

135 have removed from the place, nineteen have died and twenty-four have withdrawn. At present the membership of the church numbers 180. In connection with the church is a flourishing Sabbath school, under the efficient superintendence of Mr. G. W. Hodgetts, at which there is an attendance of about 200 children.

PRESBYTERY OF TORONTO.—An ordinary and largely attended meeting of the Toronto Presbytery was held on the 2nd inst, commencing at eleven o'clock in the morning, and concluding shortly after nine o'clock in the evening. Rev. John Smith was unanimously chosen as Moderator for the current year. A call made by Knox Church of this city, to Rev. Henry M. Parsons, of Buffalo, N.Y., was agreed to, and the same was forwarded to Mr. Parsons. A resolution of condolence with the family of the Rev. J. Breckenridge, of Orangeville, was adopted. On motion it was agreed that the Moderator, Dr. Reid, Principal Caven, Prof. Gregg (Convener), and Prof. McLaren, be appointed a Committee to prepare petitions to the Governor-General and both Houses of Parliament, deprecating their giving assent to the bill now before Parliament, which proposes to legalize a marriage between a man and his deceased wife's sister, or his deceased brother's wife—the petitions to be submitted for approval at the next Presbytery. The following Commissioners were appointed by rotation to the next General Assembly: Revs. Dr. Caven, Prof. McLaren, W. E. McKay, G. Milligan, J. Smith and A. Gilray. The following clergymen were appointed by ballot: Revs. Dr. Reid, Dr. Gregg, D. J. Macdonnell, J. M. King and J. Carmichael (of Markham). The following elders were also appointed by ballot: Hon. J. McMurrich, Messrs. T. W. Taylor, W. B. McMurrich, Donald Sutherland, Geo. Smith (of Bolton), David Elder, John Gibson, Wm. Adamson, Colwell Graham, J. K. Macdonald and Peter Crann.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The last meeting for the present session of the above Society was held on Thursday evening, March 4th, the President, Mr. A. B. Baird, B.A., in the chair.

After devotional exercises and routine business, the appointment of missionaries for the ensuing summer was taken up. The following are the names of the fields to be occupied, together with the missionaries who are to labour therein: Waubashene, Mr. David James; Manitoulin Island, John Gibson, B.A., and Angus Robertson; Nipissing, Thomas Davidson; Katrine and Elmsdale, G. B. Greig; Strong, T. E. Inglis; Baysville, James Ballantyne; St. Joseph's Island, A. B. Meldrum; Plummer township, W. S. McTavish; Parry Sound, John Jamieson.

The funds of the Society are in such a condition as to warrant the sending out of an additional missionary this year, but the field has not yet been decided upon.

Rev. Mr. Macdonnell then delivered a very interesting address to the Society. Speaking to the members as the future ministers of the Church, he laid down some of the principles on which mission work should be urged upon others. Mission work is not something external to the real work of the Church, but is an integral part of that work. Congregations are not organized simply that they may meet for prayer and praise and instruction; not simply for their own spiritual advancement, but in order that they may cultivate a true missionary spirit and make known to their less favoured fellow men the Gospel message. Instead of our ministers dealing with this subject in an apologetical way, as if they were afraid to speak of it before their people, and limiting their efforts in behalf of missions to the announcement of a missionary meeting once a year, they must have the stern conviction that mission work is one of the great ends for which the Christian Church has been organized. It is essential to the success of missionary enterprise and to true spiritual life in the Church that the ministers be deeply imbued with the missionary spirit.

The minister must not depend on an annual missionary meeting, and the ordinary missionary intelligence, to develop and foster the true spirit in his church. He must not hesitate to take the mission work of our Church into the pulpit and look at the whole matter fairly in the face, in all its aspects, financial and otherwise. He must avoid extravagant state-

ments, which can do no good, and present principles which shall appeal to the consciences of his hearers. The great fundamental principle to be enforced is that laid down by the apostle that each one should give "as the Lord hath prospered him." There are many interpretations of this passage, but the minister can only lay down the principles and leave each to apply them for himself, but just in proportion as his preaching tends to kindle and increase love to Christ in the minds of his people, he is increasing their liberality.

