

love to me was wonderful, passing the love of women, how are the mighty fallen and the weapons of war perished."

AN exceedingly interesting meeting of the members and adherents of Knox Church, Ottawa, was held last week. After praise and prayer Rev. Mr. Farries, pastor of the congregation, stated that the meeting had been called on the authority of the session to thank God for what had been done in so largely reducing the debt of the congregation. As collateral security to the mortgage on the church a personal bond had been entered into by fifteen members of the congregation to pay in certain circumstances the sum of \$12,000. By a vigorous and determined effort this large sum has been raised and the personal bond has been cancelled by the holder. The following resolutions were unanimously carried:—1. Moved by Mr. Hay, and seconded by Mr. Porter, "That while deeply conscious of our own unfaithfulness to the trust committed to us by the Great King and Head of the Church, as His witnesses, we would yet seek with devout thankfulness, to call to our remembrance the manifold tokens of His goodness and mercy manifested toward us during our past history as a congregation." 2. Moved by Mr. Blackburn, seconded by Mr. Cunningham and Mr. Henderson, "That inasmuch as on the 15th of February our Temporal Committee was enabled by the liberality of our congregation to reduce our church debt by the sum of about \$12,000, and thus to place us financially in a much more satisfactory position both in regard to present duty and future obligation, therefore we desire to bless God for enabling us to achieve this result which must prove of so great value in enabling us to overtake with confidence and courage all our present responsibilities as a congregation." 3. Moved by Mr. Macmillan and seconded by Mr. D. Masson, "That the measure of success with which God has been pleased to crown our efforts in the past, and the favourable financial position which we occupy at present, demand from us a more entire consecration to God, a more active and energetic participation in all congregational and other Christian efforts and a more faithful and prayerful attendance upon the means of grace." Supper, which had been liberally and bountifully supplied by the ladies of the congregation, was then partaken of, when one of the most interesting meetings in the eventful history of the congregation was brought to a close. The large-hearted liberality which has characterized this successful effort is worthy of all commendation, and should result in largely building up and increasing the usefulness of the congregation.

THE thirty-third annual meeting of the Orillia Presbyterian Church of which the Rev. R. N. Grant is pastor, was held in the school room of the church, on Wednesday, the 20th ult. The Rev. R. N. Grant presided, and Mr. G. A. Chase acted as secretary. Short addresses were delivered by the Rev. Messrs. Grant and Gray. Mr. W. I. Forbes, session clerk, read an interesting address from the session, expressing gratitude to God for the continued prosperity of the congregation. It stated that fifty-five communicants had been added to the church during the year, and thirty removed by death or otherwise, and that the roll of membership was now about 300. It referred in terms of thankfulness to the encouraging attendance on ordinances during the year, to the prosperity and progress of the Sabbath school, to the harmony and good feeling that has prevailed in the session and throughout the church, and especially to the noble spirit of liberality manifested by the congregation. At the last congregational meeting, a special effort was decided on to wipe off the debt, and a committee was appointed for that purpose. Including sale of cemetery lot and subscriptions, the sum of \$1,876.70 was raised, paying off the entire mortgage debt; of the subscriptions only a small sum remains unpaid. Gratitude is due to the Lord for so inspiring the hearts of the people that they gave so readily and cheerfully for this purpose. The Sabbath school report was read by Mr. T. J. Decatur, and showed gratifying progress and prosperity. The number of names on the roll is 279, of teachers and officers of the school thirty-three, and of classes twenty-five. The infant class numbers ninety-seven. The names on the roll of the Bible class is sixty, and the average attendance has been improving. The Young People's Association report was read by Mr. Robert Grant. It was stated that over \$100 had been realized from the several entertainments. The contributions for all purposes for

1883, are contained in the under-mentioned statement: weekly Lord's Day offerings, collections, etc., \$2,749.32; Debt Extinction Fund, \$1,876.70; Sabbath School and Bible class, \$238.70; Missionary Association, \$410.93; Cemetery Fund, \$432; Young People's Association, \$150; total \$5,857.95. With certain other miscellaneous items contributions in all amount to about \$6,000. The year 1883, will therefore be remembered and recalled with gratitude as the most remarkable financially in the history of the Orillia Presbyterian Church. The only debt, now remaining is \$100 on the infant school room, for which the funds are partly provided, and an indirect debt of \$300 on the cemetery, being the only burdens on the whole property. The congregation has great cause for thankfulness to Almighty God for his goodness to them, and for the willing mind to devise liberal things shown during the year.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XII.

