

On Temperance, Mr. Cockburn; on State of Religion, Mr. McLachlin; Sabbath Schools, Mr. Mills; French Evangelization, Mr. McLaren; Widows' and Orphans' Fund, Mr. Lochead; College Fund—Manitoba College, Mr. McMillan; Foreign Missions, Mr. Koss; Home Missions and Augmentation, Mr. Cockburn; Age<sup>d</sup> and Infirmary Fund, Mr. Perrin; Statistics, Mr. Scott. The next regular meeting at Woodville on Tuesday, November 9, at eleven a.m., Session records to be then examined.—**JAMES R. SCOTT, Pres. Clerk.**

**PRESBYTERY OF TORONTO.**—An ordinary meeting of this court was held in the usual place on the 6th inst. Rev. P. Macleod was chosen Moderator for the next twelve months, and he took the chair accordingly. Principal Caven brought up the case of Mr. Charles W. Gordon, theological student, who was present at the meeting, and with him his trial discourses for license, but his health was so unsatisfactory (as it had been for months past) that he could not sustain any pressure, and meant in a few days to set out for Scotland, in the hope of having his health improved. Besides stating these particulars, Dr. Caven bore explicit testimony to the excellent character and abilities of Mr. Gordon in connection with his studies at Knox College, and left the question to the judgment of the Presbytery, whether in this unusual case the laws of the Church regarding license should be fully adhered to. On motion made by Rev. H. M. Parsons, seconded by Rev. J. Mutch, the Presbytery resolved, on the grounds aforesaid, to omit the usual course taken as to examination, etc., in dealing with Mr. Gordon, and proceeded to license him to preach the Gospel. The prescribed questions were then put to him and answered satisfactorily, after which the Moderator fell in prayer, and in the name of the court duly conferred license upon him. Rev. J. Murray, as *interim* Moderator of the Session of Knox Church, Milton, and Boston Church, Esquimaux, brought up a proposal for the severance of said congregations, with a view to their having separate pastors. Commissioners were heard thereon, Mr. A. W. Elliott, Mr. F. Barclay and Dr. Robertson for the Milton congregation, who stated that in that congregation the wish for a separation was quite general, with a view to having Sabbath service twice a day, without overstraining ministerial strength, and that after a canvass amounting to \$800 to \$900; the other commissioners, from Boston Church, reported also favourably on the proposal for a separation, but were not able to inform the court how much they could promise for a separate pastor. On motion by Dr. MacLaren, seconded by Rev. W. Meikle, the Presbytery resolved to express its satisfaction with the spirit in which the movement has been commenced, and its sense of the desirability of its being carried through successfully, as also to instruct the congregations named to meet and consider the matter more fully, and report at next meeting of Presbytery in reference to their views and ability to support Gospel ordinances. A committee was appointed, consisting of Revs. R. Wallace, W. Frizzell, R. P. Mackay, Dr. McCurdy and the Clerk, to hear the summer exercises of students within the bounds, as also to confer with Mr. Essen Reid, a certified member of Charles Street Church, Toronto, who wishes to enter as a student of Knox College. Power was given to said committee, if satisfied with the young man just spoken of, to attest him to the Senate of Knox College. The Presbytery agreed to meet at Norval on Tuesday, the 27th inst., at half-past two p.m., for the purpose of hearing the Rev. J. Argo's trial sermon, and, if satisfied therewith, to proceed at three p.m. to the services required for his ordination, the Moderator to preside and preach, Rev. H. M. Parsons to address the charge, and Rev. J. Alexander to address the people. The circular of the Assembly's Committee on Statistics was now disposed of by an agreement to remind Sessions of their duty of making their reports on statistics to close with the calendar year, and, by the appointment of a committee, consisting of the Clerk, Revs. J. M. Cameron and J. Mackay, to collect and tabulate returns, and report thereon at a future meeting. Conveners of committees on the Schemes of the Church were appointed for the coming year as follows: Home Missions, Rev. A. Gilray; Foreign Missions, Rev. J. Smith; Augmentation Fund, Rev. D. J. Macdonnell; Colleges, Rev. J. Mutch; French Evangelization, Rev. P. Macleod; Aged and Infirmary Ministers' Fund and Widows' and Orphans' Fund, Rev. R. Wallace; State of Religion, Rev. W. Frizzell; Sabbath Schools, Rev. J. Reid; Temperance, Rev. P. Nicol. The first six of these brethren, whose appointments bear on finance, are to prepare schedules for next meeting, naming what sums may be reasonably expected from pastoral charges and mission stations to the Schemes aforesaid. After transacting some other business, the next ordinary meeting of Presbytery was appointed to be held at the usual place on the first Wednesday of October, at ten a.m.—**R. MONTAGNI, Pres. Clerk.**

