

Men's Association—Mr. R. A. Ramsay presiding. The attendance was large and addresses were given by the chairman and the Rev. J. Barclay. During the winter a series of lectures are to be given fortnightly, under the auspices of the Association, on Canadian topics.

In St. Matthew's Church a Young People's Literary Society has also been formed and a course of popular lectures is being arranged for the winter months. The following are the office-bearers appointed: Honorary President, Rev. W. R. Cruikshank; President, S. W. Cuthbert; 1st Vice-President, Hugh Russell; 2nd Vice-President, George C. Vieth; Sec.-Treas., Robert Wilson; Assistant-Secretary, Miss Blair; Committee—Messrs. J. Carmichael and I. Patterson, and Misses Sarah Ashcroft, E. Law and Nellie Patterson. The opening entertainment of the season was held on Thursday evening in the form of an "at home," when the hall connected with the church was well filled by the young people of the congregation.

THE meeting of Cote St. Antoine Presbyterians on Tuesday evening was well attended, notwithstanding the inclemency of the weather. Messrs. R. H. Warden and W. Paul were present on behalf of the Presbytery and reported what had been done in the city to help the effort. Messrs. A. C. Hutchison, T. Samuel, M. Hutchison, R. Harvie and J. McDonald were authorized to purchase a lot in trust for the Presbyterians of Cote St. Antoine, and to proceed with the erection of a church building. Two plans of a church were submitted, one of which was adopted by the meeting, and the expectation is that the new church will be ready for service in the end of January. The success, thus far, of the canvass for subscriptions in Montreal is in a large measure owing to the hearty commendation given to the work from the pulpit by the ministers of the city, some of whom have personally made handsome contributions toward the purchase of the lot.

THE Rev. L. H. Jordan, B.D., began in Erskine Church on Sabbath evening last the first of a short course of lectures on "John the Baptist, his Life and his Lessons." The attendance at the Sabbath services has very considerably increased since the induction of Mr. Jordan in May last. The Wednesday evening meetings are very largely attended, the average being well up to 200, and the interest is well maintained. The Sabbath afternoon Bible class, recently organized, numbers upwards of fifty, and everything points to a happy and successful pastorate. May it be one of great spiritual power, fraught with priceless blessings to all connected with the congregation!

THE death, on Sabbath last, after a very brief illness, of Mr. William Darling, wholesale hardware merchant, took the community by surprise. Mr. Darling was a member and office-bearer of St. Gabriel Church and, since the death of the late Sir Hugh Allan, chairman of the Temporalities Board of the Presbyterian Church of Canada in connection with the Church of Scotland. His funeral on Wednesday last was largely attended by the friends of the family, including many of the most prominent men in the city. The service was conducted by Rev. R. Campbell, who paid a touching tribute to the memory of his departed friend. The bereaved family have the warm sympathy of a large circle of acquaintances in their great loss.

THE Board of French Evangelization met in this city on Wednesday last. The reports from most of the fields were very encouraging. Good, solid work is being done. The need is greatly felt of a large addition to the number of labourers, and arrangements were made with a view to accomplish this. The indebtedness of the Board is fully \$6,000. This was a matter of great solicitude, and it was resolved to issue an appeal for contributions to meet the deficit and enable the Board to secure the services, now available, of a number of additional colporteurs.

THE first number for the present session of the journal of the Presbyterian College, Montreal, is just out. It has been well edited in form, the page being now nearly the same in size as the *Record*. It is artistically got up, with a neat outside cover. The matter is interesting and shows very considerable mental power. This journal is most creditable in every respect to the students.

#### OBITUARIES.

REV. JOHN W. MACKEOWN.

Mr. MacKeown was a native of Maghera, County Derry, Ireland, a district of country which gave a number of distinguished ministers to the Presbyterian Church, including the celebrated Rev. Dr. Cooke, after whom Cooke's Church in Toronto is named. Mr. MacKeown's father was a member of the Reformed Presbyterian Church; but the subject of this notice attended the Sabbath school in connection with the Presbyterian Church of which the Rev. Thomas Withrow (now Rev. Dr. Withrow, of Derry), was the minister, and the writer his Sabbath school teacher. As a boy Mr. MacKeown was bright and ambitious, and having received such an education as a country grammar school furnished, he prepared himself for entering the Reformed Presbyterian Theological College in Belfast, and in due time was licensed to preach by the Covenanting Church—the church of his fathers.

His abilities as a preacher were of a high order, his sermons exhibiting deep thought and careful preparation, and were occasionally reproduced in the church papers, being much appreciated. Shortly after obtaining license he was called to the congregation of Convey near Derry, where he laboured for a number of years.

About two years ago Mr. MacKeown arrived in Montreal, and, since then, laboured with acceptance in the Presbyteries of Montreal and Quebec, where he made many warm personal friends, and for the last eighteen months was the stated supply of Valcartier, P. Q., where he "finished his course," after having done excellent work, being much esteemed by the people of his charge, who deeply lament his untimely death.

