christian man, whatever his position as to total abstinence, must see that these licenses are the occasion of incalculable evil, and that their withdrawal would contribute most powerfully to the moral and physical well-being of the community. We hope the statements published will be carefully pondered, and that there will be a grand rally of all true men to the polls. During the next ten days the most energetic and thorough personal canvas ought to be made in every ward. Make sure that this splendid opportunity be not lost through indifference or unfaithfulness. Agitate! Organize! Rally! In every step seek the wisdom that cometh from above, and offer earnest prayer to Him in whose hands are the hearts and the purposes of men.

We rejoice to find the *Globe*, both editorially and in a seasonable letter from the Bishop of Niagara, is bringing before the public the urgent necessity for providing at least the rudiments of industrial education in connection with our common schools. We have already pointed out the importance of this matter, and we would strongly press its consideration upon the new Minister of Education, the Hon. Mr. Ross, who, we think, will find a strong and growing sentiment in favor of this advance in our educational methods.

We are deeply pained by the various accounts which appear in the public prints, of the very questionable entertainments given in connection with our Sunday Schools, and in aid of various church funds. The New York *Witness* justly observes;—"It is sad to reflect upon the many

crooked ways adopted to raise money for 'the cause of Christ.' Let pastors, superintendents, and Sunday-school teachers think carefully over this matter, and, to say the least, permit no entertainments to be given the tendency of which is to injure the youth committed to their charge, and dishonour Christianity." Those churches which resort to such expedient either for the "amusement" of young people or the raising of money are simply pulling down with one hand, what they are striving to build up with the other.

To those of our clerical friends who think to find in ecclesiastical uniformity the panacea for the ills and divisions of a divided Christendom, we commend these words of wisdom from that noble missionary Bishop, Dr. Whipple, of Minnesota. While he is warmly attached to the organization of his own communion, he has both the grace and the Christian common sense to say:—

"We have no right to dream that the whole Christian world will be absorbed by any fragment of the Church. Christendom will not be healed by any theories of ecclesiastical hierarchy. No human irenicism will ever become more than the badge of a party. We can, in the spirit of charity, bear witness to the truths of which the Church is a trustee, we can show those who love our Blessed Lord that all these separations have come from elevating human opinions into faith, we can show them that Christian fellowship must come from fellowship with Christ and baptism in the name of the Blessed Trinity. It is the faith of the heart which unites us with Christ and to each other. It is the greatest and simplest of all theology, because he who loves God must love his brother also."

There are more than 500 Jews in this City, 800 in Montreal, and about 100 more scattered over the Dominion. What are Canadian Christians doing to bring the glad tidings of the Messiah to the lost sheep of the house of Israel? Ought we not to seek to repay the unspeakable debt we owe to that once exalted and now humbled race? If their fall has been our riches, should we not seek to hasten that glorious day when their return shall be as life from the dead?

There is in Montreal an association doing a good work, which appeals very strongly to our sympathies. It would be well if we had similar associations in Toronto and other cities of our Dominion. The Montreal Working Girls' Association, seeks in various ways to promote the welfare of a most interesting and deserving class in the community. There are public rooms used in the evenings for classes and meetings, and during the day are open from nine a.m. to six p.m. to receive young women seeking employment and lodging. Mere figures cannot convey any idea of the work done in these rooms; advice, counsel and a helping hand are daily extended to many. 300 applied for employment; 150 procured it during the year. There is also a strangers' room which is comfortably furnished, and defrays its own expenses at a charge of ten cents a night. A small stove is provided so that those not wishing to incur a week's board can board

themselves for a few days. This room meets a want much felt, in providing a respectable and inexpensive place for young women. Sixty-two availed themselves of it, some for considerable periods. In various other ways the Christian women of that great city are extending help and sympathy, to their unprotected sisters. We would like to hear from our Montreal friends something more about its useful and unobtrusive work.

The British and Foreign Bible Society made, a short time ago, most generous overtures to the "Baptist Bible Translation Society" with a view to the amalgamation of the latter with itself. The former society offered, wherever, *e. g.*, the word "baptize" occurs, in any of the versions, to place in the margin the words "some translate 'immerse';" and to deal in like manner with other words bearing upon the same topic. The Baptists have seen fit to refuse this truly Christian offer. It is a decision to be deeply regretted. The policy of the Baptists is as foolish as their principle is erroneous. We are not afraid to state the fact—"some translate immerse." Are they afraid of the converse, "many translate 'baptize'?" We had expected better things than this crude and narrow denominationalism. They would have surrendered no principle had they accepted the concession, and now they have incurred a grave responsibility in rejecting a proposal so entirely in accord with the Spirit of Christ.

The wise forethought and liberality of our Baptist brethren in connection with McMaster Hall should stir up to emulation the friends of Wycliffe College. From a letter of the librarian of McMaster Hall to our esteemed contemporary, the *Christian Visitor*, we learn that Senator McMaster has just shown his continued interest in the work of the College by placing in the library a full set of Migne's *Complete Course of Patrology*, embracing the whole body of the extant Christian literature of the first twelve centuries, as far as it was known when the work was edited, and handsomely bound in 338 royal 8vo. volumes. This magnificent gift followed closely upon the donation of \$500 worth of books of a general character about New Year from the same source. The library of Wycliffe College urgently requires at least \$5,000 worth of books to bring it up to a fair working capacity. We hope some generous friends will soon supply its most pressing necessities.

