

testant members of a Royal family, whose position depends upon their very Protestantism, to a Roman Catholic Cathedral and feast?

Was the unusually attractive character of the service the magnet? Then can the Sunday concert advocates plead for the opera house an unusually attractive programme, and we cannot consistently oppose them?

Did the Royal party desire to manifest sympathy with Christian subjects of another name? Then we submit there is a respectable party outside the Anglican paddock or Papal fold that deserve some slight recognition from even Royal children. Our various Protestant denominations would be satisfied with some little attention paid to one of their number. If the visit was due to religious sympathy, we can estimate in some measure the religious training and convictions of Anglicanism in high life and mark the tendencies.

We would like to forget "old times," and endeavour so to do, but we are occasionally reminded of the old leaven, not yet dead, when even in this fair and free Canada, "dissenters" were only tolerated, and their presumption in putting a tin steeple upon their church with a bell therein was made the subject of public animadversion. The evident fraternity of the Episcopal Churches, Anglican and Roman, with the dread, so lately evinced by a bishop, of a Bible Society platform in a Presbyterian church, are tokens not altogether to be lost sight of.

A PASTOR.

[This was received before the issue of last week's INDEPENDENT, in which remarks are made on the same subject, but too late for insertion therein.—ED. C. I.]

PIM'S ROYAL PRINTOGRAPH.—Of all modern inventions for multiplying written circulars, diagrams, maps, music, or, in fact, anything that can be prepared with pen and ink, Pim's Royal Printograph has taken and holds a foremost place. It can turn out beautifully clear work, and with the aid of various coloured inks now supplied, and a skilled hand, very creditable sketches of flowers and landscapes can be produced. The very general employment of the printograph in governmental and railroad offices, banks, and other public institutions, shews that its value and efficiency is being universally understood, and that it is securing a large measure of public patronage. Our churches and Sunday schools, also, might use it with great advantage in multiplying copies of hymns or music for special occasions. Lately it was employed in preparing the tickets of admission for a church social.

News of the Churches.

ON Sunday, June 6th, thirteen new members joined in taking the Lord's supper in Wesley Church, Montreal, most of them being young people and children who have recently given themselves to Christ.

EDGAR.—A very successful social and concert was held at the Congregational church, Edgar, on the 24th. The choir from Rugby furnished excellent music; while speeches and dialogues varied the programme. The proceeds, over \$30, went to liquidate the debt on the organ which is now all paid. The three churches, Rugby, Edgar, and Vespra, were represented.

MR. SALMON tendered his resignation as pastor of the Embro Congregational Church, to take place at an early date. A resolution was passed to the effect that it be laid over for one month, and in the meantime a requisition be got up to try if possible to have Mr. Salmon withdraw it, as the church has prospered very materially during his seven years' pastorate. Mr. Salmon had a call from a church in Illinois, but we learn he has declined that for the present.

SHERBROOKE — ORDINATION.—The Sherbrooke and Lennoxville Congregational church having called Rev. Barker B. Sherman, of Medford, Mass., as junior pastor, a Council was organized on Wednesday, 26th May, Rev. Dr. Duff, Moderator. The churches at Stanstead ("Rock Island"), Waterville, Melbourne, Eaton, Danville, and Sherbrooke, and Emmanuel Church, Montreal, were represented by their pastors,

and in most instances by lay-delegates also. Rev. E. P. Hooker, of Middlebury, Vt., and Rev. J. McKillican, of Danville, also sat in Council. Mr. Sherman was trained at Andover. He has preached four years. His answers and explanations were very frank, and very thoughtful. He held no theological oddities or "advanced" theories; but was prepared to preach the plain Gospel that had saved himself. Seldom, perhaps, has a "Council" been more thoroughly satisfied, or more hearty and unanimous in its recommendation. The minutes of Council having been read, at two o'clock, Rev. E. P. Hooker preached from 1 Cor xv. 41, an original and stimulating discourse. The ordinary and installing prayer was very feelingly offered by the now venerable Dr. Duff. Rev. J. G. Sanderson gave the charge to the pastor; Rev. Dr. Stevenson, of Montreal, gave the "right hand of fellowship;" and Rev. J. L. Litch, of Rock Island, addressed the people. All present were pleased and instructed. The Sherbrooke church stands anew, with the church building in a most central and commanding situation, new roof this spring, and new \$1,500 organ, and a vigorous young pastor, immensely liked by the people to begin with—everything seems promising. In the evening J. F. Stevenson, D.D., gave a capital lecture, in the City Hall, on "The Pilgrim Fathers." The proceeds he handed over to help the Sherbrooke collections for the Canada Congregational Missionary Society.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXV.

