

the schemes of the Church. The Rev. J. Nicholls gave an exhaustive address on Home Missions, which contained a great deal of information and was listened to with marked interest. Rev. Mr. Mackay, of Montreal, took for his subject Foreign Missions, and gave proof of his wonderful power of making abstract and elevated subjects clear by homely anecdotes and comparisons. The collection amounted to the handsome sum of \$67.75, and goes to the Home and Foreign Mission Funds.

**PRESBYTERY OF PARIS.**—The regular quarterly meeting of this Presbytery was held in Woodstock, on the 9th and 10th inst. A Presbyterial visitation of each of the congregations was held, and a deliverance prepared in each case to be read from the pulpit the next Sabbath. A Committee was appointed to prepare an overture for the Presbytery to the General Assembly, asking the Assembly to take such steps as may be necessary to bring the Theological Faculty of Queen's University into the same relation to the Church as that sustained by Knox and Montreal Colleges; or permit the congregations now forming the constituency of Knox and Queen's Colleges to contribute to the support of one or other of these institutions as such congregations may deem proper. Reports on the state of religion were ordered to be sent to Mr. D. D. McLeod. It was agreed to hold a conference on Sabbath school work in Knox Church, Woodstock, on 9th March, at ten a.m. As to the remittant retired ministers, the Presbytery are of opinion that the names should be retained on the rolls of their respective Presbyteries. The remittant reception of ministers from other Churches was approved *simpliciter*. It was agreed that the delegates to the General Assembly be chosen at next meeting, which is to be in Brantford, in Zion Church, on 22nd March, at 7.30 p.m., for visitation of said congregation, and in First Church on the following evening, for visitation of the latter.—W. T. McMULLEN, *Pres. Clerk*.

**PRESBYTERY OF OTTAWA.**—This Court met on the 3rd of February. A call from the congregation of Russell and Metcalfe, in favour of Mr. A. M. McClelland, of Richmond, was sustained and placed in his hands, and arrangements made for citing the congregation of Richmond to appear for their interests. Mr. Whillans, Convener of the Committee to visit Carp, Kinburn and Pakenham, reported in favour of such union, and the Clerk was instructed to enter into correspondence with the Presbytery of Lanark and Renfrew, with a view to secure the transference of the congregation of Victoria street, Pakenham, to the bounds of the Presbytery of Ottawa. The Conveners of missionary deputations gave in reports, shewing that missionary meetings either had been or were to be held throughout the bounds of the Presbytery, that where meetings had been held the attendance was good and the collections fair. Mr. Farries, Convener, presented the Home Mission report, the various recommendations of which were adopted. Recommendation fifth—which is as follows: "That the Presbytery make inquiry of pastors and moderators of Sessions with regard to what has been done towards contributing their proportion to the sum of twelve hundred dollars which this Presbytery resolved to raise this year for Home Missions"—was immediately acted upon, when it was found that in some cases where contributions were in hand, or had been sent, more than the sum allocated to such congregations as their share had been forwarded. Communications from Dr. Reid and Dr. Cochrane, in connection with this fund were noted. Mr. Gordon gave in a report on Sabbath schools which was received and adopted. Mr. Clark, of New Edinburgh, was appointed Convener of the Committee on Sabbath schools for the current year, in the place of Mr. Gordon who expressed a desire to be relieved of the Convenership. The report of the Treasurer of the Presbytery Fund was given in, received and adopted, and the thanks of the Presbytery given to the Treasurer. The appointment of Commissioners to the General Assembly was taken up. Those appointed are as follows: Messrs. J. A. G. Calder, H. J. McDiarmid, D. M. Gordon, F. W. Farries and Dr. Moore, ministers; and Messrs. Dr. Kemp, Erskine Branson, Geo. Hay, Robert Bayne and William Wilson, elders. The Rev. Donald McCrae, of St. John, New Brunswick, was proposed as Moderator of the next General Assembly. It was agreed to hold an adjourned meeting on Wednesday, the 25th day of February, at two o'clock p.m.—JOSEPH WHITE, *Pres. Clerk*.

### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The fifth monthly meeting of the above Society was held on Wednesday evening, Feb. 11th, the President Mr. A. B. Baird, B.A., in the chair.