During the sitting of the last General Assembly in Montreal Mr. MacKeown caught small-pox, from which he partially recovered, but a delicate frame was unable to struggle

with the disease, and on the 27th August he breathed his last, leaving a wife but no children.

Mr. MacKeown married a daughter of the late Mr. Samuel MacKeown, a pious and esteemed elder of the Reformed Presbyterian Church, who was a liberal contributor to missionary purposes and other charitable objects.

One of Mrs. MacKeown's brothers was the late Rev. James MacKeown, of Ballymena, Ireland, who succeeded the distinguished Dr. Dobbin, and who, had he been spared, would have been one of the brightest ornaments of the Irish Presbyterian Church, whose communion he had recently joined.

The Presbytery of Quebec are generously supplying the vacant pulpit, and meanwhile the salary is being paid to Mrs. MacKeown; but, having no relations in this country, she will likely return to Ireland. I understand that it was Mr. MacKeown's intention to seek admission into the United Presbyterian Church of the United States, as he was strongly attached to the doctrines and forms of worship of the Covenanters.

The first place I met young MacKeown was in the Sabbath school; the last place I saw him was taking part in a prayer meeting in St. Andrew's Church, Quebec, with his esteemed co-presbyter and fellow labourer, Rev. N. T. Love.

#### DR. CALVIN MCQUESTEN.

Dr. McQuesten, a well known and esteemed elder in the Presbyterian Church, died at his residence in Hamilton two weeks ago. Deceased was a native of New Hampshire. He studied medicine at Dartmouth College, at Hanover, N. H., and also at Bowdoin College in Maine. After graduating he practised his profession in New Hampshire and then removed to Brockport, New York State. Subsequently he came to Hamilton, settling there shortly after the Rebellion of 1837. The firm of Messrs. McQuesten & Co., foundrymen, was then established, the building being on the present site of the Royal Hotel. The firm were engaged in building large premises for a foundry at the foot of Wellington Street, when their premises on James Street were destroyed by fire. This was about the year 1854. Business was carried on on Wellington Street until 1857, when it was closed up mutually by the partners. Since then Dr. McQuesten has not engaged in active business. During his life he enjoyed many positions of honour and trust. He was a director of the Gore Bank, an officer in the Bible Society, etc. He was in his earlier days a member of the Old Kirk. At the time of the troubles between that church and the Free Church, he connected himself with the body known as the Seceders and joined the old church on Merrick Street. He assisted others in the erection of the Central Presbyterian Church preparatory to the call to Rev. Dr. Ormiston. When Dr. Ormiston left, Dr. McQuesten joined Macnab Street Presbyterian Church, of which he was an officer until his death. While he never took an active part in politics, his sympathies were strongly with the Reform Party. He had reached the good old age of eighty-five. Dr. McQuesten leaves a widow and two sons, Dr. C. B. McQuesten, of New York, and Mr. I. B. McQuesten, barrister, Hamilton, to mourn their loss.

## Sabbath School Teacher

### INTERNATIONAL LESSONS.

Nov. 22. 1885. HEZEKIAH'S GOOD REIGN. 2 Kings 18 1-12.

GOLDEN TEXT. "He did that which was right in the sight of the Lord."—2 Kings xviii. 3.

#### INTRODUCTORY.

In order to understand this lesson it is necessary to read several chapters related. In 2 Chron. xxix. 28-30, we have an extended account of Hezekiah's great reformation. In the chapters passed over in this book (xv. xvii.) we have an account of the terribly rapid descent of the kingdom of Israel until the Lord saw it to be necessary to send the nation into captivity. The lesson looks like a section of the Judgment Day, in which one portion is placed on the right hand and the other on the left. Judah is honoured and promoted on account of faithfulness whilst Israel is placed on the left and rejected for ever.

Unfortunately for Judah all her kings were not like Hezekiah. Many of them were wicked and the faithfulness of such men as Hezekiah, although it arrested, did not eradicate idolatry. They too went—180 years later—into captivity on account of their sin.

#### EXPLANATORY.

Hezekiah was the son of Ahas, one of the most wicked kings that ever reigned. He left the kingdom in a deplorable condition. He closed the temple, introduced altars to idols into every part of the kingdom, robbed the temple of sacred vessels, changed much of the furniture, paid the treasurer to buy off the King of Assyria and continued to pay an annual tribute.

But Hezekiah had a good mother—*Abi*, the daughter of *Zachariah*, who was probably the prophet mentioned in 2 Chron. xxvi. 5, not the author of the book of that name, who lived 200 years later.

He was only twenty-five years old when he began to reign and reigned twenty-nine years.

I. Great Reformation. In this chapter we have only the most general statement of Hezekiah's work. In Chronicles we learn that he began by

(1) *Enlisting the Priests and Levites*.—He induced them to sanctify themselves and purify the temple and prepare for the re-establishment of worship. This was done in sixteen days.

