

ments to the constitution as to the mode of collecting funds, the change being from pew rents to the envelope system. A motion to the effect that the different persons appointed to look after the particular schemes of the Church should be constituted a joint committee for this purpose, was declared against by the Presbytery. The committee appointed to consider the application of Mr Macgregor to have his name placed on the roll of Presbytery, reported in favour of memorializing the General Assembly at their first meeting to grant the request. An application duly transmitted from the congregation of St. Andrew's Church, Guelph, for leave to obtain seven thousand dollars on the security of their church property, was granted. An extension of time was granted to the committee appointed to consider a petition from the German Presbyterians at Preston for leave to come up in the bounds for subscriptions to defray a debt resting on a manse they had built for their minister, to mature their report. On motion of Mr. Torrance, the Presbytery unanimously nominated Prof. McLaren, of Knox College, for moderatorship of the Assembly to meet in Kingston, on the 8th of June next.

PRESBYTERY OF BRUCE.—This Court held an adjourned meeting at Walkerton on the 11th. Mr. McClung's resignation, after hearing commissioners from the congregation, was accepted. Mr. Paterson was appointed to preach at Balaklava and declare the church vacant on Sabbath, 23rd inst. Mr. Straith on behalf of the committee appointed to visit the congregations of Zion and Westminster churches, Teeswater, Presbyterially, submitted a report and deliverance thereanent; the report was received and the deliverance adopted, and a copy of the same was ordered to be sent to the Moderators of the respective sessions to be read from the pulpit. It was resolved that Messrs. Straith, Duff, and Eadie, ministers, and Mr. D. McCallum, elder, be a committee to visit Free St. John's Church, Walkerton, Presbyterially, on Monday, 7th February. The committee to meet with the elders and managers at two o'clock p.m., and with the congregation at seven o'clock p.m., Mr. Eadie to preach and preside. Messrs. Straith, Moffat, and Eadie, ministers, with Mr. Nesbit, elder, were appointed a similar committee to visit North Brant and West Bentinck on Tuesday, 8th February; the committee to meet with the elders and managers of both congregations in the church at Malcolm at five o'clock p.m., and with the congregations at half past six; Mr. Straith to preach. Dr. Bell, Mr. Scott, and Mr. Eadie, ministers, with Mr. Angus McKinnon, elder, were appointed a committee to visit Knox's Church, Paisley, on Monday, 7th March, Dr. Bell to preach. It was agreed to hold a Presbyterial Sabbath school convention at Tiverton on the third Tuesday of February. Messrs. Anderson, McLehnan, and Forbes, ministers, and Mr. Dewar, elder, were appointed a committee to make the necessary arrangements.—A. G. FORBES, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met in Sarnia, on Tuesday, the 18th inst., for the transaction of general business, in the new school house of St. Andrew's Church, Rev. John Macdonald, of Bridden, presiding. There were about forty members in attendance. A petition for a moderation in a call at New Glasgow was granted, and Mr. Stewart, of Kintore, instructed to attend to that duty. Mr. Galloway's resignation, of his charge of Lucan and Bidulph, was then taken up. After hearing parties, it was agreed to accept the resignation, the same to take place on the 30th January. Mr. Rennie was appointed to preach, and declare the church vacant, on that day, and act as interim moderator of session thereafter. It was further agreed to open communication with the Presbytery of Stratford with a view of readjusting these congregations with stations now vacant in that Presbytery, thereby to strengthen the now weak congregations within the bounds of both Presbyteries. The resignation of Mr. Scobie, of his charge of Strathroy congregation, was given in to the Presbytery. It was agreed to order the same to lie on the table, and the Clerk was instructed to cite parties to appear at the next ordinary meeting. Dr. Proudfoot and others overtured the Presbytery regarding a course of devotional and religious exercises connected with the meetings of the Presbytery. After consideration, it was agreed to adopt the overture, and take steps to carry out its proposals. On Wednesday morning the Presbytery again met pursuant to

