

MINISTERS AND CHURCHES.

THE congregation of Caven Church, Winthrop, lately at the close of a week evening prayer meeting, surprised their pastor, the Rev. P. Musgrave, by presenting to him a very affectionate address, accompanied by a valuable gold watch.

WE last week stated, on the authority of a local paper, that the Rev. Mr. Fairlie, of L'Orignal, had resigned his charge. We are glad to understand that it is not so, and regret that we should have given currency to such a report.

WE are pleased to learn that Dr. Cochrahe received £87 from the Colonial Committee of the Free Church for Home Missions; this is in addition to the £150 formerly acknowledged, and is in response to an earnest appeal made by the Dr. to the Committee.

SPECIAL services are in progress at Collingwood; Elder Ross has been assisting; Mr. Roger of Ashburn, is expected next week. At Belleville, Mr. Torrance of Peterboro', has been assisting Mr. Mitchell. As first fruits of the Peterboro' revival, St. Paul's Church has received 146 new members, Lakefield 27, Springfield 45.

THE induction of the Rev. J. Ballentine, late of Cobourg, into the River Street Church, Paris, has been appointed by the Presbytery to take place on Tuesday, the 26th inst. We are glad to notice that ground for the erection of a manse has been purchased, and that the building is to be proceeded with immediately, so that the minister may be safely installed in his new house before winter.

THE yearly report of St. Gabriel Church, Montreal, for 1880, shews a membership on the 1st of January, 1881, of 361. This is slightly smaller than last year, owing to the roll having been very carefully gone over, and thirty-seven names removed on account of lengthened absence. The actual working members of the congregation were never more than at present. The total income for the year from all sources was \$4,212.18, of which \$2,455 were for strictly congregational purposes, \$927 for the different schemes of the Church, and \$830.18 for other religious and benevolent purposes. It is proposed to dispose of the present church, and build in such an eligible place as may be fixed upon.

THE Music Circle of Cooke's Church, on the occasion of their closing concert on behalf of the mission fund of the church, rendered a very choice programme to a large audience in the basement of the church, on Tuesday, 19th inst. The efforts of the Circle, which is now a very large one, did abundant credit to the teaching of the conductor, Mr. McMichael. Miss Brydon's singing was especially good. Advantage was taken of the intermission by the members to present a handsomely illuminated and framed address to their conductor. The address, which was read by the secretary, Mr. Fraser, expressed their appreciation of their conductor's efforts. They felt that it was due to him that they at present enjoyed the use of the instrument which contributed so materially to their enjoyment and profit. Mr. McMichael suitably acknowledged the gift. The President, Rev. J. Kirkpatrick, delivered a short address of congratulation. He said the humble instrument had gone through much. It had been glued, but after undergoing a warm bath had come out even stronger and more musical than before. It was, he said, with much regret that they bid good-bye to the present to their dearly beloved and much-persecuted companion. The entertainment, which seemed to be thoroughly enjoyed by all present, was concluded by singing the national anthem.

PRESBYTERY OF LANARK AND RENFREW.—This Presbytery met according to appointment, at Almonte, on the 12th inst., the Rev. W. D. Ballantyne, B.A., Moderator. The business was chiefly routine, consisting in securing reports of committees and taking action thereon in view of the meeting of Synod and Assembly. The chief items were the report of the Convener of the Home Mission Committee and the allocation of students to their respective fields for the summer. In connection with this report the state of the Home Mission Fund was laid before the Presbytery, and means taken to get congregations yet behind to send in their contributions immediately, and the same course was taken with regard to other funds. It was resolved to appoint deputations to visit all the

