

the year, being reduced from \$11,500 to \$6,000, partly by contributions on the "envelope system" and partly by the sale of lots. The Missionary Association collected \$741.91, being an increase of \$38.40 over the missionary collections of the previous year. The following apportionments were made to the schemes of the Church: Knox College, \$160; Home Missions, \$200; Foreign Missions, \$175; Aged and Infirm Ministers' Fund, \$30; Widows' and Orphans' Fund, \$20; French Evangelization, \$60; Presbytery Fund, \$75; Assembly Fund, \$30; Synod Fund, \$86. The Treasurer's report shows that the congregation contributed for all purposes during the year the sum of \$7,382.56. The Woman's Foreign Missionary Society connected with the congregation collected \$104.38, not included in the total given above. The progress made by the Sabbath school is reported as encouraging.

THE Annual Congregational meeting of Knox church, Burlington, was held on Tuesday evening, the 14th ult. There was a large attendance of members and adherents. After devotional exercises by the pastor (the Rev. S. W. Fisher), Mr. John Waldie was called to the chair, and made a few well-timed remarks on the different departments of Congregational work. The various reports were then submitted. The report of the managers showed the receipts for the year to be \$1,173.52. Of this amount, \$900 was paid for stipend, and \$105.25 for the different schemes of the Church. Other items of expenditure being met, there remained a balance on hand of \$8.65. The managers of the past year, Frederick Bray; W. Richardson, M.D.; W. Kerns; George Blair, Jr., Alex. Cadenhead, and J. T. Bastedo, were all re-elected. The report of the Building Committee, showed the receipts on building fund to be \$875; which had been duly expended for that purpose. There is yet due on said fund \$400, with interest, of which \$300 was substantially met by subscription, leaving a balance of \$100, with interest, to be provided for. When that is done, the church, a neat and commodious structure, built at a cost of \$9,000, will be free of debt. Mr. W. Bunton, superintendent of the Sabbath School, gave in a very full and interesting report of the work accomplished for the year, which showed the school to be in a prosperous state. The receipts of Sabbath School collections were \$23. It will thus be seen that the total receipts for the year amounted to \$2,071.52. The report of the session showed the net increase of membership for the year to be thirteen, making the total number on the Commission roll 103. At the close of the business, tea was served by the ladies of the congregation to all present. The proceedings of the evening were enlivened with choice selections by the choir.—COM.

PRESBYTERY OF QUEBEC.—This Court met on the 15th ult., with a fair attendance of ministers and the eldership well represented. An application from Rev. J. D. West for \$33, for three Sabbaths in the summer of 1877, in which he was appointed to this Presbytery, was refused. The Convener had written to Mr. West that there was no work for him. Mr. West claimed \$8 a Sabbath, with \$3 a week for board besides, which the Presbytery thought was unreasonable, and refused to sustain the claim. An interesting report of missionary meetings was given by Rev. Mr. Dewey. An urgent appeal was made in behalf of the Home Missions of our Church, and steps were taken to secure larger contributions to the fund. Leave was given to the congregation of Leeds to moderate in a call. The next meeting is to be in Quebec, on the third Wednesday of April.—P. LINDSAY, Pres. Clerk.

A. L. O. E., the gifted English authoress, now a missionary in the Punjab, India, mentions that they now have quite a little flock of professing Christians at their station, where, two years ago, there was but a single, noble Brahmin convert. The establishment of a school for native Christian boys has transformed the former stronghold of bigotry.

Rev. Mr. Rendall, the intrepid Scotch missionary to the Portuguese in Funchal, Madeira, says that an ex-priest has been excommunicated and anathematized for turning Protestant. One item of his sentence might prove embarrassing if it were enforced here: "No one is to speak to or hold any communication with him, and should he chance to enter a street-car all the faithful in it are to get out."

It is reported from France that the number of Jesuits in that country is increasing to a great extent. Quoting a writer who said "the Jesuits filled France when no one knew that a single one was to be found," it is remarked by a French newspaper that this was stated at a time when only six establishments existed in France, whereas now, according to official documents, there are no less than fifty-nine. M. Edmond About's paper reminds its readers that legally the Jesuits have no right to exist in France.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 16, 1879. } THE WAY OF THE RIGHTEOUS. } Psalms, i. 1-6.

GOLDEN TEXT.—"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Pro. iv. 18.

HOME STUDIES.

M. Ps. cix. 1-8. The undefiled in the way.
T. Prov. iv. 14-27. . . . The path of the just.
W. Ps. cix. 33-43. . . . Delight in the law.
Th. Jer. xvii. 5-14. . . . "Planted by the waters."
F. Job xxi. 7-20. . . . "As stubble before the wind."
S. Ps. xxxvii. 1-20. . . . The days of the upright.
S. Ps. i. 1-6. The way of the righteous.

