

ificates presented as to the standing of these gentlemen in the Congregational Church, and conferring with them as to their present position and reason for making this application it was moved by Mr. Farquharson, and seconded by Mr. Butchart, and unanimously agreed "that in view of the excellent testimonials read and the fact that both gentlemen are known to most of the members of this Presbytery and held in high esteem by them, the application of Messrs. John and Robert Brown be received by the Presbytery, and that the usual steps be taken to have them received as Ministers of the Presbyterian Church in Canada." After some further business, the question of supplying vacant fields was then taken up, and on motion Revs. John and Robert Brown were appointed to supply Nelson and Deloraine till the end of March next.

PRESBYTERY OF CHATHAM.—The Presbytery of Chatham met at Windsor, December 9th, at ten o'clock a.m. The attendance of ministers was good, that of elders, small. Rev. J. Fraser Campbell, Mhow, India, addressed the Court at length on the field and claims of our Indian Mission. On motion, Mr. Campbell was thanked for his presence and valuable address. Rev. J. Howie, ordained missionary at West Tilbury and Comber having died since last meeting, Messrs. Gray and Bartlett were appointed to draw up a suitable minute in reference to his removal. There was laid on the table a call from the congregation of Hampden, in the Presbytery of Quebec, to Mr. H. Lamont, M.A., D.D., Florence and Dawn, and it was agreed to hold an adjourned meeting of Presbytery in First Presbyterian Church, Chatham, on the 30th inst., at eleven o'clock a.m., to consider, and if possible, issue the call. The next regular meeting of Presbytery was appointed to be held at Chatham, in St. Andrew's Church, on 17th March, 1885. A letter was read from Rev. N. McDiarmid, written by authority of the people and session of Knox Church there, objecting to pay the travelling expenses of a member of this Court to visit them and enquire into their condition in connection with their application to share in the benefits of the Augmentation Fund, and stating if the Presbytery insisted on their complying with the law in regard to such enquiry that their connection with the Presbytery would cease for the future, and that they would go where they would be gladly received. It was moved by Mr. Gray, seconded by Mr. Logie, and unanimously carried: "While sympathizing with Mr. McDiarmid and the congregation of Elmira, Illinois, in the disadvantages attending so great a distance from the Presbytery and other Courts of the Church, the Presbytery nevertheless has no power to depart from the conditions laid down by the General Assembly, and is pleased therefore to learn that a way is open to some such other connection as will be more convenient and profitable for them, and will offer no objection whatever to such an arrangement being carried out." A circular from Rev. R. H. Warden was read in regard to the Augmentation Scheme and the amount which the Presbytery ought to raise in this connection. On motion the members of Presbytery were exhorted to do their utmost to support this important Scheme. The following were appointed to visit the augmented congregations and supplement mission stations: Mr. Becket, Duart; Mr. Walker, Leamington, etc.; Mr. Tallach, Florence and Dawn; Mr. Gray, Essex Centre; Mr. Walker, Tilbury Centre, etc.; Mr. Battisby Buxton; Mr. D. Currie, Dresden and Knox Church. The Convener of the Home Mission Committee submitted a report of the supply which had been found for the mission stations since the previous meeting of Presbytery, and on motion of Mr. Logie, seconded by Mr. Waddell, Messrs. Bartlett, Cameron, Lowrey and Blackadder were cordially thanked for their efficient services at Maidstone and Reno Line, as also were Messrs. Stewart, Campbell, Cumming and Urquhart for theirs at Buxton. Mr. Tallach gave notice that at next regular meeting he would move the appointment of an elder to be moderator next term.—W. WALKER, Pres. Clerk.

PRESBYTERY OF BRANDON.—The Presbytery of Brandon met at the Portage. The Superintendent of Missions presented his report. He stated that since last meeting he presided at Rev. Mr. Baird's ordination at Edmonton; that he had appointed Mr. Robertson to Calgary, Mr. Taylor for Moosejaw, Mr. Davidson to Medicine Hat, Mr. Winchester to Rapid City, Mr. Court, a catechist, to Auburn. All these appointments received the sanction of the Presbytery. The Cathcart Colony and Whitewood were referred, as to the matter of supply to the Assembly's Home Mission Committee. He reported that McGregor, Carlisle, Shell River, Alameda, Moosomin (North and South) and Touchwood Hills, all important fields, were still without supply, and no prospects of any provision being made for them this winter. Rev. Mr. McRae was appointed to McGregor. A letter was read from Rev. John Ferris, formerly of Brandon, and now labouring in the Presbytery of Lake Superior, asking for his credentials. The subject was referred to a committee. A petition from Grenfell, requesting to be organized as a congregation, and asking a grant from the Church and Manse Building Fund, recommended to give a grant of \$75. Mr. Laird, a graduate of Dalhousie College, was prescribed subjects of study for the second year's theological course.

