

Dr. Pettigrew and Messrs. Finlay, Cumming and A. Gardner were elected to the Board of Management. The sum raised by the congregation and Sabbath school was \$1,678.15; expended, \$1,691.27, leaving a balance due the treasurer of \$13.12. The report of the session said: In words of the kindest greeting at this the close of another year, the Session would ask the members and adherents to join in devout thanksgiving to our heavenly Father for His blessings bestowed on us as individuals and a congregation during the year now past. During the first month of the year union revival services were held in alternate weeks in our own and a sister church. A deep interest was awakened, and the Holy Spirit led many to Him in whom alone pardon, peace and life are found. The attendance at the Sabbath services and sealing ordinances were very satisfactory. The numbers present at the evening services were a little in excess of the preceding year. The Session is pleased to note the continued interest in the punctual and regular services of the sanctuary, and would here remind the congregation that God has promised to bless them that wait upon Him. The additions to the membership of the Church were: on profession, fifty-four; by certificate, four; removed from the roll, twenty-three; leaving the membership at this date 264. The number of baptisms were: infants, seventeen; adults, two. The report also affectionately commends the claims of the prayer meeting, family worship, the Sabbath school, increased liberality to the attention of the congregation; and in a concluding paragraph thankfulness for the spirit of harmony prevailing is expressed.

THE annual meeting of Knox Church, Acton, was held on Monday, the 28th January. The pastor, Rev. J. W. Rae, opened the meeting by the reading of Scripture and prayer. The report of last year showed a marked increase in every line of the church's work. The treasurer's report showed the financial matters of the church to be in a satisfactory condition, and notwithstanding that certain special expenses had been incurred during the year, the revenue exceeded the expenditure by \$135. The plate collections amounted to \$491. The missionary society reported that by the collectors \$284.39 had been raised for the schemes of the church. The Thanksgiving collection, \$30.79 was also devoted to the same purpose. The Sabbath-school reported that from an average of thirty-nine in 1887, it had increased to 100 in 1888, and that during the year the collections, all of which go to missions, amounted to \$104.14. The Women's Foreign Missionary Society reported \$100.00 for the fifteen months it had been in existence. The Sabbath school at Dublin held for the summer months in the southern part of the congregation averaged thirty-five in attendance and contributed \$7.05 to the schemes of the church. These amounts plus fifteen dollars given by the pastor to the "Gosforth" Fund, make the total amount collected by the various agencies of the church for the general schemes \$547.38. The Ladies' Aid, lately organized, reported upwards of twenty dollars in the treasury. The report of the session showed that fifty-one new members had been added during the year, thirty-three by profession and eighteen by certificate; eight had been removed by certificate and three by death, leaving the membership at the close of the year 219, as compared with seventeen at its beginning. Special reference was made to the death of Mr. John Kinnaird a member of the session, and a ripe Christian, who had died at the age of ninety-five. The Manse Committee reported the sale of the manse to Mr. James Russell and a committee was appointed to select a site in the village for the erection of a manse to be begun as soon as practicable. The advisability of introducing the organ and hymnal into the regular service of the church was discussed, and a test vote taken, which resulted in a great majority voting in favour of their introduction.

