

and solos in admirable style. The greatest credit is due to Mr. Maitland for his care and skill, and to the children for the way they profited under his instructions. Altogether a very pleasant evening was spent.

THE induction of the Rev. David Mitchell, late minister of the Central Presbyterian Church, Toronto, into the pastorate of the John street Presbyterian Church, Belleville, took place on Friday evening last, in the presence of an audience that nearly filled the church. The Presbytery was well represented. Rev. Mr. Young, of Napanee, preached the sermon from 1 Cor. i. 9: "God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ, our Lord." The questions were then put to the pastor elect and being answered satisfactorily, Rev. Principal Grant, led in the induction prayer and then the Moderator duly declared Mr. Mitchell inducted, after which he and the brethren gave the pastor the right hand of fellowship. Principal Grant then addressed the Rev. Mr. Mitchell in suitable terms, dwelling upon the position of a Christian minister and of his responsible duties. He also feelingly referred to the time when they had both sat on the same benches in the Glasgow University, and expressed the delight it gave him to meet an old fellow student and be associated with him in the same great work and within the same Presbytery. Rev. M. W. McLean addressed the people in appropriate and common sense language, shewing the duties they had to discharge in carrying out the covenant into which they and their pastor had now entered. At the close of the service the newly inducted minister was warmly welcomed and shaken by the hand by not fewer than from three to four hundred persons. On Wednesday, 3rd inst., a reception was tendered to Mr. Mitchell in the Town Hall, which was attended by a large and enthusiastic audience, and proceedings auguring a long and useful pastorate characterized the meeting.

The report of Crescent street Presbyterian Church, Montreal, for 1879, gives a very encouraging view of the state of the congregation. The Sustenance Fund for the year amounts to \$7,837.18, as compared with \$4,228.81 in 1878, an increase of \$3,608.37. Receipts from pew rents increased \$2,163.38, and from plate collections \$398.53. The disbursements for the support of ordinances, and the working expenses of the congregation amount this year to \$6,399.98 as against \$4,869.71 in 1878, an increase of \$1,530.27. The year commenced with a balance due the Treasurer of \$605.61, while it closes with a balance in the Treasurer's hands of \$27.50. The increase of sittings let during the year was 214. The receipts for Building Fund were \$11,947. The ordinary contributions to missionary and benevolent purposes were as follows: General Assembly's Home Missions, \$250; General Assembly's Home Mission (special), \$210; General Assembly's Foreign Missions, \$250; General Assembly's French Evangelization, \$175; General Assembly's Ministers' Widows, etc., \$50; Presbyterian College, Montreal, \$500; Taylor's Church, \$31.25; City Missionary (Rev. R. Wilson), \$100; City Missionary (Rev. R. Wilson), \$90.33; Nazareth street Mission, \$344.42; Students' Missionary Society, \$60; Petite Cote Sabbath school, \$77; Assembly Fund, \$30; French Canadian Missionary Society \$100; Crescent street Church Sabbath school, \$100; Montreal General Hospital, \$111.80; Montreal Auxiliary Bible Society, \$66.30; Manitoba College, \$50; Presbyterian "Record" \$43.75; Sundries, Printing, \$6.50; Total, \$2,649.35. Special contributions of one kind and another, brought up the whole to \$9,022.52. Summary for 1879: Sustenance Fund, \$7,837.18; Poor Fund, \$538.19; Visiting and Aid Society, \$150.55; Missionary and Benevolent Society, \$9,022.52; Building Fund, \$11,947; total, \$29,495.44; being \$19,784.18 for Ordinary Revenue and Building Fund and \$9,711.26 for Missionary and Benevolent Purposes.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, on Tuesday, 24th February, 1880, at two p.m. Rev. J. Elliot, Moderator. Almost all the ministers were present, with ten elders. Rev. J. McNabb requested leave of absence for six or eight weeks. The Presbytery granted said request, some members promising to give supply during his absence. Manilla was united to the congregation of Brock under the pastoral care of Rev. A. Currie, M.A. A call from Napier and Alvington, Presbytery of London, in favour of Rev. D. McDonald, Canbray, was laid before the