A very pitiable manifestation of intolerance and sectarian bigotry occurred in Devonshire, England, in connection with the week of united prayer. Dr. Geikie, the well-known author of the *Life of Christ* and other works, who is the Vicar of St. Mary Magdalene, Barnstaple, presided at a united prayer meeting held in the Bible Christian Chapel of that town. The attention of the Bishop was called to this act, and a public protest made against it, by a neighbouring clergyman. Dr. Geikie in reply published in the *Daily Western Times* a manly and fearless defence of the true brotherhood of all believers, notwithstanding their divergences

of thought and practice. The following extracts speak for themselves:—

"I do not envy those who would narrow the Church of Christ to adherents of Episcopacy. I believe in the Holy Catholic Church, which my Prayer-book tells me is 'the blessed company of all faithful people,' and say with St. Paul, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' Like him, also, I would 'withstand to the face' St. Peter himself, if, while at one time professing brotherhood with all Christians, he at another 'withdrew and separated' from all friendly recognition of them in even so Christ-like a relation as union in prayer to our common God. Away with such Judaizing! It is a disgrace to religion; an insult to Him who prayed that all his people might be one; a cruel wrong to the Church of England by alienating from it the sympathies of half the population of Britain; an affront to the 'Holy Catholic Church,' by an insolent excommunication of all but the approvers of one form of Church government. I refuse to denounce those who, while they may not follow with me, are acknowledged by Christ Himself as His servants by the grace given them to 'cast out devils in his name;' for it is quite certain that this is done by other communions as well as mine."

Throughout Spain, which has sat so long in the shadow of death, the Day Dawn from on high seems to be breaking. There are many unmistakable tokens of the loosening of the thralldom in which that unhappy land has been so long held. Senor Castro in an article which appeared in *La Luz*, and which has been translated into English, thus refers to the fact:—"Throughout Spain, Romanism exhibits many plain and unmistakable signs of disintegration. Tired of unbounded tyranny, the people either chafe under Papal bonds, or break away from them altogether. No longer satisfied with bitter complaints and sharp remonstrances, which neither correct flagrant evils nor send relief, they declare open and desperate rebellion against the church, and in a thousand ways illustrate their hatred of sacerdotal pretensions. In some provinces, civil burial associations secure freedom from priestly intervention, their members increasing as people decline the risk of being denied absolution *in extremis* and church sepulture. Anti-religious societies spring up in every direction, and those newspapers which direct the fiercest onslaught against Romanism obtain the largest circulation." The same writer makes a heart-stirring appeal to his Spanish fellow-Christians. We might all lay to heart these earnest words:—"Indifference must have no place in our ranks. Pastors, evangelists, teachers, church members, men and women—we must all fight the good fight with our lips and lives. God commands, our country needs, perishing souls entreat, the honor of the Gospel requires, the glory of the Saviour demands, that we should each faithfully fulfil our duty as Christian men and women. Let us, therefore, gird up our loins, and having put on the whole armour of God, fight the good fight, that light may prevail, the dead be raised to life, and God be glorified in Spain."

In all unbelief there are these two things,—a good opinion of one's self, and a bad opinion of God.—*Dr. H. Bonar.*

THE MINISTRY OF THE HOLY SPIRIT.

For upwards of 40 years there has been annually held a notable meeting of evangelical clergymen, known from the place of assembly, as "The Islington meeting." It is, in fact, a local church congress in which the great fundamental truths of evangelical religion are discussed, and by means of practical counsels and devotional exercises, the interchange of ideas and manifestation of mutual sympathy, it is sought to encourage and strengthen one another. The subject this year was most seasonable and of supreme moment—"The ministry of the Holy Ghost in the Church." It was considered under four divisions. The Dean of Ripon read a masterly paper dealing with the first topic, "The Holy Ghost the truly infallible source of light in the interpretation of the Holy Scriptures." He showed that no infallible human interpreter had ever been given to the Church, not even in the days "when holy men spoke as they were moved by the Holy Ghost;" and proved from her own history the fallacy of the claims of the Church of Rome to infallibility. He asserted the necessity of private judgment in the interpretation of Scripture, and met the objections of Rominists and Romanizers, that ignorant and uneducated people and children are not competent to understand the Scriptures, by a remarkable quotation from the learned Roman Catholic Dupin:—

"If there be obscure and difficult parts in the Bible, it is not generally the simple who abuse them, but the proud and learned, who make a bad use of them. It is not the ignorant and the simple who have formed heresies in perverting the Word of God. They who do so are generally bishops, priests, learned and enlightened persons. So that so far from knowing by experience that the reading of the Scriptures is dangerous to the simple and ignorant, one may say that we learn therefrom that it seldom causes any but the learned to fall into error, and that the simple have generally found them nothing but what is edifying and instructive."

He pointed out that it was to private judgment, exercised in a humble spirit, desiring to be taught the things of God, that the Lord's promise of the Holy Spirit to lead and guide into all the truth was made. This able address was followed by a noteworthy speech from Canon Bernard, who dealt with the difficulty so constantly present to the minds of all thoughtful men, and naturally suggested by the Dean of Ripon's vindication of the right of private judgment, namely, that two servants of God, sincere in their desire to find the truth, equally faithful in their prayers for the Divine illumination, came to entirely opposite conclusions as to the meaning of God's Word. He found the clue to the solution of this difficulty in the metaphor of the thesis, "the source of light." The sun, the perfect source of light for the physical world, was dependent upon the position and circumstances of the observer for the amount of influence it could exercise. The sun's influence was conditioned by the atmosphere, by the object on which it falls, by the media by which its rays are refracted or reflected. So the Holy Spirit, the Infallible Source of Light, is conditioned as to His influences by similar laws in the spiritual world. His infallible illuminating power is conditioned by the nature of the Bible itself, it is the Word of God in human language, it is a great scheme, and has to be compared and balanced with itself; it is conditioned by the mind that applies to it for light, there are old ways of thinking as well as

influences from without that tell upon us. We know the differences which exist in the powers of perception and insight, in clearness, accuracy, sagacity, and judgment. Again, what a number of influences there are which tell upon us, influences, perhaps, of which we are hardly conscious, but which are nevertheless telling upon us all the while: settled ideas, old associations with words and forms of speech, partly predilections, personal prejudices and prepossessions, and the like.

There is one statement in this address which we cannot endorse. While the Canon repudiated in express terms the sacerdotal exposition of the idea of the church as the witness and keeper of Holy Writ, he yet spoke of "an illumination of the church apart from that of the individual." Such a statement we cannot assent to, and think there must be some obscurity in the report or in the enunciation of the speaker.

