

Ministers and Churches.

A GARDEN party in the grounds of Mr. Henry W. Darling, Rosedale, under the auspices of St. James Square Church Mission Band, is announced for Saturday next, 19th inst.

The Rev. D. L. McCrae, Cobourg, assisted in special evangelistic services at Vernonville last week, and the Rev. Mr. Mackenzie, Grafton and Vernonville, preached in the Presbyterian Church, Cobourg.

The attendance at the communion service in St. James' Presbyterian Church, London, last Sabbath was unusually large. There were some seventeen new members, while the special collection was handsome.

The Rev. Principal McKnight, D.D., Moderator of General Assembly, spent Sabbath, June 6, at Angus, and assisted Rev. Mr. Leishman in the dispensation of the Lord's Supper at both Angus and New L-well.

CHALMERS Church Sabbath School, Guelph, have recently purchased a new library at a cost of about \$150. This, together with the books formerly in the library, makes it one of the best Sabbath school libraries in the city.

The Young People's Christian Association of Knox Church, Toronto, presented Miss A. G. Mackay with a silver cruet and cake basket, and Mr. H. Hancock with a beautiful writing desk, accompanied with suitable addresses. Messrs. P. A. Hertz and J. Knowles, jun., made the presentation on behalf of the members. The recipients replied in fitting terms, and a very pleasant evening was spent.

For the last five months Mr. Alexander T. Cringan, graduate of the Tonic Sol-Fa College, London, England, has been conducting a number of singing classes in the city. At the closing meeting in Knox Church he was presented with a handsome and elegant time piece, as a mark of respect and esteem for him as a successful and efficient teacher of the excellent system which has led to a great advance in congregational music.

The communion services in connection with the St. Joseph Street Presbyterian Church, Montreal, were held on Sabbath, June 6, when 240 members sat at the communion table. The congregation was unusually large. Rev. Dr. Smyth, M.A., B.Sc., preached an appropriate sermon from Isaiah xii. 3. At the close of the service, the Rev. A. C. Chambers, of Inkerman, offered up prayer, and addressed the communicants. The preparatory services were conducted by Rev. Prof. Scrimger, M.A., and Rev. John Nicholls.

The closing exercises of the Tonic Sol-Fa classes in connection with the East Presbyterian Church, held on Friday evening, 11th inst., were very interesting and enjoyable. The proceedings opened with the singing of the hundredth Psalm, in which the audience joined heartily. The pastor, Rev. J. M. Cameron, read a portion of Scripture, and the Rev. Mr. Thomson led in prayer. Forty-three elementary certificates, twenty-one junior, and one intermediate have been granted by the Tonic Sol-Fa College, London, to pupils of these classes, after a very searching examination.

The members of Union Presbyterian Church, Brucefield, have at length made the choice of a minister, having extended a call to Rev. Mr. Simpson, a young man who has just completed his college course. The call has been accepted, and the induction services took place on Tuesday, June 1. Rev. Mr. Forest, of Bayfield, preached and presided; Rev. Mr. McLean, of Blyth, addressed the minister, and Rev. Mr. Musgrove, of McKillop, the people. The call was a unanimous one, and we hope the relations which will be thus entered into between pastor and people will prove eminently satisfactory and beneficial to both.

THURSDAY, the 3rd inst., was the ninetieth anniversary of the birth of Mr. James Laidlaw, Sen., father of Rev. R. J. Laidlaw, of Hamilton. Father and son spent the day happily together at the home of the former in Georgetown. Mr. Laidlaw left Scotland on his twenty-first birthday, in 1817—sixty-nine years ago. He arrived at St. John, N.B., on the 11th of August, and after spending some time as a teacher at Economy, Nova Scotia, he came west to the township of Esquesing, Halton County, in 1820, and has resided there during the past sixty-six years. The venerable gentleman is in fair health, and has the use of all his faculties.

PREPARATORY service was held in the Presbyterian Church, Port Stanley, on Friday afternoon. The service was conducted by the Rev. Mr. Ballantyne, of London South. After the service, the Rev. Mr. Ballantyne intimated that Mr. Joseph Moor had something to say to the pastor, Rev. Mr. McConechy, who is about to visit Manitoba for the benefit of his health. He was presented with a well-filled purse, accompanied with an address conveying an impression of kindly feeling, the hope that he may be benefited by his contemplated trip, and the high esteem in which his ministerial and pastoral services are held by his congregation.

The evangelistic services in connection with the Presbyterian Church, Winterbourne, came to a close last week. From first to last a deep interest has been manifested in them. The Rev. Mr. Hamilton, pastor of the congregation, opened the meeting with singing and prayer, after which the Rev. H. Knox addressed the people on the simple truths of the Gospel. Night after night the lecture room was crowded, notwithstanding this busy season of the year, and the rural composition of the congregation. General regret was expressed that these meetings could not be continued longer. Much good has been done, and the spiritual life of all has been greatly quickened.

