

tary's report was given showing that the society is doing a good work, many new auxiliaries having been formed and all taking a deep interest in the great objects of the society. Very touching remarks were made in reference to the death of Mrs. McMurchy, showing how deeply her loss had been felt. Mrs. Hamilton, Toronto, read the report relating to what had been done in forwarding clothing to the Indians of the North West. Business pertaining to this subject was then taken up. The election of officers came next resulting as follows: President, Mrs. W. B. McMurrich (by acclamation), a standing vote—1st Vice-President, Mrs. Brimer, Toronto; 2nd Vice-President, Mrs. Bell, Newmarket; 3rd Vice-President, Mrs. Gray, Brampton; Secretary, Miss George; Treasurer, Miss Reid. Business in connection with the leaflets occupied some little time, quite a discussion taking place. The fourth Doxology being sung the meeting adjourned to partake of lunch which the ladies of Charles street Church had prepared. The school room presented a very handsome and cosy appearance being beautifully decorated with flowers. The tables were tastefully arranged and a bountiful repast was prepared, too much praise cannot be given to the ladies who took such pains to thus entertain their fellow-workers. At the afternoon session the meeting was resumed at two o'clock. The church was filled, the weather having cleared. The meeting was re-opened with devotional exercises. The next annual meeting was arranged, Old St. Andrew's and the West Presbyterian Church both sending invitations: it was decided that the next annual meeting be held in the West Church. The semi-annual meeting to be held in Oakville in October 1890. Miss Playfair read the address of welcome and Miss Kirkwood, Brampton, replied in very fitting and appropriate terms. Mrs. Cowan read a paper on Africa giving interesting facts relating to the beginning of missionary work on that continent. Mrs. Frost spoke on the China Inland Mission, and gave an excellent description of its work. After this address Miss Gunther gave a solo which was much enjoyed. Mrs. Harvie had charge of the Question Drawer and managed it ably, her answers being short and to the point. Several amusing as well as important questions were read, and a number of the ladies offered comments. Delegates of other denominations were present and spoke cordially of their good will toward the society and expressed that they were all one in the good work. Mrs. Wilkie of India, said a few words about the work there. A quartette composed of four members of St. James' Square Church rendered some music which was much appreciated. The meeting was much enjoyed by all present, and it was felt to be very helpful for the promotion of the work in which the society is engaged.

THE correspondent of the Dundas *Banner* writes: The new Presbyterian church at Lynden was opened on Sunday week under very favourable auspices. The church was crowded at the opening services on Sabbath morning and evening. Two stirring sermons were delivered by Dr. Cochrane, of Brantford, the text in the morning being Psalm xxiv. 7-10, and in the evening Malachi iii. 16, 17. A powerful sermon was preached at three p.m. by the pastor, S. W. Fisher, from Psalm xxvii. 4-6. At the morning and evening services many were unable, owing to the crowd, to get admission to the auditorium. The church is a substantial brick structure, 32 x 55, with commodious basement for Sabbath school purposes, library, vestry and auditorium above, having seating capacity for 300, with beautiful stained windows. The church is an offshoot of the old pioneer congregation at Flamboro', founded in 1832. Three of the family of the late Rev. Thomas Christie, the first pastor, and other near relatives, with descendants of many of the early members, belong to the Lynden church. The first service held by the Presbyterian Church in this village was held in September, 1884, in Thompson's Hall. Another was held in January, 1885, and since that date up to the present time every two weeks. In 1888 the congregation was formally recognized and organized by the Presbytery of Hamilton, with a communion roll of twenty-six, representing twelve families, which has since been increased to forty-one, representing seventeen families. The foundation stone of the new church was laid August 6, 1889, by Thomas Bain, sr. The Rev. Mr. Fisher, the highly esteemed pastor of the church, is to be congratulated upon the completion of such a fine edifice, where he can, more successfully than in the past, carry on the good work in which he and his people have been engaged. It is worthy of note that during the nearly sixty years since the Flamboro' Church was organized there have been only four pastors—the Rev. Thomas Christie, who officiated from 1832 to 1870, thirty-eight years; the Rev. George Chrystal, now of Avonton; Rev. A. W. Benson, now of Minneapolis, Minn., and Mr. Fisher. Great interest was manifested in all the services, not only by the Presbyterians in and near the village, for whose convenience the church has been erected, but by other denominations, while, in addition, large numbers of the Flamboro' church were also present, thus giving evidence of their hearty goodwill for the prosperity of the new congregation. On the following Monday evening there was a grand supper with loads of provisions. The church was crowded. Speeches were made by Rev. Messrs. H. A. Cook, Bridgeman, Rev. Dr. Laing and Mr. Abraham, all of which were much enjoyed. Then followed some very fine music by some of the best vocal talent from Brantford. On the next evening a social for children was given. The church was well filled. Speeches were given by Rev. Dr. Fletcher, of Hamilton, and Messrs. Carruthers, of Kirkwall, and Mr. Fisher, chairman. The music was supplied by the choir from Rockton, and all was much enjoyed. The cost of the church and property is \$3,800, of which \$2,500 had been provided for before the opening. The proceeds of the opening were, plate collections on Sabbath, \$142; tea meeting on Monday, \$235.05; Tuesday's social, \$35; total, \$412.05.