After devotional exercises, the main business of the evening, viz., the selection of mission fields for the ensuing summer, was taken up. It was decided that missionaries be sent to the following fields: Wau-bashene; Manitoulin Island; Nipissing—Katrine and Elmsdale; Strong; Baysville; St. Joseph's Island, and Plummer township. The last named field, it may be stated, has not yet been occupied by the Society, but it is reported as being a very favourable opening for mission work.

A very interesting feature of the meeting was an address by Mr. W. A. Hunter, M.A., who has lately returned from Union Seminary, New York, on mission work in that city. He spoke of mission work as carried on by the various churches in the city, instancing more particularly the three mission churches carried on by the congregation of the Rev. Dr. John Hall, at an annual cost of \$9,000. He also spoke of missions carried on by private parties, referring more particularly to the temperance mission carried on by John B. Gough at a cost of \$3,000 per annum. The chief feature of the address was, however, a detailed account of the mission carried on in Water street, one of the lowest dens in New York, popularly known as the "Jerry McAuley Mission." It is very widely known in New York and its influence is felt in distant parts. The work is carried on amidst the lowest strata of society, the audience which assembles in the mission church being composed chiefly of sailors, discharged convicts, and abandoned women. McAuley was at one time a river thief, and served eight years in Sing Sing prison, where he was converted, and resolved to devote himself to the reformation of his degraded fellow-men. His experience fitted him in a very marked way for this special work and his efforts have been blessed to many a friendless outcast. Services are held every evening without exception and twice on the Sabbath. Part of the time is taken up in reading, prayers and praise, and part in making an earnest, practical appeal to his congregation, and also in hearing the experiences of those who have been reformed. The audience, as may well be supposed, is a motley one, some being attracted by mere curiosity, some by the music which is a marked feature of the meetings, and some, doubtless, weary, burdened souls seeking relief from the oppressive sense of guilt and sin. Many a story is heard of a once dissipated, sinful life which has been led to the light by the efforts of this strange but devoted man. Mr. Hunter closed his address by relating some instances of remarkable conversions, and by drawing several lessons of practical encouragement for those engaged in mission work. M. MCGREGOR, *Cor. Sec.*

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON IX.

Feb. 29. } OUR FATHER'S CARE. { Matt. vi. 1830. } { 24-34. }

GOLDEN TEXT.—"Casting all your care upon Him; for He careth for you."—1 Peter v. 7.

#### HOME STUDIES.

M. Matt. vi. 14-23.....Intermediate.  
T. Matt. vi. 24-34.....Our Father's Care.  
W. Luke xvi. 9-17.....Parallel Passage.  
Th. 1 Kings, xviii, 17-24.....Halting between Two Opinions.  
F. Ps. ciii. 1-17.....Man Compared to Grass.  
S. Phil. iii. 8-21.....Righteousness by Faith.  
Sab. 1 Tim. vi. 6-12, 17-19...A Good Foundation.

#### HELPS TO STUDY.

The "Sermon on the Mount" continues to deal with the Christian's motives and springs of action as distinguished from those of fallen human nature.

Christian ethics are founded, not on self-interest, but on self-abnegation. Devotion to God is the believer's main-spring of action; in surrendering the heart to Him the dominion of self is overthrown.

In the lesson we find these two topics: (1) *The Christian's Service for God*, (2) *God's Care for the Christian*.

1. *THE CHRISTIAN'S SERVICE FOR GOD.*—Vers. 24; 33. Must man serve? Yes; he must act; and he acts from some motive. No one, not even a slave, ever acts against his will; but the direction of the will may be changed by the presentation of some strong motive, such as fear. The only actions which are strictly involuntary are those which proceed from some nervous disorder. Man ordinarily knows what he is doing and what he is doing it for; hereon rests his responsibility.

1. *Two Masters.*—The social condition of the Jews and other eastern nations at the time was such that the force of the statement "No man can serve two masters," even in its most literal sense, would be at once acknowledged. The only sort of service known was what we would be inclined to call slavery.

If the terms are applied with strictness, it is still true that no man can serve two masters. You may work for two employers; but which of them is your master? which of them governs all your thoughts, words, and actions? Do you serve them? Do you make a complete surrender of your will to both of them? It is impossible.

If then it is true that we cannot serve two masters whose principles and interests may not be entirely opposed, how much more manifest is it that we cannot serve God and mammon.