adjournment. A circular was read from the convener of the Assembly's Committee on the subject of Temperance, containing questions, and asking suggestions in the matter. It was agreed to appoint a committee of J. B. Duncan, J. Thompson, J. M. Goodwillie, to prepare a deliverance in the matter, and report. It was ordered that the session fill up the Assembly's circular in the matter of the State of Religion, and forward the same to Mr. J. B. Duncan, Forest, before the 1st of March next. It was agreed to grant leave to Alvinston and Napier to have a call moderated in if necessary before next ordinary meeting. Mr. McKinnon was appointed to attend to the duty. There was laid on the table and read by Dr. Proudfoot a petition for moderation in a call and supplement from St. James' Church, London. Dr. Proudfoot stated the condition of the congregation, which was supported by Dr. Macalpine and Mr. Munroe, commissioners, giving statistics of finances and other matters. It was agreed on motion of Mr. McKinnon, to grant the prayer of the petition to the extent of giving power to Dr. Proudfoot to moderate in a call as desired, leaving the question of supplement to be settled when the call comes before the Presbytery. Answers to reasons of protest and appeal of Mr. Henderson were given in by Mr. Duncan and adopted. Messrs. Duncan and Currie were appointed to represent the Presbytery, in the matter when it comes up before the Synod. In the matter of the Assembly's remit on the question of sustentation fund, it was agreed that, considering the comparatively large and frequent calls made on our people for the schemes of the Church, some of which are at this present time heavily burdened with debt, the Presbytery deem it unwise, meantime at least, to multiply the demands already existing by the establishment either of supplemental or sustentation fund, but rather in the judgment of the Presbytery the Home Mission Fund, if properly sustained, would meet all the exigencies of the case. In terms of Dr. Proudfoot's overture, it was resolved that the protracted devotional exercises with which ordinary meetings are opened, be dispensed with; that the evening sederunt of the first day of each ordinary meeting, or one and a half hours of it, as may seem best, be devoted to religious exercises and to the discussion of such matters pertaining to the interests and work of the Church, as may be previously agreed upon, such as Home and Foreign Missions, the State of Religion, Sabbath Schools, or the discussion of the great religious questions of the day; or of important Scripture doctrines, or indeed of any matters which may better qualify us for our work, or more perfectly incite and encourage as to the performance of it. That the subject at next meeting of Presbytery be, "Means by which the attachment of the young to the Church may be secured and maintained, and by which in due course they may be brought into full communion." Messrs. Duncan and Henderson to introduce the subject.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 6. } THE BOYHOOD OF JESUS. } Luke ii.
1881. } 40-42.

GOLDEN TEXT.—"And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."—Luke ii. 40.

HOME READINGS.

M. Matt. ii. 1-12... Visit of the Magi.
Tu. Isa. lx. 1-10... Gold and Incense Brought.
W. Matt. ii. 13-23... The Flight into Egypt.
Th. Luke ii. 39-52... The Boyhood of Jesus.
F. Deut. xvi. 1-17... The Yearly Feasts.
S. John xii. 1-17... The Passover.
Sab. John ix. 1-12... "The works of Him that sent Me."

HELPS TO STUDY.

After the presentation of the infant Saviour in the temple at Jerusalem (See Lesson V.) Joseph and Mary went back for a short time to Bethlehem. Here the child of promise was found and worshipped by the wise men from the east, as recorded by Matthew. The flight to Egypt to escape the designs of Herod follows, and the subsequent return to Nazareth.

In this town, situated about sixty-five miles north of Jerusalem and twenty-five from the south end of the Sea of Galilee, Jesus continued to reside until He was thirty years of age.

Of His history during the intervening period nothing is certainly known beyond what is contained in our present lesson, from which it may be gathered that in His character as a boy the Saviour was: (1) Strong, (2) Wise, (3) Reli-

gious, (4) Studious, (5) Obedient, (6) Pleasing to God and Man.

I. STRONG.—ver. 40. The Saviour's humanity was perfect, physically, intellectually, and spiritually; but even in His case there was growth. In infancy He was perfect, but still a child; in boyhood he was also perfect, but still a boy.

And the child grew and waxed strong in spirit. Increase of physical strength is no doubt implied though not mentioned; but to be "strong in spirit" is still more important than to be strong in body. Happy is the boy who obtains (for in our fallen condition we have it not naturally) strength enough to do the right, to breast this world's current, to say "No" to the tempter's blandishments. At every stage the pilgrim in the narrow way needs strength from above, but never more than in the plastic and impressionable period of boyhood.

