

members as is usual on this occasion, which was no doubt owing to several meetings of an important nature being held in other parts of the city. From the report read it appears that the amount collected during the year is \$295. To this will have to be added \$120 from the Sabbath-school, all of which will go to the different schemes of the Church. Mr. Robert Melvin, in moving the adoption of the report, went on to speak of the Home Mission work of the Presbyterian Church, and made special reference to the French Mission and that of Manitoba, and also briefly referred to the Foreign Mission work. In concluding, he paid a compliment to the committee and lady collectors for the part they had taken in the work and in collecting the money. Mr. D. Stirton moved that the amount collected, be distributed as follows:—Home Mission Fund, \$100; Foreign Mission Fund, \$40; French Evangelization Fund, \$40; College Fund, \$40; Assembly Synod and Presbytery, \$35; Widows' and Orphans' Fund, \$20; Aged and Infirm Ministers' Fund, \$20; which was carried. Rev. Dr. Cochrane, of Brantford, Convener of the Home Mission Committee, was then called on, and gave an address on the Home Mission work being done by the Church, and pointed out the necessity for the Church doing everything in her power to occupy and station ministers in the outlying districts of this country, and to gather together the scattered members of the Presbyterian denomination who were in those places, else, of necessity, these members would merge into other congregations. He spoke of the grand field that was opened up to them in Manitoba and the great North-West, and stated that if the Presbyterian Church desired to win that vast territory for Presbyterianism, they would have to give liberally and give now, for in a year or two it would be too late. He considered that Home Mission work was one of the greatest works of the Church, and lay at the foundation of every other scheme. In the western mission district they had now 405 stations, 105 supplemented congregations, with an attendance of 28,900; there were 11,000 families and 9,000 members, and all this was maintained and carried on by money subscribed from the Church. With regard to the money that was contributed to the Church he said the sum was steadily increasing. In 1861 the amount subscribed by the two churches was \$4,000, and last year it was \$46,000, and he thought that this was good cause for rejoicing. In Manitoba district they had now twenty-five ministers and ninety-seven stations, whereas, in 1871, they had only Dr. Black. In Muskoka they had fifty stations, and they were also doing a good work in the Lake Superior district. In a few years these new fields would be self-sustaining, and be able to give to the mission work of the Church and help other new fields as we are now helping them. He then went on to speak of the reasons why we should give to Home Mission work, and advocated systematic giving and a spirit of liberality. At the conclusion of the address, a vote of thanks was moved by Mr. Geo. Hadden and seconded by Mr. James Innes, to Dr. Cochrane for his able and eloquent address. The meeting was brought to a close after singing the doxology.

ON Sabbath, the 2nd inst., the new brick church in the township of Admaston, about eight miles from Renfrew village, was formally opened, the Rev. Dr. McVicar, Principal of the Montreal Presbyterian College, conducting the dedicatory services. At half-past ten o'clock, the time announced for commencing, the church was crowded to its fullest capacity. After the singing of the 100th Psalm, the Rev. gentleman read the thirty-fifth chapter of Exodus, with short explanatory remarks and comments. Prayer was followed by the reading of part of the twenty-ninth chapter of 1st Chronicles. The 122nd Psalm was then sung, and it was from the sixth verse of this Psalm that the text for the sermon was taken: "Pray for the peace of Jerusalem; they shall prosper that love Thee." In the afternoon the church was again quite full. After the collection had been taken up, Dr. McVicar expressed his pleasure at being among the people of Admaston. Before the morning service he had made no inquiries about them, thinking it better to speak out without any restriction; but he was glad to say that he had since found they had more than provided for their church building. He then referred to the French Protestant work being done in the Lower and Maritime Provinces. They had now some fifteen churches and two schools hard at work, and he asked the congregation present to do all they could to help