The principle should also be enforced that our contributions for religious purposes should bear a certain proportion to our expenditure for luxuries. If a man can increase his expenditure for luxuries, his expenditure for mission purposes should increase *pari passu*. We should also give toward the work of our own Church in some proportion to the claim which that work has upon us in relation to the claims of other good objects. There are many worthy objects which commend themselves to our people, but they must allow the claims of our own Church to bulk at least as largely as any of these other commendable schemes.

Another principle is that the missionary contributions of a congregation should bear a due proportion to what it spends upon itself. Too many are satisfied if they are in comfortable circumstances and out of debt. Such congregations must be aroused from this spiritual selfishness and have pressed upon them the great Christian principle, "thou shalt love thy neighbour as thyself." The minister must deal fearlessly and plainly with this subject, and in order that his exhortations may be effectual in promoting a true mission spirit among his people, they must be backed up by his own personal liberality. Where the minister is truly in earnest in this matter, his congregation will become permeated by his spirit, and one of the great ends for which our Church exists will be accomplished.

Rev. Prof. McLaren then spoke briefly, emphasizing the necessity of a real, live missionary spirit among the ministers of the Church in order that she may be aroused to a sense of her duty in this regard. Where the narrowness of spirit exists which leads the minister to think that all that is given for Church work is so much taken from his own income, it cannot but be detrimental to the real work of the Church. He also regarded it as important, in order to foster liberality among our people, that they should be led to compare themselves among themselves, and to this end favoured the printing of congregational reports where practicable. He spoke of the value of the Missionary Society as a means of fostering a missionary spirit among those who are to take their places as ministers in the Church. He closed with some words of encouragement and counsel to the Society in its work.

The financial report was very encouraging and the Society is now in a better financial position than in any former period of its history.

M. MCGREGOR, Cor.-Sec.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XII.

Mar. 21, } REVIEW OF LESSONS. } Heb. i. 1-14.
1880. }

GOLDEN TEXT.—"Wherefore, by their fruits ye shall know them." Matt. vii. 20.

HOME STUDIES.

M. Matt. ii. 1-23. Lessons I., II.
T. Matt. iii. 1-17. Lesson III.
W. Matt. iv. 1-11; Luke iv. 1-13. Lesson IV.
Th. Matt. v. 1-26. Lessons V., VI.
F. Matt. v. 33-48. Lesson VII.
S. Matt. vi. 1-13, 24-34. Lessons VIII., IX.
Sab. Matt. vii. 1-29. Lessons X., XI.

HELPS TO STUDY.

The subject of the quarter's lessons is

THE KINGDOM OF GOD.

Four divisions may be made under this general head: (1) *The Lord of the Kingdom*, (2) *The Subjects of the Kingdom*, (3) *The Principles of the Kingdom*, (4) *The Foundations of the Kingdom*.

I. THE LORD OF THE KINGDOM.—Lessons I.-IV. These four lessons are occupied with the earthly life of the Saviour up to the time of His entrance upon His public ministry.

Lesson I. The Infant Jesus.—Matt. ii. 1-12. Golden Text, Isaiah ix. 6.

1. Seeking and finding. (a) The sought One. (b) The true seekers. (c) Their object. (d) Their success.

2. Seeking in vain. (a) The false seeker. (b) His pretended object. (c) His real object. (d) His failure.

Lesson II. The Flight into Egypt.—Matt. ii. 13-23. Golden Text, Matt. ii. 13.

1. The flight. (a) A dream. (b) God's care. (c) "Go, and he goeth." (d) A prophecy fulfilled.

2. The persecution. (a) Herod's wrath. (b) The "Massacre of the Innocents." (c) Another prophecy fulfilled. (d) Rachel's lamentation.

3. The return. (a) The death of Herod. (b) Another dream. (c) "Come, and he cometh." (d) A third fulfilment of prophecy.

Lesson III. Jesus baptized by John.—Matt. iii. 1-17. Golden Text, Matt. iii. 17.

1. The Baptist's Ministry. (a) The preacher and his subject. (b) A religious revival. (c) A generation of vipers descended from Abraham. (d) The doom of the fruitless tree.

2. The public appearance and baptism of Jesus. (a) The announcement. (b) The appearance. (c) The baptism. (d) The Trinity revealed.

Lesson IV. The Temptation of Jesus.—Matt. iv. 1-11. Golden Text, Heb. ii. 18.