THE annual meeting of the Canadian Auxiliary McAll Mission was held in the library of the Y. M. C. A., Thursday, February, 7, Mrs. Blake in the chair; one hundred ladies present. In the secretary's annual report, she states that seven stations have been opened in France this year in connection with the mission, making in all 120. Of the several agencies employed were mentioned the dispensaries and mission boats. Of the former, there are two in Paris, under the care of Dr. Anderson; they are open four times a week, fifty persons, sometimes more, are treated each time, medicine and advice are free. There is a third at St. Etienne, a manufacturing town not far from Lyons. This one is self supporting, and in connection with it is a night asylum for wayfarers. There are two missionary boats owned by a private gentleman and loaned by him to Mr. McAll. These do grand service in the seaport towns, and along the canals. French appreciation of the McAll work is shown in the fact that the Protestants of Rheims have contributed 20,000 francs for the building of two halls for mission purposes. The plan adopted to establish those converted in the mission in Church fellowship and ordinances, has resulted in the formation of four churches; one French reform, one open Baptist, and two Free Churches. The work done by the Canadian Auxiliary is encouraging and the interest is spreading. Membership 208, including seven life members. Letters have been received from Mr. McAll and other workers throughout the year which have helped to inspire the zeal of the Auxiliary here. The *French Quarterly*, published by the mission in Paris, and the *American Record*, from the American McAll Association, as well as pamphlets, are received for distribution. In the treasurer's annual report, she states \$1,068 have been received, \$460 of which was forwarded in June last to Paris. The money is in large part received from Toronto; but also from Guelph, Brantford, Port Hope, Hamilton, Windsor, Ayr, Montreal, Woodstock, Collingwood, Galt, Peterboro', Barrie, Cobourg, Motherwell, Kincardine, Chatsworth, Chesley, Greenville. Two letters were read, one from Mr. McAll, and one from Mr. Soltan, finance secretary of the mission. The following officers were elected: Mrs. Edward Blake, president; Mrs. W. S. Finch, Mrs. S. C. Duncan Clark, Mrs. MacVicar, Mrs. Howitt, Miss Copp, vice-presidents; Miss M. Cart, secretary; Miss Caven, treasurer; Mrs. John Kerr, Mrs. Aitkens, Mrs. Lister, Mrs. James Gooderham, Mrs. James Campbell, and the Misses Inglis, Ogden, McCallum, M. Wilkes and Cart, executive committee. It is the intention of Mr. McAll to hold, during the Paris exposition, daily evangelistic services in two halls, secured by him for that purpose at each entrance.

THE annual congregational meeting of Zion Church, Brantford, was held last week in the lecture room, and was well attended. The pastor, Rev. Dr. Cochrane, occupied the chair, and Mr. James A. Wallace acted as Clerk. After devotional exercises, Dr. Cochrane introduced the business of the meeting by a rapid review of the work done during the year; the changes that had taken place by death and removals to other towns and cities, which is common more or less to all the churches in Brantford, and the gratifying progress in Sabbath school and mission work, which had been a prominent feature of the past twelve months. He thanked sincerely the congregation for their many kindnesses to him during the long period of nearly twenty-seven years, and the office bearers and workers in the different societies for the zeal and energy that they were manifesting in discharge of laborious duties. Mr. Thos. McLean, the Session Clerk, then presented his report, which showed that during the year fifty-seven members had been received into the church by certificate, and thirty-six on profession of faith, making a total of ninety-three; that thirty-one had been regularly dismissed to other localities; twenty-two names dropped from the roll, having left without certificate, and eleven had died: leaving the membership to date at 665, representing 285 families, and 150 young men and women not connected with families in the congregation. In the course of the report, Mr. McLean referred to the gratification the congregation had in the return of Dr. Cochrane, after his absence on the continent last summer, and the excellent services rendered in his absence by Mr. W. J. Clark, of Knox College. Mr. Jas. A. Wallace read the report of the Board of Management, and Mr. Wm. Grant, treasurer, submitted an exceedingly exhaustive and well prepared statement, touching the finances of the church. Briefly summarized it showed the following:—Ordinary income, \$4,494.77; Clarke testimonial, \$300; Missions, \$1,600.60;

Sabbath schools, \$429.38, Benevolent Society, \$11.70; Miscellaneous, \$665.52; total, \$7,603.97. The ordinary expenditure reached \$4,796.48, and the other items \$2,809.20, or a total of \$7,605.68, there being a balance left including a small sum carried over from last year of \$20.15. Mr. Hossie presented the annual report of the Sabbath School Association, including the church school and Balfour street school. The report was exceedingly full and encouraging. Messrs. Wm. Watt, sen., Jas. A. Wallace and Wm. Oliver, the retiring managers for the year, were unanimously re-elected, and Messrs. Thomas Watt and Andrew Ogilvie appointed auditors. Messrs. Matthew Truesdale, John Hewitt, Jas. R. Salmon, Charles Duncan, Jr., and Alexander McWillie were appointed ushers. During the proceedings of the evening, Dr. Cochrane, Dr. Macintyre, Dr. Nichol and others spoke in exceedingly complimentary terms of Mr. Romaine Callender, the organist and choir-master, who with his excellent choir is rendering such valuable assistance in the service of praise. Mr. Callender in response said that his great aim was to develop congregational psalmody in the church.

