

queen a true heart to put away the root of belief in things that are nothing."

This is what Rainialairfony wrote to the Christians in England; and is it not good news? A grand bonfire that! Oh, let us go on more heartily than ever in the work of sending the gospel to the poor heathen.

SUNDAY SCHOOL LESSONS.

THE NEW CREATION.

JOHN I. 1-13. GEN. I.

The first verses of the Book of Genesis and the Gospel of St. John are mutually explanatory. God the Creator and God the Word are declared to be the same. The Unity of God is a fundamental doctrine of the Christian church as it was of the Jewish church. [Deut. iv. 35; 6. 4. Isa. xlii. 8; 44. 6. 45. 5. Mark xxii. 29, 32. 1 Cor. viii. 4.] God has revealed Himself at different times in different ways, condescending to the need and capacity of the finite beings it was His pleasure to create. At each revelation God called Himself by a peculiar name, significant of that which He required man to understand about Him. [Gen. xxxv. 11. Ex. vi. 3.] Of these names the "Word" revealed to us in the New Testament is one of the most important. It appeals to the most intellectual part of our being. It covers the whole period of time, from the creation of the world to the second advent. [Rev. xix. 11-16.]

In the beginning, God the Word created the heaven and the earth. From God nature had its life and light mutually existing—[Gen. i. 3, 20.]—and man had light and life from the same source both for his body and his soul. [Gen. ii. 7.] Divine life in the soul made man the son of God. [Luke iii. 38. Gen. vi. 2.] Sin, which is another word for filial disobedience, separated the Father from His children, but did not destroy the Father's love. In infinite mercy God made it possible for His lost creation to return to Him once more. "At sundry times and in divers manners God spake to the fathers" of the human race, and at last He spake by His Son. [Heb. i. 1, 2.] He bade them turn to Him and live. [Ezek. xxxiii. 11. Num. xxi. 9. John iii. 14, 15.] But the light shined in the darkness, and the darkness comprehended it not.

To enable the blind world to find His Son, God sent John the Baptist to point Him out. [John i. 6-8.] John also taught the people how to prepare the soul to receive the Saviour, through whom it was to have eternal life. He bade them all repent of their sins, and in token of faith and obedience, subject to the outward form of baptism. [Matt. iii. 1, 2. Luke iii. 2, 3.]

- Who created the world?
To whom, then, does the world belong?
In what relation did Adam stand to God?
Why?
What is the duty of a son to a father?
Did Adam obey God?
What does St. John call the Creator?
Is there any expression in Genesis 1st which gives a meaning to this name?—[Ps. xxxiii. 6.]
From whom are the light and life of nature?
From whom are the light and life of the soul?
What does "darkness" mean?—[v. 5.] Ans. Moral blindness. [2 Cor. iv. 4.]
How came the soul to lose the light and life given by God at the creation of the world?—[Rom. v. 12, 19.]
What is a witness?
Who came to show the blind world where light for the soul might be had? [vs. 6-8.]
Where are the circumstances of his birth related? [Luke i. 5-80.]
Has the Divine Light at any time been absent from His own creation? [v. 10. Acts xiv. 17. Rom. i. 20.]
Did the creatures of His hand recognize Him? [v. 11. John iii. 19.]
Did some recognize him? [v. 12. Gen. xviii. 19. Josh. xxiv. 15. 1 Kings xviii. 3; xix. 14. Job i. 1.]
What did He do for them? [v. 12.]
Whence is the New Birth? Of the will of God. [v. 13.]
What did John the Baptist require of those who desired to be the sons of God? Repentance.
What outward token of their repentance did He exact? Baptism.

THE PROPER PSALMS.—The Bishop of Lincoln has addressed a letter to the Bishop of Winchester as chairman of the Ritual Commissioners, stating that he is prepared to submit for their consideration a table of Proper Psalms, from ancient Liturgies, for the additional holy days specified in the Resolution proposed by his Lordship in convocation.

Ecclesiastical News.

CANADIAN.

DIocese OF ONTARIO.

