

the adjoining parish to mine. I will send you the receipt in every place where I preached or lectured for the "Waubano" sufferers, if you guarantee me their publication. Also Mr. Hodgitt's letter of authority, also a defence in any matter you may know of.

JAMES T. BREESE.

Pastor of Alton Congregational church. Presbyterian Manse, Elora, Feb. 23, 1880.

P.S. When you see you are mistaken in all the other points respecting the action of Convention, please correct, as I think, from what Rev. Mr. Duff told me last week, that all would be glad of my success and receive me next term. J. T. B.

Since the above was received Mr. Breese has called upon us and presented the following among other papers as proof of his ministerial standing, and the position he occupies among those for whom he has laboured. As we are just leaving town we cannot write at length on the matter, but will do so next week. Papers produced by Mr. Breese. 1. Ordination papers, Milwaukee, Nov. 27th, 1873.—2. Authority to take subscriptions for the "Advance," April 12th, 1877.—3. Letter of Rev. Wm. King to Rev. W. Cuthbertson introducing Rev. Mr. Breese and commending him for work.—4. Letter from Rev. J. Burgess to Rev. Mr. Wood commending Rev. Mr. Breese, April 30th, 1878.—5. Certificate of the Alton church to Mr. Breese for collection purposes, signed by a committee of five, Oct., 1879.

THE Western Association held its February session at Southwold. The weather was just about as inconsiderate of human comfort as it could be, but that did not kill the interest of the meetings. Rev. Messrs. Allworth, Claris, Cuthbertson, Hay, Davis, and Wallace were present, as also deacons Horton and Silcox, of Frome, and George James and A. C. Johnston, of London, as delegates. Mr. Davis preached the Associational sermon. The Lord's supper was a precious season of fellowship. The topics discussed were, "Enlivening the Prayer-meeting," "Lay Help in the Church," "Truth Necessary to Church-fellowship," and "Obedience the Key of Spiritual Knowledge." This last was introduced by a plan of a sermon by Mr. Hay. The Secretary read a paper on "Church Extension," which, if the expressed wish of the Association is acceded to, will yet have a hearing from the whole denomination. A Sunday school question drawer was opened, and light was thrown on that important work. The platform meeting at Shedden was seriously affected by the north-west blizzard which raged all the evening; and yet, despite the elements, a good time was spent. The hospitality of the Southwold people was very cordial, and was duly acknowledged. The Association adjourned to meet in October next at the call of the Secretary.

**News of the Churches.**

HENDERSON.—A Congregational church of sixteen members was organized at the village of Henderson, Tilbury station, on the 17th February, Rev. E. J. Burgess, pastor.

LANARK.—The Rev. George Willet, of Hawkesbury, has received a unanimous invitation to become the pastor of the Lanark Congregational church, made vacant by the resignation of the Rev. John Brown who removes to Manitoba in a few weeks.

PINE GROVE.—A series of monthly Sabbath school or Bible lessons have been begun in this church. These services are held on Sabbath evening, at the full of the moon, and are largely attended. Last Sabbath evening the church was crowded. Special religious services have been begun in this church this week.

LONDON.—The Rev. R. W. Wallace had a pleasant surprise a few evenings since. His Bible class were at his house spending the evening, when, without any premonitory symptoms, they read a very pleasant address to him, and at the same time handed to him a very beautiful mantel time-piece. The surprise was complete, as the recipient had not the remotest hint of any such intention on the part of the class. He

made a reply to the donors, which, however much it lacked arrangement, did not lack gratitude. The London Sabbath school is in capital working order, and one of its most pleasing features is the large attendance of young men and women, who have not outgrown their love for the school.

COWANSVILLE, QUE.—Under date of 24th February, the Rev. K. Mackay, of Kingston, writes: "I came here nearly a fortnight ago to assist my old friend and fellow-labourer, the Rev. B. W. Day. I was glad to find him strong in bodily health—stronger, indeed, than I ever saw him before, and as devoted as ever in his blessed work. He has the pastoral care of two churches—one here, and the other in Bringham, six miles distant. The Lord has given him much encouragement in this field notwithstanding difficulties of a peculiar nature. There has been an addition of about fifty to the membership of the churches during the three years of his ministry. We are having special evangelistic meetings every evening which are well attended, and while there is not such a mighty movement as we might have been privileged to witness in some other places, yet the Holy Spirit is working very manifestly. God's people have been wonderfully stirred up, and a number have been awakened, while some have found rest in Christ."

**The Sunday School.**

**INTERNATIONAL LESSONS.**

**LESSON XI.**

Mat. 14. 1-13. THE FALSE AND THE TRUE. Matt. 11. 15-29.

GOLDEN TEXT.—"But be ye doers of the word, and not hearers only." James i. 22.

**HOME STUDIES.**

- M. Matt. vii. 15-29. The False and the True.
- T. James i. 12-27. Doers of the Word.
- W. Isa. xxviii. 5-17. The Sure Foundation.
- Th. 1 Pet. ii. 1-8. A Lively Stone.
- F. Ps. xi. 1-7. The Righteous Tried.
- S. Luke vi. 43-49. On a Rock.
- Sabb. Eph. ii. 13-23. A Holy Temple.

**HELPS TO STUDY.**

This lesson is founded on the closing sentences of Christ's "Sermon on the Mount."

We make room for a valuable introductory paragraph from the "National S. S. Teacher."