A letter was read from Rev. D. M. Gordon anent the theological department of Manitoba College. A subscription list was handed to every minister present with the request that they would do all in their power to further the object. A petition to the Governor-General regarding the sale of intoxicating liquors in the North-west Territories was referred to the committee on temperance. The report of the Synodical Committee was considered. It was received with much dissatisfaction. It was found that grants were reduced without ever consulting congregations or missionaries. It was considered unreasonable that this should have been done in a hard year like this. The people, far from being able to raise their subscriptions, would find it impossible in many instances to fulfill their present obligations. The consequence would be that salaries would be reduced in two ways, thus rendering it impossible for missionaries, to pay their way. Mr. McKellar spoke against the report in the strongest terms. He remarked that it was an old sore. A few years ago arrears were allowed to accumulate and they had to call in the aid of the Home Mission Committee to urge them off. That body, however, declared that no appeal need be made to them again on the same subject. And now how are we to face the arrears so rapidly accumulating? The result would be that it will be impossible to secure labourers for the North-west. We see the mission field now being rapidly deserted, some crossing to the American side, others returning to the east, while it is confessed on all hands that men cannot be prevailed upon to come, and thus we see that a large number of mission fields are without supply at all. Messrs. Mowatt, McLaren, and Todd spoke strongly in this matter. The Presbytery then adjourned, and met next day. The entire day was occupied in discussing a complaint by Dr. Fleming against the Session of the First Presbyterian Church, Brandon. It was agreed to refer the case to the session, with the hope of an amicable settlement. The first part of the evening was devoted to religious topics. Addresses were delivered by Rev. Messrs. McKellar, Bell, Todd, F. McRae and Robertson. After the ordinary routine business a letter was read from Rev. Mr. Stewart, formerly of Palestine, informing the Presbytery of the death of Mrs. Stewart. Much sympathy was expressed. A committee was appointed to draft a minute of condolence. The Presbytery then adjourned to meet in March next.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for Schemes of the Church, viz.:—Yes, Ready, for Home Missions, \$7; Foreign Missions, \$5; French Evangelization, \$3. A Friend, per Rev. Dr. Cochran, for Home Missions, \$100; W. R., Cobourg, for Home Missions, \$1, for Foreign Missions, \$1; A Friend, Montreal, for Home Missions, \$5, and Foreign Mission, \$5; Anonymous, Kirkwall, for French Evangelization, \$5.

THE publishers of the *Montreal Witness* have offered a prize of \$100 for the best and most appropriate Winter Carnival poem not exceeding 150 lines, the poem to be in the hands of the publishers of that paper by the 6th of January. It is worth while our mentioning the above offer as the successful competitor may be found among our own readers.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 18, 1885. **PAUL'S FAREWELL.** [Acts xx. 28-38.]
GOLDEN TEXT.—"Feed the church of God which He hath purchased with His own blood."—Acts xx. 28.

TIME.—Spring of 58 A.D.
INTRODUCTORY REVIEW.—1. Name the points at which the ship stopped between Philippi and Miletus. 2. How far is Miletus from Ephesus? 3. What was the goal the Apostle kept in view in all his labours? 4. What was the substance of his teaching?

Note.—**Elders.**—An official term used to designate individuals invested with a certain degree of authority, as rulers in the community—among the Jews from the earliest period in their history. When Moses went down to deliver them from Egypt, he summoned the *elders* and explained his mission. Ex. iii. 16. Afterward there was a body of elders in every synagogue whose duty it was to manage, exercise discipline, and, on account of their superior knowledge of divine law, to teach.

When Christian Churches were organized, it was natural that they should follow the system of Judaism from which Christianity sprang. Timothy and Titus were sent to ordain *elders* in every city—afterwards on account of the difference of gifts, a distinction would develop between *ruling* and *teaching* elder, which grew into the Presbyterian order of one teaching elder presiding over a session of ruling elders. The same men called *elders* in v. 17, are called *bishops* (overseers) in v. 28, showing that the apostle did not entertain the distinction given to the later official of that name.

TOPICAL ANALYSIS. The former part of this address was considered from the standpoint of the leading thought in the Apostle's life, viz., "That he might finish his course with joy, and the ministry which the Lord Jesus had given to him." We may consider this lesson from the same point of

view. If the elders are to finish their course as the Apostle hoped to finish his, then they must follow his example, in

I. DILIGENT DISCHARGE OF THE DUTIES OF THEIR OFFICE.

1. *By taking heed to themselves*—only light will give light; only life will generate life. Useless for any to try and do good to others who are not watchful over their own spirits. The eminently successful men were always eminently pious—Jno. xv. 4-6.

