

lution of the pastoral tie, and they put voice the feeling of the entire congregation when they express the earnest hope that Mrs. Black may, by God's blessing, be fully restored to health in her new home. The membership of the congregation is as follows: Members reported on 1st January, 1884, 511; added in 1884, by certificate, 8; added in 1884, by profession of faith, 14; total, 533; removed in 1884, by death, 7; removed in 1884, by certificate, 22; removed in 1884, for other causes, 67; total 437. This large decrease in the membership is not owing in any measure to the withdrawal from the congregation during the year of families because of the vacancy in the pastorate. So far as known, not a single family or communicant has left the church for this reason. Towards the close of the year, the Session spent two evenings in a minute examination of the roll and found upon it a number of names of parties who had left the church years ago, and of others who more recently had left the city, without apparently asking for certificates of disjunction. The roll was carefully purged and every name taken from it except those of bona fide members, with the result as above stated. In regard to revenue the Treasurer's statement will show the receipts to have been per envelopes, \$7,704.08, a decrease of \$410.99 from last year, which is accounted for by several persons having reduced their offerings, and arrears amounting to \$296.60; the plate collections have been \$454.72, an increase of \$67.64. The total sum raised was \$10,364.07. The sums raised for missionary and benevolent purposes are as follow: Home Missions, \$500; Foreign Missions, \$500; French Missions, \$300; Augmentation of Stipends, \$359; Ladies' Mission Fund, \$75; Eromanga Mission, \$20; Union College Fund, \$400; Manitoba College, \$100; Home Sabbath School, \$150; Cote St. Antoine Sabbath School, \$60; Presbyterian Sabbath School Association, \$20; City Missionary, \$250; Montreal General Hospital, \$141.86; House of Industry and Refuge, \$25; Assembly Fund, \$27; Widows' and Orphans' Fund, \$32; Taylor Church, \$75; Records and Magazine, \$59.75; total, \$3,143.60. In connection with the Sabbath school report it is stated that Maggie Morice and K. A. Becket, junr. were presented with gold medals for not being once absent in five years.

PRESBYTERY OF WHITBY.—This Presbytery met at Oshawa on the 21st April. The members were well out and got through with their business that evening. Full and interesting reports were read on the State of Religion, Sabbath Schools, and Temperance, followed by conference, which occupied the whole of the forenoon sederunt. In the afternoon a minute and carefully prepared report on the Statistics of the Presbytery for 1884-5 was read and considered. An abstract of this will be published for the information of our congregations. Notices were read from Presbyteries, stating that application would be made to the General Assembly to receive nine licentiates or ministers into the Church. Mr. J. C. Smith, the Treasurer of the Presbytery, submitted his accounts, which were audited as correct, with a considerable balance on hand. Mr. R. M. Craig, Dumbarton, was appointed treasurer in place of Mr. J. C. Smith, resigned. The following were appointed commissioners to the General Assembly: Messrs. Drummond, McMechan, Fraser, and Carmichael, Ministers, and Messrs. Beal, Colter, Blakely, and Renwick, Elders. The remit on the deceased wife's sister was now taken up and carefully considered, when it was agreed without a vote that the finding of the Assembly's committee as contained in the remit be affirmed. Some other matters, not of public interest, were disposed of and the Presbytery adjourned to meet at Newcastle on the third Tuesday of July at half-past ten o'clock a.m. At a meeting of the Presbytery, held at Claremont on the 14th April, Mr. A. H. Kippan, late of Dorchester, was inducted into that charge and received a cordial welcome from the congregation. — A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF BRANDON.—A *pro re nata* meeting of this Presbytery was held in Portage La Prairie on Tuesday, the 14th day of April, for the purpose of licensing and ordaining Mr. W. L. H. Rowand, who is under appointment as missionary to Battleford, N.W.T. Sederunt, Messrs. Robertson, McKellar, McKee, Todd and Stalker, ministers, and Mr. W. W. Miller, elder. The Moderator and Clerk being absent, Messrs. Robertson and Stalker were appointed to those positions respectively. After the meeting was constituted with devotional exercises by the Moderator, on motion of Mr. Todd the conduct of the Moderator in calling the meeting was sustained, and the trials for licence and ordination proceeded with. The candidate was examined critically in the subjects prescribed by the General Assembly. He read a popular sermon and critical exercises, all of which were very satisfactory to the members of court, whereupon it was moved by Mr. McKellar, and agreed to, that taking a conjunct view of the whole the trials be sustained. After answering all the questions appointed to be put to candidates for licence and ordination, Mr. Rowand was solemnly licensed and ordained to the office and work of the holy ministry and received the right hand of fellowship from the brethren present. He was then addressed in suitable terms by the Moderator as to the character of the work in which he was about to engage, and the manner in which he should enter upon it. Mr. McKellar addressed the people present, putting them in remembrance of their obligations towards their pastor. It was moved by Mr. Stalker, and seconded by Mr. McKellar, that Mr. Rowand be received as a member of this Presbytery, and his name added to the roll. The meeting was then closed with the benediction. — D. STALKER, Pres. Clerk, *pro tem.*