TYENDINGAGA MISSION.—The Rev. G. A. Anderson, who has for the last twenty years been in charge of the Mohawk Mission at Tyendingaga, preached his farewell sermon on the 16th ult. The church was crowded to overflowing, and many who had come to evince their respect for the pastor who had so long ministered to them were unable to gain admittance to the building. The following particulars of the service and subsequent presentation are from a communication to the Belleville Intelligencer:—"Prayers were said by the Rev. gentleman in his usual clear voice, which the Indians having become accustomed to, understand thoroughly, and several feeling that they might never again hear the form of sound words said by their beloved pastor, sobbed audibly. During the delivery of the sermon, in which reference was made to local matters, the large congregation appeared very much affected. The churchwardens having notified the people to remain for a few minutes, Mr. Hill, as counsellor, lay delegate and churchwarden, representing the Mohawks to a certain extent in both temporal and spiritual matters, read the address, to which Mr. Anderson replied verbally in most feeling terms, thanking his parishioners for all their kind wishes and for the Indian purse containing sixty dollars. He regretted leaving his Mohawk children, but necessity required it. Mr. Joseph Cook, then representing the white portion of the congregation, presented their address, together with the sum of fifty dollars. The reply to that, too, was verbal. Mr. Anderson stated that though he had been peculiarly the missionary to the Mohawks, he was always happy to see the whites. The Mohawks were all members of the church, the whites belonged, many of them, to other denominations, and without boasting, he could say that he had been the instrument, under God, of bringing several into the true fold of Christ. He concluded by thanking all for the many acts of kindness shown himself and family, and particularly for the manner in which the persons' services had been referred to in his address. In the afternoon Mr. Anderson administered the holy communion in All Saints Church."

UNITED STATES.

The American Churchman states that the venerable Bishop Kimber, whose health has long been failing, is daily growing feebler, but retains possession of all his faculties, and is comparatively free from pain. We regret to learn that Bishop McIlvaine has again been compelled, through ill health, to abstain from active duty. The principal work done at the Pennsylvania Convention was the formation of a new diocese on what is known as the Five County line. At a meeting recently held in Boston, in aid of the Episcopal Church Association, the Rev. Mr. Wells admitted that "Massachusetts contained more heresy, schism and infidelity than any State in the Union." The Bishop De Lancey Memorial Church at Geneva, Western New York, was recently consecrated. Four bishops and sixty clergy were in the procession. In the Diocese of Mississippi, six churches, built to replace those destroyed during the war, are approaching completion. At the recent convention of the Diocese of California, Dr. Twing stated that during the sixteen years which have elapsed since the commencement of mission work in that diocese, grants had been made amounting to \$66,853. The Californian Churchman good naturedly retorts that nothing has done more to build up New York city than the gold of California, and that the churchmen of New York owe California at least a million, and wonders when the latter may expect the payment of the balance. The Right Rev. Bishop of Long Island, in his annual address before the convention, urged the appointment of a registrar and historiographer of the diocese. "This diocese," he said, "is singularly rich in historic materials. Our church life is now a century and three-quarters old. It goes back to the labours of the first

missionaries sent to this continent by the venerable Society for the Propagation of the Gospel; it has experienced many changes and fluctuations, some of them teaching lessons which ought not to perish from the memory of the posterities which are to follow us. There are single parishes in the diocese whose local history is of surpassing interest. The diocese ought to have its own archives, and these should be in the hands of a duly appointed custodian, empowered to collect and arrange all materials in any way useful for illustrating our ecclesiastical annals."

The closing scene of the forty-third annual Council of the Protestant Episcopal Church in Mississippi was peculiarly impressive. This was the presentation to the venerable Bishop, now in his seventy-third year, of a crozier or pastoral staff. This is of wood, mounted with silver, in the form of the ancient shepherd's crook. Upon the mountings are suitable inscriptions in Latin. At the close of divine service a procession was formed of the clergy in their surplices. The staff was borne by the Rev. Dr. Fox, of Bovina, who has officiated as priest in this diocese for nearly half a century, and who, forty-two years ago, assisted in the organization of the first council. He presented it to the Bishop, saying:—"Right Rev. Father, I am deputed by my brethren to present to you this pastoral staff, an emblem of your authority as a chief shepherd in Christ's flock, an office which, we bear you witness, you have faithfully executed, with mildness and kindness, for edification, and not for oppression. Accept, dear Bishop, this token of our affectionate regard, and we will unite our prayers that you may bear it many years." The Bishop received the staff with some feeling expressions, and all present united in singing the "Gloria in Excelsis Deo." After appropriate prayers, the closing benediction was pronounced by the Bishop.—Jackson Clarion.

GREAT BRITAIN.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—Agents of this society have been employed during the year in Baxaria, various towns on the Danube, at Leghorn, throughout Russia and France, in the Department of the West, the Western Province of Algeria, along the coast of Morocco, and Hungary, in addition to working the established missions in Great Britain. To accomplish so much with so small an annual income—£8,600—the most rigid economy must be practised. The agents are chiefly employed in the distribution of copies of the Holy Scriptures, and conversations with individuals.

