

The chair was occupied by Mr. Warden King, and on the platform were seen the leading ministers and laymen of the Church in the city and neighbourhood.

The Rev. J. S. Black was the first speaker. He dwelt with great power on the duty of the Church to be active and earnest not only in such work as that which had engaged their attention on the previous evenings, but in direct aggressive operations among the great masses of heathenism. Instead of such work being antagonistic to home efforts it was its natural and necessary complement, and the more that was done for the one, so much the more would be attempted for the other.

The Rev. Robt. Campbell in the course of his speech gave the following bird's eye view of the foreign operations of the Canadian Presbyterian Church:

I. *The Mission to the Indians in the North-west of Canada.*—There are here three ordained missionaries and one teacher; the Rev. J. Mackay among the Crees in and around Prince Albert; Miss Baker, teacher, Prince Albert; the Rev. G. Flett at Okanase, where twenty-five Indians have left the Romish Church and attend his ministrations, and where many heathen Indians have been brought under the sound of the Gospel; the Rev. S. Tunkansuicye, himself a Dakota Indian, among those of his own tribe (Sioux) near Fort Ellice.

II. *The Mission to Central India,* with a staff of two ordained missionaries—the Rev. Messrs. J. F. Campbell at Mhow and J. Douglas at Indore—aided by four ladies from Canada and a band of native catechists. Besides Sabbath services, schools for boys and girls have been opened, Zenana work successfully begun (117 Zenanas being now open to the lady missionaries), and a printing press connected with the mission actively at work throwing off portions of the Word of God—nearly 800,000 pages being printed and distributed last year. The first communion was dispensed at Indore on 2nd March to eleven members. The Rev. John Wilkie, the recently appointed additional missionary to this field, passed through Montreal last month for his distant sphere of labour.

III. *The Formosa Mission.*—The ordained missionaries are the Revs. G. McKay and K. F. Junor. Seven years ago unbroken heathenism reigned in Northern Formosa. So richly blessed has been our Mission there, that now there are seven schools with one hundred and fifty scholars; fifteen chapels with twenty native trained preachers unfurling the blood-stained banner; two Bible Women; a Christian hospital in Tamsui; 263 communicants, eleven elders, five deacons, and upwards of 2,000 hearers.

IV. *The Trinidad Mission* to the Coolies, of whom there are nearly 30,000 on the island. This Mission was established twelve years ago by the Rev. J. Morton, who has now associated with him the Rev. K. Grant, the Rev. T. Christie and Miss Blackadder, together with a large staff of native evangelists and teachers. During the past year there were twelve stations supplied, twenty-one day schools conducted, 817 pupils on the school rolls, ninety-seven baptisms, and at the communion in San Fernando, one of the Rev. K. Grant's stations, 160 were present at the Hindustani service. Of the sixty-two Orientals on the roll fifty-eight communicated.

V. *The New Hebrides Mission,* established by the Nova Scotia branch of the Church about thirty-three years ago, has been eminently successful. The Canadian staff consists of three ordained missionaries: Rev. W. J. McKenzie at Fate, where out of a nominally Christian population of 300 there are ninety communicants, fourteen of whom were received last year; Rev. H. A. Robertson at Erromanga, where the brothers Gordon (Nova Scotian missionaries) sealed their testimony with their blood, and where there are now fifty-two church members and twenty-one Christian schools taught by native teachers, Rev. Joseph Anand at Aneiteum, the island were the Rev. Dr. Geddie of our Church laboured so faithfully and so successfully that at his death the words could be inscribed on the monumental wooden tablet erected in the church where he was wont to preach: "When he came here there were no Christians; when he went away there were no heathens."