mission stations and supplemented congregations with a view to lessen grants in every case possible. The convener, Rev. Robt. Campbell, whose services have been invaluable to the Presbytery, intimated his purpose to resign, but at the request of brethren did not press it at this meeting. Messrs. Townsend and Bayne, students, appeared for examination, with a view to license, and were passed. Reports were given in by the conveners of the deputations appointed to hold missionary meetings, and these reports upon the whole indicated an increasing interest in the meetings held and the work of the Church. A report was given in anent arrears of stipends in a few congregations, and steps taken to deal with those cases which appeared to call for such action. An interesting conversation arose out of a request of the Rev. Mr. Gandier, of Coulonge, for the advice of the Presbytery anent administering the communion in a private dwelling to the sick or feeble, and aged, unable to attend at the usual place of meeting and at the ordinary season. It was agreed that such cases required great care, but that when the session thought it warranted, and public intimation was given, so that others might attend, and the session being present, the communion might be lawfully administered in such cases as those referred to. A report was also given in by Rev. J. B. Edmondson upon Sabbath school work within the bounds, but which, owing to the meagreness of returns, a circumstance justly complained of by the convener, could not at all be regarded as complete. A report upon the State of Religion was given in by Rev. D. J. McLean, and conference held upon that subject, opened by an address by the same brother in connection with the reading of the report. Much was reported that is encouraging, and not a little also that is discouraging. A number of brethren took part in the conference which was both so interesting and profitable that a general desire was felt that more time could be spent in such a way at every meeting of Presbytery. A report upon temperance, of a very interesting nature, was given in by the Clerk. In connection with this subject a paper was read, by appointment of Presbytery, by the Rev. W. D. Ballantyne, followed by conference in which a good number took part, and opinions without dissent were strongly expressed in favour both of preaching and practising total abstinence from all intoxicating drinks as a beverage. A standing committee was appointed in connection with Temperance, and the following deliverance was come to and unanimously accepted as expressing the mind of the Presbytery: "The Presbytery having held a conference upon the subject of Temperance, according to the recommendation of the General Assembly, gives the following deliverance: That, in the opinion of this Presbytery, total abstinence from the use of intoxicating liquors as a beverage is a duty resting upon all who have named the name of Christ, that Prohibition by law of the sale of such liquors is right in principle, and therefore recommend the use of the Scott Act of 1878; and that we view with alarm and grief the amendments proposed to said Act by the Senators of the Dominion as virtually nullifying the wise measure so happily passed, and agree to petition Parliament praying that the Act be not amended as proposed." The next meeting was appointed to be held at Arnprior, on the 5th of July next, at three p.m.—COM.

OBITUARY.

On Thursday morning, December 30th, 1880, Alex. McKenzie, a native of Islay, Scotland, and a worthy elder of our Church, entered into his rest. He was ordained an elder of the Presbyterian Church, in Scotland, in the year 1826, and continued faithful in the service of his Master until he was called to occupy the place prepared for him by Jesus in the house of many mansions. He earnestly endeavoured to honour Jesus, by a consistent walk and conversation throughout his long life; and Jesus sustained him in death, for his end was peace. He died near Cedarville, in the county of Grey, where he has lived for several years with one of his daughters. His was a green old age, enjoying good bodily health and the use of all his mental faculties, till the last enemy dissolved the earthly house. He was a man of earnest piety, humble and devout on all occasions, and under all circumstances. At the period of the Disruption in Scotland, he cast in his lot, without hesitation, with the Free Church, and exerted all his energy and influence to promote its best interests. In the year 1862 he came to Canada, and lived in a manner retired since, but

invariably evincing a deep interest in every scheme whose aim was the glory of God and the welfare of men.

BRIGANDS near Salencia have captured an Englishman named Suter, manager of the Oponemela mines, near Mount Athos, and demand £15,000 ransom. The British Ambassador at Constantinople has given the Porte to understand that it must procure the release of Mr. Suter.

IT is proposed to erect a statue on the Thames embankment as a memorial of William Tyndale, who first translated the New Testament from Greek into English, and who afterwards suffered martyrdom. The statue is estimated to cost £4,000. An appeal is to be made to the whole English-speaking people.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 1, }
1881. }

LOST AND FOUND.

Luke xv.
1-10.