Presbytery, and Clerk instructed to cite parties to appear at next meeting of Presbytery. A petition from Uxbridge praying to be erected into a separate pastoral charge was read and Mr. Gibson heard in support, when the Clerk was instructed to cite parties to appear at the next meeting. The following were appointed commissioners to next General Assembly, Rev. Messrs. J. Elliot, J. Hastie, A. Ross, M.A., and A. Currie, M.A., Messrs. James Leask, John McTaggart, James Watson and D. Grant, elders: Supply for mission stations was taken up. Rev. J. Hastie was appointed to supply Coburn on 7th March. Other appointments left over till next meeting. It was moved and agreed to increase the Clerk's salary by \$15, owing to the amount of expenses. Rev. E. Cockburn gave notice of the following resolution: "That it be an instruction to the Clerk that he, with the approval of the moderator, when papers affecting the interest of parties in the Presbytery, are in his hands, shall cite all parties interested to appear at the approaching meeting of Presbytery, believing such a course would expedite business and duly protect all interests." On the remits from General Assembly the following motions were carried after considerable discussion, "That retired ministers have the privilege to deliberate but not to vote." "That it is inexpedient, in present circumstances, to establish a University for the purpose of conferring Degrees in Divinity." On the additional hymns the Presbytery offer no suggestions. Home Missions collection generally attended to. The Presbytery consider that the sacrament of orders in the Roman Catholic Church is not ordination to the Gospel ministry. Rev. E. Cockburn disented from this finding. The Presbytery then adjourned to meet at Woodville, on Tuesday, 9th March, at half-past ten a.m. J. R. SCOTT, Pres. Clerk.

HOME MISSION COMMITTEE.

The Home Mission Committee for the Western Section will meet on Tuesday, the 30th March, 1880, at two o'clock p.m., within the deacons' court room of Knox Church, Toronto. A full and prompt attendance of members is desirable.

Contributions from congregations to the Home Mission Fund should, if possible, be in the hands of Rev. Dr. Reid, the Treasurer, not later than the 25th of March.

Applications for appointments to Sault Ste. Marie and Manitoba should be sent to the Convener at an early date.

Students of our colleges desiring employment during the ensuing year in the mission field, should at once hand in their names to the Principals of their respective colleges, that the complete lists may be forwarded to the Convener by the 25th day of March.

Applications for grants for the current six months, will be considered, and grants made as the funds will allow. It is earnestly hoped that every effort will be made by Presbyteries and congregations, to enable the Committee to cancel its entire indebtedness, and warrant an energetic prosecution of its work.

The attention of Presbyteries is called to the resolution of the last Assembly, which instructs the Committee "To entertain no application for new grants, or for the continuance of old ones for either supplemented congregations or mission stations, unless there be laid on the table of the Committee, an extract minute of Presbytery making the application, shewing that the grants have been revised since the meeting of the Assembly, and that deputies have visited the supplemented congregations and mission stations within the bounds, with a view to the reduction of the grants." WM. COCHRANE,

Convener Home Mission Com.

Brantford, Ont., Feb. 28, 1880.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XI.

Mat. vii. 14. } THE FALSE AND THE TRUE. { Matt. vii. 15-29.

GOLDEN TEXT.—"But be ye doers of the word, and not hearers only." James i. 22.

HOME STUDIES.

M. Matt. vii. 15-29. The False and the True.
T. James i. 12-27. Doers of the Word.
W. Isa. xlviii. 5-17. The Sure Foundation.
Th. 1 Pet. ii. 1-8. A Lively Stone.
F. Ps. xl. 1-7. The Righteous Tried.
S. Luke vi. 43-49. On a Rock.
Sab. Eph. ii. 13-23. A Holy Temple.

HINTS TO STUDY.

This lesson is founded on the closing sentences of Christ's "Sermon on the Mount."

We make room for a valuable introductory paragraph from the "National S. S. Teacher."

"We are continuing the study of contrasts. We have had set before us treasures in heaven and treasures upon earth—the service of God and the service of mammon—

anxious thought for the morrow and entire trust in God—censoriousness and charity of judgment—the wide gate and the narrow one—the broad way and the narrow way. In this lesson the same method of enforcing truth is pursued in contrasting the good trees with the corrupt trees—saying with doing—professing Christ with working iniquity—building on the rock with building on the sand—standing the storm with being overthrown by it—teaching with authority with teaching as the scribes. One of the most forcible ways of presenting the things of the kingdom of Christ is thus to set them over against the things of this world. It will be noticed that the principles thus illustrated are uncompromising, and offer no pillow of ease for one to lie down upon. And yet they are attractive—for purity and holiness are always attractive, no matter how sensual one may have become. He may hate, but he cannot help but admire. The attraction which the Gospel offers is not in the beginning, but in the end of the Christian's journey. It places before him the things which endure in contrast to those which soon pass away."