The Rev. A. B. Mackay followed with, we believe, his first speech to a Canadian audience. It was from all accounts a very eloquent and effective one. We can spare room only for one extract which, though on a subject which has become commonplace by frequent

repetition, puts the obligation to systematic and proportioned liberality in a very direct and intelligible manner:

"Put forth the same liberality in aid of missions as for church building. Give systematically and from principle. Give in proportion to your income. Here are three contributors. A gives for all religious and benevolent purposes \$100 per annum, B \$1,000 per annum, and Mrs. C \$50 per annum, and thus they appear in the church treasurer's books. But there is another book where every cent is recorded—God's book. There Mrs. C heads the list with her \$50; A comes next with his \$100, and B is at the very foot of the list with his \$1,000. That book records the annual incomes as well as the contributions of each. Mrs. C gives \$50 out of an income of \$500, or one-tenth of all; A gives \$100 out of an income of \$2,000, or one-twentieth of all; B gives \$1,000 out of an income of \$30,000, or one-thirtieth of all, and therefore he is at the foot of the list. This is not mere fancy but a fact, as you will yet all find. Yes, Christ counts not by the largeness of the amount contributed, but by the amount kept back—by the relative proportion of the gift to the income of the giver."

Altogether these meetings were from first to last very successful, and we trust they will issue in a greatly increased interest in the work of the Church being diffused over the whole district and in the practical liberality of the members being greatly and permanently stimulated. It will be but a poor and unsatisfactory result, if after all the excitement and enthusiasm caused by eloquent and interesting speeches, there shall not be found a substantial increase to the missionary income of the Church as well as a deeper and more prayerful interest generally felt in all its operations.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON L.

Dec. 14. } THE HEAVENLY CITY { Rev. xxi 21-27
1879. } xxii. 1-5.

GOLDEN TEXT.—"For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 10.

HOME STUDIES.

M. Isa. lvi. 17-25.....New heavens and earth.
T. Ezek. xlvii. 1-12. The holy waters.
W. Rev. xix. 1-21. The marriage of the Lamb.
Th. Rev. xx. 1-15.....The throne of judgment.
F. Rev. xxi. 1-8.....All things new.
S. Rev. xxi. 10-27.....The heavenly city.
Sab. Rev. xxii. 1-5.....The tree of life.

HELPS TO STUDY.

In this lesson we have part of the description which John gives of the "Holy City," or "New Jerusalem," that he saw in his vision.

This description, like the rest of the book, is symbolical. The Bible nowhere reveals to us the position, the structure or the material of heaven; but it tells us much regarding its moral condition and the character of its inhabitants.

An exact and literal description of the abode of the blessed would necessarily be expressed in terms which would be quite new to us, and which we therefore could not understand; but by means of earthly symbols enough is revealed to us of that glory which is indefinable in earthly language, to raise our desires to the things which are above, and make us anxious to have our character fitted for celestial citizenship.

Some of the negative and positive characteristics of heaven and its inhabitants may be gathered from the lesson and placed under the following heads: (1) *Some things that are not in Heaven.* (2) *Some things that are in Heaven.*

I. *SOME THINGS THAT ARE NOT IN HEAVEN.*—Keeping as near as possible to the order followed in the text, we find that there is in heaven,

1. *No Temple.*—chap. xxi. 22. John saw no temple in the city, for it was all temple. The outward forms and ordinances instituted in the Church on earth are no longer required in heaven; because there worship, service, and communion with God are direct. His servants shall serve Him, and they shall see His face (xxii. 3, 4).

The Lord God Almighty and the Lamb are the temple of it: "The object of all worship was there and the Great Sacrifice Himself."—*Alford.*

2. *No Sun, Moon, or Candle.*—xxi. 23; xxii. 5. Compare Isaiah xxiv. 23. As the light of the sun makes the stars invisible, so would the light of heaven make the sun itself invisible. Its presence would not increase the light, neither would its absence diminish it. The Lord God—He who said, "Let there be light"—giveth them light. They are in direct communication with the source of knowledge and purity.

3. *No Night.*—xxi. 25; xxii. 5. No night of ignorance, intellectual or spiritual; no night to hide evil deeds; no night of sorrow; no hidings of God's countenance; no need of night where there is no weariness.

There is no place in heaven for those who "prefer the darkness to the light."

4. *No Sin.*—xxi. 27. Even were it possible for a person to continue to love sin, and still get to heaven, he would not be happy there. There shall in no wise enter therein anything that defileth. The negative "in no wise" is very intense in the original.