March 23, 1884. } CHRISTIAN DILIGENCE. } 2 Thess. 1-18.

GOLDEN TEXT.—"Be not weary in well doing."—2 Thess. 3: 13.

TIME.—A.D. 52 or early in 53.

PLACE.—As the former epistle, this was written from Corinth.

Introduction.—The cause of the writing of this epistle appears to have been, that some expressions in Paul's former letter were understood to mean that the coming of the Lord might take place at any day: Some one or more had been preaching this as a revealed truth, causing great disturbance to the ordinary affairs of life, the people neglecting daily duties and allowing everything to fall into disorder, because of the expectation of the end of all things. He now corrects this error, repeating what he had said when with them, that before that day there would come the great apostasy of the Man of Sin; this had to be manifested in all the abomination of its unrighteousness, and finally destroyed. He exhorts them, therefore, to attend to the concerns of this life, as they had known him to do; and he prays that they may be directed into the love of God, and into the patient waiting for Christ?

Notes and Comments.—Vers. 1, 2.—In these verses Paul asks the prayers of the Thessalonian Christians "that the work of the Lord may have free course." Rev. "run." So says the Psalmist 147: 15, "His Word runneth by swiftly." The idea is of a torrent that shall overlap all obstacles and run swiftly along. "Glorified" by its results, the proof of its divinity. "As with you" and not, possibly, where he was then labouring, Corinth. "That we may be delivered;" then he was in the midst of such men at that time, and his work was being hindered thereby. "All men have not faith," as the Thessalonians, judging by their own readiness to believe, had perhaps thought.

Ver. 3. Men may be evil "but the Lord is faithful;" so 2 Tim. 2: 13, there God's faithfulness is the seal of the future blessedness of His people. "Establish:" in the faith. "Keep from evil:" Rev., "Evil one:" as representing all his own power and that of his servants.

Ver. 4. Confidence "in the Lord," that is, his confidence in their Christian life and walk rested on the power and love of God to keep them. "Command you:" he could command, for he spoke by the spirit of God.

VER. 5. "THE LORD:" Jesus, as Paul constantly means by this title. "Love of God:" love toward God. "Patient waiting," rather, as in Rev., "into the patience of Christ:" such patience as Christ Himself showed. "Then you will be able to endure unreasonable and wicked men:" love toward God; patience for Christ.

Ver. 6. Now a further command "withdraw," or, as in verse 14, "have no company." "Disorderly:" those who, in the name of religion, and with professions of superior devotedness were disorganizing the church and society—the phrase is a military one, and is of soldiers who did not keep the ranks—were regardless of order. History repeats itself, we have plenty of such to-day. "Tradition:" not in the modern sense of legends, but the apostle's own teaching, written or verbal.

Vers. 7, 8. Well it is for teachers when they can appeal not only to their teaching but to their lives. Paul could. He appealed to the Thessalonians' knowledge of him—he was not disorderly; so 1 Thess. 2: 10: "Wrought—labour—travail, night and day;" preaching the gospel, and yet not looking to them for support, working with his own hands, doubtless at the same occupation he followed at Corinth—tent-making. He had a right to "live by the gospel," but that right he waived for the sake of the example to the Thessalonian converts.

Ver. 10. "Not work—is not willing—neither should he eat" not that food should be denied any, even the most disorderly, but it is an argument; eating bread and earning bread should go together; men must eat, therefore they should work, if they will not do the one, let them try to do the other. See a similar style of argument on another subject, 1 Cor 11: 6.

Ver. 11. "Busybodies" lounging, gossiping intermeddles. "Busybodies who do no business" as *Conveyers* renders, or as *Jewett*, "Busy only with what is not their own business." We have specimens left to-day, some in the church, alas!

Ver. 12. These were in the Church, be it remembered,

Such "we command and exhort by our Lord:" as having authority over them. "Quietness," ceasing from their babbling gossip. "Own bread:" not that of another, or of the church.

Ver. 13. "Be not weary in well doing." if taken in connection with the previous verses it may mean, do not let the abuse of your brotherly love by these men cause you to cease from its manifestation; or if taken generally—he not weary in all well doing, serving the Lord Jesus Christ patiently waiting for Him and living toward the brethren and the world as becometh His followers.

Ver. 14, 15. "Obey not—this epistle" some had set at nought the warnings and admonitions of the first letter, hence this caution. "Note"—lit. "mark." "no company:" the idea is that it was not to be simply an individual, but a collective avoidance. "May be ashamed:" that when he finds himself cut off from the fellowship of the saints he may feel that it is because of his wilful disobedience of apostolic teaching, and may be ashamed of his actions. "Yet," or as Rev., "and:" which is better, this is to be done, not in the spirit of bitterness as to "an enemy," but in the spirit of love as to "a brother," a lesson for Christians of all ages.