June 20, 1880. } REVIEW OF LESSONS. } Isa xxxv. 1-10

GOLDEN TEXT.—"This same Jesus, which is taken from you up into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 11.

HOME STUDIES.

- M. Matt. viii. 18-34; xi. 20-30. Lessons I., II.
- T. Matt. xiii. 24-30; xvi. 13-28, 37-43 Lessons III., IV.
- W. Matt. xvii. 1-13; xix. 13-20. Lessons V., VI.
- Th. Matt. xxii. 1-14; xxv. 31-46 Lessons VII., VIII.
- F. Matt. xxvi. 36-50; xxvii. 35-50. Lessons IX., X.
- S. Matt. xxviii. 8-20. Lesson XI.
- Sab. Acts i. 1-11.

HELPS TO STUDY.

The blank left in the International Scheme at the end of the first quarter we filled up with the following lesson:
Lesson XIII. Intemperance.—Prov. xxiii. 29-35. Golden Text, Eph. v. 18.
1. The sin and misery of drunkenness. (a) Half a dozen questions. (b) One answer.
2. Its connection with other sins. (a) Moral perceptions blunted. (b) Judgment perverted.
3. The drunkard's insatiation and helplessness.
4. The danger of tampering with intoxicants. (a) "A drop of good liquor." (b) It is poison nevertheless. "At the last it biteth like a serpent, and stingeth like an adder." Drink not, touch not, "look not upon the wine."

THE PRESENT QUARTER'S LESSONS

have for their subject the character and work of the Lord Jesus Christ, the Saviour of sinners, as these are brought before us in the Gospel according to Matthew, carrying out and completing the course pursued during the previous quarter.

Lesson XIV. The power of Christ.—Matt. viii. 18-34. Golden Text, Matt. viii. 27.

- 1. Christ's power over men. (a) A fair profession. (b) Will it bear the test? (c) A plausible excuse. (d) No excuse accepted.
- 2. Christ's power over nature. (a) A terrible storm. (b) A little faith. (c) A great calm. (d) What manner of man is this?
- 3. Christ's power over demons. (a) Demoniical possession. (b) Demons know the truth that infidels deny. (c) A very small favour begged and granted. (d) The prayer of the Gadarenes.

Lesson XV. The Invitation of Christ.—Matt. xi. 20-30. Golden Text, Matt. xi. 28.

- 1. Condemnation to the impenitent. (a) Bad enough for Tyre and Sidon. (b) Worse for Chorazin and Bethsaida. (c) Sodom's guilt. (d) Capernaum's greater guilt.
- 2. Grace to the humble. (a) Ignorant philosophers. (b) Learned babes.
- 3. Invitation to all. (a) The Inviter. (b) The invitation. (c) The invited. (d) The promise. (e) The service.

Lesson XVI. The Wheat and the Tares.—Matt. xiii. 24-30; 37-43. Golden Text, Matt. xiii. 39.

- 1. The source and development of good. (a) The Sower—Christ. (b) The field—the world. (c) The wheat—the righteous.

- 2. The source and development of evil. (a) The tares—the wicked. (b) The enemy—the devil.
- 3. Their final and permanent separation. (a) The harvest—the end of the world. (b) The reapers—the angels. (c) The tares burned—the wicked punished. (d) The wheat gathered—the righteous glorified.

Lesson XVII. Confession and Cross-bearing.—Matt. xvi. 13-28. Golden Text, Matt. xvi. 24.

- 1. Who Christ is. 2. What Christ was to do. 3. What was to be done to Christ. 4. What Christ's followers are to do.

Lesson XVIII. The Transfiguration.—Matt. xvii. 1-23. Golden Text, John i. 14.