II. WISE.—ver. 40. Without wisdom, strength would not be much of a blessing. A strong fool is more mischievous than a weak one, whether his strength be of the body or of the will; but if we know *what* we ought to do and *how* we ought to do it, then the stronger we are the better. The young ought not to regard wisdom as something unattainable to them, or with which they have nothing to do; never is it more necessary than when the character is taking shape for time and for eternity. God bestows wisdom in answer to prayer. "If any of you lack wisdom, let him ask of God, who giveth to all [boys and girls as well as men and women] liberally, and upbraideth not; and it shall be given him."

III. RELIGIOUS.—vers. 41, 42. The feast of the passover was held annually, lasting seven days from the fifteenth day of the month Nisan (Deut. xvi. 1-8). By the ceremonial law the attendance of all male Israelites from twelve years old and upwards was required at this feast. At the age of twelve a Jewish boy became what was called "a son of the law" (that is of the ceremonial law), and was thenceforward bound by its precepts. It is quite reasonable to suppose that religious duties, regarded as "means of grace," were not necessary to the Saviour personally as they are to us, but as acts of worship paid to the Father, and as setting an example for us to follow. He always gave strict attention to them. It is apparent that in doing so He did not put His self under any constraint; on the contrary, acts of religious worship must have been a delight to Him; and when it is otherwise there is something the matter with the worshipper.

IV. STUDIOUS.—vers. 43-47. The "S. S. Times" says: "Jesus was not satisfied with worship alone, nor yet with passive hearing of Bible expositions. He wanted a share in Bible study. He had questions to ask of the teachers, and He was willing to be questioned. Although He was the Son of God, He felt the need of Bible study; and, feeling that need, He went into the Bible school, where the need could be met. If there is a man nowadays who thinks that he doesn't need Bible study, or that it is beneath his dignity to be in the Bible school, he either seems to suppose that he knows more than Jesus knew, or He seems to count it hardly safe to be on the same plane with the Son of God. Yet there are men and women who put a high value on worship, and none at all—for themselves—on social Bible study."

Jesus did not seem to think that His parents ought to have doubted where He would be found, when He could have a share in the temple Bible school. That was the place for Him just then. Studying the Bible was a part of the business His Father had set him to do. That business He proposed to attend to. The child of God, or the man of God, who attends faithfully to the service of worship, and then turns his back on the Sabbath school when he could go in there if he would, neglects a part of the Lord's business, and is always a smaller pattern of the Christian than if he had a place—and filled it—in the gathering for social Bible society. He, on the other hand, who is in the Bible school, hearing what is said, and asking questions as well as answering them, may feel that he is so far about his Father's business, following the example of the Son of God. And whatever portion of your Father's business you are set to do, you ought to attend to it at every necessary cost."

V. OBEDIENT.—ver. 48-51. The fact that Joseph and Mary went a day's journey from Jerusalem before they observed that Jesus had tarried behind shews that they were in the habit of placing full confidence in His prudence. When they had sought and found Him He assured them that He must be about His Father's business, as part of which business He evidently regarded the study of revealed truth, hinting that they might have known from His previous character and habits that He would embrace every opportunity of engaging in this pursuit; but after all this He was a loving and obedient son and was subject unto them. The apparent connection between the Saviour's first recorded words, "Wist ye not that I must be about my Father's business," and His last recorded words before His death, "It is finished," may be fanciful, but it is striking.

VI. PLEASING TO GOD AND MAN.—ver. 52. We give another extract from the "S. S. Times": "He won the favour of man by seeking the favour of God. It is not so important that man should be pleased with us as that God should. But man's favour is more likely to be won through seeking God's favour than in any other way. If we are always asking how those about us will look at us; if we give large weight in our thoughts to the opinion of our fellows; if we endeavour to so shape our course as to win popular approval, we are by no means sure to have what we strive for; we may fall far short of the coveted favour of man; and, moreover, many utterly lack God's approval, whether man likes or dislikes us. But if we are always asking how God will look at our course; if we give large weight in our thoughts to His opinion and His commandments; if we seek to shape our course to win His approval, we are sure to get what we most long for; and we are surer of having also the favour of man than we could be through any other course. If God is our friend, He can secure to us man's approval. The best of human friends cannot win for us God's favour."