to extend the work. The collection at both services amounted to \$36. A local contemporary gives the following account of the past history and present position of the congregation worshipping in the new church: "Many of those who were present at these dedicatory services would no doubt look back to the time, over twenty years ago, when they used to meet in Patterson's school-house to listen to the ministers who occasionally preached there. Then, in 1857, the Free Church party, with Rev. S. C. Fraser as their minister, decided upon building a church, and the log building which has just been given up was the result of their labours. They were assisted by some of the late Rev. Mr. Thomson's Old Kirk members, and the church thus became, and was used as, a union church. But during the time that Rev. Mr. Wilkie laboured in Admaston, in 1877, it was becoming evident that the congregation was not only growing too large for the church, but that the building was becoming dilapidated. Mr. Wilkie was succeeded by the present minister, Rev. Charles McKillop, who, with his characteristic energy, set to work to procure a larger and better church edifice. In this effort he was soon willingly assisted by his congregation, and enough funds were raised to cover all expenses. The building, which was commenced about the 1st of May last, is a neat brick one, 30 x 50, feet, with a seating capacity of 300. Mr. Thomas Henderson had the contract for the whole building, but he sub-let the stone and brick work to Mr. Munro, the carpenter work to Mr. T. Morris, the plastering to Mr. James Ferguson, and the painting to Mr. James Reynolds. When finished, it will cost about \$1,600; and it is considered a cheap job, as high as \$2,200 having been asked for the contract. It was erected in an excellent time—labour was cheap when contracted for, and money was getting plentiful by the time payment was due. The money needed was subscribed, and all has been paid, with the exception of \$350, which is not due till April. The church is well warmed and lighted, and the pulpit platform neatly carpeted. It may be mentioned that the successful building of the church is in no small degree due to the energy and perseverance of Rev. Mr. McKillop, who is deservedly popular with and highly esteemed by his congregation. This is only about one-third of the rev. gentleman's charge, he having congregations at Douglas and Barr's settlement." A social was held next evening, which was a great success, 500 being present, and \$1.44, net, realized.

HE did not give a dollar to the church; he rarely ever attended one of its social meetings. But he could tell you all about the prophecies, especially those which are difficult to other men, and was always ready to expose the ignorance of the preacher.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON V.

Jan. 30. } SIMEON AND THE CHILD JESUS. } Luke ii. 25-35.

GOLDEN TEXT.—"For mine eyes have seen Thy salvation."—Luke ii. 30.

#### HOME READINGS.

M. Luke ii. 21-28. . . . Presentation in the Temple.  
Tu. Isa. xlix. 1-10. . . . A Light to the Gentiles.  
W. Isa. liii. 7-15. . . . In the Eyes of all Nations.  
Th. Isa. lx. 1-14. . . . The Glory of the Lord.  
F. Isa. viii. 11-18. . . . A Stone of Stumbling.  
S. 1 Pet. ii. 1-14. . . . A Rock of Offence.  
Sab. Rom. xv. 1-15. . . . A Rock of Jesse.

#### HINTS TO STUDY.

Having recorded the visit of the shepherds to the infant Saviour as we found in our last lesson, Luke tells us of His circumcision at eight days old, and then gives an account of His presentation in the temple on the fortieth day, in accordance with the Jewish ceremonial law (Lev. xii.), when the event occurred with which we have now to deal.

The following topics will be found in the lesson: (1) *The Expectant Saint*, (2) *The Promise Fulfilled*, (3) *Peace in Death*, (4) *The World's Salvation*, (5) *Light for the Gentiles*, (6) *The Glory of Israel*, (7) *Prophecy Words*.

I. THE EXPECTANT SAINT.—vers. 25, 26. Nothing is known of Simeon except what is recorded here. It is probable that he was one of the unnoticed or even of the despised among men; but the Bible honours him as a man of God, and hands down his name to all generations, permitting the memory of the proud to perish.

The same man was just and devout. He acted rightly in his dealings with men, and rendered to God due worship and service. He was not perfect either in his character or in his conduct, but to be so was the great desire of his heart.

Waiting for the consolation of Israel. One of the last in a long line of expectant saints who found their salvation in a future atonement, it was Simeon's lot to live in a day that made Abraham glad when he saw it nearly two thousand years away.

The Holy Ghost was upon him. It was by the indwelling of the Holy Spirit that he had become "just and devout;" but there is here indicated an unusual manifestation of the presence and power of the Second Person of the Trinity, conferring prophetic perception; and thus it was revealed unto him . . . that he should not see death before he had seen the Lord's Christ—that is, the Lord's Anointed. The three words Messiah, Christ, and Anointed have the same meaning.

II. THE PROMISE FULFILLED.—vers. 27, 28. "The same Holy Spirit," says the "Westminster Teacher," "that revealed to him the blessed fact just mentioned, led him one day into the temple. This same Holy Spirit pointed out the child in Mary's arms as the long looked for Messiah. By some inner and unmistakable impulse he was made aware that he was in the presence of the Christ of Israel, of whom all the prophets had written. Think of this devout old saint brought thus face to face with what for years had stirred his heart with trembling and joyous expectation! It was like a prophet's vision of God, or an apostle's look into heaven!"

