

the church. Mr. T. Allen, organist, in a brief report, referred to the flourishing condition of the choir and the benefits which will in all probability result from the introduction of the new hymn books. The Sabbath School report was read by the secretary, Mr. J. Bundy, showing the school to be in a prosperous condition, with a membership of 265 pupils, and an average attendance of 185. Miss I. Webster read the annual report of the Ladies' Aid Society, showing that \$244.18 had been raised during the past year, which amount had been applied towards the church indebtedness. These reports were all adopted, and after the usual votes of thanks, the meeting was dismissed with the benediction.

Religious News.

HENRY VARLEY has sailed from Melbourne, Australia, for England.

As a result of revival efforts sixty students were converted lately in Olivet college, Michigan.

MESSES. PENTECOST AND STEBBINS are again holding revival meetings in Chicago.

CHICAGO has a Chinese school of twenty-six regular scholars with a teacher for each.

THE Congregational Church in Ashford, N.Y., has absorbed the Wesleyan Methodist.

REV. J. HIRST HOLLOWELL, of Bedford chapel, London, received 220 members in three years and a half.

DR. ONEDEN, ex-Bishop of Montreal, accepts the Vicarage of Hackington, England, at a salary of \$2,750.

THERE are now 350 churches in Burma, and most of the work—nearly all, indeed—is done by native teachers.

REV. E. J. HARTLAND, of Bristol, has been appointed Secretary of the English Congregational Church Aid Society.

BOSTON CHRISTIANS have begun special work for the Chinamen in the city, of whom there are about a hundred and twenty.

THE Presbyterian church in Elyria, one of the best and largest churches in Nathem, Ohio, has recently become Congregational.

THE centenary of Rev. Dr. Chalmers' birth will occur March 17, 1880, and arrangements are in progress for its celebration.

PARSON, N. J., is to have an antidote to the temptations of the drinking saloons in a cheap coffee-saloon and reading-room.

JOSEPH COOK concluded his 130th Boston Monday lecture last week. He will resume the course on the first Monday of next November.

REV. R. W. McALL, whose work among the workmen in Paris has been so successful, is urged to commence a branch mission in Toulouse.

DR. JOHN HALL, of New York, has been lecturing to the students of the Theological Seminary of Yale College, on "The pastor and his work."

THERE are four theological seminaries in Chicago and the neighbourhood: Congregational, Presbyterian, Baptist and Methodist.

ARTHUR MURSKILL was to lecture in Maze Pond chapel, London, on the 14th of March, on "America and the stranger, and how we struck each other."

CRAWFORD COUNTY, Indiana, is to have no more licenses for liquor saloons. Public opinion was brought to bear on the commissioners, and, of course, they must obey its dictates.

THEY have a Sunday law in Newport, R.I.; but it has not been enforced for a long time, and some places of business have been kept open until nine o'clock. Now, they must keep closed.

THE City Attorney of New Haven, Ct., says that the one-third of the liquor shops in that city that keep open on Sunday do as much harm as the whole of those open on weekdays.

AT the late annual meeting of the Coffee Taverns Company in London it was stated that nearly 4,000 persons had voluntarily taken the temperance pledge in the fifteen taverns already opened.

A PROMINENT feature in Henry Varley's New Tabernacle in Melbourne, Australia, will be a large coffee house, where eatables will be furnished at a little over cost price. The whole edifice will cost about \$100,000.

REV. DR. JOHN THOMAS, of Liverpool, Eng., well-known in connection with Welsh Congregationalism, received a gift of nearly six hundred pounds, sterling, on the completion of twenty-five years of pastoral life in Liverpool.

IT is said that Dr. Edward Eggleston, of Brooklyn, has dramatized Bunyan's Pilgrim's Progress, and that his dramatized version will be produced shortly in the parlours of his church—the Church of the Christian Endeavour.

THE Rev. S. W. Boardman, D. D., of Syracuse, N.Y., and for many years pastor of the Second Presbyterian Church at Auburn, N.Y., has accepted a unanimous call to become pastor of the First Congregational Church in Sterling, Ill.

IT is announced that the attempt of St. Mark's Church (Protestant Episcopal), Detroit, to go over to the Reformed body, which they have voted to do, will be resisted by the authorities of the diocese so far as taking church property is concerned.

TWO more Church of England clergymen have joined the Church of Rome, Mr. Stanley being one. He is a relative of the Dean of Westminster. Nothing has aggravated the Low Church more than the persistence with which Dr. Pusey has remained in the Church of England.

