

## MINISTERS AND CHURCHES.

THE Presbytery of Manitoba met in Knox Church, Winnipeg, on the 19th of May. A large amount of business was transacted, but chiefly of local interest, such as the rearranging of the different fields of labour and the stationing of the different preachers labouring within the bounds of the Presbytery.

THE Harriston "Tribune" says: "The second annual meeting of the Sabbath School Convention of the Presbytery of Saugeen will be held in Guthrie Church, Harriston, on Tuesday, 27th July. It is expected that each Sabbath school in the division will be represented. A very interesting programme has been prepared, which will go far to make this meeting one of the most successful yet held. The teachers and scholars of Guthrie and Knox Sabbath schools are now preparing vocal music, and when the time arrives they will be quite competent to entertain an audience.

ON Wednesday evening, 19th ult., a large number of the members and adherents of Knox Church, Acton, met at the residence of Mr. D. Henderson and proceeded to the manse, for the purpose of presenting to their esteemed pastor a purse of money as a token of appreciation of his labours and regard for him as a minister of the Gospel. As Mr. Cameron intends to visit his native land and remain for a few months, the ladies heartily went to work and raised a respectable sum of money, the better to enable him to take in a wide range and avail himself of any opportunities that would likely give him pleasure and relaxation. After the presentation, to which Mr. Cameron made a fitting reply, the invaders spent a pleasant hour in conversation, singing, etc., then wished the reverend gentleman a safe voyage to old Scotland, and left for their respective homes.

AT a regular meeting of the Young People's Association of Cooke's Church, Toronto, the Rev. R. H. Abraham, now of Burlington, was presented with an illuminated address and French marble timepiece as a token of esteem on the occasion of his removal to the above named place as pastor of the Presbyterian church there. The chair was occupied by the Rev. John Kirkpatrick, who appropriately referred to the services rendered by Mr. Abraham to the congregation during his long connection with it, both as a Sabbath school teacher and former President of the Association, in whose welfare he (Mr. Abraham) took a lively interest. The address was read by the President, Mr. T. A. Lytle, to which Mr. Abraham suitably replied, after which short addresses were delivered by Rev. Professor Gregg, D.D., Messrs. William Hunter, William Wilson, and R. J. Hunter.

ON Monday, 7th inst., the corner stone of the new Woodland (Egremont) Presbyterian church was laid by the Rev. D. Fraser, M.A., pastor of St. Andrew's Church, Mount Forest, and Woodland congregations. At the hour appointed large numbers were assembled at the church. Rev. Messrs. Fraser, J. Campbell, Morrison, and Straith took part in the ceremony. The hundredth Psalm was first sung, Rev. Mr. Campbell read appropriate selections from Scripture, Mr. Morrison engaged in prayer, and then the pastor read a historical sketch of the church. The usual documents having been deposited, the stone was laid by Mr. Fraser in due form. After the ceremony there was a social gathering in the old church, at which addresses were given by Rev. Messrs. Morrison, Campbell and Straith, Mr. J. Murdoch, Reeve of the township, and Mr. F. W. Stevenson. Everything passed over in the most pleasant and encouraging manner.

THE amount required for the erection of Knox Church, Port Sydney, Muskoka, is only \$300. The following sums have already been received at Toronto to this date: S. C. Duncan-Clark, and Alexander & Reid, \$5 each; Gordon McKay & Co., \$4; J. K. Macdonald, W. Mortimer Clark, A. M. Wade, J. Maclean, J. Kerr, W. B. McMurrich, W. Thomson, Principal Caven, Rev. Dr. Reid, J. L. Blaikie, F. Banks, Greenhow Banks, John Kay, John Macdonald, \$2 each; Dr. Thorburn, J. McGaw, J. & A. Clark, A. Jardine, W. Davidson, Arch. Young, R. S. Baird, J. S. Playfair, J. S. Lochie, J. B. Browning, J. L. Thompson, Alex. Fraser, W. B. Scarth, James Scott, Robert Baldwin, Dr. W. B. Geikie, Dr. Fulton, Rev. W. Inglis, A. W. Darling, J. A. Dobbie, T. O. Anderson, Daniel McLean, W. Adamson & Co., Mrs. D. McEwen, J. Y. Reid, Geo. Banks, Rev. J. M. King, Thos.