GOLDEN TEXT.—"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

HOME READINGS.

M. Luke xii. 22-34. Treasure in Heaven.
Tu. Luke xii. 35-59. Watchfulness Enjoined.
W. Luke xiii. 1-21. The Barren Fig Tree.
Th. Luke xiii. 22-35. Journeying and Teaching.
F. Luke xiv. 1-24. The Great Supper.
S. Luke xiv. 25-35. Counting the Cost.
Sab. Luke xv. 1-10. Lost and Found.

HELPS TO STUDY.

The two parables which form the subject of the present lesson, and that of the prodigal son, immediately following—all three having the same design, to shew the love and mercy of God and His high estimate of the value of the human soul—were apparently uttered very shortly before the close of the Saviour's public ministry; the place may have been some village or town in Perea, or "a city called Ephraim," to which he temporarily retired from the fury of the Jews (see John xi. 54), and which is said to have been situated about twenty miles north of Jerusalem. The design of the two parables being identical, they should be taken together. The following division will serve for both: (1) *Lost*, (2) *Sought*, (3) *Found*, (4) *Rejoiced Over*.

I. *LOST*.—Vers. 1-4; 8. The two classes of people represented in the first verse as drawing near to Christ to hear Him, were perhaps equally despised by the Pharisees. The sinners were those who openly violated the moral, or neglected the ceremonial, law; the publicans were tax-collectors, bound to hand in a certain sum to the treasury of the Roman Government, and permitted to pay themselves for their trouble by extorting as much as they could over and above that sum from the ratepayers.

This man receiveth sinners.—This was the pharisees' complaint. They did not state in so many words that it was wrong to do so, for this they thought; no man in his senses would dispute. But, read in the light of the Gospel, these words are to the Saviour's praise; they have pillowed many a weary head; in spite of their coming from the lips of the proud and self-righteous, the truth they contain is precious to the seeking soul. It is to the condemnation of those who uttered them that, on account of their own wrong mental and moral condition, they could not perceive the Saviour's motive in approaching the vile and the guilty—they had long called their own evil good, and now they called His good evil. But He chides them not. Patiently, by means of apt and beautiful parables, He essays to bring some faint idea of the love of God to man within the grasp of their narrow minds.

What man of you, having an hundred sheep, etc. The word "man" is emphatic—if a *man* will search for a lost sheep, will not God search for a lost man? The Bible often represents man in his natural condition under the figure of sheep that have gone astray, as in Isaiah liii. 6; Ezek. xxxiv. 6. Christ also (John x.) proclaims Himself as the "good Shepherd" who "giveth His life for the sheep."

Either what woman, having ten pieces of silver, if she lose one piece, etc. The sinner may be more or less aware of his lost condition, like a wandering sheep, bleating in its loneliness but unable to find its way to the fold; or, he may, like the lost piece of silver, be utterly unconscious of his state.

But who are represented by the ninety-nine sheep that never left the fold and the nine pieces of silver that were not lost? or, to put the same question in another form, Who are the ninety and nine just persons that need no repentance referred to in the seventh verse? "I answer," says Dr. Kendrick in the "S. S. Times," "it is an ideal case, assumed to meet the murmuring objection of the Pharisees. They find fault with Jesus for receiving and welcoming sinners. But it is precisely sinners, not the righteous, whom He came to save; it is precisely the sick, not the well, whom, as the divine physician, He came to heal. If there are such, if there are the morally pure, virtuous, and untransgressing; if there are the morally sound and well—they answer to the unstrayed sheep, safe in their fold. They need no anxiety, and their safety gives rise to no special demonstrations of joy. They are cared for, and quietly rejoiced over all the time. The Lord takes an ideal case. The Pharisees suppose themselves not to be sinners. If they are not, if they are what they assume themselves to be, then He may well turn from them, and go to the class for whom His mission into the world was intended. If they were not in fact righteous, and if there are not any such characters among men, the principle equally holds good, and the parable loses none of its force."