On Sabbath morning, 6th inst., a very interesting sermon was preached in Charles St. Church, Toronto, by the pastor, Rev. John Neil, B.A., on "How to keep the Sabbath." After referring to the importance of the day, and the necessity (physically speaking) of one day of rest in seven, he showed that we ought to keep it better than the Jews, because they had to observe a very large number of days in the year, which observances were actually laborious. In

keeping the moral law, love should be the motive for obedience. We should also observe the Sabbath by educating the people to know that by so doing we will be materially blessed. When corporations and other companies fail to remember the Sabbath day to keep it holy, they are, in every instance, losers in the end. If one class work on that day, others are sure to follow. The only safeguard is in strictly observing the law. We should further observe the Sabbath by abstaining from pleasure drives, this in itself being as bad as fishing or any other everyday amusement. We should also refrain from all business cares and thoughts on God's holy day, ever taking Christ for our example. He wrought seven of His miracles on that day, but they were all merciful. Let us, therefore, make it a day of holy joy, and, as God only asks of us one day in seven, let us give it cheerfully. It is by sermons like this that Toronto will be enabled to keep up her reputation of a Sabbath-keeping city. It is only by the faithful preaching of the Word that our country will flourish.

The ceremony of laying the corner-stone of the new Avondale Presbyterian Church, Tilsonburg, took place on Wednesday afternoon, 2nd inst. There was a very large number of people, both from the town and country, present. The town council attended in a body. Among those present from a distance were Revs. Messrs. Ross and Atkinson, Ingersoll; Meyers, Norwich; Hamilton, Yokome, Waterford, Mich., and Mr. W. A. Charlton, Lynedoch. The corner-stone was laid by the old pioneers who took part in the erection of the old Presbyterian Church, and were as follows:—Messrs. John Scott, N. Cuthbertson, L. McLean, D. Kelso, A. McLaren, and Edward Brown. The programme of the day was as follows: "Nearer, my God, to Thee," band; "Old Hundred," choir; prayer, Rev. P. R. Ross, Ingersoll; a very interesting historical sketch of the Tilsonburg Presbyterian Church, by the pastor, Rev. M. McGregor, M.A.; selections by the band; "Praise God from whom all blessings flow," choir; laying the corner stone, pioneers; speech by Rev. H. Ware; offering for church building—over \$40 being raised. Addresses were then delivered by Dr. Sinclair, Rev. Mr. Meyers, Mr. E. D. Tilson, Revs. Messrs. Hamilton and Atkinson. The choir then sang "Christ is our Corner Stone." "Auld Lang Syne," by the choir and band, and "God save the Queen," brought the proceedings to a close. The following documents, etc., were deposited in the corner-stone:—Historical sketch of the Presbyterian Church in Tilsonburg, THE CANADA PRESBYTERIAN, Presbyterian Record, Globe, Mail, Guardian, Liberal, Observer, London Advertiser and Free Press, the Scottish American, and Parkdale News, by-laws and voters' lists of the town, list of merchants, manufacturers and professional men of the town, Canadian coin of the day, some photos of pioneers, and a list of members and adherents of the church.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, B.A.

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I. The Word Made Flesh. (John i. 1-18.)—Jesus is the Word, the revelation of God. A word expresses a thought, but He is what He expresses. He is an eternal personal divine word.

He created all things and is the source of all life of all kinds. He is the Light, reveals the truth to man, but man on account of his sinfulness could not see the Light. John the Baptist was sent to attest the Light, and prepare the people to receive Him; but instead of turning to Him they turned to John himself, although John was an imperfect exponent of His light.

As a nation they rejected Him, but some individuals received Him, and as many as did became the sons of God. That Word became incarnate, and dwelt amongst men, full of grace, as the Saviour of men, and full of truth, as the interpreter of divine things. John the Baptist declared that out of His fulness he himself received abundantly, and that His revelation of God was more perfect than that of Moses who gave the law that worketh death.

II. The First Disciples. (Chapter i. 35-51.)—John's testimony to Christ is followed by the choice of disciples. Andrew and John were first. They followed Him and became acquainted with Him, and thus became missionaries to bring others. Andrew brought his brother Simon, and Jesus at once read his character and gave him the name Peter. Jesus then found Philip, and said to him: "Follow Me," which he at once did. Philip found Nathanael, and when he came Jesus manifested His power of reading character, not only when present, as in Peter's case, but when at a distance, as when Nathanael was under the fig tree.

III. The First Miracle. (Chapter ii. 1-11.)—Jesus went to the marriage in Cana, and consecrated it by His presence. We are made for social life and social joys, but that should always be such as Jesus can countenance.

When the wine failed Mary applied to Jesus for help. She knew from experience what a wise counsellor He was. He told her that He now entered upon His ministry and thus passed away from the relation in which He used to stand to her. Henceforth all things were to be done as directed by the Father, and the Father had not yet indicated His will. He then instructed the servants to fill the water pots, and performed the miracle. The master of the feast was surprised at the good quality of the wine. The world gives its best things first, but Jesus gives the best last. Now trial, afterward glory.