Henning, Copp, Clark & Co., \$1 each; smaller sums, \$3.50: total, \$74.50, received by Miss Agnes Kay, Port Sydney, to whom remittances may be made, or if sent to Mr. J. T. Boyd, Upper Canada Bible Depository, Toronto, they will be duly forwarded, and acknowledged in the CANADA PRESBYTERIAN. There are only about fifteen poor families in this part of Muskoka trying to erect this modest church, and they hope for help to open it free of debt. The frame is erected, and the roof shingled.

THE Rev. J. Smith, of Erskine Church, Toronto, was recently invited to visit his old parish at Enniskillen, where he had laboured for eighteen years. Enniskillen is eight miles north of Bowmanville, and a little more than forty miles east of Toronto. For several years Bowmanville and Enniskillen were united under one pastoral charge. Mr. Smith was ordained and inducted into the united charge on September 2nd, 1851. After labouring for eighteen years the congregations had grown so large that he felt it necessary to sever his connection with Enniskillen, and devote the whole of his time to Bowmanville, where he remained until he took charge of the Bay street Church, Toronto. Under the pastorate of Mr. Thom and Mr. Stewart the congregation of Enniskillen had suffered a good deal, chiefly from families removing from the neighbourhood, and not from any want of faithfulness on the part of the respected brethren. Rev. Mr. Atkinson took charge of the congregation in October, 1878. His work since that time has been very much blessed in building up the congregation and increasing its numbers. At the time of his settlement they were receiving aid from the Home Mission Fund; last April, however, they declared that they would receive it no longer, and they are once more a self-sustaining congregation. The old church had become uncomfortable, and accordingly last fall it was determined to erect a new building. A subscription was opened, and with the assistance of kind friends, chiefly in Bowmanville, \$2,000 have already been subscribed; the contracts have been let, and the new building is now in course of erection. Mr. Smith preached twice at Enniskillen and once in Cartwright on Sabbath, 6th June, to crowded houses. On Monday a large audience assembled to witness the ceremony of laying the corner stone of the new church. Rev. Mr. Little, of Bowmanville, and many of his people were present. After the usual formalities connected with this interesting ceremony, addresses were given by the Rev. Messrs. Atkinson, Little and Smith, after which the congregation adjourned to the basement of the Methodist Episcopal Church where a sumptuous tea was provided by the ladies. In the evening the Presbyterian Church was again crowded to hear Mr. Smith's lecture on the "Model Church." After the lecture short addresses were given by Mr. Little, and Mr. Howard of the Methodist Church. The Bowmanville congregation, both pastor and people, have been very kind to the Enniskillen friends in their present undertaking. "Behold how good and how pleasant it is for brethren to dwell together in unity." Mr. Atkinson is doing a great and good work at Enniskillen. He is an excellent preacher, a painstaking and faithful pastor, and a great favourite not only with his own people, but also with the whole community. May the Great King and Head of the Church bless his labours more and more.—COM.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXVI.

June 27, }  
1880. }

#### MISSIONS.

Rom. x. }  
9-17. }

GOLDEN TEXT.—"How shall they believe in Him of whom they have not heard."—Rom. x. 14.

#### HOME STUDIES.

M. Rom. x. 9-17....Trusting and proclaiming Jesus.  
T. Isaiah lv. 1-9....Salvation offered.  
W. Acts ii. 37-47....Salvation accepted.  
Th. Eph. i. 7-14....Grace for the penitent.  
F. Eph. ii. 4-13....Grace for the believer.  
S. Mark xvi. 9-20....Missionaries commissioned.  
Sab. Acts viii. 2-8....Missionaries scattered.

#### HELPS TO STUDY.

Such a lesson as this may be considered suitable to supply the blank left in the prescribed list at the end of the second quarter.

The degree of interest which a Sabbath school takes in mission work is one of the most accurate measures of its real prosperity.

Our lesson is taken from a letter written by one of the greatest and earliest missionaries to some foreigners among whom he had established a mission.

The two prominent and all-important topics of the less are: (1) *Our own Salvation*, (2) *The Salvation of Others*.

1. *OUR OWN SALVATION*.—Vers. 9-13. Above and before all things this demands our attention. Until we have attended to this matter we are in a wrong condition, and can do nothing aright.