Canon Flemming read an able paper on the second topic, "The Holy Ghost the true source of all ministerial power." All other power without this is of no avail. "The man who tries to reform his fellows apart from the Holy Ghost will fall back baffled and defeated." A telling paper was read by Canon Hoare on the third topic, "The Holy Ghost the source of all acceptable worship." He lucidly showed that the use of a form is not necessarily opposed to the movement of the Spirit, but might greatly help in the reception of the Spirit, when the mind was not hampered by the necessity of the construction of sentences, or by following the sequence of another person's ideas. But on the other hand he pointed out how forms might be abused so as to hinder the Spirit's movement; for example, by non-naturalness, such as intoning the prayers, assumption of attitudes, unintelligibility, and elaborate musical performances which none but the most highly-cultivated musical taste could appreciate. His paper was brought to a close by a solemn warning against the use of "strange fire" in the worship of God.

Sir Emilius Bayley called attention to the fact that though the apostles were brought up in the lap of the elaborate Jewish ritual, they introduced none of it into Christian worship.

The fourth topic, "The Holy Spirit the source of all Spiritual Life," was discussed in another series of papers and addresses. We publish some sterling passages in our news columns and we earnestly invite the attention of our readers to this most practical and momentous subject. Very explicit are the words of the Master, "Ye shall receive power after that the Holy Ghost is come upon you."—We want to realize more vividly our entire dependence upon the Lord and giver of Life. It is not by our own unaided might and power, but by the Spirit of the living God, that we can accomplish any good work, or say or do anything that is well-pleasing in God's sight. The Rev. John Griffith, a missionary in China, says; "A man of ordinary intellect and education, if baptized with the Holy Ghost, is a far greater spiritual power than the intellectual giant in whom the Divine Spirit but feebly energizes. Such a man, though weak in himself, is mighty through God. Did the apostles need to be filled with the Spirit? So do all pastors and missionaries. Was it necessary that the Holy Spirit should be a mighty reality in the Apostolic Church? So it is in the Church of these days. The disciples

continued with one accord in prayer and supplication; and so must we pray if we would have power with God and man and prevail."

The Rev. H. Law Harkness writes to the *Record* that he has daily proof from the encouraging letters he receives, that the short but comprehensive prayer of the Rev. Alexander Dallas has not lost any of its former efficacy and power: "O God, give me thy Holy Spirit for Jesus Christ's sake." He hopes that many persons may this year send him their names and addresses, and unite with the 20,000 who have already pledged themselves to pray daily for the unspeakably precious gift, which is so greatly needed in the Church and the world. This is the Daily Prayer Union, in regard to which several of our correspondents have already written; and we would be glad to hear from them again in regard to this subject.

THE BISHOP OF MANCHESTER'S CASE.

The decision recently given by Baron Pollock in the Court of the Queen's Bench, in the case brought against the Bishop of Manchester by Sir Percival Heywood, is one of undoubted importance. The point at issue was briefly as follows. The Bishop refused to institute Mr. Cowgill to St. John's, Miles Platting, because, while a curate, he had been persistently guilty of grave irregularity in the conduct of public worship. His offences were such that, had they been the subject of an ecclesiastical prosecution, it would have been legally possible for the Judge to sentence Mr. Cowgill to deprivation of any benefice held by him. The Bishop, relying on a well-known maxim of ecclesiastical law, considered that what would in law be a valid cause of deprivation was an equally valid reason for refusing to institute. He had it therefore, as he believed, in his power to accept or refuse Mr. Cowgill. Having sent for him, the Bishop offered to institute him, and thus condoned the past, if he would undertake not to offend in the future. Mr. Cowgill refused to obtain the living by a surrender of his ritualistic practices which he believed to be important, and for perseverance in which his late Vicar, Mr. Green, had been deprived, and consequently the Bishop refused institution to the benefice. Sir Percival Heywood, acting under the advice of the E.C.U., brought an action of *quare impedit* in the secular Court, on the ground that his rights of property as patron had been violated by the Bishop's refusal to accept his nominee. The two flaws which he hoped to establish in Bishop Fraser's line of proceeding were, first, that the proposition that all deprivable offences are good grounds of refusal is not sound; and secondly, that the Bishop refused Mr. Cowgill, not on account of past misconduct, but because he would not give an undertaking as to the future. Both contentions were set aside by the Judge, who decided that a bishop has a direct responsibility and jurisdiction in the matter of institution, and that the Bishop of Manchester has acted within his legal rights in refusing to institute a law-breaking clergyman to a vacant benefice.

The *Record* thinks that the significance of this decision extends far beyond the settlement of a moot question in ecclesiastical law. "It inaugurates a new state of things." Our contemporary describes the various stages in the history of the controversy with

Anglo-Romanism during the past fifty years. At first the enemy confined himself to false teaching which, unless very gross indeed, it is impossible to subject to legal condemnation. Emboldened, however, by continued impunity, he introduced changes into the conduct of public worship which practically revolutionized the appearance and ritual of the churches where they were adopted. The clergy assumed the Mass vestments disused amongst us for 300 years; the Mass itself was celebrated with all the accessories which the superstition and idol worship of the dark ages introduced and the mummeries of Rome perpetuated; auricular confession, with its unutterable defilements, once more menaced the purity of English homes; the service of God was once more made unintelligible to the common people by excessive singing and intoning; the doctrines of Rome, except the supremacy of its see, were zealously proclaimed from the pulpit, and all this was done with the professed object of undoing the Reformation." The people were at last aroused and alarmed. The result was the famous "Public Worship Act." The Bishops all but unanimously supported that measure. Prosecutions under it followed. But the legal processes were defective. Litigations were prolonged. Imprisonment in several cases resulted from the attempt to enforce decisions. A reaction set in, not from a desire to favour ritualism, but from an aversion to litigation and imprisonment. Proceedings are stayed, innovations are increasingly established. What is to be done? Now comes the important decision, which the *Record* thinks, that whatever may have been the case in the past, places the matter in the hands of the Bishops. "Do they or do they not adhere to the Reformation? If they do, they will wish to keep traitors to the Reformation out of their dioceses. The law has given them the power; will they use it? It should be well understood that the future of Ritualism in the Church rests with the Bishops. Convocation is on the eve of meeting. Churchmen, especially lay Churchmen, will look to their spiritual rulers for a plain declaration on this subject. Whatever course the Bishops elect to adopt, it should at least be honestly avowed. Concealment and reserve on so momentous a subject can do nothing but harm. Anything is better than halting between two opinions."