IV. Jesus and Nicodemus. (Chapter iii. 1-18.)—Nicodemus was an anxious inquirer who came to Jesus by night to find out the truth. Jesus at once told him the necessity for the new birth. This new birth is the work of the Spirit, who introduces us into the invisible Church, and

which is symbolized by water baptism, by which we are received into the visible Church. The fact that it is difficult to understand is no more reason for rejecting it than the fact that we cannot understand the laws that control the wind is a reason for denying the wind's effects.

Jesus Himself came down from heaven, and knows all about these things and can therefore teach intelligently. He saves by the cross, through faith—in answer to which the regenerating Spirit is sent. It is to the love of the Father that the world is indebted for the gift, Jesus Christ, by whom the Spirit is sent. It is a love that will save all who believe.

V. Jesus at the Well. (Chapter iv. 5-26.)—When returning from Judea Jesus and His disciples came to Jacob's well. He, wearied, sat on the well whilst the disciples went to buy bread, and entered into conversation with a Samaritan woman who came to draw water. He led her to think of the living water He could give that would quench the soul's thirst, which nothing worldly can do.

He then created a sense of need by awakening her conscience as to her past life. She then enquired as to the true place in which to worship God, and is taught that in the past the Jews were right, but that henceforth the attention was to be directed to the object of worship more than the place. God is a spirit, and they who worship Him are to worship Him in spirit and in truth. She saw its importance and its mystery, and said that when the Messiah came He would explain all, to which he answered, "I am He."

VI. Sowing and Reaping. (Chapter iv. 27-42.)—When the disciples returned the woman went away, and left her water pot behind. She told the people what Jesus had told her about herself, and asked them to come and see Him. Some believed on Him because of her testimony. When they came to Him they urged Him to abide with them, which He did for two days and on account of His words many more believed. Thus their importunity got for them the blessing which so many miss for the want of importunity. When the disciples returned they asked Him to eat, but He was so absorbed in His soul-saving work that He had lost His appetite. His meat and drink were His Father's will. They could not understand Him. He pointed to the people coming to them as the result of His conversation with the woman. That is the harvest of souls waiting to be gathered—that is the work given us all to do, and by and by the sowers and reapers shall rejoice together. No jealousy is in place in connection with the salvation of souls.

VII. The Nobleman's Son. (Chapter iv. 43-54.)—Many sought Jesus, not from curiosity, but in need. When He came to Galilee the news spread far and near, and a nobleman in Capernaum came and implored Him to come and heal his son who was dying. Jesus rebuked him, and in Him many others, who would not come to Him until driven by trouble. He came to heal the soul, and they did not appreciate Him in His true character. The nobleman is so much in earnest that he persevered, and Jesus told him that his son was well—to go home—it was not necessary that He should go to Capernaum to effect the cure. The nobleman believed the word, and it was blessed to the whole family. They all believed and became disciples.

VIII. Jesus at Bethesda. (Chapter v. 1-18.)—The Saviour came to Jerusalem to the Passover Feast, and visited the sanitarium at Bethesda, and there found a man so long sick—thirty-eight years—his will was paralyzed as well as his body. Jesus asked him if he wished to be made whole, and, after his explanation of being both helpless and without help, commanded him to arise and take up his bed and depart. He did so, but it was the Sabbath and carrying his bed gave mortal offence to the Pharisees. The man explained that the one who made him whole told him to do it, and afterward explained that it was Jesus, in the hope that they would be satisfied. Jesus had made Himself known to the man in the temple, and warned him against sin which would bring a worse punishment. Jesus Himself afterward answered the Pharisees by saying that the true service on the Sabbath was work. His Father worked and He did as taught by the Father.

IX. Jesus Feeding Five Thousand. (Chapter vi. 1-21.)—He retired with the disciples, after their return from their missionary tour, for a rest. But the people saw the direction they took, and were there before them. He then, instead of quietly speaking to the disciples as He intended, taught the people, and toward evening, sympathizing with them, hungry and far from home, performed the miracle of feeding so many with five loaves and two fishes.

They would then have taken Him by force to make Him king, but He dismissed them and retired to the mountain to pray. At night He came to the disciples walking on the troubled waters—taught Peter a lesson of humility and at once brought them to shore.

X. Jesus the Bread of Life. (Chapter vi. 22-40.)—The people again came to Him, and He tried to raise their ambition higher than the perishable things of this life. He would give them, if they believed in Him, bread better than the manna which was given them in the wilderness, bread of which if they ate they should never die.

They asked for it, but are told that they could not have it but by believing in Him, that very thing they did not want to do.

XI. Jesus the Christ. (Chapter vii. 37-52.)—In this lesson He proclaims Himself as bestowing the water of life. On the last day of the Feast of Tabernacles He cries out in eager earnestness, urging the thirsty to come to Him and get satisfaction, for He was the rock smitten, from whom flowed a river of water. If they came they would themselves become fountains by whom others would be refreshed.

XII. Jesus and Abraham. (Chapter viii. 31-38, 44-59.)—To some who believed in Him, on the following day, He told the true test of discipleship, and true liberty. They must abide in His Word. The contest became bitter, and in loving severity He told them they were the children of the devil, because they did his works, and not Abraham's children, which they claimed to be. Abraham was a believer in Him, for He was before Abraham's time.