2. *By taking heed to all the flock*—1. No member of the flock to be forgotten or slighted; all, rich and poor, high and low, have precious souls. 2. They are to be fed by the word of life. "Sanctify them through thy truth, Thy word is truth"—Jno. xvii. 17.

II. WHY DILIGENCE IS REQUIRED.

1. *Because of their divine appointment.* The Holy Ghost had called and qualified them for their office. They should then "stir up the gift that was in them." How terrible to have unused talents when the Judge returns!

"In whom" not "over whom" implies that, as members of the flock they should not lord it over their brethren, but seek to edify the body of Christ.

2. *Because of the preciousness of the trust.*

(1) "The Church of God": A phrase used eleven times by Paul—a very strong argument that the other reading "Church of the Lord" not elsewhere used, is not correct. The phrase is important as a distinct statement of the Divine nature of Christ.

Being His church they should remember that what they did to the least of these, they did unto Him—Matt. xxv. 40.

(2) "Purchased with His blood": "Behold what manner of love!" The joys of Heaven and the terrors of judgment are best seen in the cross. This teaches that the central point in the atonement was the shedding of blood, i.e., the death. It also teaches that the death of Christ was not merely an incident, but the aim of the incarnation. How precious a soul must be! May the Lord teach each teacher the value of a soul as the best qualification for the work of the New Year.

3. *Because they were enemies.*

(1) *From without:* Ver. 29, "Grievous wolves shall enter in and not spare the flock." "Enter in," implies that they will become members of the Church, and by teaching and practice try and make shipwreck of souls. Probably referring to the Judaizing teachers who followed up, and tried to destroy Paul's work wherever he had been.

(2) *Within:* "of themselves shall arise false teachers who will cause divisions and draw disciples after them." The history of the Church at Ephesus verified Paul's prediction. Hymenaeus, Alexander, Philetus and Hermogenes are instances. 1 Tim. i. 20; 2 Tim. i. 15; ii. 17. Enquire whether in any way you are an enemy to the Church of God.

III. CONDITIONS OF SUCCESS.

1. *Paul succeeded himself, and so must they.*

By application to God and the Word of His grace: He who will leave himself in God's hands, and make a right use of God's Word will not fail in the work assigned to him.

(1) The word of grace will, 1. "build up," i.e., complete the character, and the better rounded the character is the better fitted to meet all difficulties.

(2) "Give an inheritance among all them that are sanctified." The inheritance begins now in the blessedness of God's fellowship, and reaches into eternity, where it will be enhanced by the presence of the sanctified. This is both a stimulus to diligence and its reward.

2. *Persevering tenderness.* Ver. 31. Night and day with tears for three years. See the very high development of faith and works, and proportional success. "According to thy faith be it unto you" and "Do whatsoever thy hand finds to do with all thy might."

3. *Disinterestedness.* Vers. 33, 34. He neither got nor coveted their silver, gold or apparel. Had he coveted it without getting, it would have defeated him, both as a poison to his own life within, and their confidence without. He laboured with his own hands for maintenance in order to avoid the imputation of mercenary motives.

This is not a rule for the ministry, unless similar circumstances should arise, as in our missions. Ordinarily "the labourer is worthy of his hire." "The Lord hath ordained that they who preach the Gospel should live of the Gospel"—1 Cor. ix. 7-14.

"It is more blessed to give than to receive." Paul has rescued from oblivion one of our Lord's traditional sayings, and by it shows that he not only laboured with his own hands from expediency, but that by it, he rose to a higher joy, a blessedness kindred to Christ's life, which was an emptying of self for others.

What a strong argument for service to the weak. Our own highest bliss is involved in it. About twenty sayings of our Lord have been handed down, with what degree of accuracy is uncertain.

IV. TOUCHING FAREWELL.

1. *Prayer.* The petitions of this prayer can be easily imagined from the nature of the address. Paul indulged in no circumlocution or platitude, but was direct and fervent in everything.

2. *Weeping.* Such a beautiful exhibition of the relation in which pastor and people should stand to each other! If benefits received should make us love one another, who should be so loved as he who prepares us for Heaven? Paul was their spiritual father and in their affection stood next to the chief Shepherd the Bishop of their souls.

Suggestions.—1. A good record makes a glorious outlook in the future.

2. The absolute necessity of great love to souls, in order to succeed.

3. The Word is not rightly received when it does not "build up" or give glimpses of the inheritance.

4. A perfect cure for a quarrelling church; the spirit of Paul in the pastor and of the elders in the people.