

munion; it is not surprising therefore that with the knowledge of human nature which even a Bishop of the Episcopal Church cannot fail to possess. His Lordship should have suggested that either "golden apples" or forbidden fruit in a no less attractive form had possibly made havoc with confirmation vows, etc. The Bishop endeavored to make these poor people believe that they had been "born of water and the Spirit," but probably himself cannot suppose that such an operation as being sprinkled at a font was what the Messiah enjoined on Nicodemus, John iii, 5. This, at any rate, was what he taught, and he added that if we sinned, the crown is not for us "until we come back and become members of Christ, children of God, and inheritors of the kingdom of heaven." Inasmuch as these words are quoted from the catechism, and are the statements put into the mouths of children, in relation to what is supposed to have been accomplished for them when they were brought to the font, it follows that the Bishop advocated a repetition of the sprinkling whenever persons should be consciously "guilty of sin." It would be waste of time to enlarge further on the teaching of this gentleman, than to observe that he informs the congregation that "every good gift of theirs, every kind act, and every manifestation of sympathy in this world, would avail them in securing a favored position in the next." Had Archbishop Lynch been present, he would probably have patted his *protege* on the back, and said, Bravo Niagara, I'll speak a word for you the next time I visit the Vatican—Any more of those apples, I wonder?

Owing to the exceptional nature of the two publications, "Pulpit Criticism," and "Medical Criticism," Mr. Edwards feels it necessary to request such of his subscribers as, he has reason to believe, desire that either or both these publications

should be continued, to endeavor to increase the number of subscribers; Mr. B.'s strength is taxed to the utmost, day by day, not in regard to the literary work, but especially in the discouraging work of canvassing; but for this inevitable part of his undertaking the literary and other labor would be light.

THE BIBLE CLASS.
SHAFTESBURY HALL.

Without pretending to endorse all one may hear at such a meeting as that above indicated, the writer has no doubt that far more light on the Bible, and more warmth of heart in relation to its teaching, is manifested at the meetings which are held in the afternoon of each Lord's day at Shaftesbury Hall, than is to be found in most of the Churches; the object of the meetings is to elucidate, so far as possible, such portions of Scripture as have been arranged for reading in the Sunday Schools of the world, by certain sects which have united for that purpose. The portion with which the class was occupied on the afternoon of the 8th inst., was Mark xiv, 12-21. The first feature of the proceedings that struck the writer as good, was the practice of the teacher and the class reading the verses alternately; this necessarily helps to sustain the interest of the class in the selected portion. The first thought on which Mr. Briggs (who conducted the class) dwelt, was that of the privilege of entertaining the Son of God, and the ceremonial necessity of removing all leaven from the house, prior to the celebration of the passover. Mr. B. is aware that "leaven" is uniformly treated in Scripture as symbolical of evil, he therefore applied the practice of removing the leaven, to the necessity there was of any of his hearers "ceasing to do evil," prior to "learning to do well" at the feet of the Redeemer. Mr. B. also adverted to the connected narrative of the previous week's lesson,