The matter may be divided as follows: 1. *Profession and Conduct*, subdivided thus: (1) Sheep and Wolves, (2) The Tree and the Fruit, (3) Saying and Doing. 2. *Foundations of Character*, with the following subdivisions: (1) A Wise Builder, (2) A Foolish Builder, (3) The True Teacher.

I. PROFESSION AND CONDUCT.—Vers. 15-23. There is no break in the connection between this lesson and the last. In the Greek our present lesson begins with the word "but."

1. *Sheep and Wolves*.—Ver. 15. In searching for the narrow way that leadeth unto life, and in following it up, beware of false prophets. The word "prophet" as generally used in the New Testament is not confined in its signification to those who foretell future events, but includes those who preach or teach.

In sheep's clothing. The Christian's enemies are not all outside the fold. Thoroughly worldly and designing men find what they suppose to be their own interest in assuming the outward appearance of Christ's followers.

The publication already quoted says:

"They have put on the guise of Christians. They are meek and gentle in appearance. They wear a mask of piety. The fangs and the disposition to devour are all concealed. They 'steal the livings of heaven to serve the devil in.' Neither the devil himself, nor any of his agents, would have any influence except as they put on the garments of light.

"Inwardly they are ravening wolves. The mask is put on for a purpose. It is that they may glut their appetites with prey. The fold is a great temptation to the wolf. He would be willing to assume almost any disguise that he might get into it. Equally so is the Church a great temptation to the unscrupulous man, who sees in it, among its unsuspecting members, opportunities for spoil that elsewhere he could not have. He joins the Church, preys upon his brethren, enriches himself at their expense, and, sometime or other, does some exceptionally scandalous deed—and then there is an exposure, and a stigma is fixed upon the Church. It is nothing except the bringing to light, at last, of his true nature. He has been a ravening wolf all the time, in sheep's clothing."

2. *The Tree and the Fruit*.—Vers. 16-20. Keeping in mind the warning against censoriousness given in last lesson, we are at the same time called upon to judge of people's professions by their conduct.

Ye shall know them by their fruits. The frequent use of the word "fruits," throughout the New Testament, for conduct, shews that good works are, not the means, but a result, of salvation.

Jacobus says: "The teachers themselves commonly shew the effects of their fault in their conduct. This is as natural as that trees should yield their own fruit and not another kind. Yet in so judging we are to 'beware of the leaven of the Pharisees and the Sadducees, which is hypocrisy.' The pure Word of God circulated in the Scriptures, will serve to confound error of every kind." To this test all teaching and character must be brought.

3. *Saying and Doing*.—Vers. 21-23. "Good words are worth much;" they are not at all to be despised; but when belied by deeds they only increase condemnation.

II. FOUNDATIONS OF CHARACTER.—Vers. 24-29. We are all building for eternity. We have no choice as to whether we will build or not. We must build. And every thought, word and action enters into the structure.

Faith in Christ is the true foundation of a good moral character. Away from this, all morality is superficial and merely imitative.

1. *A Wise Builder*.—Vers. 24, 25. It is quite fashionable in the present day to admire the "Sermon on the Mount," but if its precepts are not put into practice—if the Gospel it proclaims is not embraced, and the law it establishes not obeyed—what then? It is whosoever heareth these sayings of Mine and doeth them that is compared to a wise builder, and not those who merely hear or even admire them.

2. *A Foolish Builder*.—Vers. 26, 27. "Think," says Thomas, "of the amount of his loss. All the money, anxiety and labour which it cost him, sacrificed forever. Think of the time of his loss; the house is destroyed at just the period when most required—in the tempest. Think of the irretrievableness of his loss; the materials are probably borne away by the flood, and a re-erection is impossible. In sublime contrast with this, behold the stately and stable dwelling of the 'doer of the word,' upon the rock."

3. *The True Teacher*.—Vers. 28, 29. The great sermon is ended. The principles have been proclaimed, (1) that true happiness is not where the world would place it, (2) that the Gospel establishes the law, (3) that a mere outward religion is vain. The people are astonished, not this time at Christ's miracles, but at His doctrine. His teaching was altogether contrary to their preconceived notions of life and its aims and duties; and yet those teachings carried with them the force of truth divested of all sophism. The light which He gave forth was not reflected light, but the very beams of the "Sun of Righteousness." He taught as one having authority and not as the Scribes.