

cepted an appointment as missionary on a section of the Canada Pacific Railway, in Manitoba, it was agreed to ordain him, in Erskine Church, on the evening of Monday next, Principal Macvicar to preside, Rev. A. B. Mackay to preach, and the Rev. Messrs. Warden, Black and Cruickshank to deliver addresses. There was laid on the table a call from Lancaster to Rev. J. Wellwood, of Cote des Neiges. The Presbytery agreed to cite parties and to meet to dispose of the call on Tuesday, 10th February, at eleven a.m. The Rev. D. McCrae, of St. John, N.B., was nominated as Moderator of the next General Assembly. The Assembly's remit as to the reception of ministers was approved. The Presbytery decided as to the remnant Romish ordinations: "That ordination of the Church of Rome is confessedly erroneous and defective in its object, yet ought not to be entirely ignored. That the admission of a reformed priest to the status of an ordained Presbyterian without the imposition of hands is re-ordination sufficient." The remit from the Assembly as to the proposed Presbyterian University was discussed at great length. The following motions were submitted: (1) Moved by the Rev. R. Campbell, seconded by the Rev. P. Livingston, That in the judgment of this Presbytery it is undesirable to prosecute to an issue the University scheme remitted to Presbyteries by last General Assembly. (2) Moved by Professor Campbell, seconded by Principal Macvicar, That the Presbytery approve the general principle of the proposed University. (3) Moved by the Rev. J. Watson, seconded by the Rev. C. McKerracher, That the principle of a Presbyterian University for conferring Degrees in Divinity is quite sustainable, but ought to be applied in such way as shall shew due consideration to the University of Queen's College, Kingston, and recognize all the theological halls connected with the Church. (4) Moved by the Rev. R. H. Warden, seconded by the Rev. P. Wright, That while not opposed to the principle of the Act, this Presbytery is of opinion that it is not expedient in present circumstances to adopt the scheme submitted to the last Assembly, but recommends that application be made to the Local Legislatures by the respective theological colleges, whose governing bodies desire it for power to confer degrees in theology. A vote being taken, the motion of the Rev. R. Campbell was carried by a majority. The next regular quarterly meeting of the Presbytery was fixed for St. Paul's Church, Montreal, on Tuesday, 6th April, at eleven a.m.

DEATH OF MR. A. ANDERSON.

We have to record this week the sudden death of Mr. Alex. Anderson, a student in divinity in the Presbyterian College, Montreal.

Mr. Anderson was of Scotch parentage, and was born near the city of Ottawa, in February, 1854. He had the benefit of an early religious training in the Christian family to which he belonged. This was exemplified in his walk and conversation. Indeed, it may be said of him, "From a child he had known the Holy Scriptures." At fifteen years of age he professed Christ publicly; since that time he remained a consistent and zealous follower of his Redeemer. His early desire was to become a minister of the Gospel, and shortly after the public profession of his faith, he began to direct his studies with a view to entering one of our theological colleges. He pursued his literary studies at home for some time, and afterwards at the Ottawa Collegiate Institute and McGill College, Montreal. In the fall of 1878, he was admitted into the theological classes of the Montreal Presbyterian College. At the close of the examinations in the spring of 1879, he was awarded the John Redpath scholarship, for excellence in all the work, pass and honour, of the first year theology.

In the summer of 1878 he was appointed by the Students' Missionary Society of the College, to the fields of Cantly and Portland, where he laboured faithfully and acceptably. It may be noticed that the last two students who were sent by the Society to this field have both ceased from their labours and entered into their final rest. Their works follow them; for the good seed they have sown shall bear fruit according to God's promise, that it shall not return to Him void. In the summer of 1879, Mr. Anderson was again sent out under the auspices of the Students' Missionary Society, this time to Coaticook and Richby. Here his name is a household word, and he is held in loving remembrance by the people whom

