

chair and introduced the various parts. Great credit is due to all those who took part in the programme. The selections were remarkably good, and their rendering shewed care and study and good taste. We hope for great success for this Society. *Hamilton Times.*

GARAFRAXA.—A free social was held in the Congregational church, on Wednesday evening, the 28th of January. After the friends were tired of eating and drinking, the meeting was called to order by the Rev. Mr. Black, the worthy pastor, when the Treasurer of the Building Fund shewed that there was about \$300 to be provided for somehow, and that there had been \$55 of interest paid in the last two and a half years. There was a feeling to get rid of this interest, but *how* was the next thing. After a few promises of subscriptions there was a paper passed around the church, and when it got around there was \$265 promised by the first of next January! No less than twelve young men put their names down for \$5 each. Who would fear for the cause of Zion or the prosperity of the country when we have so many fine young men amongst us?—W. R.

GUELPH.—The Sunday school in connection with the First Congregational Church held its annual entertainment on the 27th ult. After discussing the good things sumptuously provided for them and enjoying an after-tea intermission, the scholars assembled in the audience room of the church, where an interesting programme for the evening was rendered. Singing and recitations followed a brief address from Mr. Crowe, the superintendent. The pastor also added a few remarks, and brought to a close a very enjoyable entertainment. On the 12th inst. the Ladies' Association of the church held an after-tea social. It was largely attended and a good collection was realized. The programme consisted of singing, readings, and a paper by the pastor on "Woman and the Church of Christ." The Association has decided to hold fortnightly socials, meeting alternately in the church and the houses of such as invite them of the members of the church or congregation.

KINGSTON. — FIRST CHURCH.—The annual meeting of the church and congregation was held on the 11th inst., and the Sunday school festival on the following evening. Both meetings were of a very interesting nature. During the past year six have been removed from and thirteen have been received into the church, giving a net increase of seven. The treasurer's statement shewed that \$2,411.50 had been raised for church purposes; \$408.78 by the Ladies' Association; \$103.06 for the Sunday school; \$1,230.72 for denominational objects; \$1,248.43 for catholic objects, making a total for the year of \$5,401.54, which together with \$1,552.44, balances from the previous year, gives an income from all sources of \$6,953.98. All the church expenses have been fully met, and the new year is entered upon with an even balance sheet. The report from the Sunday school indicated the number on the roll 174, with an average attendance of 141. The Ladies' Association have netted a gain of \$286.22 by the sale of work, and \$137.50 by rental of property, and have a balance invested of \$1,674.40. The Young People's Association aside from their social and literary objects, devote themselves to the promotion of interest in Foreign Missions, devotional meetings, the study of the Scriptures, and Temperance, having each department placed under a separate committee. Refreshments were provided for both meetings by the ladies, excellent musical selections by the choir and scholars, and the Rev. R. Mackay assisted the pastor by giving a short address on both occasions.

WINNIPEG FIRST CONGREGATIONAL CHURCH.—A good number of the members and congregation of this church met in the Odd Fellows' hall last evening, to receive the reports of the work done since the inception of the church, and to arrange for the future efforts. The Rev. W. Ewing occupied the chair, and opened the meeting with devotional exercises. After the usual monthly business was transacted, the treasurer, Mr. K. F. Lockhart, read the financial statement, which shewed a balance on hand for current expenses,

and the building fund was in a prosperous condition. The pastor reported that he had just received a cheque for \$48.50 from the Coldsprings Congregational church toward that object. Reports were given by Mr. John Dodmeade, superintendent of the Sunday school, and Mr. Ellis, the secretary, shewing that the school was in a prosperous condition, financially and numerically. The church secretary's report shewed a membership of thirty-two, which was an increase of ten since the church was organized in August. The constitution and by-laws were read, and on motion were left over for one month for examination and amendment. The committee appointed for nomination submitted a full list of officers and committees for the coming year, which was placed before the church to be voted on at the next meeting. An address was then given by the Rev. W. Ewing reviewing the past and speaking in hopeful terms of the future. On behalf of the church he wished to thank those who did not belong to the church and yet had so willingly and heartily assisted in its work,—especially those who had rendered such valuable service in the choir. At the close of the address a social time was spent which seemed to be much enjoyed by all present.—*Winnipeg Tribune.*—[A note since the above was in type tells us that the Sunday school has received its valuable library.]

The Sunday School.

INTERNATIONAL LESSONS.

LESSON IX.

Feb. 20. } OUR FATHER'S CARE. } Matt. vi. 1880. } 24-34.

GOLDEN TEXT.—"Casting all your care upon Him; for He careth for you."—1 Peter v. 7.

HOME STUDIES.

- M. Matt. vi. 14-23.....Intermediate.
- T. Matt. vi. 24-31.....Our Father's Care.
- W. Luke xvi. 9-17.....Parallel Passage.
- Th. 1 Kings, xviii, 17-24....Halting between Two Opinions.
- F. Ps. ciii. 1-17.....Man Compared to Grass.
- S. Phil. iii. 8-21.....Righteousness by Faith.
- Sabb. 1 Tim. vi. 6-12, 17-19...A Good Foundation.

HELPS TO STUDY.

The "Sermon on the Mount" continues to deal with the Christian's motives and springs of action as distinguished from those of fallen human nature.

Christian ethics are founded, not on self-interest, but on self-abnegation. Devotion to God is the believer's main-spring of action; in surrendering the heart to Him the dominion of self is overthrown.

In the lesson we find these two topics: (1) *The Christian's Service for God*, (2) *God's Care for the Christian*.

