

ald, Moderator, was appointed to preside, Mr. Millard to preach, Mr. Burnett to address the newly inducted minister, and Mr. Acheson to address the congregation. A deputation consisting of Messrs. Gray, Burnett, Rodgers, ministers, and Mr. John L. Stevenson, elder, was appointed to hold Presbyterian visitations of the congregations of East and West Nottawasaga, meeting with the former on the second Tuesday of January, and with the latter on the day following. Arrangements were made for holding missionary meetings in the mission districts of the bounds, and Moderators of vacant Sessions were directed to hold such meetings in the congregations under their care. Commissioners were appointed to prosecute the Presbytery's application to the Synod of Toronto and Kingston for sanction of the transfer of Honeywood congregation to the Presbytery of Toronto. A report was received from Mr. Gray of the organization of a new congregation in Innisfil, consisting of eight elders, five deacons and eighty-six members, on Oct. 27th. The report was received and approved, and in accordance with its recommendations Mr. Cochrane was appointed Moderator of Session, and a committee appointed to meet with the office-bearers of the newly formed congregation, and of that from which it is an offshoot, with the purpose of coming to an understanding upon financial matters. The new congregation is to be known as the "Second Innisfil Congregation." A report was received from a deputation appointed to hold a Presbyterian visitation of the congregations of Stayner and Zion Church, Sunnidale. Careful inquiries were made into the condition and affairs of these churches and favourable conclusions arrived at. There was laid on the table an application to the General Assembly by Mr. Walter Wright, minister, for an allowance from the Aged and Infirm Ministers' Fund, with request that the Presbytery transmit the same. It was agreed to transmit the documents and to recommend the application to the favourable consideration of the Assembly. Notice was given of motion with a view to the formation of Women's Home Mission Associations within the bounds.—ROBERT MOODIE, *Pres. Clerk.*

REPORT OF REV. G. W. SPROTT.

(Continued from page 87.)

rent year, to add the debt, and then to lay the whole facts "fairly and squarely" before the people, and to apportion the amount required among Presbyteries, congregations, and communicants. The estimates for the Maritime Provinces had been partially completed when I reached Halifax, and the amount asked for three of the schemes of the Church was an average of \$140 from each congregation, or a little over a dollar from each communicant. As another instance of liberality, I may mention that one of the Halifax clergymen informed me that his people had given last year for religious purposes an average of £20 per family, and that the whole amount had been collected at the church door.

I would further call attention to the remarkable success which has attended the efforts of the Church to raise up a native ministry. The facilities for obtaining a complete theological education of a high order are now ample, and parents in good circumstances are as ready to devote sons to the Church as they once were in Scotland. The consequence is, that instead of requiring any more ministers from home, the Church has more, both Gaelic and English-speaking licentiates, than she has openings for, and the Colonial Committee might find in Canada agents admirably suited for its work in other fields. In particular, vacancies in British Columbia might be filled by Canadian clergymen of the Church of Scotland now in the Union. There are many young men in this class—some without charges—and they would not forfeit their life-claim on the Temporalities Fund by taking service in the Pacific Province. This might strengthen the friendly relations that already exist between the two Churches, but it could do nothing either to hasten or retard incorporation, which is practically out of the question, because of the immense distance and the absence of means of communication.

Lastly, I was unfavourably impressed by what I heard of the demission of their charges by ministers, and of so many leaving their sacred calling for secular pursuits. Demissions, which have been frequent of late in the Union Church, and no less so proportionately among those who have not joined it, in too many cases, I fear, mean simply dismissal of the pastors by their flocks.

Thanks to Canadian hospitality, and to my having obtained a pass from St. Paul's to Winnipeg and back, on the application of my host at Ottawa to George Stephen, Esq., President of the Bank of Montreal, and chairman of the railway, my whole expenses only amounted to what I hope will be considered the moderate sum of £75.

In conclusion, I have to express my obligations to the Church for having honoured me with such an important commission; to the friends, old and new, who everywhere shewed me so much kindness; and above all my gratitude to the Giver of all good for the unfailing mercies vouchsafed to me during my journey, for a safe return to family and flock, and for the hope that my visit to Canada may bear some good fruit to the glory of His name.

All which is respectfully submitted.

GEORGE W. SPROTT.

September, 1879.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 21 } THE LAST WORDS. { Rev. xxii. 18-21.
1879.

GOLDEN TEXT.—"The grace of our Lord Jesus Christ be with you all. Amen."—Rev. xxii. 21.