THE Northumberland *Enterprise* published at Colborne, says: Sabbath, the 2nd of February, is a day long to be remembered in the Presbyterian Church in Colborne. At the morning service the Rev. Dr. Reid preached, taking as his text Romans viii. 34, delivering a very cheering discourse, which was listened to with rapt attention throughout. The Lord's supper was then observed, in which it was very pleasant to see the Rev. Messrs. Hughes, Carr and Dr. Bredin, three of our esteemed Methodist ministers, partaking with their Presbyterian brethren. In the evening a very large concourse was gathered in the Church—numbering, it is believed, not less than five hundred persons. The services opened in the usual manner, the Rev. Mr. Edmison, of the Methodist Church, leading in prayer. Suitable psalms were sung and portions of Scripture read, after which the services specially designed for the evening commenced. The Rev. Mr. Duncan, pastor of the Church, read an address to Dr. Reid in which he stated that the hand of God was manifest in this meeting. When he invited Dr. Reid to come and preach in Colborne on this day, he was not aware that his ordination had taken place here, and his astonishment was great when Dr. Reid replied that the 28th of February would be the jubilee of his ordination, and his first sermon as an ordained minister was preached in Colborne on Sabbath, the 2nd of February, 1840. The address referred in a pleasing manner to: ministers who took part in the ordination services fifty years ago, viz.: Messrs. Gordon, of Gananoque, McDowal, of Ameliasburgh, Machar, of Kingston, Kitchin, of Belleville, Alexander, of Cobourg, and of Seymour. References were also made to changes that had taken place in the Presbyterian Church in Canada since 1840—some sad and others of a very happy kind—also to the important post that Dr. Reid had filled in the Church for a great number of years. At the close of the address an earnest request was made of Dr. Reid for his prayers still for the congregation now worshipping in this church where he was ordained, also for the other congregations in this locality, and with the whole field where his early ministry was spent. The Rev. Mr. Sutherland, of Warkworth, followed in a very earnest address in which he bore testimony to the good work Dr. Reid had done in Percy in those early days, as he had learned from the older members of his church. Dr. Reid delivered a most telling address.

The large audience listened with breathless attention as the Reverend Father in Christ told of his views of the last fifty years, first of the progress made in temperance, missions, education and morality generally, and then on some points on which he feared progress had not been made. Dr. Reid said that he found that only one gentleman was still living whose name was on the call addressed to him from Colborne congregation. He referred to his work in Baltimore, Grafton, Vernonville, Alnwick and Percy, and to his ministry at Picton. He described vividly the services at his ordination and told of the terrible sense of loneliness he felt when one after another the ministers turned away to their own homes. Mr. McDowal remained over night and the aged servant of Christ gave his young brother councils that were never forgotten. Dr. Reid met with a number of old friends at the close of the services, and heard from some the statement that they had when mere boys witnessed his ordination. A very happy time was spent and we trust it will be followed by the richest blessings of heaven on all this community. Dr. Reid will be welcome here at any future time.