MONTREAL NOTES.

At a meeting of the Presbytery of Ottawa, on Tuesday last, the call from Côte des Neiges to the Rev. J. M. Crombie, M. A., of Cumberland, was considered. The Rev. Jas. Barclay, M. A., appeared on behalf of the Presbytery of Montreal, and Messrs. Fulton and Perry on behalf of the congregation of Côte des Neiges. Mr. Crombie intimated his readiness to accept the call, and the Presbytery agreed to the translation. A special meeting of the Montreal Presbytery is called for Friday next to make arrangements for the induction which, it is expected, will take place early in March.

The annual report of the treasurer of Taylor Church, Rev. T. Bennett, pastor, is issued in printed form. The receipts last year were \$1,558. The weekly envelope system is in use in the congregation. The average contribution per Sabbath by envelope and plate collections is \$26.50. The people have resolved to add \$50 for 1889 to their pastor's salary. About one hundred families are connected with the church, and there are about 200 of an attendance at the Sabbath school. The Ladies' Aid Society raised \$68 during the past year, and in many ways rendered help in the work of the congregation.

The Ormstown congregation has made commendable progress during the pastorate of the Rev. D. W. Morrison, both as to increase in membership and in contributions towards the schemes of the Church. The Missionary contributions for 1888 were \$816, as compared with \$684 in 1887, an increase of \$132. An interesting feature in this connection is the fact that every dollar of the schedule contributions was sent in, without the necessity of collectors calling on the contributors. The Ormstown Sabbath School Missionary monies have also increased nearly forty per cent over the preceding year. These results show what can be done in a country congregation by a minister in hearty sympathy with the Church's work.

The contributions of the congregation of Beauharnois and Chateauguay, Rev. J. M. Boyd, pastor, for missionary purposes in 1888 reached the handsome sum of \$342, or an average of \$6 per family. The average for Beauharnois alone was \$12 per family an average rarely reached throughout the Church.

On Monday the eighteenth instant, the annual social entertainment of the Italian Presbyterian Mission is to be held in Russell Hall, commencing at half-past seven o'clock. This is quite a unique entertainment, the programme including four or five different languages. To encourage the Missionary, Rev. A. Internoscia, and his people, it is hoped that, as in former years, there will be a large representation of our English-speaking people.

The Montreal Auxiliary Bible Society are about to take possession of their recently acquired Bible House, on the corner of Aylmer and St. Catharine Streets. The first meeting of the committee of the Society in the new premises is to be held on Thursday afternoon, the fourteenth instant.

Montreal is to be favoured with a visit from the Rev. Dr. Pierson, of Philadelphia, one of the editors of the *Foreign Missionary Review*. Dr. Pierson is to preach in Crescent Street Church next Sabbath morning and evening and to lecture on Monday evening, the eighteenth instant, in the American Presbyterian Church, under the auspices of the students' Missionary Society of the Presbyterian College. The lecture is free, a collection only being taken. Dr. Pierson is also to conduct the Rev. A. B. Mackay's Sabbath School Teachers' Class next Saturday afternoon. The attendance at this class has increased so greatly that many have had to stand in the passages the past two or three Saturdays.

The Rev. Principal MacVicar goes to Pembroke this week to preach anniversary sermons in Calvin Church there on Sabbath 10th instant, for the Rev. G. D. Bayne, M. A.