HELPS TO STUDY.

Of the authorship of this Psalm we know nothing absolutely certain. It has been attributed with some probability, to Solomon; and was certainly written before the time of Jeremiah, who refers to it—Jer. xvii. 5-8. The way of the righteous is described in contrast with the way of the ungodly.

I. THE WAY OF THE RIGHTEOUS:—Verses 1-3.

As the psalmist contemplates the character and reward of the godly, he exclaims in admiration and joy, Blessed, literally, "Oh, the blessedness!" Jesus has unfolded this beatitude in the Sermon on the Mount. In both places the blessedness is set forth as resting upon character. The righteous is first described negatively. The way he does not go in, is pointed out. Note the gradation in this description; it is threefold. We have, first, three degrees of *habit*—walketh, standeth, sitteth: then three degrees of evil in the character—the ungodly, the word literally expresses the unrest, disquietude of an evil disposition—Isai. lvii. 20; sinners, workers of iniquity; scorners, who openly avow and teach evil, while they despise and revile what is good: lastly, three degrees of the *manifestation of evil*—the counsel, the secret purpose of the heart; the way, the daily life and conversation; the seat, which is equivalent here to the social assembly, where they meet to talk folly and plan wickedness. Thus men living in sin go from bad to worse. Resist the beginnings of evil.

The righteous man avoids evil, because he loves good. Mere negative goodness is of little worth, indeed is impossible. It was an old saying, that "nature abhors a vacuum." Leave the heart and life empty, and evil will fill them. To expel evil desires and affections, you must implant holy and righteous ones. Mere prohibition of evil is not enough. There must be the constraint and attraction of goodness revealed to the heart to draw it. Hence the blessed man is not one merely restrained by prohibitions from evil, but he is one whose delight is in the law of the Lord. He serves not by constraint, but willingly. He is not compelled by duty, but led by desire and delight. He is not like Ulysses chained to the mast, while still longing for the pleasures of the Sirens. Ps. cxix. 47; Rom. vii. 22. Upon this law he meditates; he marks, learns and inwardly digests. It thus becomes the food and nourishment of the life. In it is his study by day; of it is his reverie by night. The psalmist thus points out in verse 2 the source of the good man's life and strength, the directory by which he walks, the staff by which he is sustained, the hidden sources whence his vigour and happiness proceed, God's will revealed in His law and word. We must meditate upon something; let it be good. Phil. iv. 8. In the thoughts of the heart, words and acts take their beginning. We are commanded therefore, "Keep thy heart above all keeping." Prov. iv. 23. How? "Let thine heart retain my words. Get wisdom, she shall keep thee." Prov. iv. 46.

A vivid and beautiful comparison. Like a tree,—illustrates the life, growth, beauty, usefulness and permanency of righteous character. No tree is named here, but elsewhere the righteous is compared to the three which were the glory of Palestine. "The righteous shall flourish like the palm." Psalm xcii. 12. It is noble and beautiful. Song of Sol. vii. 6, 7. It is evergreen, grows on steadily from century to century. It is never moved from its uprightness; the wind cannot sway it, nor heavy weights bend it. It grows in deserts, but must be fed by springs. It bears its best fruit in old age. Ps. xcii. 14. It is most useful, indispensable in the countries in which it grows.

"He shall grow like a cedar in Lebanon; beauty, fragrance, permanence. A perennial growth.

"His beauty shall be as the olive." Hos. xiv. 6. All three set forth the two points insisted on in our lesson. (1.) The source of the Christian's life; rivers of water, the perennial streams, the fountains of living water. John vii. 37-39; Isa. lv. 1; Jer. ii. 13. Hence his leaf withers not, his strength and freshness do not fail, because there is in him a well of water springing up into everlasting life. (2.) The result and purpose of the Christian's life—fruit, Gal. v. 22. Fruit is the result of life. In Christ is our life, therefore first come to Him. The husbandman looks for fruit. Is. v. 2. The barren, useless tree will be destroyed. Luke xiii. 9. Whatsoever the righteous man doeth shall prosper. He may meet with many misfortunes and temptations; but though all appear to be against him (Gen. xiii. 36), they are truly and ultimately for him. Rom. viii. 28. The only true basis of enduring prosperity is righteousness. All other is a delusion.