- 1. Time, place, and persons. (a) When. (c) Where. (c) Who.
- 2. What was seen. (a) The resplendent appearance. (b) The heavenly witnesses.
- 3. What was said. 4. What was heard.

Lesson XIX. Jesus and the Young. Matt. xix. 13-26. Golden Text, Matt. xix. 14.

- 1. The Gospel to the young. (a) Children brought to Jesus. (b) Parents rebuked by disciples. (c) Disciples rebuked by Christ. (d) The children's kingdom.
- 2. The Gospel to the moral. (a) A "good" young man. (b) The law's challenge. (c) The test.
- 3. The Gospel to the rich. (a) The rich (as such) cannot be saved. (b) God can save the rich.

Lesson XX. The Marriage Feast.—Matt. xxii. 1-14. Golden Text, Matt. xxii. 9.

- 1. Invitation rejected. (a) "A certain king made a marriage for his son." (b) "Sent forth his servants." (c) "To call them that were bidden." (d) "They would not come." (e) "Again he sent forth other servants." (f) "All things are ready." (g) "They made light of it." (h) "Entreated them spitefully and slew them."
- 2. Retribution. (a) "Destroyed those murderers."
- 3. Invitation accepted. (a) "They which were bidden were not worthy." (b) "Into the highways." (c) Both good and bad. (d) "The wedding was furnished with guests."
- 4. The unworthy guest. (a) "To see the guests." (a) "Had not on a wedding garment." (c) "Friend, how camest thou in?" (d) "He was speechless." (e) "Cast him into outer darkness."

Lesson XXI. The Judgment.—Matt. xxv. 31-46. Golden Text, Matt. xxv. 46.

- 1. The judge. (a) "The son of Man." (b) The attendant angels.
- 2. The classes to be judged. (a) Only two classes. (b) As easily distinguished as sheep from goats. (c) Criterion, character as exhibited in the record of past deeds.
- 3. The award of the righteous. (a) "Justified by faith but judged by works." (b) "The King." (c) "Come, ye blessed of my Father." (d) "Prepared for you." (e) "for I was an hungred," etc.
- 4. The sentence of the wicked. (a) "Depart from Me." (b) What have they done? Nothing—that is enough to condemn them.

Lesson XXII. Gethsemane.—Matt. xxvi. 36-50. Golden Text, Matt. xxvi. 39.

- 1. The Saviour's agony. (a) "Sit ye here." (b) "Peter and the two sons of Zebedee." (c) "My soul is exceeding sorrowful." (d) "If it be possible." (e) "Let this cup pass." (f) "Nevertheless, not as I will but as Thou wilt."
- 2. The sleeping disciples. (a) "Watch and pray." (b) "Sleep on now."
- 3. The betrayal. (a) "Lo, Judas, one of the twelve, came." (b) "Gave them a sign."

Lesson XXIII. The Crucifixion.—Matt. xxvii. 35-50. Golden Text, 1 Pet. ii. 24.

- 1. The Scriptures fulfilled. (a) "Parted His garments, casting lots." (b) "That it Might be fulfilled."
- 2. The taunts of the populace. (a) "They that passed by reviled Him."
- 3. The mockery of the chief priests, scribes and elders. (a) "He saved others, Himself He cannot save."
- 4. "Numbered with transgressors." (a) The penitent thief
- 5. Darkness and desolation. (a) "From the sixth hour." (b) "Eli, Eli, lama sabachthani."
- 6. Death and victory.

Lesson XXIV. After the resurrection.—Matt. xxviii. 8-20. Golden Text, Matt. xxviii. 20.

- 1. The risen Saviour. 2. The soldiers bribed to give a false report. 3. The great commission.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—*Helps.*

How passing strange that mystery of suffering is, and how questionable the right which two-thirds of the world assume to that helms of filling their ears with cotton, that the moans of the poor break in upon their silken repose, and that the cry of the toiling thousands may float by on the blast unheard.—*F. W. Robertson.*

It is surely scarcely necessary to say further, what the holy teachers of all nations have invariably concurred in shewing, that faithful prayer implies always correlative exertion; and that no man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*