#### MONTREAL NOTES.

The congregation of St. Andrew's Church, Lachine, on Monday last extended a call to the Rev. C. B. Ross, of Lancaster. Mr. Ross has for the past four years been pastor of the Anti-Union Presbyterian congregation in Lancaster, where his labours have been highly appreciated. It is confidently expected that he will accept the Lachine call, and be settled there next month.

The Rev. H. McFarlane, of Farnham Centre, in the Presbytery of Montreal, has tendered the resignation of his charge, and the Presbytery is to meet there on Monday, the 26th inst., at two o'clock in the afternoon, to take action in the matter.

On Wednesday, the Rev. Aaron Matthews, who has supplied the pulpit of the Crescent Street Church here for the past two months and a half, sailed for England. He purposed spending several months in Canada, visiting the principal cities and towns in the interests of the British Society for the Propagation of the Gospel among the Jews. Circumstances, however, necessitated a change in his plans, and he has returned to England. Before leaving here he was

presented with a purse containing a handsome sum of money contributed by friends in Crescent Street congregation, in appreciation of his services.

In connection with the quarterly communion last week in Calvin Church (Rev. Dr. Smyth's), seventeen new members were received, thirteen on profession and four by certificate.

The Rev. W. C. Vanweter, superintendent of the Bible Mission Work in Italy, has been in Montreal for the past fortnight endeavouring to incite interest, and to raise funds on behalf of his mission. He has addressed meetings in several of our churches, and also spoke at the Ministerial Association meeting last Monday. He succeeded in securing a considerable sum toward his work.

The union for the past two months and a half of the Erskine and Knox Church congregations has proved quite successful. The attendance has kept up well, and the result this year will probably lead to a similar union during the hot months of succeeding summers. The pastors of both churches having returned to the city, the two congregations are now meeting in their own church buildings.

After full consideration, the Rev. James Barclay, of St. Paul's Church, has declined the invitation to take charge of the Scotch Presbyterian Church, Melbourne. Mr. Barclay's decision has been hailed with great satisfaction by his many friends here.

On the evening of Sabbath last the first of a series of Sabbath evening concert was given in the Victoria Skating Rink by the Victoria Rifles Band. The admission was ten cents, and a large attendance is reported. For the first time on the Lord's Day, the Fraser Institute and Free Public Library was open on Sabbath last. The attendance of visitors was small, and chiefly French. So strong is the feeling of indignation toward the directors of the skating rink for letting their building for Sabbath evening concerts that comparatively few respectable families will next winter patronize the rink, and there is the prospect of the formation of a joint-stock company to erect a new skating and curling rink, combined, in the West End. In the present state of feeling it would not be difficult to get the necessary amount of stock subscribed, apart altogether from the fact that the Victoria Rink has paid its stockholders very handsome dividends in the past.