The Sunday School.

SUNDAY SCHOOL LESSON.

QUINQUAGESIMA SUNDAY, FEBRUARY 24th, 1884.

BIBLE LESSON.

Thessalonians and Bereans. Acts xvii. 1-14.

Last Sunday we saw Paul and Silas driven away from Philippi—how? Imagine their feelings as they left. Bodies suffering from scourging and want of rest—very unfit for a long journey—feeling keenly, too, the disgrace of the scandalous treatment—but with hearts full of thankfulness to God and love to Philipian converts. Now where shall they go? Back to Neapolis?—to Asia? No; *forward for new work*. So they travel along the same Egnatian Road: 30 miles to Amphipolis—rest there perhaps a night; then 30 miles further to Apollonia—another rest there; then 37 miles to Thessalonica—[*Note 1*]—they stay there. A good place for the missionaries—why? See where it stands. A fine harbour where large ships can come—and that Roman road leading into the interior of the country—so good *centre*. There is great traffic here—

corn, wine, oil, fruit, sent from this port to other lands—great trade, too, in goats' hair (Paul's trade). Will not some of these sailors hear the good news, and take that too? (See 1 Thess. i. 8, 9.) Are there any Jews here? Yes, many, and a synagogue. [*Note 2.*] Even now this is a very important, busy port, with a large traffic—the second city in European Turkey, and at least a third of the population said to be Jews. So Paul and Silas find a lodging with Jason (v. 7) Roman name for Joshua—perhaps a relative of Paul (Rom. xvi. 21).

Read verses 1-3.

I. See HOW THE APOSTLE USED THE BIBLE IN HIS PREACHING. He began his work as usual—how? Never forgot his own people. How long did he preach to them? What about? Same theme everywhere (1 Cor. i. 23). But there was a difference in the way of preaching to Jews and heathen. The Jews had the Scriptures—this was their great privilege (Rom. iii. 1, 2). So when Paul preached to them, he took the Old Testament as his text-book and taught from that—what part? "Opening" explaining their meaning—"and alleging," that is, setting forth the new truth of the Gospel. (Compare Neh. viii. 5, 8.) Now the Jews were expecting Messiah, but when He came rejected Him—why? Because they thought He would be a great earthly king, as David, or Solomon—but Jesus was *lowly* (Mark vi. 3; John vii. 41, 42), and besides, *publicly executed*—it could not be He—they would not hear of it. So Paul "reasoned with them" and showed—

(a) That the true Messiah *must needs die*—for what do the Scriptures say? (Is. liii.; Ps. xxii., xl., lxix.; Dan. ix. 26.) And He *must rise again*—For see Ps. xvi. 10, 11, cx. 1.

This is just what Jesus taught His own disciples (Mark viii. 31, ix. 12; Luke xxiv. 25, 27, 46). *Why must He needs suffer and rise?* "For us men, and for our salvation," 1 Peter ii. 24; Rom. iv. 25.) And then Paul showed—

(b) That *the Jesus whom he preached was the Christ*. For all came true—exactly as the Scriptures said—the mocking—stripes—thirst—piercing—death—burial—resurrection—just as key fits lock, as face answers to photograph. And besides this he told them that Jesus the King will come again in glory (1 Thess. i. 10). (A missionary among the Jews to-day would do the same—give them the Hebrew Bible—try to get them to examine the New Testament and see how the two agree.)

Did they believe? (Read v. 4.) Yes—God gave them some converts here. But not many Jews; a great multitude of devout Greeks—*i.e.*, Gentiles who were proselytes, worshippers of the true God—and several ladies of high rank. *Why not more Jews?* See the answer in 2 Cor. iii. 14, 15. That veil is on the Jews' hearts still—pray that it may be taken away—then see what a change (Rom. xi. 25, 26).

There are many in our land like these Jews. If they do read the Bible it is with a prejudiced mind—not to *learn*, but to *find fault*—and they *wish the Bible were not true*, and then try to find excuse for not believing it. But see the solemn words in John xii. 47, 48. Pray to be like Cornelius (Acts x. 33), or Samuel (1 Sam. iii. 10).

After these three Sabbaths, the missionaries probably met the converts elsewhere for a few weeks. We are not told here about the work among the Gentiles, but we find from a letter written soon after how Paul preached—plainly (1 Thess. ii. 4, 5), tenderly (vs. 7, 8), faithfully (vs. 11, 12), in the face of opposition (ii. 2), working hard all the while for his daily bread (ii. 9, 2 Thess. iii. 8). Even then he was in want sometimes, for bread just then was at famine price—six times as dear as usual; but brethren at Philippi sent help to him more than once (Phil. iv. 15, 16). The same letter tells how many heathen turned from idols—lived a new life (i. 7-9), and endured persecution too (ii. 14). We read of some of these—Gaius, Aristarchus, Secundus (Acts xix. 29, xx. 4, xxvii. 2; Col. iv. 10).