"We are continuing the study of contrasts. We have had set before us treasures in heaven and treasures upon earth—the service of God and the service of mammon— anxious thought for the morrow and entire trust in God— censoriousness and charity of judgment—the wide gate and the narrow one—the broad way and the narrow way. In this lesson the same method of enforcing truth is pursued in contrasting the good trees with the corrupt trees—saying with doing—professing Christ with working iniquity—building on the rock with building on the sand—standing the storm with being overthrown by it—teaching with authority with teaching as the scribes. One of the most forcible ways of presenting the things of the kingdom of Christ is thus to set them over against the things of this world. It will be noticed that the principles thus illustrated are uncompromising, and offer no pillow of ease for one to lie down upon. And yet they are attractive—for purity and holiness are always attractive, no matter how sensual one may have become. He may hate, but he cannot help but admire. The attraction which the Gospel offers is not in the beginning, but in the end of the Christian's journey. It places before him the things which endure in contrast to those which soon pass away."

The matter may be divided as follows: 1. *Profession and Conduct*, subdivided thus: (1) Sheep and Wolves, (2) The Tree and the Fruit, (3) Saying and Doing. 2. *Foundations of Character*, with the following subdivisions: (1) A Wise Builder, (2) A Foolish Builder, (3) The True Teacher.

I. **PROFESSION AND CONDUCT.**—Vers. 15-23 There is no break in the connection between this lesson and the last. In the Greek our present lesson begins with the word "but."

1. *Sheep and Wolves.*—Ver. 15. In searching for the narrow way that leadeth unto life, and in following it up, beware of false prophets. The word "prophet" as generally used in the New Testament is not confined in its signification to those who foretell future events, but includes those who preach or teach.

In sheep's clothing. The Christian's enemies are not all outside the fold. Thoroughly worldly and designing men had what they suppose to be their own interest in assuming the outward appearance of Christ's followers.

The publication already quoted says:

"They have put on the guise of Christians. They are meek and gentle in appearance. They wear a mask of piety. The fangs and the disposition to devour are all concealed. They 'steal the livery of heaven to serve the devil

in.' Neither the devil himself, nor any of his agents, would have any influence except as they put on the garments of light.

"Inwardly they are ravening wolves. The mask is put on for a purpose. It is that they may glut their appetites with prey. The fold is a great temptation to the wolf. He would be willing to assume almost any disguise that he might get into it. Equally so is the Church a great temptation to the unscrupulous man, who sees in it, among its unsuspecting members, opportunities for spoil that elsewhere he could not have. He joins the Church, preys upon his brethren, enriches himself at their expense, and, sometime or other, does some exceptionally scandalous deed—and then there is an exposure, and a stigma is fixed upon the Church. It is nothing except the bringing to light, at last, of his true nature. He has been a ravening wolf all the time, in sheep's clothing."

Oh, yes, says the infidel, Christians are all hypocrites—all wolves in sheep's clothing. Not so, for if there were no sheep in the world the wolf's occupation would be gone; and where could he get even the clothing? The prevalence of the counterfeit is one of the plainest proofs of the existence of the genuine.

2. *The Tree and the Fruit.*—Vers. 16-20. Keeping in mind the warning against censoriousness given in last lesson, we are at the same time called upon to judge of people's professions by their conduct.

Ye shall know them by their fruits. The frequent use of the word "fruits," throughout the New Testament, for conduct, shows that good works are, not the means, but a result, of salvation.

Jacobus says: "The teachers themselves commonly show the effects of their faith in their conduct. This is as natural as that trees should yield their own fruit and not another kind. Yet in so judging we are to 'beware of the leaven of the Pharisees and the Sadducees, which is hypocrisy.' The pure Word of God circulated in the Scriptures, will serve to confound error of every kind." To this test all teaching and character must be brought.

3. *Saying and Doing.*—Vers. 21-23. "Good words are worth much;" they are not at all to be despised; but when belied by deeds they only increase condemnation.

11. **FOUNDATIONS OF CHARACTER.**—Vers. 24-29. We are all building for eternity. We have no choice as to whether we will build or not. We must build. And every thought, word and action enters into the structure.

Faith in Christ is the true foundation of a good moral character. Away from this, all morality is superficial and merely imitative.

1. *A Wise Builder.*—Vers. 24, 25. It is quite fashionable in the present day to admire the "Sermon on the Mount," but if its precepts are not put into practice—the Gospel it proclaims is not embraced, and the law it establishes not obeyed—what then? It is whosoever heareth these sayings of Mine and doeth them that is compared to a wise builder, and not those who merely hear or even admire them.

2. *A Foolish Builder.*—Vers. 26, 27. "Think," says Thomas, "of the amount of his loss. All the money, anxiety and labour which it cost him, sacrificed forever. Think of the time of his loss; the house is destroyed at just the period when most required—in the tempest. Think of the irretrievableness of his loss; the materials are probably borne away by the flood, and a re-erection is impossible. In sublime contrast with this, behold the stately and stable dwelling of the 'doer of the word,' upon the rock."

3. *The True Teacher.*—Vers. 28, 29. The great sermon is ended. The principles have been proclaimed, (1) that true happiness is not where the world would place it, (2) that the Gospel establishes the law, (3) that a mere outward religion is vain. The people are astonished, not this time at Christ's miracles, but at His doctrine. His teaching was altogether contrary to their preconceived notions of life and its aims and duties; and yet those teachings carried with them the force of truth divested of all sophism. The light which He gave forth was not reflected light, but the very beams of the "Sun of Righteousness." He taught as one having authority and not as the Scribes.

**CONSUMPTION CURED.**

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

THE greatest indignation is manifested in London, and in Ireland it is said to be worse, in regard to the tactics Mr. Parnell has adopted, probably with every good intention, to advance his countrymen's cause.

RUSSIA has no disposition to occupy Merv so long as England confines her operations to the eastern part of Afghanistan. It is understood that a proposition has come from India for the division of Afghanistan between Russia and England, the respective outposts to be fixed at Herat and Cabul.