MISSIONS TO SEAMEN.—The annual meeting of the friends of the above mission was recently held. The report stated that the society had been engaged in providing religious instruction for the seamen at home and at foreign ports; for the fishermen on the English coast, for the sailors on the rivers and docks, and in the naval hospitals and marine barracks. There were thirty-six chaplains and scripture-readers employed, several of whom were provided with vessels and boats, and, where practicable, they carried on their work under the direct superintendence of the commanding officers or naval chaplains. The spiritual wants of the boatmen and watermen on the shores were also attended to as far as possible. The society has missionary stations abroad at Malta, Singapore, Marseilles, and at all the principal seaports of Great Britain. The mission work is not confined to British seamen, but seamen of all nations are visited and supplied with the scriptures and tracts in their own languages. The total income for the past year had been £7,350.

PROTESTANT REFORMATION SOCIETY.—This Society held its forty-third anniversary on the 9th ult., under the presidency of the Bishop of Ripon. His Lordship, in his opening address, expressed his belief that the Church of Rome, whose reformation was not to be looked for, would exist to the end of time, "and then be destroyed by the Lord in his glory." He called attention to the canon which requires every Anglican clergyman to institute means for the conversion of the Roman Catholics in his parish. One of the resolutions passed at the meeting has a ring of triumph in it, which we like to hear:—"That this meeting recognizes the discussion of the Oecumenical Council now met as an unintended but undeniable contribution to a clear and popular confirma-

tion of the accuracy of all the charges of superstition, idolatry and apostasy which this society has incessantly made, and so far it accepts its schemas, decrees, and decisions, as premonitory of that final overthrow which cannot be far off."

RAGGED SCHOOL UNION.—At the close of 1869, according to the report presented at the annual meeting, there were 247 Sunday schools in the Union, with an average attendance of 22,778 scholars, and 217 evening schools, the average attendance at which had been 9,179. The committee had never experienced in their schools what was called the "religious difficulty." This had been effected by the simple plan of excluding the catechism, religious formularies, and distinctive teaching of any particular body of Christians. By this arrangement the element of discord had been obviated, and Bible teaching had continued the great and primary object of the ragged school movement. The weekly dinner had become quite an institution; the day on which it is given is hailed by some 10,000 needy children as their gala day. The country excursions last summer gave upwards of 20,000 children a holiday among the green fields. The shoeblack brigades had been very successful. The total earnings during the nineteen years the plan has been in existence had reached the sum of £89,880. It had been estimated that the cost of a child at a ragged school is about 10s. or 12s. a year.

COLONIAL AND CONTINENTAL CHURCH SOCIETY.—The annual meeting of this Society, though, perhaps, the least pretentious, was one of the most interesting of the numerous religious anniversaries held in London during the past month. The report showed an enlargement of the society's sphere of operations to provide for the spiritual wants of members of the Church of England, who would otherwise be deprived of the religious ordinances which they had enjoyed at home. The committee reported the decease of two valuable agents, the Rev. J. Marshall, of Belloram, Newfoundland, whose connection with the Society had extended over a period of twenty-seven years, and Rev. J. W. Sims, missionary to the Indians. The staff in Newfoundland has been strengthened by the appointment of Mr. and Mrs. Macdonald to the charge of the important school at Harbour Grace. The Society at present employs 106 agents, 88 catechists and teachers, and 66 female teachers. The appointment of Professor Hicks, who was formerly connected with the Society, to the Principalship of the McGill Normal Schools, is mentioned by the committee in terms of satisfaction.

Missions.

SOUTHERN INDIA.—Writing from Battalagundu, January 3d, and reporting his work for 1869, Mr. Washburn notices the death of two members of the church and says:—"The circumstances attending the sickness and death of one of these impressed me with the utter loneliness and separation in which one professing a Christian hope must sometimes live. He was an old man, by the name of Paul; and to be an old man in heathendom is a sufficient occasion for neglect and disregard. He was the only one of a large number of people who once professed to be Christians in that village, who stood by his early profession. The villagers were all, high and low, heathen. His own household had returned to heathenism, and no one, either in the house or out of it, cared either for him or for his religious feelings. I saw him early in the year, just as he was recovering from a carbuncle which came near being fatal. It was a cold, raw day, and he was lying in the ante-room of his house, where he received me. None of the family came forward to admit me to the house, or to offer the common civilities of the place. While I spoke to him of Christ, though several were near, no one gave the slightest attention, but went on with their conversation and occupations. I rose to go away feeling that he was a stranger in his own house; his religion a strange religion, his God a strange God. When I passed the village again I found that he had been dead a month. He died with the name of Christ on his lips, and giving directions for a Christian burial; but that blessed name was not loved or cared for, and the directions for his burial were no more regarded than the mutterings of a madman. He was put to rest with heathen ceremonies,