

MONTREAL NOTES.

THE regular quarterly meeting of the Presbytery of Montreal takes place in the David Morrice Hall, on Tuesday next, the 12th inst.

At the musical and literary Christmas entertainment given in Knox Church, on the 28th ult., an enjoyable programme was presented to a large and appreciative audience. Mr. Walter Paul, the superintendent of the Sabbath school, presided.

THE Rev. J. B. Muir, M.A., of St. Andrew's Church, Huntingdon, was recently presented with an address by the Port Lewis section of his congregation. Accompanying the address was a handsome gold watch chain and a finely bound copy of the Bible.

At the recent meeting of the Presbytery of Glengarry, the Rev. R. H. Warden, of this city, was unanimously nominated as Moderator of the Synod of Montreal and Ottawa for the ensuing year. The synod meets in St. Andrew's Church, Perth, in the month of April.

THE Convention of Christian Workers opened on Saturday, the large St. James Street Methodist Church being crowded to the very doors at both the morning and afternoon meetings. At the former Mr. Moody delivered a telling address on the Word of God and how to use it. In the afternoon his subject was the work of the Holy Spirit. The meetings have opened auspiciously. May they be fraught with lasting spiritual good to very many.

THE Rev. F. W. Ferries, of Knox Church, Ottawa, was laid aside from work for a time last summer on account of ill-health, being troubled with sleeplessness. He recovered sufficiently to resume work in September. Recently, however, he has had a relapse, chiefly owing to the loss of one of his children, the second was removed by death in a few months, and he has left home for a short period of rest. During his absence his pulpit is to be supplied by brethren from this city. Mr. Ferries has the sympathy of his congregation and of a very large circle of friends in his affliction. It is hoped that the rest and change will prove beneficial, and that he will soon return completely restored to health.

THE usual New Year's Day gathering of the Presbyterian Sabbath schools of the city was held in Erskine Church on Friday morning. The edifice was crowded to excess, large numbers being unable to find seats. There are seventeen Sabbath schools connected with our Church in Montreal, numbering 3,700 teachers and pupils. It is estimated that from 2,500 to 3,000 were present on New Year's Morning. Mr. James Croil, residing, Principal MacVicar led the devotional exercises, and suitable addresses were delivered by Rev. Drs. Smyth, Jordan and Fleck. Mr. R. S. Weir presided at the organ, and Mr. S. S. Bain led the singing, accompanied by Mr. Holland with the silver cornet. This was an innovation on former years and was felt to be quite an improvement. During the meeting a solo was sung by Miss Melville, "Bringing in the Sheaves," the chorus being sung by the children. The meeting was most successful. On the part of many there appears to be a growing desire that this annual gathering should be held on Christmas morning, so as to allow such of the congregation as wish it to have a regular service in their own churches on New Years Morning.

MISS CAMERON, daughter of the late Rev. Jas. Cameron, of Chatsworth, has been compelled, on account of ill health, to resign her position as English teacher in the Pointe aux Trembles Mission School. Miss Cameron has rendered most important service in the schools for the past two years and a half, and her departure is a cause of deep regret to the Board as well as to her fellow teachers and the pupils, to all of whom she has endeared herself. Her place has been filled by the appointment of Miss Lamb, teacher in one of the city day schools, as also of Knox Church Sabbath School.

ON the evening of the 25th December, the annual festival of the Nazareth Street Sabbath School was held, and was largely attended. Addresses were delivered by Mr. James Ross, the chairman of the meeting, Mr. J. McLaren, the missionary of the district, Rev. A. B. Mackay, Dr. Smith, Prof. Donald and Mr. David Morrice. The singing of the children, led by Mr. A. Hyde, was most hearty—Miss Norval presided at the organ. Nazareth Street is a mission school connected with the Crescent Street Church, one of whose elders, Mr. James Ross, is the efficient superintendent. He has held this position for very many years, and to his self-denying labours and those of an active staff of teachers the school is indebted for its past success.

MR. A. C. HUTCHISON, architect, has one of the best time light lanterns in the Dominion, the use of which is in frequent demand, not only in the city, but in many of the surrounding congregations and Sabbath schools. His assortment of views is very choice, having been personally selected by himself in the principal cities of Europe. It includes the best known and most beautiful of the cathedrals of Europe, and few can better describe these than Mr. Hutchison, whose services are ever cheerfully given to further the interests, especially of needy districts. On Monday evening of last week, he delighted a large audience in Chalmers Church, convened by the Young People's Association, and was awarded a cordial vote of thanks for his interesting illustrated lecture. The Sabbath school connected with this congregation is one of the largest in the city. Its annual soiree was held on the 30th ult., when the basement of the church was thronged by the pupils and their friends. The chair was occupied by Mr. J. Wilson, the superintendent, and appropriate addresses were delivered by the pastor, Rev. T. Bennett and Mr. D. Budge. Refreshments in abundance were served, and the meeting was one of the most enthusiastic and enjoyable. On the afternoon of the last Sabbath of the year, missionary addresses were given by Rev. Messrs. Heine, Warden and Mr. Kendal, medical student, when the lecture room was filled by the teachers and scholars and their friends. Connected with the Sabbath school is a flourishing juvenile missionary society, which raised \$500 last year for the Schemes of the Church.

