

give the workers great encouragement, while the regular worshippers at the Sabbath services declare that real good is being done.

OUR readers will be sorry to learn that the Rev. F. H. Marling, of New York, has been seriously ill of pneumonia. At the last accounts he was better, and intends visiting England about the middle of June. He will be absent about three months. Mrs. and Miss Marling go with him.

THE Rev. M. S. Gray, who is leaving the Turnberry and Howick churches, received a very valuable present of books from the young people connected with the Congregational church on the ninth concession of Howich. It included "The British and Foreign Evangelical Review," for one year; "Course of Composition and Rhetoric," by Dr. Quackenbos; two volumes of "Boston Monday Lectures," and a large, handsomely-bound Bible. The following address was presented with the books: "To the Rev. M. S. Gray, — Dear Pastor. It is with feelings of great pleasure we take this opportunity of tendering you a small mark of our appreciation of your labours among the young people worshipping at the Congregational church, ninth concession, Howick. You have laboured diligently for our good, and we desire that you may have something which may remind you, when you have left us, of the many happy and useful hours we have spent together." To this address Mr. Gray made a suitable reply.

Religious News.

A REVIVAL in Woolwich, Maine, has resulted in between one and two hundred conversions.

It is proposed to erect in Leicestershire, England, a college, as a memorial of John Wycliffe.

It has been reported that Dr. Dollinger has submitted to the Vatican, but he indignantly denies that such is the case.

WISCONSIN pays annually over \$19,000,000 for liquor and \$2,600,310 for her schools. Is that a fair comparative estimate?

THE proposal to pull down Haworth Church, connected so intimately with the Bronte family, is strenuously opposed in many quarters in England.

THE Rev. Herbert Arnold, of Mount Zion Church, Sheffield, England, is about to remove to Albion street Church, Hull, of which, Newman Hall was once pastor.

DEAN STANLEY says that the total contributions of the whole Roman Catholic Church do not equal one-third of the contributions of the Protestant churches of Great Britain.

WE understand that a successor to Dr. Lindsay Alexander, in the pastorate of Augustine Church, Edinburgh, has been found. The man is Rev. Charles New, of Hastings.

THE eighty-fourth anniversary services of Cannon street Sunday schools, Birmingham, England, were held on May 11th. The preacher was the pastor of the church, Arthur Mursell.

THE good news comes from France that the sons are smoking less tobacco than their fathers did twenty years ago. Our lads, unfortunately, are more than making up for their abstinence.

DR. JOHN CAIRNS, well-known as a preacher and theologian, is to succeed the late Dr. Harper as principal of the Theological Hall, of the Scotch United Presbyterian Church. No better selection could have been made.

THE Rev. Dr. Stanford, of Camberwell, London, well-known as a prominent Baptist minister, has completed twenty-one years in the pastorate of his church, and has been presented with a check for £161.

THE Earl of Shaftesbury has been engaged in his public philanthropic labours over half a century, having made, in 1828, his first speech in the House of Commons on the necessity of a reform in the laws relating to lunacy.

THE wife of Midhat Pasha, the new Governor of Syria, while recently at Beyrut, told Miss Taylor, the principal of the Moslem Girl's School, that he meant to compel all Mohammedan parents to send their children to school.

LARGE gifts to the cause of missions are coming into fashion, and a noble fashion it is for the wealthy to follow. A merchant at Natal, South Africa, has lately given \$100,000 to the Wesleyan Foreign Mission Society.

THE theological professor in Mr. Spurgeon's Pastor's College, Rev. George Rogers, is about to retire from active work. It would seem that it is about time, for he is eighty years of age. Mr. Rogers is a Congregational minister.

So many books have been suppressed by the public censor in France during the present century, that the titles alone fill a volume of 500 pages. And yet how many were allowed to pass whose contaminating pages might well have been suppressed.

THE mission work started in Marseilles, France, is taking

fast hold upon the people. Three stations have been opened, and the seats are generally filled at each meeting. The children's meetings, Bible-classes, and mothers' sewing meetings are also well attended.

THE "Bombay Guardian" says that all the precautions and laws against female infanticide in India, are not sufficient to suppress it. The mortality of girls between the ages of four and five is excessive, and in every year up to eleven their death rate is higher than that of the boys.