2. *A Bad Master.*—Mammon means gain, or riches, and is here put for self-interest. "Who will shew us any good?" (Psalm iv. 6) How can we be happy? Well, the less a person seeks happiness the more he finds of it. That is about the shortest way of putting it. Never mind it. Leave it to God.

It is not rich men alone who are serving mammon; and it is quite possible to be possessed of wealth without doing so. The man whose greatest care and anxiety is how to add another hundred to his thousands is serving mammon, and so is he whose aspirations rise no higher than where to get the next meal, or a piece of cloth to patch his ragged coat. Mammon's servants are wretchedly paid at the best, and many of them are starving. Mammon is a bad master; he pays low wages, and that often in counterfeit money. His slaves sell themselves at a very low price, and most of them get cheated even out of that. "Whosoever will save his life shall lose it" (Matt. xvi. 25).

3. *A Good Master.*—Seek ye first the kingdom of God and His righteousness. "Self-preservation is the first law of nature;" but it is not the first law of the kingdom of grace. The true disciple has a higher law. He is taught to place the interests of the Kingdom of God even before his own safety and well-being. So did Christ; so did the Christian martyrs.

A preacher in the Southern States having spoken against slavery and being advised by some friends to be silent, as otherwise his life would be in danger, replied, "I must proclaim the truth." "But you must live," said his friends. "No," said he. "I cannot see that." That man understood the words Take no thought for your life. He thought it was his business to do what the prosperity of God's cause evidently required, and, as for his own safety, that was God's business.

God is a good master, and He will reward His servants abundantly, but the very service itself is reward enough for them. "My meat and my drink," said the Saviour, "is to do the will of Him that sent Me" (John iv. 34); and His disciples have the same spirit.

11. *GOD'S CARE FOR THE CHRISTIAN.*—Vers. 25-32; 34. He cares for all, but we are here and elsewhere taught that He cares specially for those who trust in Him.

Take no thought. When the Bible was translated into English, the expression "to take thought" was commonly used to signify what we now mean by such words as vexing, worrying, fretting, full of care, etc. Of course the Saviour did not mean that Christians are not to provide for themselves and their families (see 1 Tim. v. 8), but He did mean that Christians are not to make their own interest the governing principle of their lives, and that they are not to permit any consideration whatever to take precedence of the interests of God's kingdom.

Is not the life more than meat? that is, did it not require the exercise of greater power and larger beneficence on God's part to give you your life than is needed to support that life; and can you not therefore trust Him who gave life to give also the food necessary to sustain it?

1. *Well-fed Birds.*—Behold the fowls of the air. There is abundant provision for their wants from day to day; they know where to find and how to choose it; and they seem to express their thankfulness in cheerful songs. In Psalm cxlviii, the "flying fowl" are called upon to praise the Lord, and in Job xxxviii. 41 the young ravens are represented as crying unto God.

Are ye not better than they? more important in God's sight, and therefore more likely to be cared for; endowed with superior powers, and therefore capable of rendering a higher service to God; immortal beings, and therefore having higher objects than those of time and sense.

2. *Well-dressed Flowers.*—Consider the lilies of the field. If some people find their highest aim and object in sensual gratification, represented here by eating and drinking, and enjoyed in common with the lower animals, with others the all-absorbing question is Wherewithal shall we be clothed? how shall we ornament our persons? In what way can we gratify our aesthetic tastes? But neither is this the true object of man's existence; it is not in this that man, or woman either, is intended to excel; for God scatters ornament with lavish hand over the creation; and the wealth of an eastern monarch, spent on rich apparel, would not yield beauty or elegance enough to rival those of a simple wild-flower.

3. *To-morrow.*—Those who have not Christ as their Saviour may well tremble for the future; but it is to true disciples that He speaks here; and the meaning is that having made all possible and necessary preparation for the time to come, the disposal of events is to be left confidently with God. Present duty is ours; and we are not to unfit ourselves for the performance of it by our anxiety for the future. "Never cross a bridge till you come to it." There may be difficulties and trials ahead; but it is only by giving due attention to present duty and preserving our confidence in God's care that we can be prepared to meet these.

Temporal calamities may overtake the servant of God as well as the servant of mammon; but the former has the consolation that the grand object of his care and anxiety, the cause of God, is still safe; whereas the latter, when those things on which he set his heart are taken from him, can only say, "Ye have taken away my gods and what have I more?"