OBITUARY.

THE REV. P. S. LIVINGSTONE.

The Rev. P. S. Livingstone, B.A., of Broadview, North-West Territory, died at Brandon, Manitoba, on the 15th day of December. Mr. Livingstone had been out at the Indian Mission north of Broadview, helping the Rev. H. Mackay to fit up his apartments for the reception of the Indian children who were coming to school. After dark, on the evening of 11th November, he fell into a small pit about two feet deep out of which clay had been dug to plaster the house. His shoulder was dislocated. He drove into Broadview at once, but the doctor whom he consulted informed him that the shoulder was not dislocated and treated him for a fracture of the arm above the elbow. For five weeks Mr. Livingstone went with his arm in splints and suffering untold agony. At last he came to Brandon, when Dr. Moore told him that the shoulder was dislocated, and that as it had been so long in that state he would like to call in one or two others of the profession to enable him to reduce the dislocation. This was accordingly done. Mr. Livingstone was put under the influence of chloroform and the bone put in its place. Soon consciousness was restored, but the patient was weak. After a time fainting fits came on. From these he rallied, but they appeared again and in a more aggravated form, and in one of these he passed away quietly about three a.m. A post-mortem examination revealed the fact that when the dislocation took place the ball of the humerus had broken a portion of the socket, leaving a jagged edge. Against this an artery had been rubbing till its coat had been weakened and an aneurism had formed. The reduction of the dislocation burst the aneurism, the artery bled inwardly and caused death.

Mr. Livingstone was born and reared in the county of Halton. He studied and graduated in arts from Queen's University, Kingston. There he studied theology. He was licensed in 1871, called to Pittsburg in the Kingston Presbytery and settled there in the same year. For two years and a half he laboured at Pittsburg, when he was called and (accepting the call) settled in Russelltown, in the Presbytery of Quebec. There he laboured till appointed in 1882 by the Home Mission Committee of the General Assembly as a missionary to the North-West. During the summer and autumn of that year he supplied several of the vacant fields in Manitoba, and in March of 1883 he was appointed to Broadview, where he laboured continuously till his death. Much good work was done by Mr. Livingstone in organizing and consolidating work in the Broadview District. He took a lively interest in Indian missions, and Mr. H. Mackay found him a valuable counsellor. He did much to establish schools and advance social projects. At the time of the last election a large and influential deputation waited on him requesting that he would allow himself to be put in nomination as a member of the North-West Council. Mr. Livingstone was appointed the first Moderator of the Presbytery of Regina, which office he held till the time of his death. He was also Convener of the Presbytery's Home Mission Committee. In church law Mr. Livingstone was well read, and his opinion had much weight in synod and presbytery. He was a good preacher and faithful pastor, and his people were much attached to him. The Presbytery of Regina has sustained a real loss by his death. He was buried at Brandon, and besides a numerous deputation from Broadview a large number of the members of the Winnipeg, Brandon and Regina Presbyteries followed the remains to the grave. Mr. Livingstone married Miss Fowler, of Kingston, who was a truly estimable and capable minister's wife. No children blessed the union. Mrs. Livingstone has the sympathy of a wide circle in the West in her sad and sudden bereavement. J. R.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, M.A.

Jan. 17. } THE FAITHFUL RECHABITES. { Jer. 35: 18-19.
1886.

GOLDEN TEXT.—"For unto this day they drink none, but obey their father's commandment."—Jer. xxxv. 14.

INTRODUCTORY.

The nation is rushing headlong to its doom, and Jeremiah is striving, by many types, appeals and reproofs, to resist the downward career. This lesson is one of the many peculiar methods adopted to arrest attention and induce repentance, but without success.

Rechabites.—A very interesting class of people. They were descendants of the *Kenites*, from whom Moses got his wife when in the wilderness. A small section of them afterwards went to Palestine and dwelt among the Israelites.

In 2 Kings x. 15-27, we were introduced to *Jehonadab*, their great reformer, who pledged them to the exceptional life they afterward led. They were not to drink wine, or become possessors of lands or vineyards or houses, but to dwell in tents or move about wherever they could find pasture for their flocks.

The cause for such a life is by some believed to have been political expediency. Living amongst the Israelites as they did, political complications might arise if they became proprietors of the soil.