But all this enraged the unbelieving Jews (1 Thess. ii. 15, 16)—they can bear it no longer and drive the missionaries away—how? (Read vs. 5-10)

They gather a company of idle fellows lounging about the market ready for mischief—call it fun—so they make a riot—assault Jason's house; but the missionaries were hidden—so they take Jason and others to the rulers (their own rulers here—not Roman, as at Philippi—this is a free city [*Note 3.*]) What do they say of them? Now these disturbers have come here—what charge is made against them? (See Luke xxiii. 2; John xix. 12. This troubled the rulers—might get to the ears of the Roman governor living in Thessalonica—so they take security of Jason and of the others to keep the peace—perhaps to send the apostles away—then they let them go. Paul and Silas were sent away by night for safety—where? This was about 50 miles off—in another division of Macedonia where

Of act
re
pre
bac
ful-
Wa
Th
min
be l
dai
resu
mis
B
15)
bret
why
ship
ing
quic
A
about
ister
it.
(Arti
our
Th
the p
read
Is th
ing d
man
take
Ho
all w
value
the li
Yo
the
pray
mise
the h
1. T
marts
tral pc
Medit
Weste
and th
other.
315), v
neight
after, i
acter c
agricul
were,
almost
to be f
crooke
and str
bility, i
the Ap
when h
Maced
Greece,
Ther
it first
the sea
town.
2. Tl
"synag
in Phil
Jews of
gogue c
3. As
curacy i
ences t
Augusti
city," i.e
governe
governo
opposite
soldiers
any outy
Luke te
Apostles
"the peo
mocracy."
rulers

from this port to other lands... hair (Paul's trade). Will hear the good news, and take i. 8, 9.) Are there any Jews synagogue. [Note 2.] Even tant, busy port, with a large European Turkey, and at ulation said to be Jews. So ing with Jason (v. 7) Roman as a relative of Paul (Rom.

LE USED THE BIBLE IN HIS his work as usual—how? e. How long did he preach Same theme everywhere was a difference in the way eathen. The Jews had the great privilege (Rom. iii. 1, i to them, he took the Old k and taught from that— plaining their meaning— ng forth the new truth of viii. 5, 8.) Now the Jews at when He came rejected thought He would be a d, or Solomon—but Jesus n vii. 41, 42), and besides, ot be He—they would not asoned with them?" and

must needs die—for what s. liii.; Ps. xxiii., xl., lxix.; rise again—For see Ps.

t His own disciples (Mark 27, 46). Why must He us men, and for our salu iv. 25.) And then Paul

breached was the Christ. the Scriptures said—the ercing—death—burial— lock, as face answers to his he told them that ain in glory (1 Thess. i. : Jews to-day would do brew Bible—try to get ament and see how the

) Yes—God gave them any Jews; a great mul- tentiles who were proe God—and several t more Jews? See the at veil is on the Jews' taken away—then see

ce these Jews. If they judiced mind—not to y wish the Bible were :cuse for not believing John xii. 47, 48. Pray 3), or Samuel (1 Sam.

missionaries probably few weeks. We are ong the Gentiles, but oon after how Paul 5), tenderly (vs. 7, 8), : of opposition (ii. 2), s daily bread (ii. 9), s in want sometimes, price—six times as Philippi sent help to 16). The same let- from idols—lived a secution 400 (ii. 14), is, Aristarchus, Se; Col. iv. 10). ving Jews (1 Thess. nger and drive the vs. 5-10 : fellows lounging uef—call it fun—so use; but the mis- e Jason and others —not Roman, as at) What do they s have come here em? (See Luke the rulers—might or living in Thes- ason and of the l send the apostles l and Silas were ? This was about Macedonia where

were different rulers, and it was more retired. Timothy was left at Thessalonica a little longer—then followed them. What is their first work in Berea?

II. Now see HOW THE BEREAN JEWS USED THE OLD TESTAMENT. (Read v. 11.) Notice what character God gives them—"more noble"—why? Because rich? great? No—because of the way they treated His message.

(a) They received it with all readiness of mind; no prejudice here—no veil—listened to what the preacher had to say (Luke viii. 15). It was new, strange, wonderful—but was it true? How could they tell?

(b) They searched the Scriptures to see if it was true. Was this right? Yes (see Is. viii. 20; John v. 39; 1 Thess. v. 21; 1 John iv. 1). This is what every true minister or teacher wishes—that those who hear may be led to search for themselves. And they did this daily—were very earnest about it. Now what was the result? (Read v. 12.) "Therefore"—so God promises (Prov. ii. 1-6; Matt. 7, 8; John vii. 17).

But the old enemies are on their track (Read vs. 13-15), and so again they have to leave. Some of the brethren take charge of Paul, for he is going alone—why? Where does he go? To sea—then by ship to Athens—there the brethren leave him, taking a message to Silas and Timotheus to follow quickly.

And now, have we not learned something to-day about the use of the Bible? See how the faithful minister uses it—teaches from it—proves his words from it. See what the Church of England says about it (Article VI.) Notice how much of the Bible is read in our services.

The Church of Rome takes away the Bible—says the people should believe what the priest tells, not read for themselves—and that they cannot understand. Is this right? Why is it done? Because the teaching does not agree with the Bible. [Illustr.—If tradesman wanted to sell you damaged goods, he would not take them to the light.]

How do you use your Bible? Leave it on the shelf all week, in dust? or let it get torn, dirty—as of no value? Do you search it daily? Not much time? Use the little well—you will, if hungry (Matt. v. 6).

You will find difficulties of course, if it is God's Book—then what should you do? Shut the book? No—pray (Ps. cxix. 18; Job xxxiv. 32). There is no promise to the proud—who think themselves wise—but to the humble. (See Ps. xxv. 9.)

EXPLANATORY NOTES.

1. Thessalonica was one of the most flourishing marts of the Eastern Mediterranean. It was a central position for the commerce of the Black Sea and Mediterranean—the Thracian towns, and those of Western Asia Minor, on the one hand; and Corinth, and the cities of Greece and of Lower Italy, on the other. It was rebuilt and fortified by Cassander (B. C. 315), who peopled it with inhabitants gathered from neighbouring towns, and renamed it Thessalonica, after, it is supposed, his wife or daughter. The character of the population was manufacturing, rather than agricultural; and its employments and manner of life were, allowing for differences of time and of race, almost identical with those of the population who are to be found to-day in Salonica. At this day in its crooked streets the passer-by may hear the creaking and straining of looms, not a bit altered, in all probability, in principle and appearance from those at which the Apostle sat and wove the same rough hair cloth when he was, for a time, a journeyman weaver of the Macedonian city. (Rev. G. S. Davies' St. Paul in Greece, chap. viii.)