II. THE WAY OF THE UNGODLY.—Vers. 4-6.

Their character and condition is the reverse of that of the righteous. Their character is conformed to evil; their delight is not in God's law, but in self-will, and worldly, and sinful pleasures. Their meditation is not upon good, but their thoughts are occupied with evil desires and purposes. They cannot be compared to the tree, but to the

chaff—light and frivolous, soon to be separated from the wheat—useless, unfit to be driven before the wind or consumed in the fire. Job. xvi. 18; Ps. xxxv. 5; Prov. xiv. 32; Mat. iii. 12. When the day of Judgment and separation cometh, the ungodly shall not stand; guilty, self-condemned, they shall be speechless. They shall no longer abide in the congregation of the righteous, but like the tares, shall be taken away from the wheat. Matt. xii. "The chaff, while united with the wheat, enjoys some privileges for the wheat's sake, but divided off from it, it is cast out for the fire." Even the way of the ungodly shall perish. Utter ruin, hopeless desolation, shall overtake them, and not a wrack shall be left behind. Prov. xiv. 12, 32. In happy contrast is the way of the righteous, which the Lord knoweth. He knoweth them that are His, them that trust in Him. 2 Tim. ii. 12; Neh. i. 7. It will recall us when we wander, lift us when we stumble, encourage and comfort us when we walk in darkness and have no light, to remember "He knoweth the way that I take." Job. xxiii. 10.

SUPERINTENDENT'S INSTRUCTIONS TO SABBATH-SCHOOL TEACHERS.

[The following "Instructions to Teachers" were prepared by Rev. T. F. Fotheringham for his Sabbath-School at Norwood. We give them here in the hope that Superintendents, who are desirous of bringing their schools into proper system and order, may find them useful, if only as patterns, in preparing similar instructions for their own use.]

1. No scholar is to get credit for having perfectly committed a verse of Scripture, or answer in Shorter Catechism, if a mistake is made in a single word, absolute accuracy should be insisted on.

2. Every space in the report should be filled up. If there is nothing to enter in any column, then "o" should be written. If the scholar is absent, then "ab" should be inserted in the first column, and "o" in the others.

3. If a scholar repeats verses for a Sabbath on which he was absent, these are to be entered for the Sabbath on which they were repeated.

4. The questions in the first column under "Shorter Catechism" are to be asked while teaching the lesson, and in such a connection that they will throw light upon it.

5. The following abbreviations should be used by all:—late, "l"; absent, "ab"; prepared, "p"; half-prepared, "½p"; unprepared, "unp"; misbehaviour, "x".

6. If a scholar is absent, the teacher will ascertain the reason, and report to the pastor or superintendent before the following Sabbath; and, if twice absent in succession, will call at the scholar's home.

7. It is taken for granted that no Teacher will be absent from the school, except from a cause wholly beyond his control; and when so obliged to absent themselves, will notify the pastor or superintendent, and suggest a substitute.

N. B. A teacher frequently absent from his class will be requested to resign.

8. At the close of each session of the school the teachers will repair to the Bible-class room unitedly to ask the Divine blessing upon the lessons taught.

I CAN'T abide to see men throw away their tools if that way the minute the clock begins to strike, as if they took no pleasure in their work, and was afraid of doing a stroke too much. I hate to see a man's arm drop down as if he was shot, before the clock's fairly struck, just as if he'd never a bit o' pride and delight in his work. The very grindstone will go on turning a bit after you loose it.—Adam Bede.

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H. BALDWIN, of Monroe City, Ind., writes under date of Dec. 3rd, 1877, that his wife used Dr. Pierce's Favourite Prescription with wonderful results. It effected her entire cure, after several physicians had failed. The many similar letters positively affirming that the Favourite Prescription had cured the diseases and weaknesses peculiar to women, induced Dr. Pierce to sell it under a guarantee. Ladies need no longer submit to useless and painful local treatment, as the Favourite Prescription is a safe, sure, and speedy cure. Hundreds who had been bed-ridden for years have been restored to perfect health by its use.

MEETINGS OF PRESBYTERY.

PARIS.—Will meet in Dumfries street church, Paris, on the first Tuesday of March, at 11 o'clock, a. m.

WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a. m.

HURON.—Meets in Clinton, on third Tuesday of March, at 11 a. m.

QUEBEC.—In Quebec, on the third Wednesday of April. STRATFORD.—In St. Andrew's church, Stratford, on the third Tuesday of March, at 9.30 a. m.

GUELPH.—In Knox church, Guelph, on the third Tuesday of March at 10 o'clock a. m.

PETERBOROUGH.—At Port Hope, on the last Tuesday in March.

LONDON.—In First Presbyterian Church, London, on the third Monday in March, at 2 p. m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 15th, 1879, at three p. m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 a. m.

BROCKVILLE.—At Edwardsburg, on Tuesday the 16th March, at 7 o'clock p. m.

OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 a. m.

LINDSAY.—At Woodville, on Tuesday, 25th February, at 11:30 a. m.