PRESBYTERY OF REGINA.—A *pro re nata* meeting of this Presbytery was held at Whitewood on the 18th of February. Notice of Dr. Jardine's resignation was read, and the congregation of St. Paul's Church, Prince Albert, was cited to represent their case at Broadview on the 10th of March. A commission in favour of Mr. D. Robertson, elder, Whitewood, was read, and his name added to the roll. The Presbytery unanimously passed the following resolution in regard to the death of Mr. Benjamin Jones, of Round Lake: The Presbytery of Regina hereby express its sorrow at the loss sustained by the death of Mr. B. Jones, of Round Lake. It would put on record its appreciation of his faithful and untiring labours as a missionary of our Church for the last ten years. It would mark its high estimate of his unassuming Christian character and unostentatious service, especially in the interests of Indian missions at Round Lake. It would hereby also desire to convey to Mrs. Jones and relatives its sincere sympathy with them in their bereavement, and would pray that our Father, who is a Husband to the widow, and the God of all consolation, may sustain in the day of trial, and be a God and guide even unto death. It was further agreed that a copy of this resolution be sent to Mrs. Jones.—ALAN HAMILTON, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

At the annual meeting of the Orillia Presbyterian congregation, the report of the Session stated that during the year five elders had been added. Eighty-four members had united with the congregation, about one half by profession of faith. The Sabbath school is in a flourishing condition, the average attendance having increased forty during the year. The Bible class has a good number on the roll, but the average attendance is not so large as it might be. The Woman's Missionary Society continues doing good work, and though large sums were collected by the ladies for carpeting and upholstering the church, the funds are about the same as last year. The Mission Band continues its work, and the Session would be pleased to know that many more young ladies joined its ranks. The prayer meeting during part of the year was well attended, but lately, owing to the state of the public health, the attendance has not been so large. The Session noticed with great gratitude the large attendance of members at the Lord's table during the year, especially in July and October. Concluding, the Session affectionately urged upon all continued and increased activity in the Master's work. From the treasurer's report it appears that in four years the average collection has gone up from \$41.80 to \$66.36, an increase of \$25 each Sabbath, or comparing the year's receipts, from \$2,366.38 to \$3,568.33, an increase of over \$1,200. At the beginning of the past year there was a balance against the congregation of \$266.74. This year the balance is only \$117.71. The congregation has paid its way and \$149 more. The Sabbath school report shows that there are at present 386 names on the school register, not including the Bible class. The average attendance is 320, an increase of nearly forty over last year. The Sabbath school contributed \$100 in support of the schemes of the Church and the maintenance of a pupil at Pointe-aux-Trembles Institute. It was unanimously resolved to raise the pastor's salary from \$1,300 to \$1,500.