There probably never was a time, from the day when it first received its name, that this city, as viewed from the sea, has not had the aspect of a busy commercial town. (Conybeare and Howson, chap. ix.)

2. The definite article is used in the original before "synagogue," implying that there was no synagogue in Philippi, Amphipolis, or Appolonia, and that the Jews of those cities belonged, as it were, to this synagogue of Thessalonica. (See Lange, in loco.)

3. As in the case of Philippi, St. Luke's minute accuracy is remarkably shown in his incidental references to Thessalonica. Having taken the side of Augustus in the Civil Wars, it had been made a "free city," i.e., it had the privilege of being entirely self-governed, and independent as to its local affairs, of the governor of the province. It was, therefore, the very opposite of a "colony" like Philippi. No Roman soldiers were stationed in a "free city," nor were there any outward signs of Roman domination. Now, St. Luke tells us that the mob sought to bring out the Apostles, not to a governor or "magistrate," but to "the people"—the Greek word (demos, whence our democracy) signifying a supreme popular assembly. The rulers of the city," in v. 8, are in the original "poli-

tarchs." This word is not found in classical writings, but has been found in an inscription on a triumphal arch still standing in the main street, which tells us that Thessalonica was governed by seven politarchs, who were no doubt elected by the demos. The names of the seven are given, and it is remarkable that three of them are identical with the names of three Macedonian friends of St. Paul, Sopater (Acts xx. 4), Gaius (xix. 29), and Secundus (xx. 4). Athens, Ephesus, and Tarsus were also free cities.

CATECHISM LESSON.

THE CREED:—"In Jesus Christ."

Jesus.—Very many names and titles are given to our Savior in the Scriptures. God thus shows His love for His only begotten Son, as we delight to give names of endearment to those whom we love. But especially God gives us these names as revelations of our Blessed Lord; to make Him better known to us. Each different name and title sets before us in some new distinctive light the character and work of our Lord, and thus helps us to realize all that He is to us. But the name above all others is Jesus. Its origin is related in Num. xiii. 26. The name of the servant of Moses which had been Oshea, that is "Salvation," was changed into Jehoshua, contracted into Joshua, that is, "Salvation of Jehovah." This change of name was probably connected with the great services rendered by Joshua in the affair of the spies which he wrought by faith in God. This name, coming to us through the Greek, becomes Jesus. Joshua is himself called Jesus in Acts vii. 45; Heb. iv. 8. It was not an uncommon name among the Jews. Compare Acts xiii. 6; Col. iv. 11. This name was given by God Himself in a very marked way twice to our Lord (Luke i. 31; Matt. i. 21).

Two great lessons are thus taught us. God's purpose in sending Jesus, to be the Saviour of sinful men (Matt. xviii. 11; 1 Tim. i. 15).

God's earnest desire that we should regard Jesus as a Saviour.—He, as it were, not only opens up a refuge, but writes up over the open door "Refuge," so that none may pass by it and fail to find it. All our salvation is in this Name, and in none other (Acts iv. 12). All shall one day acknowledge the glory of this Name (Phil. ii. 10, 11).

Christ from the Greek, and Messiah from the Hebrew, mean anointed; John i. 41. Anointing with oil was a rite by which from the earliest times were set apart: Prophets.—1 Kings xiv. 16, who were therefore called "anointed"—"Messiah"—1 Chron. xiv. 22; Ps. cv. 15. Priests.—Ex. xl. 15; Num. iii. 3; and Kings.—1 Sam. ix. 16, 10; 1 Kings i. 34, 39. David was thrice anointed: 1 Sam. xvi. 1, 13; 2 Sam. ii. 4; v. 3. A king therefore was commonly called "the Lord's anointed." 2 Sam. i. 14, 16; Ps. lxxxix. 38. Jesus was anointed.—Isaiah lxi. 1; Luke iv. 18; Acts iv. 27. He is the Prophet.—Deut. xviii. 15; Acts iii. 22; Luke vii. 16, 24, 19; John iii. 2. What a teacher He is; knows all about God, all about us. He is so wise, and so patient. Be we ever so ignorant or dull, He will not reject us. Do we believe in the prophet, hear Him reverently, and learn from Him God's will? He is the Priest.—Ps. cx. 4; Heb. iii. 1; iv. 14. He hath made atonement and reconciliation, Heb. ii. 17; x. 11, 12. He now maketh intercession, Heb. vii. 25; ix. 24. Do we believe in this great High Priest, trust in His sacrifice alone? He is the King.—Ps. ii. 6; John i. 49; Heb. ii. 7, 8; Rev. xi. 15. Do we believe in the King, obey His laws and will? Does He reign in and over us? We cannot separate these things. There can be no trust without obedience. John xiv. 15.

Book Notices.

THE ENGLISH ILLUSTRATED MAGAZINE, February 1884, MacMillan & Co., Fourth Avenue, New York, contains the following noteworthy articles, five of which are beautifully illustrated:—1. "The Loving Cup." 2. An Unsentimental Journey through Cornwall, by the Author of "John Halifax, Gentleman"; 3. The Post-Office; 4. The Character of Dogs, by Robert Louis Stevenson; 5. The Humming-Bird's Relatives, by Grant Allen; 6. Julia, I., II., III., IV., by Walter Besant; 7. The Campagna, by Augusta Webster; 8. The Armourer's Prentices, X., XI., XII., by Charlotte M. Young.

THE CANADIAN METHODIST MAGAZINE, for February, has a number of interesting articles, among which we note a second contribution on "Christian Unity," by the Bishop of Niagara, upon which we propose presently to make some criticisms. Other noteworthy articles are:—"Bible Instruction in our Schools," by Rev. Dr. Laing; "Union, in the interest of Christ's Kingdom," by Rev. Dr. Mitchell; "The Higher Life," with articles of a lighter cast; "Moose

Hunting in Canada;" "Around the World in the Sun-beam," etc. Wm. Briggs, Toronto.