THE Governor of Iowa being urged to pardon a convicted rumseller declined, saying, "While I have great sympathy for Mr. Newton, I also have great sympathy for the wives and children who have been made sufferers by the sale of whiskey to the fathers and husbands by Mr. Newton."

IN excavations recently made at Charing Cross in the heart of London, fossil remains of various extinct animals and tusks and bones of the elephant, mammoth, and the gigantic ox, were revealed. There has been some change in the Thames valley since the mammoth, hippopotamus and rhinoceros roamed in it.

DEACON WONG SHING officiated at the last communion service of the Asylum Hill Congregational Church, Hartford, Ct., in full Chinese dress. He was one of the first company of Chinese boys sent to the United States to be educated, was converted in Monson, Mass., joined a Christian church on his return to China, and was a deacon of it several years.

A MOVEMENT has been started in England, having in view the union of the English Synod of the Established Church of Scotland and the Presbyterian Church of England. The English Synod represents fifteen congregations. At a recent meeting of the English Synod, delegates from the English Presbyterians warmly advocated the union, but no definite action was taken.

THE Jews in Jerusalem count among the signs of their repossession of their old abode the fulfilment of one of their prophecies by the concessions the Turkish government has just made to an English company for the Euphrates valley railroad, and to a French company for a line from Jaffa to Jerusalem. The Euphrates railway is to intersect the former provinces of Assyria and Babylonia, and have stations at Mosul and Hillel, near which are Assyrian and Babylonian ruins. It is expected that eventually a junction will be effected between the Euphrates line and the Egyptian railways, which would confirm Isaiah xix, 23: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."

HOW TO PAY A COMPLIMENT.

To pay a compliment is to tell the truth, and to tell it as though you meant it. And the only way to do it is to mean it. If a girl is pretty or accomplished; if she plays well, or sings well, or dances well, or talks well; if, in a word, she pleases, why, in the name of common sense, shouldn't she be told of it? Don't blurt it out before everybody. That will serve to make her feel uncomfortable and make you appear ridiculous. Say it quietly when opportunity offers, but say it strongly. Convey the idea distinctly and fully, so that there may be no mistake about it. But don't say it "officially." Formality is about the coldest thing known. More than one maiden has been made happy—say for half an hour—by a man's taking the trouble to say a pleasant thing about a toilet that he liked, and many of fashion's follies have been given up by girls when they noticed a discreet silence concerning them on the part of their gentlemen friends. A bewitching little black-eyed beauty once said to a gentleman: "I like to have you say sweet things to me, it seems to come so easy and natural." In general terms, it may be said that it is always better to say an agreeable thing than a disagreeable one, better for all parties. The gallant who, when a young lady stepped on his foot while dancing and asked pardon said, "don't mention it; a dainty little foot like that wouldn't hurt a daisy," not only spoke truth, but doubtless felt more comfortable than the boor who, when his foot was stepped on roared out, "That's right; climb all over me with your great clumsy hoofs."—*Boston Transcript.*

Official Notices.

CONGREGATIONAL COLLEGE B. N. A. ENDOWMENT FUND.—Received in April, from George S. Fenwick, Esq., Kingston, 4th and 4th instalments, being in full of his subscription, \$200. Received in May: J. S. McLachlan, Esq., Montreal, fifth and last instalments, \$100; Mr. and Mrs. Henry Lyman, 3rd instalment, \$100, also one year's interest from them, \$18; R. C. Jamieson, Esq., 2nd instalment, \$80; W. P. Carter, Esq., Cowanville, in full, \$500. If \$1,500 could now be promptly raised the \$15,000 would be completed and the \$5,000 contingent upon that completion would be immediately obtained.

HENRY WILKES, Treasurer.
Montreal, May 26th, 1879.

Births, Marriages and Deaths.

BIRTH.

At Hawkesbury, Ont., on May 28th, the wife of the Rev. Geo. Willett, of a son.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 15, } THE NEED OF GOD'S SPIRIT. { Zech. iv.
1879. } 1-14.

GOLDEN TEXT.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6.

HOME STUDIES.