PRESBYTERY OF ST. JOHN.—A meeting of the Presbytery of St. John, N.B., was held last week in St. Andrew's Church, to make arrangements for the induction of Rev. Mr. Stewart, who has accepted the call to Carleton Church, and to consider the call from St. Stephen Church to Rev. G. Shore. Rev. T. F. Fotheringham presided. Mr. Stewart preached his farewell sermon to the Green Hill, N.S., congregation on the 26th inst. The induction of Mr. Stewart into Carleton Church was appointed for the 7th of May at seven p.m., Rev. Mr. Fotheringham to preside and preach,

Dr. Bruce to address the minister and Dr. Macrae to address the people. The call from St. Stephen Church, St. Stephen, to Rev. G. Shore, was then taken up. Papers in the case were read. Dr. Smith and Judge Stephens were heard in support of the call, which was sustained and put into Mr. Shore's hands. Being asked whether he accepted it, Mr. Shore replied that he desired the members of the Presbytery to express their views. The character of the request to accept the position of Superintendent of Missions last June prevented him accepting the call until the Presbytery had expressed its views concerning the invitation then given. The reasons for accepting the position were in his mind reasons why he should retain it. The mind of the Presbytery was expressed, after which Mr. Shore signified his acceptance. It was therefore resolved that the Presbytery in acquiescing in Mr. Shore's acceptance of the call from St. Stephen, would place on record their high sense of the work done by him during the comparatively brief period of his occupancy of the position of Superintendent of Missions within their bounds. Looking to the suitability of his qualifications for the discharge of the duties of that office, the Presbytery would deprecate his resignation of the position, the more that the difficulty of supplying his place is necessarily great. Looking, however, to the extreme importance of having a charge, situated as is St. Stephen, supplied without delay, and considering that Mr. Shore will still be a member of the Presbytery, he will be willing to assist in the management of mission work, alike by his advice and by his co-operation, the members concur in his expression of willingness to undertake the charge in question, and bid him God-speed in his new field of labour.