1. The temptation to distrust. (a) Time, place and condition. (b) Tempter and temptation. (c) Successful resistance.

2. The temptation to presume. (a) A dangerous eminence. (b) A perversion of Scripture. (c) The Reply.

3. The temptation to deny God. (a) A magnificent offer. (b) The Bible again. (c) Victory.

II. THE SUBJECTS OF THE KINGDOM.—The beatitudes describe, not many classes, but one class, that is those who believe in Christ.

Lesson V. True Disciples.—Matt. v. 1-16. Golden Text, Matt. v. 13.

1. Marks of true disciples. (a) Consciously destitute. (b) Acquaintance with grief. (c) Mild and unassuming. (d) Anxious to be holy. (e) Kind. (f) Actuated by unselfish motives. (g) Desirous of peace. (h) Persecuted and calumniated.

2. Mission of true disciples. (a) To preserve the world. (b) To enlighten the world. (c) To glorify God.

III. THE PRINCIPLES OF THE KINGDOM.—Lessons VI.-VIII. In these three lessons the moral law and the substance of Old Testament teaching are taken in as principles of the kingdom, and their true spiritual meaning is expounded.

Lesson VI. The Truly Righteous. Matt. v. 17-26. Golden Text, Psalm li. 6.

1. The permanence of the law. 2. The spiritual nature of the law. 3. The practical nature of the law. 4. The necessity of speedy agreement with the law.

Lesson VII. The Tongue and the Temper.—Matt. v. 33-48. Golden Text, Matt. v. 48.

1. Christian simplicity and purity of speech. 2. Christian forbearance. 3. Christian benevolence.

Lesson VIII. Giving and Praying.—Matt. vi. 1-13. Golden Text, Matt. vi. 6.

1. The Christian's motive in giving. (a) How not to give. (b) How to give.

2. The Christian's object in prayer. (a) The hypocrite's motive, not his act, condemned. (b) Man's question: "What?" God's additional question: "Why?" (c) Vain repetition.

3. The Pattern prayer. (a) The preface: "Our Father which art in heaven." (b) First petition: "Hallowed be Thy name." (c) Second petition: "Thy Kingdom come." (d) Third petition: "Thy will be done on earth as it is in heaven." (e) Fourth petition: "Give us this day our daily bread." (f) Fifth petition: "Forgive us our debts as we forgive our debtors." (g) Sixth petition: "And lead us not into temptation, but deliver us from evil." (h) The conclusion: "For Thine is the kingdom and the power and the glory, forever, Amen."

IV. THE FOUNDATIONS OF THE KINGDOM.—Lessons IX.-XI.—The underlying principle of Christian ethics is, not self-interest, but self-abnegation.

Lesson IX. Our Father's Care. Matt. vi. 24-34. Golden Text, 1 Peter v. 7.

1. The Christian's service for God. (a) Two masters. (b) A bad master. (c) A good Master.

2. God's care for the Christian. (a) Well-fed birds. (b) Well-dressed flowers. (c) To-morrow.

Lesson X. The Saviour's Golden Rule.—Matt. vii. 1-14. Golden Text, Matt. vii. 12.

1. Censoriousness condemned. 2. Discrimination recommended. 3. Prayer invited. 4. The Golden Rule. 5. The two ways.

Lesson XI. The False and the True.—Matt. vii. 15-29. Golden Text, James i. 22.

1. Profession and conduct. (a) Sheep and wolves. (b) The tree and the fruit. (c) Saying and doing.

2. Foundations of character. (a) A wise builder. (b) A foolish builder. (c) The true Teacher.

In the course of a recent cruise by Her Majesty's ship "Danae," among some of the more remote South Sea Islands, a long and searching inquiry was held at the Duke of York Island into the circumstances connected with the massacre of a native minister, employed by the Wesleyan mission, and three Samoan teachers, in April, 1878, by the inhabitants of New Britain; and also into the steps taken by the Rev. G. Brown, the Wesleyan missionary on that island, and the traders, to punish the perpetrators. The inquiry being of an official nature, the result is not stated; but we learn from Fiji that Sir Arthur Gordon, the High Commissioner, having issued a warrant for the apprehension of Mr. Brown, that missionary has been arrested, and will be tried on a charge of manslaughter.