Messrs. J. A. McFarlane and A. J. Grant, students, who graduated at the Presbyterian college here last spring, and who have spent the past four months attending lectures in several of the Theological halls in Edinburgh and Glasgow, have just returned to Canada. While enjoying their visit to Scotland they express a preference for their alma mater, and the training given there, as compared with that of the colleges in the old land. Messrs. McFarlane and Grant are on the outlook for fields of usefulness in the Dominion.

The St. Gabriel Church Record, for February, is just out. From it we learn that there are now 198 families who claim connection with the Church. The communion roll, after revision, numbers 418. Sixty-three members were received last year. The income from pew rents and weekly offerings was over \$3030. The Sabbath school roll numbers 291, an increase of twenty-eight, and the collections have nearly doubled, having gone up from \$84 in 1887, to \$163 in 1888. Referring to the carnival the *Record* says: "There ought not to be much regret felt, if this year we saw the last of them. The amount of good they do to the city, commercially, has probably been over-estimated. The railways, hotels, carters, the traders in furs, and a few other interests, may profit by the periodical holding of a carnival, but, on the other hand, there is an unhinging of the people's minds by it—an unsettling of domestic and religious duties and appointments—which would be dearly bought by much greater financial advantages than the event has ever conferred upon the citizens generally. These remarks are made in no narrow or unsympathetic spirit. Recreation is necessary to the overwrought brains of the people of the nineteenth century; but we should not be expected on account of it, for days and days, to neglect the most important duties of life. With these remarks, the more intelligent of our people will agree, and some will even go further, and characterize the whole thing as most prejudicial to the community, and especially to the young. In most of the city churches this week, because of the carnival, the usual prayer meeting service was dispensed with, and the general trend of the whole programme was inimical to the best interests of the people. The weather during the most of the week was most unpropitious, and not calculated favourably to impress the many visitors here from the United States. The railways were blocked with snow, and the country roads have been almost impassable.

An inter-seminary debate is announced to be held in the Wesleyan College, on the evening of Friday, 22nd February. A student from each of the four Theological colleges is to take part in the discussion.

The reading room of the Presbyterian College has been supplied with a handsome carpet, and otherwise rendered attractive and comfortable to the students, through the kindness of some friends of the institution.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 24,
1889.

THE TEACHER AND THE TWELVE.

GOLDEN TEXT.—And they went out and preached that men should repent.—Mark vi: 12.

SHORTER CATECHISM.

Question 9.—In the beginning of time God first, by a word of command, brought into being all the material elements of which the universe exists. Then all was chaos, an abyss without form and void, and dark. Then the Divine spirit brought gradually, through a process called genesis, during successive periods of duration, cycles, or ages, the elements into order, and so produced the suns and planets and all things therein in their generations. The "days" of creation are supposed to have been long periods of time, the measure of which is not known to us. There was a time when the world was not, and God existed alone (Gen. i: 2, 3; Ps. xc: 2; John xvii: 5, 24; Heb. xi: 3; Ps. xxxiii: 6, cxlviii: 5). A distinction must be made between God's immediate creation of the material elements out of nothing, and His mediate creation of new species of things out of materials already existing. Thus, God formed the bodies of men and of beasts out of the ground, and the soul of man he produced by breathing into him life (Gen. ii: 7, 19). We believe that God creates all immaterial souls immediately and severally out of nothing. The fact that God is said to have rested from His labours on the seventh day (Gen. ii: 2, 3) does not by any means prove that he made all things in the universe at one time or in one series, or that he has not often, and may not now and hereafter, exercise his power both of immediate and mediate creation. (See John v: 17). All things were good, because each after its kind and in its relations was perfectly adapted to the end for which God created it.—A. A. Hodge, D.D.