PRESBYTERY OF SARNIA.—This Presbytery met at Camlachie on the 7th inst., for the induction of the Rev. Geo. McLennan, late of Underwood and Bruce Centre. Rev. Mr. McCutcheon, of Corunna and Mooretown, presided. The Rev. J. C. Tibb, B.D., preached an excellent and suitable sermon, after which the Moderator gave a narrative of the various steps taken in the call and put the usual questions, which were satisfactorily answered by the pastor elect. The induction prayer was offered up, after which the Moderator inducted Mr. McLennan into the charge of Camlachie and McKay's, in token whereof he gave the right hand of fellowship, as did the other members present. Messrs. Thompson and Cuthbertson addressed the minister and people in suitable terms in reference to their respective duties. After the benediction the pastor received at the door a hearty welcome from the large congregation as they dispersed. The Presbytery then proceeded to transact some items of business. A report was laid on the table and read from the deputation appointed to visit West Williams in the matter of Augmentation of Stipend; also a communication from the London Presbytery in regard to a proposed settlement of East Williams congregation, asking a conference with this Presbytery, with a view of taking action in the matter. After consideration it was agreed to let the document lie on the table till the united meeting of London and Sarnia Presbyteries during the meeting of the Synod in Hamilton, when the matter of future settlement of that section will be discussed. The attention of the Court was called to the sad affliction of the Rev. Mr. Leitch, of Point Edward, by the sudden death of Mrs. Leitch, on the morning of the 31st ult. A committee was appointed to draft a minute expressive of the Presbytery's sympathy with their brother in his sad affliction. A public social was given by the congregation on the evening of the induction to give a hearty welcome to the new minister, which was a complete success. The choir of the Sarnia Methodist Church, with Dr. Cumberland and the agent of the Grand Trunk Railway at Camlachie, furnished stirring and excellent music. Suitable addresses were delivered by Rev. Mr. Wilson, of the Canada Methodist Church, Camlachie, and Messrs. Tibb, Currie, McCutcheon and Cuthbertson. Mr. Thompson occupied the chair with his usual ability. Mr. McLennan enters upon the duties of his new charge with every prospect of success.

ACKNOWLEDGMENT.—Rev. Dr. Reid has received from W.W., London, \$10 to be divided equally between the Aged and Infirm Ministers' Fund and Home Mission Fund.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 10, 1885.

CHRIST OUR EXAMPLE.

Phil. 2, 5-16.

GOLDEN TEXT. "Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5.

TIME.—Close of A.D. 62, or perhaps later.

Introduction.—It was stated in the introduction to the last lesson that Tychicus, accompanied by Onesimus, conveyed the Epistles to the Ephesians, Colossians, and Philemon to their destinations. Probably not long after they left Rome, Epaphroditus arrived from Philippi, bearing alms from that Church to Paul. He became sick at Rome, and was at the door of death, which was a matter of great concern to Paul and to the Church from which he came. But the Lord had mercy on him and upon them, and restored him, for which they were very grateful. Phil. i. 27. This is not the first time the Philippians had remembered his necessities. They had frequently done so (Phil. iv. 14-16) and that helped to endear them to the Apostle. This Epistle is an out-gush of the heart, and bears more of the character of a familiar letter than any of his other Epistles.

After his salutation and an expression of his joy over them, he tells them about his own situation at Rome, and the success of his ministry in bonds. The Gospel has so spread that his hands are known in all the palace and all other places. Christians there became aggressive, and the good news was told far and wide. He then urges a Christian deportment, points them to the Lord as a pattern, and warns against dangers. The principal danger to which they were then exposed

was contention amongst themselves. There was a tendency to officiousness, striving for the pre-eminence, spiritual pride. Against all this he warns them very lovingly.

Meyer says of this Epistle: "The entire contents breathe an inmost and touching love for this favourite Church. No other letter is so rich in heartfelt expressions and tender allusions none so characteristically epistolary, without exact arrangement, without doctrinal discussions, without Old Testament citations and dialectic argumentations. None so completely a letter of the heart, an outburst of passionate longing for the fellowship of love amid outward desertion and affliction; so that, although at times almost elegiac in its tone, it is a model of the union of tender love with apostolic dignity and boldness."

EXPLANATORY.

In order to see the force of the lesson as it bears on our lives, we need to keep in view the previous verses. In chap. i. 30, he says we have all got the same conflict and need consolation. To me, he says, it would be great comfort to hear that you are flourishing. He beseeches them, therefore, for his sake, to walk in love and be of one mind. To encourage them he points to Christ's example. "Let this mind be in you which was also in Christ Jesus."