STORY OF THE MERV, by Edmond O'Donovan. Funk & Wagnalls, 10 and 12 Dey Street, New York. This is a deeply interesting story of travel, descriptive of Central Asia. The writer was correspondent of an influential London journal, possessed of indomitable pluck, able to do a daring deed, and then able to tell it effectively. It is a most interesting and attractive book of travel.

THE PRESBYTERIAN REVIEW for January 1884 contains five valuable articles on important themes:—1. The Sacraments and the Children of the Church, by Dr. Van Dyke. 2. Degeneration of Romanism since the Reformation, by Professor Croskery. 3. Healing through Faith, by Dr. Stanton. 4. The Mediæval Communists. 5. A new Principle in Education. Then follow fifty pages of Notes, Notices, and Reviews of Recent Books. These Notes and Book Notices are very full and valuable. Published by Anson D. F. Randolph & Co., New York. Price \$3 a year, or 80 cents a number.

THE AMERICAN CHURCH REVIEW for January, 1884. American Church Review Association, P. O. Box 1839, New York. \$3 a year. This number contains the following articles:—"Fasting Communion," in which mention is made of the Bishop Coadjutor of Fredericton's work, entitled "Fasting Communion historically investigated;" "The Economy of Humanity;" "Dr. R. Heber Newton's Rationalism;" "The Makers of Italy;" "Benjamin Hale;" and "Recent Literature." This review represents almost exclusively the High Church school, and that of a very advanced type.

THE CANADIAN PRACTITIONER for February. Toronto: Carswell and Co. This is a very excellent number, replete with fresh and interesting matter. A medical friend in Nova Scotia writes in warm appreciation of previous numbers. We cordially recommend the serial to our medical readers.

PICTURESQUE CANADA, Parts 27 and 28. This beautiful work maintains its high character. These portions conduct us through Central and Eastern Ontario, and contain many charming pictures of the thriving towns and picturesque scenes in the great province of the Dominion. The letter-press is well-written and replete with interest.

HENDERSON'S GARDEN AND FARM TOPICS. PETER HENDERSON'S MANUAL OF EVERYTHING FOR THE GARDEN. P. Henderson and Co., 35 Cortland St., New York. The latter tells us what to grow and where to get it: the former explains how to grow it, and is a very excellent manual for the gardener. It is practical and reliable.

CONRAD AND THE HOUSE WOLF. THE GREYS. The Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia. These are two excellent books, suitable for the Sunday School Library and for family reading. We have great pleasure in noting the high character and the pure and earnest spirit by which the publications of this Board are marked. We have great pleasure in recommending them to our readers.

RENNIE'S SEED CATALOGUE FOR 1884. Wm. Rennie, Toronto. Our readers in the country will find here a very complete list of everything that can be grown in Canada, and, we believe, can depend upon the good quality of the seeds supplied by this house.

Children's Corner.

HOW TOM TOMKINS MADE HIS FORTUNE.

CHAPTER III.—Continued.

Amongst other acquaintances that Tom made during this season of prosperity one deserves especial notice. Mrs. Barnes had a nephew, whom (having no family of her own) she had adopted, and of whom she thought most highly. He was a year older than Tom, and was a handy boy for his years, and gained better wages at Mr. Miller's, who, having taken him into his employ through kindness to his aunt, trusted him thoroughly, and had advanced him to the post of messenger, for which he received a shilling a week more than our hero. His carelessness, however, stood in the way of further advancement. As messenger he held an office of greater trust than the errand-boy, and on that account was somewhat inclined to

despise Tom. Harry Barnes was a general favorite, owing to his high spirits and activity, but Tom sometimes found himself doubting whether his companion was always quite upright and honest in his dealings. However, he was far too timid to hint at such a thing, or, indeed, even to encourage the idea in his own mind; but, none the less, he was occasionally startled by Harry's utterance of an untruth when it served his purpose. Living in the same house, the boys were necessarily much together, and they continued good friends in spite of the difference of their characters, and Tom's occasional doubts of his companion's integrity. Harry hated books, and therefore had no wish to join Tom in his attendance at the school, and thus several hours of every evening he passed away from him, engaged in pursuits more suited to his taste.

Tom had been in the office about six months when he was surprised by a summons to Mr. Miller's private room, a part of the establishment which he had never seen.

On entering the small room, he found only his master and Harry there.

"Tom," he said, laying down his pen, and addressing him, "I have sent for you to express my approval of your conduct during the six months you have been with me. I have watched you, and I have found my confidence in you justified. I sent for you, therefore, to tell you that it is my intention to promote you to a higher place. It has always been my rule hitherto that every lad who entered my office should rise step by step, but in your case I am willing to make an exception. My junior clerk is leaving me, and as I understand that you write a good hand, and can keep accounts, I offer you the post, what say you?"

Tom tried to stammer out words of thanks, but was too much surprised to say much. Mr. Miller continued, "It is a great step for a boy like you, and a responsible one. Here at this desk is your post, and you must be here every day punctually at eight. Your predecessor lived here, but you had better continue where you are; and as you will receive much higher wages, of course you will offer to pay more money to Mrs. Barnes."

"Yes, sir," said Tom.

"That will do, then; remember, I still give the same advice, 'Be honest,' and remember that God sees you."

Tom made his bow, and left the room. He could hardly believe his good fortune, and he stood for a moment in the passage wondering why he should be so fortunate, and as he thought, he remembered what his mother had said on her deathbed, "God will take care of the orphan." How truly she had so said! And with the thought came the prayer that the Father who had guided him hitherto, would continue to watch over and help him. With a light and thankful heart he returned to his duties.

When six o'clock struck, Harry issued from the private room, and Tom hastened to meet him. To his surprise, Harry began, before they were out of hearing of the men, "So that's the meaning of all your learning, is it?—to step over the heads of your betters; but I'm not going to be under a *crossing-sweeper's* orders."

"Oh, Harry," cried Tom, "what have I done?"

"Done! oh nothing; only taken the place which I ought to have had."

"But, indeed, Harry," answered Tom, eagerly, "I never tried to get over you, I never thought of such a thing."