THE English Parliament believes that the whiskey and beer sellers' privileges are superior to the wishes of the people at large. By a vote of 252 to 164, they have defeated a motion giving the local inhabitants the right to say whether liquor should be sold or not in their districts.

REV. DR. INGRAM, the aged Free Church minister of Unst, Scotland, died the first week in March being within a month of completing his 103d year. His father died at the age of 100, and his grandfather of 105 years. He was an eloquent preacher, and was the oldest minister in the world.

THE evangelical mission work recently started in Mar-seilles, France, proves very encouraging. The mission hall is already too small, and has had to be enlarged, and is filled twice a week with about 400 eager and attentive listeners. A new mission has been opened in another quarter of the city.

THE Congregational churches of Cleveland, Ohio, have a membership of 2,000. On a recent Sunday, while the beer-gardens were open and doing a thriving business, 30,000 people were counted in the churches. There have been large additions to the churches on profession of faith during the last few weeks.

THE Rev. Christopher Cushing's "Congregational Quarterly" has received, as he believes, its death blow by reason of the action of the National Council of Congregational Churches in providing for a Year Book for denominational statistics. Of these statistics the "Quarterly" has hitherto had a monopoly, and they have kept it alive. Its publication is now to be suspended. Meantime Dr. Cushing has been chosen treasurer of the Massachusetts Home Missionary Society in place of Mr. Charles Demond.

A MASSACHUSETTS State Convention, on the Sabbath question, is to be held in two places in Massachusetts, viz.: Springfield, May 6th and 7th, and Boston, May 13th and 14th. The exercises at each are to be nearly the same. Papers on all the bearings of the institution are to be read by eminent writers. John Hall is to discuss St. Paul and the Sabbath; Joseph Cook, The physical, intellectual, and economic advantages of the Sabbath; Bishop Foster, The Sabbath, a requisite to all forms of social regeneration; Dr. Schaff, Our foreign population and the Sabbath; Philip Brooks, The Sabbath the poor man's benefactor, etc.

PASTOR FLIEDNER, of Madrid, among other illustrations of the increasing intolerance of the Spanish priests not only to Protestants but to their own followers, mentions the following recent occurrences. Such arbitrary disregard of personal feelings and sacred sensibilities, will react even in Spain, as it has in other Papal lands when its iron yoke has pressed too hard. A Catholic boy fell from a tree and broke his neck, and church burial was denied him by the priest because he had not been able to confess and receive absolution before he died. On the same grounds the bishop refused to bury an esteemed citizen of Mahon, who had built a mausoleum in the Catholic churchyard. He had been unconscious for four days before his death, and although his friends earnestly desired that the last rites should be performed the priests would not consent; so in spite of the protestations of his family he was buried in the Protestant cemetery. Of course this was considered a great disgrace; the family went to the minister and complained, and really got a royal order to have the body disinterred, and placed in the mausoleum in the Catholic burying-ground. But as the government was afraid to come in contact with the church, it was ordered that the mausoleum should be surrounded by a grating, until the bishop, after new investigations, should permit the real interment to take place. Though the royal order was published in all the newspapers, the bishop has not complied with it to this day.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XV.

April 13 } PROSPERITY RESTORED. { Job xlii.
1879. } v. 1-16.

GOLDEN TEXT.—"Behold, we count them happy which endure."—James v. 11.

HOME STUDIES.

- M. Job xxxvi. 1-33..God mighty in strength and wisdom.
T. Job xxxvii. 1-24..God unsearchable.
W. Job xxxviii. 1-41..The Lord out of the whirlwind.
F. Ps. lxxxviii. 1-18..The complaint of the afflicted.
Th. Job xl. 1-14.....Job humbled.
S. Job xlii. 1-16.....Property restored.
S. James v. 1-20.....Patient endurance.

HELPS TO STUDY.