I. Christ's Original Glory.—Form of God.—This is parallel to the *form of a servant* in the next verse. It means in both cases that the reality was behind the form. He had the essential nature and glory of the Godhead. Heb. i. 3; John i. 1-2.

Thought it not robbery to be equal with God.—He was not guilty of laying claim to more than His right by regarding and representing Himself as the equal of God. We should remember that it is robbery to take credit for what is not truly ours. How many are living under false colours, and, therefore, guilty!

This clause also translated: *Counted it not a prize to be on an equality with God, i.e.* He did not insist on this equality, but was willing to humble Himself.

II. Christ's Humiliation. By contemplation of the attributes of Deity we can understand better how great this condescension was. Get the pupils to answer the question, *Wherein doth Christ's humiliation consist?* Shorter Catechism.

Made Himself of no reputation or, emptied Himself.—He did not cease to be God and give up His essential glory, but He gave up its manifestation for a time. Instead of robbing another, He gave up His own.

Form of a servant. This refers to His incarnation. Instead of standing upon His right as the equal of God, He condescended to take the place of a servant: "Came not to be ministered unto, but to minister."

Likeness of men.—Defines more definitely what service He undertook. God has many servants. Angels, etc., are servants. Christ became a man to do service to men by obeying for them the law of God.

Became obedient unto death, even the death of the Cross.—The greatest humiliation in the eyes of the world; the truest obedience in the eyes of God. "Faithful unto death."

III. Christ's Exaltation. This is the consequence and result of obedience. There is merit on the part of Christ, and reward on the part of the Father.

Exalted Him. His resurrection, ascension and enthronement at the right hand of God.

Name. His newly acquired dignity as Heir of the world and Head of the Church. It is not any particular name, but the reality of His new relation to the world.

Worship. "Every knee to bow and every tongue confess that He is Lord." That time is yet to come, but will come when the kingdoms will be given to Him. Much of this confession may be unwilling, as from the evil spirits of the air and pit, but He shall be glorified in their condemnation.

To the glory of God the Father.—In the whole life, teaching, and work of Christ He kept the glory of the Father in view. John xiv. 13; xv. 8, etc.

IV. Exhortation to Imitation.—He compliments them upon their past obedience to Christ, not simply because he (Paul) was present with them, but out of a true heart. Yet his presence was a help to them and now, in his absence, and because there is danger, let them be particularly diligent in preparing for eternity.

(1) *Work out, etc.*—Shows that we should be solicitous lest we fail in securing our salvation or freedom from sin.

(2) *God worketh, etc.*—Our hope of success. God works in all by Providence and grace—in some effectively. He can cause us to will, and carry our determination into practice.

(3) *Special attention.* Their special danger was murmuring and disputings, and they should strive to avoid these evils, because they were living in a perverse world that would watch them and be injured by wrong conduct. Instead of that they should be *sons of God*, so like God as to be beyond reproach or rebuke.

Lights in the world.—That is the character Christ gave all Christians. The world is lying in darkness and we should give them the light of life.

Holding forth the word of life.—This is the way in which the light is to be given. By example and precept we should seek to enlighten others.

Every word here is important and capable of much thought, if time would permit. Only, let it be specially noted that a murmuring, discontented spirit will destroy our influence and power in any Christian work.

(4) *For Paul's sake.* This is the argument he used at the beginning. I need the comfort now. Ye sent me gifts—add this kindness of letting me have the joy of presenting you faultless in the day of Christ.

PRACTICAL SUGGESTIONS.

1. The spirit of Christ in the heart will act like Christ in the life.—Ver. 5.

2. Humility is insisted on by Christ everywhere, and "to be nothing" should be our constant prayer.—Ver. 6-8.

3. The rewards of self-sacrifice are always adequate.—Ver. 9.

4. Cultivate an uncomplaining, cheerful spirit.—Ver. 14.

5. Think of the joy of successful service when Jesus comes.—Ver. 16.