Ver. 16. "Lord of peace" (Christ, He is the "Prince of peace") (Isa. 9: 6); He cometh to bring peace (Luke 2: 14); The legacy to His disciples was peace (Jno. 14: 27), and His Gospel brings peace to those who receive it (Acts 10: 36). "All means," Rev., "all times:" in every circumstance, worship and work, individually and collectively.

Ver. 17. "Mine own hand:" the epistle then had been written by another hand: probably to prevent the churches being imposed upon with pretended letters from himself, he wrote in each epistle the salutation with his own hand. "Every epistle:" he had, even now, written several, doubtless many were not preserved: but God has kept all that were needful.

Ver. 18. "Grace:" we have thirteen epistles written by Paul, and each contains near to the close: "The grace of our Lord Jesus Christ be with you." During his lifetime no other apostolic writer used the phrase, but after his death it was used by John in the Revelations. The "Amen" is omitted in Rev., as also the "written from Athens," which was added by a later hand, and is, without doubt, incorrect.

HINTS TO TEACHERS.

Our subject is *Christian Diligence*, and we will briefly consider the various aspects in which the apostle presents this virtue to the Thessalonian brethren.

1. Diligence in prayer. In Paul's epistles the subject of prayer is made prominent; it is either that they should "continue instant in prayer," generally, or that special subjects should be the object of their prayers; frequently, as here, he asks for their prayers for himself and his work. So we may impress upon our scholars that we should ever manifest a deep interest in, and pray for the success of the gospel. To the heathen cry for help this is the only answer. Some can give; let them not fail to give it. It is a great privilege which the poorest have, that they can help on the gospel by their prayers.

2. In *Obedience to Teaching*. In the early churches there were some, as there are, unhappily to-day, who were disobedient, some that walked "disorderly;" but those in whose hearts the love of God ruled, listened to the teaching of His servants, and were not disobedient; and the apostle sets this forth as a Christian grace, and expresses his confidence in its exercise amongst those to whom he writes. Perhaps there is not a school but is troubled in a greater or less degree with disobedient scholars; you may have some in your class; show them how strongly the apostle condemns such conduct, and in the spirit he indicates, urge a change.

3. We have diligence in *daily labour*. It is one of the Devil's ties that honest work in any shape has disgrace attached to it. The Master was a carpenter, the Apostle Paul was a tent-maker, others were fisherman, and we know not what besides, but of this we are sure, that there was not a loafing idler in the apostolic band. The tendency of the age is, unfortunately, in an opposite direction, too many of our young people are growing up with a reluctance to do any labour that will soil their hands or bring the sweat to their brow; teach that this is opposed to the spirit of the gospel, to the manly independence of the Christian character, and empathize the apostolic teaching "that with quietness they work, and eat their own bread."

4. Diligence in *well doing*. Not only in the abstaining from what is sinful, but in active, earnest working for others, especially for their highest welfare—the leading to the cross of Jesus. Point out and illustrate in how many ways the young can do this. They can "Work for Jesus." Happy those who began early, as they grow up it will be easier and sweeter, and the results will cluster in golden fruit along their path through life.

INCIDENTAL TRUTHS AND TEACHINGS.

Do not expect to find the church perfect; there were busybodies and disorderly workers even in apostolic days. Pray for God's workers and work.

Work is the law of God; idleness is sin.

Christian faithfulness should be joined to Christian love and gentleness.

Everything is from God, do everything for God.

Main Lesson.—Christian diligence the voice of the Old and New Testaments alike.—Deut. 6: 5; Josh. 22: 5; 1 Chron. 28: 9, Ps. 37: 4-34, 1 Prov. 2: 3; Ecc. 9: 10; Matt. 5: 6; Luke 12: 33; 1 Cor. 7: 29, Heb. 6: 11; 2 Pet. 3: 14.

INSTIGATED by a female fanatic, a new religious society has started into existence in Russia which systematically poisons children to deliver them from the perils of life and to make them participate in the bliss of heaven before the earth has contaminated their souls."

MR. WYNN, the people's warden in St. Matthew's Church, Sheffield, with the assistance of five men, forcibly removed two men and a woman, opponents of the ritualistic practices carried on in the church, from one of the pews on Sunday week amid cries of "shame" and great excitement.