M. John xiv. 12-21. The Comforter promised.
T. John xvi. 7-16. The Spirit of truth.
W. Rom. viii. 1-17. The Spirit of Christ.
Th. 1 Cor. ii. 1-16. The Spirit of God.
F. Zech. iv. 1-14. The need of the Spirit.
S. John iii. 1-8. Born of the Spirit.
S. Isa. xxxii. 13-20. The Spirit poured out.

HELPS TO STUDY.

In the order of time, this lesson should have been taken between the one on "The Second Temple" and the one on "The Dedication." Between the laying of the foundation and the completion of the temple was a weary interval of twenty-one years. The opposition of enemies and the jealous prohibition of the government hindered the work. The people lost all heart and interest, and relapsed into utter indifference. From this lethargy they were aroused by the stirring exhortations and commands of the prophets Haggai and Zechariah.

Our lesson is the fifth in a series of eight visions in which Zechariah receives the commands and promises of God for the instruction and encouragement of the people.

I.—THE VISION—Vers. 1-3.

The Angel, through whom all these revelations were given, again came and talked with the prophet, having waked him out of the sleep into which he had fallen after the former vision. Though the temple was still unfinished and the sacred furniture was yet unused, the prophet saw in vision the golden candlestick in the holy place. This was a lamp-stand, consisting of a central shaft, from which branched three arms on each side, thus presenting places for seven lamps, which were arranged in a row, all at the same height. The candlestick was of pure gold, cast in ornamental forms, and stood five feet high and three and a half feet wide at the summit of its branches. It may be taken as a type of the Church (Rev. i. 20) in the following particulars: (1.) Its purpose was to give light (Matt. v. 15). (2.) Its material was precious and costly, indicating how dear is the Church to God, and how lovely it should be in the sight of men. (3.) Its seven lamps in a line point to the diversity, the equality, and the unity of the Church. (4.) Like the Church, it often needed to be filled, replenished and trimmed afresh. (5.) Like the Church, it was not the light in itself, but the bearer of the light, which represented Christ, who is the light of the world—John ix. 5. A bowl, though not a part of the candlestick, was seen in the vision as surmounting it, and supplying its seven lamps with oil, an emblem of the invisible stores of grace with which God supplies His Church. *So God's people can see what others cannot, the fountain from whence flow our blessings.* The seven lamps were separate from the candlestick or lamp-stand, being simply oil-vessels in which the wick floated. Seven pipes led from the reservoir to each lamp, making forty-nine in all. The candlestick of the prophet's vision was supported on each side by an olive tree, from whose branches a golden pipe appeared to connect directly with the oil reservoir surmounting the candlestick, supplying it with oil which flowed from the tree. *The supply of divine power does not come through human ministrations, but directly from on high.*

II. THE INTERPRETATION—Vers. 4-6; 11-14.

The prophet is not ashamed to confess his ignorance. A self-sufficient man would have altogether missed the instruction. The vision was meant as a message to Zerubbabel, the governor of Judah. Great difficulties had confronted him in the work to which he had been called. His enemies were many, and powerful, his friends feeble and alas! indifferent, his own resources weak and utterly insufficient for so great an undertaking. He evidently appears to have been cast down. But now comes the reassuring message. The work was to be accomplished not by might, nor by power, but by My Spirit. The divine purpose did not depend for its success upon human instrumentalities. God is independent of these. He can accomplish more through the weakest than man can through the strongest. *The one source of power and wisdom is the Holy Spirit, who was symbolized by the oil of the golden candlestick.* Herein lies the secret of success. The real power is not in our talent or strength or skill, however valuable and useful these may be; but in the grace and sufficiency of the Spirit, Zerubbabel had thought that all the work of re-building Jerusalem depended upon himself and his fellow-workers. He looked only at the human side, at the metal of the candlestick. God showed him the true source of strength. When His Spirit entered the hearts of the people their old enthusiasm would be rekindled, indifference would vanish, and a grand revival of life would prove God's presence and fulfil His purpose. Let not the weak be discouraged. The ground and assurance of success is not in ourselves but in God. The prophet seeks another explanation which in his earnestness he asks for twice (vers. 11, 12)—the two olive trees or branches which through the two golden pipes empty the golden oil of them. The supply of oil seemed to come directly from the trees without