

must be taken without delay to plant missionaries qualified to conduct services in both languages. The future of our Church in the Province of Quebec depends, under God, not so much upon our Home Mission Committee, in granting supplements to sustain ministers in weak and struggling English-speaking congregations, as upon cordial co-operation and united action on the part both of our Home Mission Committee and our Board of French Evangelization in giving the gospel by means of missionaries able to speak in both languages to the English and French communities.

The Board are glad to state that during the past three years they have been able to overtake a considerable amount of work in this direction. At the present time fifteen of their missionaries supply gospel ordinances more or less regularly to English-speaking Protestants, who otherwise would probably have been left entirely destitute of them.

In this department of their work they have a strong claim upon the liberality of the Churches and of the Christian public of the mother countries.

#### LACK OF FUNDS.

During the year the Board were greatly embarrassed in carrying on their work for lack of funds, and were compelled with very great reluctance temporarily to reduce their staff and to decline several urgent applications to enter new fields. They are most anxious to extend their work, not only in the older provinces, but also in Manitoba, where they hope by means of the liberality of the Church and of the friends of the cause ere long to open a field. One of the most devoted of the missionaries has placed his services at the disposal of the Board in connection with work in the North-west.

#### CONTRIBUTIONS FROM FIELDS.

The Board leave no means untried to train the people to contribute towards the salaries of the missionaries, and they are glad to report that during the past year there has been considerable improvement in this respect.

In new fields it is often both inexpedient and unwise to at once ask the people for money, lest the work be hindered or marred thereby. In some of the older fields many of the converts are poor, and very frequently the public renunciation of Romanism is at once followed by dismissal from employment, and in such years of depression as the past two or three, it has been difficult and sometimes impossible, to obtain other work. From such causes as these many of the converts, who otherwise would gladly contribute, are unable to do so.

From time to time this matter is brought before the missionaries and the people, and it is to be hoped that each succeeding year will witness a decided increase of liberality, and that on the return of business prosperity several of the fields will become self-sustaining.

#### REV. C. CHINIQUEY.

The General Assembly having last year granted Mr. Chiniquey leave of absence for twelve months on account of impaired health, he left Montreal in July, and after a brief visit to Illinois and to Northern California he sailed for New South Wales, and has since been engaged in lecturing in various parts of the Australian colonies. In November last he attended the meeting of the General Assembly of the Presbyterian Church of Eastern Australia and delivered an eloquent address, after which the following resolution was adopted:

"The General Assembly having listened with the deepest interest to the address of the Rev. Pastor Chiniquey, instruct the Moderator to convey to him the thanks of the court. The General Assembly feel the deepest interest in the work and mission of the Rev. Pastor Chiniquey in connection with the Presbyterian Church in Canada; cordially commend him and his work to the care of the great Head of the Church, and also to the prayers and liberal sympathy of all the ministers, office-bearers, and congregations of the Presbyterian Church of New South Wales.

The Board express the hope that Mr. Chiniquey may return with his health fully restored.

#### REPORTS CONCERNING FIELDS.

From the monthly and annual reports of the missionaries of the Board the following details are chiefly taken: (Here follow minute details of the work in the several fields under the care of the Board.)

#### FINANCES.

The policy of the Board has been to keep the expenditure within the income—a policy which they are sure will meet with the approval of the Assembly and of the Church. It is true that at certain seasons of the year less money is received than is necessary to carry on the work, and a loan has to be negotiated for a limited period in order to meet current expenditure. A careful comparison however, from month to month, of the receipts of preceding years with those of the current one enables the Board to form a somewhat correct estimate as to how the fund really stands, and deters them from incurring obligations there is little reasonable hope of their being able to meet.

The receipts for the ordinary fund in the first half of the year just ended having fallen considerably short of those for the corresponding period of the preceding year, the Board, in pursuance of their policy to keep from debt, declined applications to enter new fields, and temporarily reduced their staff of labourers. They are thus able to report to the Assembly that they close the year with a balance on hand of \$112.91.

From the accompanying financial statement it will be observed that the total receipts for the Ordinary Fund were \$20,694.54 or nearly \$2,800 less than the previous year. The contributions toward the Building Fund, however, were this year about \$2,300 in excess of those of last, so that the total receipts of the Board for all purposes this year are only some \$600 less than those of the preceding one.