(2) *Public worship*.—They then had a season of public worship, in which sacrifices were offered and praises sung

during the whole time the burnt offerings were being consumed on the altar. A very happy time.

(3) *Passover*.—He then arranged that the Passover should be observed in the second month, as they could not get ready for the appointed time in the first month. He then sent invitations to all Israel and Judah to come and join in this feast. He remonstrated with them for past sins and pointed out the sad consequences of their past conduct.

By many this invitation was accepted but by most it was laughed to scorn.

(4) *Brazen serpent*.—Before the Passover feast was entered upon the people destroyed the altars and idols in Jerusalem. And after the feast was over there was an outburst of religious enthusiasm, and they went out all over the country breaking down high places and images and cutting down groves (wooden images to Astarte). Amongst the many idols was the *brazen serpent*. From time to time the people burned incense to it and Hezekiah broke it in pieces, and called it *Nehushtan* (that brazen thing). How sad that they could not preserve so interesting a relic without abusing it!

(5) *Rebelling against Assyria*.—He declined to pay the tribute to Assyria that his father Ahas began to pay.

We shall afterwards see how this refusal was rewarded by the Lord, who was dishonoured by making His kingdom subject to any other king.

(6) *Punished the Philistines*.—They had invaded the kingdom in its weakness and took away certain cities. He took these cities back and smote them to the very borders of their country—even to Gaza—destroying "from the tower to the fenced city," that is, from the smallest places consisting of only a watch-tower to the largest and strongest towns in the country.

(7) *Trusted the Lord*.—This thought is repeated in verses 3, 5, 6. It is the central thought of the lesson. All this success is the result of *faith and obedience*. His *faith* was so strong that it is said that there was none before or after like him. The same is said of Josiah. (2 Kings xxiii. 25.) It is explained as meaning—each excelled in his *own line*—or that it is a proverbial way of giving strong praise.

II. *Hoshea*.—We now come to the other side of the picture. Whilst Hezekiah was working these great changes in Judah the kingdom of Israel was sowing the wind and soon began to reap the whirlwind.

(1) *Recent kings*.—They were nearly all murderers. Jeroboam II. was succeeded by his son *Zachariah*, who only reigned six months when he was murdered by *Shallum*, and thus ended the dynasty of *Jehu* which, according to promise, reached the fourth generation.

Shallum only reigned one month when he was murdered by *Menahem*. He reigned badly for ten years and was succeeded by a son *Pekahiah* who after two years was slain by *Pekah*, who reigned for twenty years, and was slain by Hoshea, the last of the kings of Israel.

During the reign of Pekah, Tiglath pileser, King of Assyria, took possession of the northern part of the kingdom and carried away the people into captivity.

From that time they paid tribute to Assyria. But Shalmaneser, King of Assyria, discovered that Hoshea did not intend to pay tribute and was making a defensive alliance with the King of Egypt, and therefore came and besieged Samaria, and arrested Hoshea and bound him and put him in prison, and carried the people away and placed them in *Halah* and on the river *Habor* or by the river of *Gozan* and the cities of the Medes.

Some years after people were taken from Babylon, etc., and placed in the land of Israel, and the mixture of these heathen settlers and the remnant of Israelites that remained in the country resulted in the Samaritan population of the time of our Lord.

*Lions*.—It was probably during the period between the captivity and the arrival of the new settlers that *lions* multiplied in the country so as to become a terror to the inhabitants. They sent to the King of Assyria and one of the priests of Israel was sent back to teach them how to worship the God of the land. This resulted in a mixture of the worship of the calves and the worship of idols.

After the captivity idolatry was thrown aside and they worshipped according to the law of Moses.

Thus ended the history of the ten tribes.

(1) Because they disobeyed the commandments of the Lord.  
(2) Because they broke the covenant by worshipping idols.  
(3) Because they would not give heed to the warning of the prophets sent by the Lord to teach them.

#### PRACTICAL SUGGESTIONS.

1. A man must be sincere himself before he can reform others.
2. Put away evil before you can hope to offer true worship.
3. Worship is the preparation for more aggressive work against sin.
4. The blessing of the Lord maketh rich and addeth no sorrow.
5. A man shall receive as he has done. Destruction for time and eternity will be the lot of the disobedient.

IT is strange how easily we can tell our brother what he ought to do, and yet when the case comes to be our own, do precisely what we had rebuked him for doing.

THE Anglican Church Missionary Society is organizing a set of extraordinary meetings to be held at England in at least fifty centres for the purpose of rousing the Church to greater energy in the evangelizing of the world.

THE Rev. J. Paton, of the New Bedford Mission, has not solicited a single subscription since his arrival in Scotland to make known the needs of the mission, but his touching and profoundly impressive appeals have been responded to by freewill offerings amounting to \$40,000.