"Oh no, of course not; don't tell me. Keep your place and much good may it do you." And Harry strode off, leaving Tom alone, and feeling very sad. On his arrival at the cottage, he found that Harry had got home before him, and told his aunt the news. Although she spoke a few words of congratulation, he soon perceived that she too was annoyed at what she fancied a slight on her nephew. Tom's first hour of success was not therefore perfectly happy.

Six months have passed, and they have greatly improved our young friend's appearance. He has become a stout lad, his face expresses great intelligence and good temper, and all traces of his early troubles have now disappeared. Harry and he never became again such friendly companions as they had been when their positions were reversed. He hated to appear even to act in accordance with the wishes of Tom the "clerk," and he nursed his jealousy until it grew into a motive powerful enough to have frightened himself, had he examined his own principles of conduct. This, however, he had never been accustomed to do, and as months passed and he obtained no promotion, he determined to leave Mr. Miller, and

seek a better place elsewhere. He accordingly informed his master of his intention, and he, who still kept his interest in Harry in spite of his unfitness, as he believed, for business, remonstrated with him, but to no purpose. Finding all his expostulations unheeded, he exerted his influence to obtain a situation for him elsewhere, and succeeded in placing him with an old friend of his own, where he received wages equal to Tom's, although he did not occupy so good a position. Tom was sincerely pleased to hear of Harry's good fortune, and hoped that they might again become friends. In this, however, he was disappointed. Harry shunned his society in every possible way. Occasionally his business obliged them to meet in Mr. Miller's office, but he never went if he could in any avoid it. Tom, on the other hand, sought by every means in his power to conciliate him, not only on account of the discomfort of living at enmity with him, but upon principle. The good seed so early planted by his mother now bore abundant fruit. *He was a sincere Christian,* and, knowing he must try to be *Christ-like,* he prayed to be enabled, not only to bear Harry's contempt with patience, but to return good for evil.

(To be continued.)

A Fatal Mistake.

would be not to take Dr. R. V. Pierce's "Golden Medical Discovery" if you are bilious, suffering from impure blood, or fearing consumption (scrofulous diseases of the lungs). Sold by all druggists.

Bells! Bells! Beautiful Bells!

"Those evening Bells! Those evening Bells!

How many a tale their music tells,

Of youth and home, and that sweet time

When first I heard their soothing Chime."

How vividly do the McShane Celebrated Bells recall Moore's beautiful lines as above quoted? It is difficult to find any sweeter toned, or more beautiful shaped, Bells. The McShane Church Bells, undoubtedly take the lead in first-class Church Bells, Chimes, Peals, &c. The Foundry is situated in Baltimore, Md., owned by the Messrs. Henry McShane & Co., and is one of the many prominent establishments of that thriving city which has earned a world-wide reputation for the beauty and superiority of its productions. Among the most recent of their shipments are a peal of two Bells to the West Indies, one fine Bell to Egypt, two excellent Bells to China, and a very fine one to Mexico. Besides these, they have just sent a 6000 lb. Bell to Indiana. A Chime of six to Detroit, Mich., and a Chime of nine just completed and satisfactorily inaugurated to Mass., near Boston, to the delight of the surrounding community. They have also just been awarded another prize medal for the superiority of their Bells over all competitors. It appears therefore, that the McShane Bells are entitled to all the honor and far-famed reputation which they are constantly receiving.

Thousands Hastened to their Graves!

Relying on testimonials written in vivid glowing language of some miraculous cures made by some largely puffed up doctor or patent medicine has hastened thousands to their graves; believing in their almost insane faith that the same miracle will be performed on them, and that these testimonials make the cures, while the so-called medicine is all the time hastening them to their graves. We have avoided publishing testimonials, as they do not make the cures, although we have

THOUSANDS UPON THOUSANDS

of them, of the most wonderful cures, voluntarily sent us. It is our medicine, Hop Bitters that makes the cures. It has never failed and never can. We will give reference to any one for any disease similar to their own if desired, or will refer to any neighbor, as there is not a neighborhood in the known world but can show its cures by Hop Bitters.

A LOSING JOKE.

A prominent physician of Pittsburgh said to a lady patient who was complaining of her continued ill-health, and of his inability to cure her, jokingly said: "Try Hop Bitters!" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughs at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient.

FEES OF DOCTORS.

The fee of doctors is an item that very many persons are interested in. We believe

the schedule for visits is \$3.00, which would tax a man confined to his bed for a year, and in need of a daily visit, over \$1,000 a year for medical attendance alone! And one single bottle of Hop Bitters taken in time would save the \$1,000 and all the year's sickness.

A LADY'S WISH.

"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. "How?" inquired the first lady. "By using Hop Bitters that makes pure, rich blood and blooming health. It did it for me, as you observe."

GIVEN UP BY THE DOCTORS.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?" "I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die, from Kidney and Liver trouble?"

ROYAL ACME WATER COLOR COMPANY'S STUDIO,

31 KING ST. WEST, ROOM 3.

Pictures Enlarged and Painted to Order. Lessons given.

NOTE THIS:
All Street Cars Pass
Our Stores. Ask the
Conductor to let you off
at **PITBLEYS'**

ROYAL

BAKING POWDER
Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, N.Y.

FERRY'S
SEED ANNUAL
FOR 1884

Will be mailed **FREE** to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. **Invaluable to all.**
D. M. FERRY & CO. WINDSOR, Ont.

EAST END SLATE COMPANY

H. WILLIAMS,

4 Adelaide Street East, TORONTO

PLAIN AND ORNAMENTAL SLATE ROOFING.

Satisfaction Guaranteed. All orders receive prompt attention.

L. A. WISMER, Manager.

CHEAP MUSIC—SEVEN COPIES OF large size sheet music for 25 cents, at the Novelty store, 201 Yonge Street; 700 copies to be disposed of.

FOR ALL KINDS OF PLAIN AND fancy stationery, blank books, school requisites, stylographic and fountain pens, newspapers, periodicals, &c., go to the Novelty Store, 201 Yonge Street. A. Moore, proprietor.