All the pastors of our Church in the city have now returned from their vacation, most of them apparently strengthened for the work of another year. Rev. Principal MacVicar has gone west to preach in Camlachie on Sabbath, 1st inst., and in Sarnia on Sabbath the 18th. The Rev. Alexander Stewart, of Clinton, and Mrs. Stewart and Rev. J. M. Milligan, of Toronto, passed through here last week on their way home from Britain, and the Rev. W. M. Roger, of London, Ontario, on his way to England.

Mr. Horatus Bonar, W.S., of Edinburgh, son of Rev. Dr. John Bonar, of Greenock, and nephew of Drs. Horatus and Andrew Bonar, is at present on a visit to Canada and the United States. He is accompanied by Mrs. Bonar. They spent the greater part of last week in Montreal, and leave on Monday, via Ottawa, for Toronto and the west.

An effort is likely to be made to bring Mr. Moody to Montreal this season. He has expressed a willingness to come, provided the Protestant ministers of the city are willing. A meeting of the Ministerial Association is called for Monday morning to consider the question. Several of the ministers of the city are not members of this association, and as some of these are pastors of the larger congregations, it is well that they too should be consulted, and their co-operation secured, if special services under Mr. Moody are to be held.

## Sabbath School Teacher!

### INTERNATIONAL LESSONS.

Sept. 25, 1887.

#### REVIEW.

Mat. 2-7.

**The Infant Jesus.** Jesus was born at Bethlehem in fulfilment of prophecy. The wise men from the East, guided by the Star of Bethlehem, came to Jerusalem to enquire where the young child was born. Their coming troubled Herod, the king, who was cunningly devising a plot by means of which the infant Saviour might be put to death. The Eastern Magi, led by the star, found Jesus in His lowly home at Bethlehem. There they worship Him, and present costly offerings, prophetic of the time yet to come, when all that is precious will be consecrated to Him.

**The Flight into Egypt.** Joseph and Mary, being warned of God of the danger that threatened the Holy Child, went into Egypt for safety, where they remained until Herod's death. Herod, finding that he was mocked of the wise men, who, under divine guidance, were warned to return to their own country without again seeing the king, resolved and put into execution one of the cruellest of recorded crimes. All the children in Bethlehem, from two years old and under, were put to death. Soon after Herod's death, Joseph and Mary returned to their own land; but fearing evil from the new king, Archelaus, they went with Jesus into Galilee, and took up their abode in Nazareth.

**John the Baptist.**—When John was about thirty years of age he began his ministry in the Wilderness of Judea. He was sent as Christ's forerunner, preaching repentance, and announcing the coming of Christ's kingdom. Great multitudes flocked to hear him, and were deeply impressed by his preaching. The simplicity of his manners and the austerity of his life helped to make his preaching all the more impressive. In urging repentance, he taught the necessity of personal righteousness of life, and the folly of trusting to outward privileges and the piety of ancestors. The appearance and ministry of Christ and the judgment to come were also presented as powerful motives to repentance in John's preaching.

**The Baptism of Jesus.**—Jesus placed a high sanction

on the mission of John the Baptist. He himself came from Galilee to be baptized in the Jordan. Knowing who Christ was, and conscious of unworthiness, John shrank from the duty to which Christ called him. But for an example to all after times, Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then after the ordinance there was a visible manifestation of the divine approval. In dove-like form the Spirit of God descended upon Him, and a voice was heard saying, "This is My beloved Son in whom I am well pleased."

**The Temptation of Jesus.**—That He might be an example to us in all things, and as a necessary part of His work on earth, Jesus was led of the Spirit into the wilderness to be tempted of the devil. He had fasted forty days and was hungry. The devil tempted Him to use His miraculous powers to turn the stones of the desert into bread. The next temptation consisted in the devil urging the Saviour to cast Himself down from the temple elevation to the abyss below, thus presuming on God's preserving care over Him. The last form of temptation was the most daring and impious of all. The devil took Him to an exceedingly high mountain, where an extensive view could be had, and offered Him all the kingdoms of the world if He would fall down and worship him. To all these endeavours of the evil one, the Saviour opposes the written Word of God. In every case the tempter was foiled. The holy Son of God triumphed, and angels came and ministered to Him.