He took Him up in his arms. His act was expressive of that love which he had long entertained for the Saviour although he had not hitherto seen Him, and of gratitude and praise to God for His unspeakable gift. This aged saint, this student of Scripture, now saw and felt the shadowy types and symbols of the Old Dispensation realized in flesh and blood, and he was satisfied.

III. PEACE IN DEATH.—ver. 29. Simeon, like Paul, knew that, for the righteous, it is better "to depart" than to stay in this world, but he wished to see the Saviour before he departed; his wish was gratified; there remained nothing to bind him to the life that now is; and he gave utterance to the hymn of triumph contained in verses 29-32. It is commonly known as the *Nunc Dimittis*, from the opening words of the Latin translation.

Now lettest Thou Thy servant depart in peace. "He is ready," says the magazine already quoted, "to go now, the sainted old man, out into the darkness of shadows, into the night of death, anywhere. It matters not. There are no terrors for him. He is at 'peace.' No wonder he was ready to go. He had the sacrifice for sin in his arms. How could there fail to be 'peace' in the bosom on which rested the Prince of Peace."

IV. THE WORLD'S SALVATION.—vers. 30, 31. There is no Universalism here, or in any other part of the Bible. The salvation spoken of was prepared before the face of all people, but it is not said that all shall become partakers of it. Still, if they do not it is altogether their own fault. And, further, some of the accompanying advantages of the Gospel salvation extend even to the wicked, and even they, for a season, enjoy many of the temporal benefits flowing from it. We are also here taught that, although "salvation is of the Jews" (Christ being of Jewish parentage according to the flesh), it is not confined to the Jews, but is offered freely to all nations and classes and kinds of people. In Him who was to bring this salvation to men Simeon himself had long believed, although he had not seen Him with his bodily eyes, and although His work of atonement had not yet been accomplished. In Him he had found deliverance from guilt and from sin and from misery. In Him he had found eternal life. And now he is praising God for the actual advent of that Saviour in whom he trusted.

V. LIGHT FOR THE GENTILES.—ver. 32. See John viii. 12; Isaiah ix. 2. As light enables us to see what could not be seen without it, so Christ and His Gospel enable us to understand what would otherwise be quite beyond our comprehension. In the person of Christ, God is revealed—man could not otherwise "by searching" find Him out. In His character we have an example of perfect holiness—the world has not furnished another. In His sufferings we see the demerit of sin—happy are those who do so in such a way as to escape its realization in their own persons. Apart from Christ and His Gospel the great question of human existence and destiny cannot be solved. Here, as long as they reject the Bible, the keenest intellects of modern times grope in the same darkness that clouded the minds of the pagan writers of ancient Greece and Rome.

VI. THE GLORY OF ISRAEL.—ver. 32. Not Abraham, not Moses, not David, not Daniel, but Christ, is the glory of the Jewish nation; but, as a people they are still ashamed of their glory—they still reject Him whose advent caused the heart of good old Simeon to rejoice.

VII. PROPHECY WORDS.—vers. 34, 35. On the words for the fall and rising again of many, Peloubet says: "Christ had to overthrow their false ideas of the Messiah and His kingdom, and of goodness, before He could cause the true ideas to prevail. He destroys false customs, thoughts, modes of living, in order that true customs, etc., may arise."

Spoken against. The fulfilment of this is to be found in the general attitude of men towards Christ—for example, during the crucifixion. And is it not so even at the present day?

A sword shall pierce through thy own soul also. The authority first quoted above says on this passage: "This doubtless refers to the anguish which Mary was to suffer through the sufferings of her son, and especially at Calvary. Thus is preached, for the first time in the New Testament, a suffering Saviour, and fellowship with His sufferings by those who would be 'blessed' by His 'salvation.' Alford refers this predicted sorrow of soul on Mary's part to sorrow for sin, a spiritual suffering through repentance to faith, which she was to experience like all the rest. Possibly both sorrows may be included in this significant prophecy."

That the thoughts of many hearts may be revealed. The prevailing thought and tendency of each heart would be shown by contact with Christ and His religion. The great test of condition and character is "What think ye of Christ?"