I. Jesus returns to His own city—Nazareth, the city where Jesus grew up to manhood, was in the southern part of Galilee, and is still a place of some importance in Palestine. It has a mixed population of between 5,000 and 6,000. As an instance of the changes wrought by time and man's invention, Nazareth has telegraphic communication with the outside world. Jesus had left Nazareth without the confidence and belief of its people to escape their murderous designs upon Him. Now He returns as a religious teacher accompanied by His disciples. He was desirous that His kinsfolk and townspeople should receive the good tidings of His salvation. When the Sabbath day came Jesus went to worship in the synagogue. This should not be forgotten that Jesus has shown us by His own example that the Sabbath is to be kept holy and that it is our duty regularly to attend the House of God. The synagogues throughout the land were the places of public worship, where praise, prayer, the reading of the Scriptures and religious exhortation formed the regular services. Jesus embraced the opportunity of addressing the people. In scornful tones they ask, "Is not this the carpenter?" It was an excellent custom maintained by the Jews that made it binding on every boy to learn a trade. Whether he should be dependent on it or not for his livelihood, it was an excellent training and a means by which he could avoid many temptations. Jesus by working in a carpenter's workshop in Nazareth has done more to dignify manual labour than all the poetry that has been written about the dignity of labour. Honest work, however humble, is not only serviceable, it has God's blessing and the seal of Christ's example. It is a mistake to think toil demeaning. Jesus was also recognized in Nazareth as the son of Mary; Joseph is not mentioned, and the supposition is that now Mary was a widow. There has been much uncertainty as to the exact sense of the word "brother" as here used. Some are of opinion that the parties named were the literal brothers of Jesus, while others regard them as cousins. They were at all events his relations according to the flesh. The humble earthly origin of Jesus, His social surroundings, His means of education were not such as in their estimation to commend Him to their favourable notice. They were offended at Him. They were scandalized that one with apparently no better social or educational advantages than themselves should assume the rank and authority of a religious teacher. Jesus rebukes their want of discernment by the quotation of a proverb with which they were familiar, "A Prophet is not without honour," etc. They did not recognize that He was a prophet. They admitted the marvellous character of His teaching and works, but they failed to see that He was the Son of God. To them He was only the carpenter they had long known. The evangelist records that "He could there do no mighty work save that He laid His hands upon a few sick folk, and healed them." The condition of receiving spiritual benefit from Christ is that the recipient must exercise faith. Here to so large an extent that faith was wanting. The power of Jesus was undiminished, the condition for its exercise was absent. Still there were some sick ones whose faith enabled them to trust in Him, on whom He laid His healing hand. The merciful and compassionate Saviour is ever willing to help and relieve the distressed, only they must come to Him with trusting confidence. It is also said of Jesus that "He marvelled because of their unbelief." It was marvellously dense since it blinded their eyes to the light of the Sun of Righteousness.

II. Christ's First Missionaries.—It is often said that the twelve were ignorant, unlearned men. In one sense this was true. They did not enjoy training under distinguished rabbis, but they had the personal instruction and guidance of Him in whom are hid all the treasures of wisdom and knowledge. They were now sent forth by Him to teach others, and were invested with certain powers of working miracles in the name of Christ. They were not sent forth singly, but two by two, that they might assist and encourage each other in the honourable yet difficult work to which they were assigned. The mode of their equipment was commanded them by Jesus. There was to be no extra preparation for the journey they were about to make. A staff only was all that they were to take with them. No scrip, i.e., no travelling-bag, no bread, no money. The hospitable customs of Palestine would suffice for their maintenance. They could depend on the liberality of the people for their entertainment. They were instructed to remain in the same house into which they were welcomed until they had done the work they were sent to do. The rejection of Christ and His messengers involves a terrible doom. There is an awful impressiveness in Christ's words, "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." The rejected messengers were to shake the dust from off their feet as a testimony that the city must bear its own doom. The twelve went forth on their mission, and preached repentance and wrought miracles in confirmation of the truth they proclaimed. The work of Christ's apostles, like His own, was for the benefit of the suffering and the distressed.

PRACTICAL SUGGESTIONS.

We must strive to get quit of prejudice. The Nazarenes could not receive Christ because of their prejudices.

What a dangerous thing is unbelief. Like an iceberg, it chills the spiritual atmosphere all around.

Faith is the condition of soul healing.

Beware of rejecting Christ. Neither incur the responsibility of rejecting His messengers.