**Jesus in Galilee.**—Jesus begins His public ministry with the proclamation of the same truths that John the Baptist had been commissioned to teach—"Repent, for the kingdom of heaven is at hand." He called the first of His faithful followers and disciples, who were lake fishermen, Peter and Andrew, James and John. To them He gave the same command He gives to all—Follow Me. From this time forth He went about doing good. He taught the truth of God, healed the sick and comforted the distressed. His fame extended far and wide.

**The Beatitudes.**—Matthew, the evangelist, has given us in its fullest form the Sermon on the Mount. It begins with the beatitudes. The blessing of God is pronounced on the poor in spirit, those that mourn, the meek, those that hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, the persecuted for righteousness' sake. The children of God's kingdom are as salt preserving from corruption, and as lights in the world. They must see that their light shines clear and bright as guides to others.

**Jesus and the Law.**—The law of God is enduring. It is perfect, and therefore not to be altered, like human laws. Christ teaches us that mere obedience to the letter of the law is not its fulfilment. The Pharisees strove to fulfil it literally, but Christ shows how far they were from complying with its spirit. The law forbids murder, but the Saviour shows that anger and malice in the heart is a violation of God's command. Unless there is the disposition of forgiveness and a desire for reconciliation of enemies, we cannot offer to God acceptable worship.

**Piety Without Display.**—Alms-giving and deeds of charity should be done with pure and sincere motives, not to be seen of men to secure their admiration, but from love to Christ and sympathy for the distressed. The Pharisees loved to give alms, and to pray in conspicuous places. They got the reward they sought, but a higher reward, the approval of the Heavenly Father, is bestowed on the sincere worshipper. Christ teaches in the Lord's Prayer the sum and substance of what we ought to ask, and the spirit in which prayer should be offered, and also urges the strongest reasons why we should forgive our enemies.

**Trust in our Heavenly Father.**—The impossibility of living at the same time the life of the Christian and the life of the worldling is shown: "Ye cannot serve God and mammon." The fowls of the air and the lilies of the field are emblems of God's care and watchfulness. We are counselled to dismiss all over-anxious care and fretfulness about food and raiment, and what the future may bring to us. Our trust should be in God. We cannot alter the course of His providence, and He knows what we have need of before we ask Him.

**Golden Precepts.**—The foolish and evil habit of judging others harshly and severely is clearly pointed out. We are reminded that it would be most absurd for one with a beam in his own eye to take a mote out of a brother's. In seeking to do good to others, and help them to mend their faults, we must do so with judgment and discretion, not giving them occasion to think or speak ill of what is sacred. Persevering, believing prayer is enforced, and its answer promised. This is illustrated by the conduct of an earthly parent, and the encouragement given, "How much more shall your Father which is in heaven give good things to them that ask Him?" This is followed by the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

**Solemn Warnings.**—Earnest counsel is given to strive to enter in at the strait gate that opens into God's kingdom. The warning is given that the gate is wide and the way is broad that leadeth to destruction. The Saviour puts His hearers on their guard against false prophets. They can be known by the results of their teaching, just as a tree can only bring forth fruit after its kind, so false teaching can only result in evil. Mere profession of religion, without heart and life service, will not be owned and acknowledged by the Saviour. The precepts of Jesus must not only be believed, they must be obeyed. The hearer but not the doer of Christ's sayings is like the foolish man that built his house on the sand. When the storm comes it is swept away. The hearer and doer is like the wise man that builds his house on the rock foundation. While the hurricane rages it stands firm. Christ is the one foundation.

Five gargoyles placed on the buttress of the recently-restored Church of St. Giles, Camberwell, represent Mr. Gladstone, Mr. Bright, Lord Salisbury, Lord Randolph Churchill and Mr. Chamberlain. This is a new departure in ecclesiastical architecture.