It is interesting to observe that the falling off in the ordinary fund receipts is not owing to diminished liberality on the part of the congregations and Sabbath schools of the Church, for the contributions this year from these sources are fully \$500 in excess of the preceding year. The receipts for 1877-78 included a legacy of \$1,200 and special contribu-

tions for the ex-priest's fund of \$900. These two items, together with a decrease of \$1,000 in the contributions from Britain, account for the diminished revenue of the Board for the year just closed. When the circumstances of the country are taken into consideration—the continuance of an unprecedentedly long period of commercial depression—there is abundant cause for thankfulness as to the state of the fund. To the Free Church of Scotland for a grant of £100 sig., and the Presbyterian Church of Ireland for a donation of £55 sig., the cordial thanks of the Board and of the Church are due. Though the grant of £200 sig., annually got heretofore from the Church of Scotland, and that of £50 sig., from the United Presbyterian Church of Scotland have not been received in the year just closed it is hoped that these will be renewed during the ensuing year.

The Board with great satisfaction observe the growing interest of the young in the work of French Evangelization, as indicated by the large amount contributed to the fund by the Sabbath schools of the Church, and would bespeak the continued interest of superintendents and teachers.

Among the receipts will be found the sum of \$1,969 received from various individual friends of the work throughout the country. The Board tender to all these generous donors their very hearty thanks not only for their timely assistance but for the expressions of sympathy and of encouragement which in many cases accompanied their contributions. The Board's Agent in Britain—Rev. T. Stevenson—has collected \$3,146.35 during the year, a large sum considering the state of business in the parent countries.

The present expenditure of the Board is about \$2,000 per month, and the amount estimated as necessary to carry on with efficiency the work for the ensuing year is \$25,000, of which \$10,000 will be required prior to 1st October next to meet salaries, &c., then due.

#### CLOSE.

To maintain in efficiency this important department of the Church's work, the Board earnestly solicit the prayers and sympathy and increased liberality of all the congregations and Sabbath schools of the Church and friends of the Mission generally, and, above all, the continuance of the Divine blessing and favour, without which all else is vain.

All of which is respectfully submitted.  
In name of the Board of French Evangelization,  
D. H. MACVICAR, LL.D., Chairman.  
ROBERT H. WARDEN, Sec.-Treas.  
260 St. James Street, Montreal, 1st June, 1879.

[The annual collection for French Evangelization is fixed by the General Assembly for Sabbath 20th July. We trust that it will be attended to in all congregations and that the result will be much in excess of any former year.—ED. C. P.]

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXIX.

July 20, 1879. } CHRISTIAN LOVE. { Cor. xiii. 1-13.

GOLDEN TEXT.—"And now abideth, faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13.

#### HOME STUDIES.

M. Matt. xxii. 34-46. The sum of the law.  
T. Rom. xiii. 8-24. Love the fulfilling of the law.  
W. John xiii. 31-38. A new commandment.  
Th. 1 John iii. 10-24. "In deed and in truth."  
F. 1 John iv. 7-21. Brotherly love.  
S. 1 Cor. xiii. 1-13. Christian love.  
S. Ps. cxxxiii. 1-3. Brethren in unity.

#### HELPS TO STUDY.

Paul wrote from Ephesus this letter to the Corinthians, in reply to one he had received (1 Cor. vii. 1), as well as in reference to various reports he had received of the disorders which had crept into that Church. In it he rebukes and sets in order the abuses which he learnt were prevalent, and answers the questions which had been submitted to him. Very prominent among these topics was the nature and value, use and abuse of the various miraculous gifts of tongues, prophecy, miracles, healing, &c., with which the holy spirit endowed the Apostolic Church. But there is that which is greater than all these gifts, without which the highest and best of them is empty and worthless; it is the central and supreme grace of Christianity—LOVE (Note 1.) The Apostle first insists upon its necessity; then, with a pencil dipped in light, he draws its portrait radiant with beauty; and, lastly, he describes its permanence, the most brilliant gifts were transient, this alone endured.

#### 1. THE NECESSITY OF LOVE.—VERS. 1-3.

1. As compared with all the gifts a man can possess.

a. The gift of tongues. This was one of the most striking of all the supernatural endowments conferred upon these primitive Christians. It was a power by which the man in an ecstasy of prayer and praise was constrained to utter his thoughts in a language which he had not learned and did not understand. St. Paul is not depreciating the gift, but he labours to show how carefully dependent it is upon love to give it value.

b. Prophecy, the power to speak for God, to utter the Divine Will either in prediction or instruction, and closely connected with this gift of utterance is the power to understand all mysteries, the revealed secrets of the Divine counsel and all knowledge, that is, the apprehension of the truth with the mind and intellect.

c. Faith, not true saving faith which ever worketh by love—Gal. v. 6, but such faith as is possible without love, such as that which the devils have who believe and tremble, or such as that strong herculean confidence in self or in destiny, such as men like Napoleon possessed, and by which they worked wonders, moved mountains of difficulty.