The address of Elihu in which he seeks to vindicate the government of God, is suddenly interrupted by the coming

up of a storm which rolls across the desert. Out of the midst of the storm-cloud and the whirlwind God speaks, proclaiming his Majesty, and rebuking the ignorance and presumption of Job and his friends. The Lord does not vindicate Himself. He arraigns before Him the trembling listener—"Who is this that darkeneth counsel without knowledge?" In sublimest utterances He reveals His omnipotence and wisdom. Job is overwhelmed by the greatness of these revelations, and when the voice is silent, he confesses his error and humbles himself before the Lord. Here our lesson commences which naturally divides itself into three parts:

1. *Job humbled Himself*: vers. 2-6. He first acknowledges God's omnipotence. I know. He speaks from personal experience. God has shown him His infinite power and wisdom in contrast with the feebleness and ignorance of man. I know that Thou canst do everything. Here is absolute right, right which cannot err. Here is supreme power, for which nothing is too hard. Gen. xviii. 14; Jer. xxxii. 17; Isa. xliii. 13; Mark xiv. 36; No thought of Thine can be hindered (such is the correct reading). His purposes cannot fail. The progress of His kingdom cannot be stayed. The grand and awful truth of God's omnipotence is like the pillar in the wilderness; light and comfort to all who trust and love righteousness; darkness and terror to evil doers.

Job next acknowledges his own ignorance. He begins by repenting to himself the chastening words of Jehovah, chap. xxxviii. 2: Who is He that hideth counsel without knowledge, obscuring God's counsel by ignorant words, misrepresenting God's dealings with him. It is not man's place to question God. Those who complain most of God's doings often know the least. I am the man, Job says, who has been so foolish. It is I, then, who have spoken ignorantly, have uttered that I understood not. Even good men may err from lack of knowledge. The things of God, His ways and plans, are too wonderful for man: Ps. xl. 5; cxxxii. 1; cxxxix. 6. When man is brought face to face with God, then he discovers his own folly and nothingness. We cannot sound the depths of God. In lowly trustfulness is both strength and wisdom.

Job has now an answer for God—repentance and self-abhorrence. Before (chap. xiii. 22,) he had defiantly demanded to be heard that he might vindicate his own righteousness. God had taken him at his word (chap. xxxviii. 3,) and bade him stand forth and answer His questions. Now Job speaks and entreats to be heard; now he will speak, but no longer defiantly. He again quotes the words of Jehovah. "Dost thou say, 'Demand of me?' Here then is my answer, nothing but confession and recantation." He is now in the true attitude before God as a humble learner. I have heard of thee—learnt something by instruction; but now mine eye, the eye of the soul, the inner light of faith, seeth thee. And what is the result? I abhor myself. Would we know our real character, the sinfulness of self? Let us look upon the holiness and purity of God. And when shall we see God? In the person and work of His only begotten Son. He that seeth Him hath seen the Father, John i. 18; xii. 45; the prayer "Lord, show me myself," is included in that other, "Lord show me Thyself." When the former is answered in and by the latter, then we are at once humbled and quickened, cast down that we may be lifted up. No sinful man can stand in the Divine presence without being self-condemned. Judg. xiii. 22; Sam. vi. 20; Ezra xi. 15; Ezek. xx. 43; xxxvii. 31; Luke v. 8.

II. *JOB EXALTED*: vers. 7-10. God vindicates him by rebuking the three who had unjustly condemned him. In their complacent self-righteousness they had doubtless regarded God's words to Job as a confirmation of their own opinions. Quickly are they undeceived. God's wrath is kindled against them who had remained unmoved in their self-sufficiency, while Job who abased himself before God in genuine penitence is acknowledged as His servant. The three are directed to offer a solemn sacrifice, the perfect number seven represents its completeness. They were to offer it for themselves, in patriarchal times, each being his own priest, and Job was to intercede for their acceptance.

There is no restoration without sacrifice. Through the offering of one substitute there is pardon and reconciliation for us. He gave Himself a ransom for many. The blood of bulls and rams could not take away sin; only by the offering of Christ once for all, we are cleansed and sanctified—Heb. x. 4, 10. The prayer of the righteous man availeth much—Jas. v. 16. Believers should pray much for others. It is one of the great works to which they are called as "priests unto God." We have an advocate better than all in the great High Priest—1 John ii. 1; Heb. vii. 25. Even while Job was praying, the tide of his misery was turned. In seeking good for others, he obtained a double blessing for himself. In ceasing to think of self, prosperity and joy are recovered. Such is the study of Job. It reveals the loving-kindness of the Lord. In the end His love will vindicate itself—Jas. v. 11. Only trust Him.

A CORRESPONDENT in Valparaiso, South America, writes us that the Jesuit Redemptorists are going about the country planting crosses in high places; urging the people to more devout worship of Mary as the "Redentora," and destroying the copies of the New Testament whenever they can.

THE dwelling of the Lord is not confined to any one place. Reside where we may, we may regard our dwelling, if we are believers, as one room in the Lord's great house, and both in providence and grace find a soul contenting store supplied to us as the result of living by faith in nearness to the Lord.