1. THE CHRISTIAN'S SERVICE FOR GOD.—Vers. 24; 33. Must man serve? Yes; he must act; and he acts from some motive. No one, not even a slave, ever acts against his will; but the direction of the will may be changed by the presentation of some strong motive, such as fear. The only actions which are strictly involuntary are those which proceed from some nervous disorder. Man ordinarily knows what he is doing and what he is doing it for; hereon rests his responsibility.

1. *Two Masters.*—The social condition of the Jews and other eastern nations at the time was such that the force of the statement "No man can serve two masters," even in its most literal sense, would be at once acknowledged. The only sort of *service* known was what we would be inclined to call *slavery*.

If the terms are applied with strictness, it is still true that no man can *serve* two masters. You may work for two employers; but which of them is your *master*? which of them governs all your thoughts, words, and actions? Do you *serve* them? Do you make a complete surrender of your will to both of them? It is impossible.

If then it is true that we cannot serve two masters whose principles and interests may not be entirely opposed, how much more manifest is it that we cannot serve God and mammon.

2. *A Bad Master.*—Mammon means gain, or riches, and is here put for self-interest. "Who will shew us any good?" (Psalm iv. 6) How can we be happy? Well, the less a person seeks happiness the more he finds of it. That is about the shortest way of putting it. Never mind it. Leave it to God.

It is not rich men alone who are serving mammon; and it is quite possible to be possessed of wealth without doing so. The man whose greatest care and anxiety is how to add another hundred to his thousands is serving mammon, and so is he whose aspirations rise no higher than where to get the next meal, or a piece of cloth to patch his ragged coat. Mammon's servants are wretchedly paid at the best, and many of them are starving. Mammon is a bad master; he pays low wages, and that often in counterfeit money. His

slaves sell themselves at a very low price, and most of them get cheated even out of that. "Whosoever will save his life shall lose it" (Matt. xvi. 25).

3. *A Good Master.*—Seek ye first the kingdom of God and His righteousness. "Self-preservation is the first law of nature;" but it is not the first law of the kingdom of grace. The true disciple has a higher law. He is taught to place the interests of the Kingdom of God even before his own safety and well-being. So did Christ; so did the Christian martyrs.

A preacher in the Southern States having spoken against slavery and being advised by some friends to be silent, as otherwise his life would be in danger, replied, "I must proclaim the truth." "But you must live," said his friends. "No," said he, "I cannot see that." That man understood the words Take no thought for your life. He thought it was his business to do what the prosperity of God's cause evidently required, and, as for his own safety, that was God's business.

God is a good master, and He will reward His servants abundantly, but the very service itself is reward enough for them. "My meat and my drink," said the Saviour, "is to do the will of Him that sent Me" (John iv. 34); and His disciples have the same spirit.

11. GOD'S CARE FOR THE CHRISTIAN.—Vers. 25-32; 34. He cares for all, but we are here and elsewhere taught that He cares specially for those who trust in Him.

Take no thought. When the Bible was translated into English, the expression "to take thought" was commonly used to signify what we now mean by such words as vexing, worrying, fretting, full of care, etc. Of course the Saviour did not mean that Christians are not to provide for themselves and their families (see 1 Tim. v. 8), but He did mean that Christians are not to make their own interest the governing principle of their lives, and that they are not to permit any consideration whatever to take precedence of the interests of God's kingdom.

Is not the life more than meat? that is, did it not require the exercise of greater power and larger beneficence on God's part to give you your life than is needed to support that life; and can you not therefore trust Him who gave life to give also the food necessary to sustain it?

1. *Well-fed Birds.*—Behold the fowls of the air. There is abundant provision for their wants from day to day; they know where to find and how to choose it; and they seem to express their thankfulness in cheerful songs. In Psalm cxlviii, the "flying fowl" are called upon to praise the Lord, and in Job xxxviii. 41 the young ravens are represented as crying unto God.

Are ye not better than they? more important in God's sight, and therefore more likely to be cared for; endowed with superior powers, and therefore capable of rendering a higher service to God; immortal beings, and therefore having higher objects than those of time and sense.

2. *Well-dressed Flowers.*—Consider the lilies of the field. If some people find their highest aim and object in sensual gratification, represented here by eating and drinking, and enjoyed in common with the lower animals, with others the all-absorbing question is *Wherewithal shall we be clothed?* how shall we ornament our persons? In what way can we gratify our aesthetic tastes? But neither is this the true object of man's existence; it is not in this that man, or woman either, is intended to excel; for God scatters ornament with lavish hand over the creation; and the wealth of an eastern monarch, spent on rich apparel, would not yield beauty or elegance enough to rival those of a simple wild-flower.

3. *To-morrow.*—Those who have not Christ as their Saviour may well tremble for the future; but it is to true disciples that He speaks here; and the meaning is that having made all possible and necessary preparation for the time to come, the disposal of events is to be left confidently with God. Present duty is ours; and we are not to unfit ourselves for the performance of it by our anxiety for the future. "Never cross a bridge till you come to it." There may be difficulties and trials ahead; but it is only by giving due attention to present duty and preserving our confidence in God's care that we can be prepared to meet these.

Temporal calamities may overtake the servant of God as well as the servant of mammon; but the former has the consolation that the grand object of his care and anxiety, the cause of God, is still safe; whereas the latter, when those things on which he set his heart are taken from him, can only say, "Ye have taken away my gods and what have I more?"

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SILLAR, 149 Powers' Block, Rochester, N. Y.

THE Bible House at Constantinople keeps on sale 1,082 different books in eighteen Oriental languages, and an unprecedented inquiry prevails for all.