Others think it was essentially a religious organization, and that they were the followers of Elijah and Elisha. The Israelites had become so selfish, worldly and abandoned, that Jehonadab felt that the only safety was to withdraw and live a separate and, in some degree, ascetic life. He for that reason cut his followers off from the use of, or opportunity of using, many of these things that were causing the national ruin. In keeping with that view is his sympathy with *Jehu* in his war of extermination. He recognized in *Jehu* a reformer, and gave him the support of his presence and sympathy, and *Jehu* showed how he valued them by his words and conduct toward *Jehonadab*.

EXPLANATORY.

I. The Situation.—The Chaldean army was coming, and the whole country was filled with consternation, and fled for refuge to the strongholds of the country. Even the Rechabites came inside the walls of Jerusalem for protection, contrary to their custom: but they still dwelt in their tents, pitched in some open area within the city walls. (Ver. 11.)

The predictions of the prophets are being verified. They who sowed the wind are now about to reap the whirlwind. It always will be so; and yet they are so infatuated that they cannot see the danger and will not repent.

II. The Temptation.—Jeremiah was instructed to take these Rechabites into a chamber of the temple and place pots of wine and cups before them, and ask them to drink. If it had been done simply in order to get them to break their pledge it would have been very wrong, as it is very wrong in many people who try to get reformed drunkards to break through their good resolutions, in order to start them again on the downward course. But the Lord tempts no man to evil, that is, He does not desire them to yield; but wishes to try them for their own good. They are stronger and better by the trial.

Revisited.—The trial was a severe one. These people had come into the city for protection. They were under obligations to the inhabitants of Jerusalem, and would, on that account, find it difficult to decline any requests or proffered hospitalities. They, besides, knew that the times were troubled, and they very easily might give offence that would bring dangerous consequences; but they were equal to the situation. They firmly and frankly told their position. Their father, *Jonadab*, prescribed for them their manner of life, and they had hitherto obeyed in all respects, until this occasion, when for fear of the enemy they came into Jerusalem.

They began to feel that one transgression opens the door for another, or perhaps repented that they did not take their chances in the open country. At any rate, come what would, they will be true to their convictions. They are respectful but firm.

That is the true way in which to deal with temptation. It is often difficult to refuse; but better offend man than conscience.

III. The Application.—The prophet now shows his purpose. These Rechabites were obedient to the voice of man; but the Israelites are not obedient to the voice of God. Even worse than that. The command of *Jehonadab*, once given, was never broken; but God has been for many years insisting, by servants and prophets and laws and ordinances and promises and threatenings, and yet His commands are not obeyed.

Rising early and speaking.—As a man whose whole soul has gone into any business is ever at it, early and late, so the Lord represents Himself as toiling, without intermission, striving to win these people from their idols and evil doings; but they would not give heed. How true to life that is! With how much more deference and respect the laws of man are treated than the laws of God! The social customs are with difficulty broken, whilst the laws of God that they violate are easily got over. The dying requests of friends are scrupulously obeyed, whilst the dying request, "Do this in remembrance of Me," is ungratefully ignored. What folly!

The Scripture rule is, "Children, obey your parents in the Lord." The Lord first, even before parents.

IV. The Condemnation. (Ver. 17.)—The Israelites are to be punished. They are to be visited with "all the evil that I have pronounced against them."

What these evils were was often repeated in their ears, and they could not plead ignorance as an excuse. We saw them in the last lesson. (Chap. ix. 10, 11.) The country was to be burned with fire, the inhabitants led away into captivity, and Jerusalem to become a den of dragons. The time was at hand.

It should never be forgotten that the word of the Lord shall prosper in the thing whereto He has sent it, and not one word will fall to the ground.

V. The Commendation. (Ver. 18.)—The Rechabites are praised for their obedience. They are now grateful that they had the courage to do their duty. It is always the profitable course to stand by principle, for the right will be vindicated.

Reward.—It is not only praise that is given, but reward as well. They are told that the day would never come when they would want a man to stand before God. That has been fulfilled so far. In the East, near Mecca, it is said that this tribe still exists, and still they obey the command of *Jehonadab*, their father.

Note that it is obedience that is here so highly commended, and it follows that abstinence from the use of wine cannot be displeasing to God, or He would not here so commend obedience in that respect. How much more would abstinence please Him in a country like this, in which intemperance is so common!

"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," is the Lord's principle of love. It is our best law of action.

PRACTICAL SUGGESTIONS.

1. To obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. xv. 22.)
2. Obey the laws of health and make the best of yourself in life that you can.
3. Especially protect your spiritual life at whatever cost, even if it should be by an ascetic life.
4. Resist the tempter, even when he comes with friendly pretensions.
5. The Lord values true character in whatever way it appears.
6. Sin cannot escape its promised wages.
7. The path of the just is as the shining light which shineth more and more unto the perfect day.