HOME STUDIES.

M. Ps. xvi. 1-11.....Fulness of joy.
T. Ps. xlviii. 1-14.....God in His palaces.
W. John xvii. 1-25.....Christ's intercessory prayer.
Th. 2 Tim. iv. 1-22.....The crown of righteousness.
F. Tit. ii. 1-15.....The blessed hope.
S. Jude i. 25.....Behold, the Lord cometh.
Sab. Rev. xxii. 6-21.....The last words.

HELPS TO STUDY.

This is the last lesson of the year, before the final review; it is the last lesson in the Bible; and to some it will be the last lesson in this life.

Its teachings may be arranged as follows: (1) *The Last Classification*, (2) *The Last Condition*, (3) *The Last Invitation*, (4) *The Last Caution*, (5) *The Last Benediction*.

I. THE LAST CLASSIFICATION.—Vers. 10-13. John was commanded to "seal up" some of the things revealed to him, "and write them not" (chap. x. 4), but as to those things which he had been permitted to write, the order is: Seal not the sayings of the prophecy of this book, for the time is at hand. The time for the beginning of the fulfilment of the prophecies was at hand although they should not be fully accomplished until the end of the world.

In so far as the contents of this book relate to the individual, the decisive crisis to which they point may always be said to be "at hand," for death is never very far away from any of us.

Throughout the Bible, the offer of salvation, the invitation to repentance, the opportunity for amendment, the possibility of attaining eternal happiness, are presented to the sinner, as in Isaiah lv. 7: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." This and the numerous gracious offers of a similar character are to be accepted in this life—

"As long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return."

But when death comes—and it may come at any moment—the character, and therefore the eternal destiny, of the individual is unalterably fixed; and the fiat is,

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. In this final and permanent classification there are only two kinds of people; and the criterion is neither wealth, nor rank, nor power, nor position, nor learning, nor intellect, nor acquisitions—it is character. Those who have rejected the Saviour will be found to be in their character either "filthy" or "unjust," or both.

The man who indulges in sensual gratification cannot find salvation in the honesty of his dealings; the dishonest trader cannot rest his safety and happiness on the purity of his personal habits; and should the unbeliever deny both of these charges, he must, at least, acknowledge his injustice in withholding from God the worship and service due to Him.

Believers have their character so changed, by the Holy Spirit, from what it originally was, that its tendencies are to make them—"righteous"—honest in their dealings with God and man, and—"holy"—pure in their personal conduct. These characteristics, on both sides, are fully developed and rendered permanent by death.

The foregoing considerations explain how it is that although believers are "justified by faith," still, when Christ comes to judgment, He will give every man according as his work shall be.

II. THE LAST CONDITION.—Vers. 13-15. As there are but two characters so there shall be but two conditions—the condition of those who enter in, through the gates, into the city, and that of those who are without.

Our natural character, however amiable it may be, will keep us out. Only they that do His commandments enter; and none are able to do so but those who are justified by faith in Christ and sanctified by the Holy Spirit. Many may flatter themselves that the epithets in ver. 15 do not apply to them, until they come to the last clause; but who can examine himself in the light of the description, whosoever loveth and maketh a lie, without self-condemnation?

III. THE LAST INVITATION.—Vers. 16-17. When Christ was visibly present on earth he said "Come"—Matt. xi. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and now the Spirit and the bride say, Come. The Holy Spirit, by means of the Word, and the "bride," that is the Church, by the voice of her ministers, say "Come;" and the command is given to all who, themselves, have complied with this Gospel invitation to echo it, so that others may hear. No one is excluded. Let him that is athirst come: This, in its restricted sense applies to those who have been brought to know their sinful and miserable condition by nature and are seeking salvation; but it would not be unscriptural to extend it to all who thirst for happiness and are perhaps seeking it where it cannot be found—Isaiah lv. 1: "Ho, every one that thirsteth, come ye to the waters.....wherefore do ye spend your labour for that which satisfieth not?"

Whosoever will let him take of the water of life freely. Richard Baxter said that he was better pleased with the word "whosoever" in this passage than he would

be if the invitation were addressed to him by name, because the word "whosoever" certainly included himself, whereas if the verse read "let Richard Baxter take," etc., it might not mean him, but some other person of the same name.