"Who then can be saved?" They which are written in the Lamb's book of life. They were once sinful even as others, but they "have washed their robes and made them clean in the blood of the Lamb;" they have been sanctified; they love sin no longer; and a sinless place is their chosen habitation. The presence of sin on earth is the most essential difference between it and heaven.

5. *No Curse.*—xxii. 3. The earth labours under a curse—the curse of a broken law (Gal. iii. 10). In heaven there is no broken law and therefore no curse. The saved were once under the curse, but Christ took it upon Himself and freed them from it.

II. SOME THINGS THAT ARE IN HEAVEN.

The blessedness of heaven does not entirely consist in negatives. The absence of sin and sorrow is much; but there are positive attractions besides. In heaven there is:

1. *Room.* In the part of chap. xxi. which precedes our lesson, we have an account of an angel measuring the city; perhaps for the purpose of convincing John and others that it is large enough, affording abundant accommodation for the nations of them that are saved.

2. *Welcome.*—xxi. 21. The city is represented as having twelve gates, always standing invitingly open. They shall not be shut at all by day, and then there shall be no night there, so they shall never be shut. There is nothing on the part of the city or of its Lord, to exclude anyone. It is only his own character that shuts anyone out.

3. *Safety.* This is symbolized by the height of the walls and by their precious foundations. Under the figure of the richest gems of earth we are taught that God employs the wealth of the universe for the protection of the redeemed.

4. *Health.*—xxii. 2. The tree of life: Not one particular tree, but a species of tree. Twelve manner of fruits: Some render it *twelve fruits*, that is, twelve crops—one each month.

5. *Holiness.* The sanctity of the redeemed does not end with freedom from sin. We are told that His servants serve Him, indicating that they are actively employed in doing good.

6. *Happiness.* There is nothing in the universe that can mar the happiness of the saved. Their heart's desire on earth was to be freed from sin, to be enabled to do God's will, and to enjoy the presence of their Saviour. This desire is accomplished. They see His face; He recognizes them as His own, His name is in their foreheads; none shall be able to "pluck them out of His hand;" they shall reign for ever and ever.

TORONTO has shewn her disapproval of gambling in a very vigorous fashion. On Saturday evening a raid was made on a den on King street, and eleven young men engaged in gambling were captured. They were brought before the Police Magistrate on Monday morning and fined \$50 each, with costs. In passing sentence, his Worship remarked "that of all the vices, gambling was the worst, and that it should be put down with a strong hand. A man who gambled for money could not be strictly honest at heart, and he should be ostracised from respectable society." This is a good lesson not only for these young men, but for all who are tempted to get money without honestly earning it.

MISSIONARY work and in fact all the work of our Churches would fare better financially if the following wise words of an exchange were kept in mind: "If even good and liberal people are to feel interested in either religious or benevolent enterprises, they must know about them—must have details of their operations, proofs of their need, and evidences of their success. It is in vain to tell even Christians that they *ought* to feel interested in this, that and the other thing, if they have at best but a vague, indistinct idea of the whole affair, and have little or nothing definite as to that which they are called on to support, whether with their money or their prayers. They can't do it, and more than that, they won't; and any amount of mere scolding or indefinite lecturing upon duty in general will only confirm them in their indifference and strengthen them in their refusal of assistance. To awaken interest and call forth liberality, it is necessary to diffuse information, to take expected contributors into one's confidence, to treat them like shareholders in a commercial enterprise and make them more and more familiar with all the facts." Missionary deputations will do well to take note of the above hint, and act accordingly. Pastors and deacons will realize the force of the statement that, the remedy for deficits in the Home Mission Fund and other funds of the Church, lies neither in circulars nor in deputations, but in ministers and office-bearers dealing faithfully with their respective congregations. If a pastor cannot impress his people with the greatness of the work, and evoke their liberality, or if he has so little interest in the schemes of the Church, as never to speak of them from his pulpit, it is vain to expect that other methods will be successful.