The Wentworth Presbyterian Church, Hamilton, has made wonderful progress since Rev. James Murray was appointed pastor. The annual meeting of the congregation was held in the school room last week, and the various reports presented showed an increase in revenue in all departments, and a substantial increase in membership. The meeting was well attended. W. R. Leckie was chairman and J. Jamieson acted as secretary. The membership on December 31st, 1888, was 160. During 1889 fifty-two members were added on profession of faith and twenty-two by certificate; nine were disjoined by certificate, nine were removed without certificates and four were taken off the roll for non-attendance, leaving a membership of 212. There are ninety-six families in the congregation and thirty-five single persons not connected with families. According to the managers' report the receipts in 1889 were larger than in any previous year. In 1885 the receipts were \$514.83; 1886, \$986.66; 1887, \$1,033.09; 1888, \$1,209.96; 1889, \$1,402.33. The plate collections in 1888 were \$719.95 and last year \$810.70, an increase of \$90.75. During 1888 \$297.53 was collected by the envelope system, and in 1889 \$469.12, an increase of \$171.59. The total increase last year over 1888 was \$268.29. The report of the building committee showed that about \$1,911.83 was collected by subscription for building the addition to the church. Subscriptions amounting to \$456 remain unpaid, making the total amount subscribed about \$2,300. It is estimated that the alterations in the church will cost about \$3,890, and \$1,600 more will have to be raised. The report of the Ladies' Aid Society reviewed the work done during the year. The officers are Mrs. G. B. Smith, President; Mrs. Attwell, Vice-President; Miss Edith A. Smith, Treasurer; Miss Nellie Main, Secretary. The treasurer reported that the receipts during the year were \$320.25 and the expenditure \$299.92, including \$200 paid on account of the debt of the church, leaving a balance on hand of \$20.32. According to the report of the secretary of the Sunday school there are thirty-one officers and teachers and 350 scholars on the roll. The average attendance of officers and teachers was twenty-seven and scholars 214. The treasurer's report showed that the receipts of the school were \$244.02, and the expenditures \$241.83, leaving a balance on hand of \$2.19. The collections amounted to \$174.51. The secretary of the Young People's Society of Christian Endeavour reported that the society was formed on Feb. 23, 1889, with thirty active and thirteen associate members. At present there are fifty-four active and thirty-two associate members. The officers are: N. M. Leckie, President; Katie M. Smith, Vice-President; Alex. McLean, Recording Secretary; Miss Main, Corresponding Secretary; Miss Miller, Treasurer. The various reports were all adopted. Rev. Jas. Murray expressed satisfaction at the amount raised for making the improvements in the church. The retiring managers were A. McIntyre, J. Bissel and J. McMaster. It was decided to elect two additional managers. The five managers elected were W. Smith, J. Bissel, Charles Fry, A. D. Ewing and J. McMaster. On motion of J. Webster, seconded by D. McLeod, the salary of the pastor, Rev. James Murray, was unanimously raised from \$1,000 to \$1,200. Several members spoke very highly of the pastor, and referred to the prosperity of the church under his ministrations.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 16, 1890.

THE DRAUGHT OF FISHES.

{ Luke 5: 1-11.

GOLDEN TEXT.—Fear not; from henceforth thou shalt catch men.—Luke v. 19.

INTRODUCTORY.

While in the neighbourhood of Capernaum large crowds of people followed Jesus. They were anxious to hear him. It was here that He drew around His first disciples. They were deeply interested in Him and He visited them while they were pursuing their ordinary toil as fishermen on the Lake of Galilee. It was near its shores that the striking incidents recorded in the lesson took place.

I. **Jesus Teaching Beside the Lake.**—It is said of the multitudes who thronged round Jesus that they pressed upon him to hear the word of God. This would indicate that they were animated by right motives. They were not prompted by a mere feeling of curiosity, but were anxious to learn the divine truths it was his mission to reveal. It was God's word they were anxious to hear. Those influenced by this desire are most likely to profit by the teaching of God's word. The Lake of Galilee is known also by the names of Tiberias and Gennesaret, probably a form of the Old Testament name of Cinneroth. Though not large this inland lake of Palestine is one of the most beautiful and interesting sheets of water to be found anywhere. How intimately it is associated with Christ's ministry on earth! It is only about twelve miles in length and from five to six in breadth. In some places it reaches a depth of 165 feet. When Jesus went down to the lake shore He saw two ships standing. They were the undecked fishing boats in common use. They may have been moored to the shore, or were drawn up on the sand. They were unoccupied at the time. The fishermen were on shore washing their nets and putting them in readiness for their next cruise. To escape the inconvenient pressure of the people Jesus enters one of the boats, the one belonging to Simon, whom He requests to move the boat out a little way from the shore. From this fishing boat the divine Teacher addresses the multitude gathered on the shore. The address is not given, but it was the word of God they had come to hear, and it was that word that Jesus spoke to them. He followed the usual custom of eastern teachers, He sat while He taught.