IV. THE LAST CAUTION.—Vers. 18-20. How necessary it is that all who have occasion to expound Scripture to others should do so with careful study, and with much prayer, lest they come under the condemnation contained in this passage. The "National S.S. Teacher" says, "It forbids careless constructions and fanciful interpretations as well as interpolations and elisions. It is man's business, not to speculate about the truth, but to find it; not to twist it into what he would like to have it, but honestly to accept it as it is."

V. THE LAST BENEDICTION.—Ver. 21. John, in addressing this book to the seven churches of Asia, and through them, to the whole Church of Christ in all ages, says (chap. i. 4) "Grace be unto you, and peace from Him which is, and which was, and which is to come," and now in closing the book, he invokes the same blessing, the favour of the Saviour, for he does not know of a better or higher blessing that can be enjoyed on earth than that which he prays for in the words, the grace of our Lord Jesus Christ be with you all. Amen.

LESSON SCHEME FOR 1880.

BY THE REV. T. F. FOTHERINGHAM, M.A., NORWICH.

The Supplemental Lesson Scheme is drawn up in accordance with the recommendations of the Synod of Toronto and Kingston, and therefore contains

1. The Shorter Catechism in consecutive order. One or two questions to be studied with each lesson. This shews the logical connection of the questions, and their exact teachings.

2. Three questions of the Shorter Catechism connected with the subject of the lesson. This shews the scriptural connection of the doctrinal formulas of the Catechism. Their living connection with the Bible.

3. Selected portions of Scripture, for memorizing, of a practical, doctrinal or devotional character. The selections are from 11 Gospels by John and the Psalms,—the latter beginning where last year's scheme ended.

4. A doctrine to be proved. This is generally the leading truth of the lesson.

5. Questions of the "Church Catechism" (Presbyterian Board Philadelphia, price three cents) in which our Church Polity and the scriptural significance of the sacraments are explained.

6. The whole scheme is adapted to the Westminster series of Lesson Helps. The memory verses and Shorter Catechism questions are copied from them and the lesson plan of these helps is taken as a guide in choosing the selected questions.

The above scheme may be used in a graded school as follows:—

Junior Division.—Scholars reading in 2nd and 3rd books in the Public School,—take, in addition to the lesson,

(1.) Memory verses.

(2.) 2nd column of Shorter Catechism as a Westminster.

Lesson Leaf.

Senior Division.—Scholars reading in the 4th and 5th readers in the Public School.

(1.) Both columns of Shorter Catechism.

(2.) Church Catechism.

Bible Class Division.—Scholars over sixteen years of age.

(1.) Both Columns of Shorter Catechism.

(2.) Careful study of questions in second column of Shorter Catechism.

All should be required to find proofs of the doctrine as it is really the most important part of their lesson study.

On first introducing the Church Catechism the Bible Class Division should also be required to commit it to memory.

All the school should learn the Golden Text and memory verses in the lesson.

The Primary Division (scholars reading in the 1st book and those unable to read) learn the Golden Text only.

Mailed to any school free of postage, at the rate of *sixty cents* per 100 copies. Address, Presbyterian Printing House, 5 Jordan street, Toronto.

A MISSIONARY of the American Sunday School Union, in North Carolina, one day met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?" "Over there, sir, in the briars." "Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?" Sammy stooped down to pick some thorns out of his bare feet, and then looking up into the face of the missionary, replied: "Yes, sir, she always seems mighty glad when I hold up the berries, and I don't tell her nothin' 'bout the briars in my feet." The missionary says that he gave the boy a Testament, and then rode on, resolving that henceforth he would hold up the berries only, and say nothing about the briars. In this world the berries and the briars grow together. It is hard to pluck the one without being wounded by the other. But he has learned a divine philosophy who only holds up the berries, and says nothing about the wounds of the thorns.

Births, Marriages and Deaths.

MARRIED.

At the residence of the bride's father, on Wednesday, 5th November, by Rev. W. A. McKay, B.A., of Woodstock, brother of the bridegroom, assisted by Rev. John Baikie and Rev. John Campbell, B.A., of Harriston, and Rev. J. B. Hamilton, M.A., of Paris, Rev. D. G. McKay of Bluevale, to Marion Jane, youngest daughter of J. D. Stewart, Esq., of Harriston, and sister of A. J. Stewart, Treasurer of the town of Harriston.

On Friday, December 5th, by Rev. W. S. Fisher, assisted by Rev. John Duff, Rev. John Ross, B.A., of Melville Church, Brussels, to Elsie, fourth daughter of Alex. Watt, Esq., Elora, Ont.