1. *Confession on the Lips*.—Ver. 9. What the Bible calls "confession" of Christ, or what is ordinarily called "a profession of religion," is right and necessary. There are those who excuse their immorality on the ground that they "make no profession," thus taking credit to themselves for consistency; but surely there is no merit in being consistently bad; and no one need be very proud of a garment on which mud spots will not shew, simply because it is all over filthy. Some even of those who have to a certain extent been brought to a knowledge of the truth do not seem to see the necessity of making a profession. To such the passage now before us ought to be conclusive.

2. *Faith in the Heart*.—Ver. 9. Although an outward profession is the first mentioned here among the terms of salvation, it is evidently not the root of the matter; for a true profession implies a previous faith in Christ; and those who believe, in the heart, that God hath raised Him from the dead believe also that He "was delivered for our offences and raised again for our justification" (Rom. iv. 25). This is the Gospel, the "glad tidings," that has brought peace and happiness to their own souls, and that they are therefore eager to communicate to others.

3. *Holiness in the Life*.—Ver. 10. It is true in two senses that with the heart man believeth unto righteousness: (1) Believers are endowed with the righteousness of Christ, whereby they are justified. (2) Believers (otherwise they would never have become such) have the Spirit of God working holiness in them, and enabling them more and more to die unto sin and "live unto righteousness" (1 Peter ii. 24). Those who are holiest can most clearly see the enormity of sin, especially of their own sin. Paul, for example, considered himself the chief of sinners; and he proclaims this opinion to the world in order to prove that no one is too much of a sinner to be saved. His heart burned with eagerness to let Jew and Gentile know that whosoever shall call upon the name of the Lord (that is Christ—see verse 14, and then verse 9) shall be saved. This is the missionary spirit, and by it all true believers are more or less actuated.

II. *THE SALVATION OF OTHERS*.—Vers. 14-17. It is plainly the duty of believers to use their utmost endeavours to make known to others the salvation that they themselves have found in Christ. It is for this purpose, as well as for their own instruction and edification, that they maintain the Gospel ministry among themselves; and this is not sufficient to remove their responsibility, for "the field is the world;" by "neighbours" Christ means, not merely those who live on the same street, but those who live on the same planet; in their descent from Adam, in their ruin by the fall, in their need of redemption, all men are brethren; and it was not a Christian but a murderer who said, "Am I my brother's keeper?"

1. *The Heathen*.—Ver. 14. How sad it is to think that Paul's earnest call for missionaries (vers. 14, 15) has not yet met with anything like an adequate response. There are still unnumbered millions of the human race who have not believed because they have not heard; and the question is quite as unanswerable now as it was in Paul's time, how shall they hear without a preacher?

2. *The Missionary*.—Ver. 15. Within the present century, in greater number than ever before, noble men and women, actuated, like Paul, by the self-sacrificing spirit of Christ, have gone forth into the dark places of the earth to preach the Gospel of peace and bring glad tidings of good things. In some places they meet with abundant and speedy success; in others they meet with martyrdom. But where a missionary is killed another is found ready to step into his place; now as in the early ages the blood of the martyrs is found to be the seed of the Church; the islands, for instance, where Williams and the Gordons were put to death are now more thoroughly Christian than some parts of the world in which the Gospel has been proclaimed for centuries; and the ultimate success of Christian missions is certain, for we are assured that the time must come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 9).

3. *The Senders*.—Ver. 14. The word missionary is derived from the Latin verb *mitto*, I send. A missionary then is one who is sent. Paul asks, How shall they preach except they be sent? Who sends them? In one sense God sends them. They have an errand from God, that is they have themselves received the Gospel and are properly qualified to proclaim it, otherwise they ought not to go. But in another sense the contributors to mission funds send them; and very much depends upon their liberality, their heartiness, their prayerfulness, and their unwearied perseverance. The sent are few; the senders are many. One goes down the dangerous precipice to save the life of his fellow; hundreds hold the rope at the top; are not they also necessary to the success of the undertaking? Verily their labour of love shall in no wise lose its reward.

THE following resolution, moved by Dr. McCulloch, of Truro, and seconded by Dr. Jardine, of Chatham, was adopted by a unanimous vote at the recent meeting of the Presbyterian Synod of the Maritime Provinces, at Chatham, N.B.: "That this Synod feels deep aggrieved at the continued desecration of the Sabbath by running of trains, and the work on the Intercolonial Railway and sailing of steamers subsidized by Government on the Miramichi River on the Lord's day; and in the interests of the country, would most earnestly appeal to the General and Provincial Governments that prompt measures be adopted to put a stop to a practice so dishonouring to God and demoralizing to the country."