2. As compared with all the sacrifices a man can make.

a. Gifts. Though I bestow, literally "dole away in mouthfuls," all my goods in charity which wants the spirit of charity, what profit is it? A gift without love is often but an insult. It is only given to be "seen of men," and has no claim to gratitude.

b. Martyrdom—my body to be burned, a self-sacrifice not prompted by love, but by pride and vanity—"an unlovely and counterfeit martyr-spirit." It has often been found in times of persecution that many who lived unworthily were ready to die for their religion. No sacrifice which springs from pride, presumption, or obstinacy, can profit. We cannot buy heaven by such gifts. To all such workers Christ will say, "Depart, I never knew you"—Matt. vii. 21-23; Luke xiii. 25-27.

#### II. THE PORTRAIT OF LOVE.—VERS. 4-7.

Twice seven traits are enumerated. Love suffereth long, withholds her anger, overcomes her indignation; is kind, literally "willing to be useful" and to do good even to those who oppose themselves and do not deserve it; envieth not, how can it? for in loving others it wisheth them all good; vaunteth not itself, is no braggart, does not swagger; is not puffed up, inflated with vanity and self-conceit, is not wise in its own eyes, but is humble; doth not behave itself unseemly, is decorous, does nothing of which one ought to be ashamed; seeketh not its own interest, or pleasure, or reputation—1 Cor. x. 24; is ready to give up its own rights as Abraham—Gen. xiii. 1; is not easily provoked, for anger cannot abide where love holds sway and controls passion and reprisal; thinketh no evil, is not ready to impute evil motives or to find fault; rejoiceth not at iniquity, at the faults and sins of others, or at the calamities which overtake them, does not sympathize with evil, but rejoiceth at the truth, with the triumphs and blessings of the truth, its sympathy is with the progress of good, and the well-being of men; beareth all things, holds out under all privations, troubles, toils without ceasing to love, or as it may be equally correctly translated covereth all things, hides the errors and failings of others as far as it can; believeth all things, shows itself of trustful nature, does not surmise and suspect, but is more inclined to take for granted the existence of a good unseen, believes in the transgressor when no one else does; hopeth all things, hopes for the best with regard to all, hopes even against hope, and when others have ceased to hope good of another; endureth all things, as a woman for her husband, a mother for her children; love gives strength and courage. Such is love—the sum total of the commandments (Matt. xxii. 36-40; 1 Tim. i. 5); the "fulfilling of the law" (Rom. xiii. 10), the first of the fruits of the Spirit (Gal. v. 22), the crown of all Christian virtues (2 Pet. i. 7), the bond or girdle that binds all perfections together. (Col. iii. 14.)

#### III. THE PERMANENCE OF LOVE.—VERS. 9-13.

Love is imperishable; all gifts are transitory, prophecies, tongues, knowledge, cease and vanish away. The apostle proceeds to prove this in the case of the first and third. Our knowledge is partial, and when we attain to a clearer, fuller, more accurate knowledge, assuredly that which we now have shall be superseded. Our prophecies now are in part, our utterances and unfoldings of truth are imperfect and insufficient. They will certainly give place to what is more exact and complete.

The apostle adds two illustrations to make his meaning clearer. 1. The man puts away his childish things. Once they were necessary. Without them he could not have attained to manhood, but being a man he has outgrown them. The child needs primers, but in the maturity of the man's knowledge there is no room for such helps. 2. We now see through a glass, that is, a mirror, which, as they were made in ancient days afforded a very dim, uncertain and distorted picture. Darkly, literally, in an enigma; and certainly many things are riddles to us, first because our knowledge of them is so defective. Such is knowledge of earth compared with the clear knowledge of heaven, when we shall see God face to face. When we awake in His likeness, we shall be satisfied—Ps. xvii. 15; Matt. v. 8.

#### EXPLANATORY NOTE.

1. Charity.—The original Greek word here rendered *charity* means *love*, and this was the meaning of *charity* when our translation was made. The change of meaning which the word has undergone is a process of contraction, *charity*, which originally meant love, being now limited to certain manifestations of it, as in almsgiving, forbearance towards the supposed or admitted frailties of others, &c. No single word in any language will express the fullness of the Christian grace here spoken of, therefore the description is needed which is given from the fourth to the seventh verses. The simpler term "love," though too general exactly to meet the case, is now the best equivalent.

### MEETINGS OF PRESBYTERY.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.

QUEBEC.—At Richmond, on Wednesday, July 16th, at 10 a.m.

LANARK AND RENFREW.—In Knox Church, Perth, on Tuesday, 15th July, at 2.30 p.m.

WHITBY.—At Whitby, in St. Andrew's Church, on the 15th July, at 11 a.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, July 15th, at 1.30 p.m.

LONDON.—In Presbyterian Church, St. Thomas, on third Monday in July, at 7.30 p.m.

BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.

HAMILTON.—Next stated meeting on the third Tuesday of July (the 15th), at 10 a.m., in Central Church, Hamilton. Session Records not yet examined and elder's commissions should be presented.