II. **The Miracle.**—Having ended His discourse to the people, Jesus now tells Simon to sail out upon the lake, and to lower the nets for a catch. This was no doubt an unexpected request, for Simon tells Him in reply that they had been out all night yet had caught nothing. It is generally supposed that night is the best time for fishing in deep waters, for in many places it is still customary for fishermen to spend the night at sea in the prosecution of their toils. Though Simon's efforts of the preceding night had been fruitless he is prepared to obey Jesus. Whether he expected a miracle or not is not said, but he had already witnessed Christ's miraculous power at the wedding feast in the village of Cana. At all events he trusts Jesus and is ready to obey Him. When those in the boat had complied with Christ's command they found that the net enclosed a great multitude of fishes, so that the net was beginning to break. When they found that there was a danger of losing their marvellous catch they signalled to their partners, James and John, the sons of Zebedee, for help. They at once respond to the signal and soon both boats are filled with the fish thus miraculously caught. The load was so great that the boats began to sink, that is, they settled deep in the water.

III. **The Effects of the Miracle.**—That the wonderful draught of fishes was miraculous is clearly seen by the impression produced on Simon Peter. He had been long accustomed to the changeable conditions of a fisherman's life, but he had never seen anything like this before. He was of a warm impulsive nature, and was ever ready to give energetic expression to his feelings, not in word only but also in act. The first thing he does now is to bow in humility before Jesus. He fell down at Jesus' knees, and the first words he speaks are, "Depart from me; for I am a sinful man, O Lord." This was an expression of his deep sense of personal unworthiness. He was overawed by this manifestation of Jesus' power over nature. He saw in Him more than the mere wonder-worker. He recognized His divine nature as seen in the exercise of superhuman power. From what He added it appears that he also recognized His infinite purity, for he says, "I am a sinful man, O Lord." He was no doubt conscious of his general sinfulness, and it may be that it was a distinct confession of his former distrust of Jesus. Before going out on the lake at Jesus' request, he may have thought that after a whole night's fruitless toil what is the use of attempting to fish in broad daylight. "Nevertheless at Thy word." If he had entertained doubts there was no room for them now. This confession contained in it a feeling of self-reproach. Still his impulsive speech did not mean all that it said. "Depart from me." He did not desire to part company with Christ. It was only a strong way of expressing his unworthiness to be in His company and in such intimate relations with Him. Peter and all with him were filled with astonishment at what they beheld. As Peter had been the speaker, so to him Jesus addresses His reply, "Fear not; from henceforth thou shalt catch men." This was the great work to which Christ's disciples had been devoted. From this striking incident in the pursuit of their ordinary calling their minds were prepared to understand the higher purpose to which they had been called. There are many important analogies between the fisherman's art and the effort to bring men into Christ's kingdom. An unskilful fisherman will only have poor success in his occupation. By clumsy methods he will be more likely to scare away than to attract. The Gospel for man's salvation is in itself singularly attractive, and should be so presented. Fish after being caught soon die, the object of the Gospel is to bring men to newness of life. The net is the Gospel; when let down at Christ's command, and in a spirit of dependence on Him, multitudes that no man can number will be safely landed on the eternal shore. So convinced now were these first disciples of Jesus that He was the Sent of God that they gave up their occupation to follow Him to be instructed and prepared by that closer discipleship for the great work of testifying for Him whom they had heard and seen. They were eye-witnesses of His holy life and divine manifestations. There were times when they again engaged in their ordinary work, but they were constant in their devotion to Christ and followed Him until overcame with a temporary fear they forsook Him and fled during the hours of His trial. They were however, always ready to make sacrifices for Him as they did on this occasion, for "when they had brought their ships to land they forsook all, and followed Him."

PRACTICAL SUGGESTIONS.

Jesus visited men while they were engaged in their daily work. He showed His sympathy for men in all relations and conditions of life.

Jesus is the best teacher to whom we can listen. He teaches savingly and to profit.

Jesus has power over nature. All power in heaven and earth is given to Him.

Coming near to Christ and beholding His power and glory enables one to realize his own sinfulness and unworthiness.

Those who reverence and obey Christ are fitted for, and raised to, higher service.

Following Christ requires self-denial.