he served in the Gospel. He entered the second year of the theological course in October, 1879, and at the end of the term went home to spend the Christmas holidays. Not feeling very strong, he hoped a little rest would be beneficial. But shortly after going home he became worse and was confined to bed. Near the close of the holidays he thought he was getting better, only complaining of weakness. Several of his fellow-students visited him and found him cherishing hopes of recovery, but grieved to think that while all the students were returning to college, he alone would be left behind. On Sabbath morning, January 4th, he thought he was a little better, and the various members of the family attended church as usual. Shortly after they returned he grew visibly worse. His father told him he was dying, and asked him if he were afraid to die; he said, "No." Again, he asked him if he were happy; he answered, "Yes." He now gradually sank, and in little over half an hour from the time they noticed the change, he peacefully breathed his last, in the presence of the family, and fell asleep in Jesus.

His early death is deeply felt by all who knew him. Among his fellow-students he was an especial favourite. But his relatives and companions sorrow not as those who have no hope; for they know that he has gone to be for ever with the Lord. Addressing a prayer-meeting a few days before the holidays, he took as his subject, "For me to live is Christ, to die is gain." This was the last meeting he addressed on earth. How wonderfully suggestive! Now with him it is eternal gain. Now the crown unfading sits on his brow, and in his hand he bears the palm of victory. The funeral, which was large, took place on Tuesday, 6th inst. His pall-bearers were six of his fellow-students. The Rev. William Armstrong, of Ottawa, conducted the funeral service. The body was deposited in Beechwood cemetery.

In view of the recent bereavement, the first weekly lecture in the Presbyterian College was replaced by a prayer-meeting, when the Professors briefly alluded to the loss the College had sustained, and directed the minds of all present to the solemn and important lessons taught by this sudden stroke of death. The Principal at the same time made feeling allusion to the loss sustained by a sister institution, and by the Church at large, in the death of Rev. Professor McKerras, of Kingston. The occasion was one of great solemnity, and, we trust, of no little spiritual good.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON V.

Feb. 1, } TRUE DISCIPLES. } Matt. v. 1-6.
1880. }

GOLDEN TEXT.—"Ye are the light of the world."—Matt. v. 14.

HOME STUDIES.

M. John i. 29-51.....The First Disciples.
T. Matt. iv. 18-25.....Four Disciples Called.
W. Matt. ix. 1-10.....The Paralytic Cured.
Th. Matt. xii. 1-15.....The Twelve Chosen.
F. Ps. xviii. 24-35.....Merciful to the Merciful.
S. Ps. xiv. 1-11.....Clean Hands and Pure Heart.
Sab. Matt. v. 1-16.....True Disciples.

HELPS TO STUDY.

The opening sentences of what has been called "The Sermon on the Mount" form the subject of our lesson.

At the time of the delivery of this address Christ had been for some time engaged in His public ministry. The miracles which He performed, and the strange doctrines which He taught, attracted much attention, and He was followed by multitudes.

The mountain from which He spoke is supposed to have been in the neighbourhood of Capernaum.

A disciple is *one who is being taught*. The term is relative, and always suggests its correlate, *master*, or *teacher*. The disciples mentioned in ver. 1 probably included not only "the twelve" (or as many of them as had then been called) but all present who accepted the doctrines of Christ and attended regularly upon His ministry.

Ver. 2 indicates the beginning of a long and important address.

The verses following contain what are called "the beatitudes," from the Latin, *beatus*, happy, or blessed.

With the foregoing introduction we may bring the lesson under two heads: (1) *Marks of True Disciples*, (2) *Mission of True Disciples*.

I. MARKS OF TRUE DISCIPLES.—Vers. 3-12. These verses describe, not different classes of people, but one class, viz.: those who believe in Christ. They alone are blessed, and the characteristics or marks enumerated here belong in a greater or less degree to all of them: They are (1) *Consciously Destitute*, (2) *Acquainted with Grief*, (3) *Mild and Unassuming*, (4) *Anxious to be Holy*, (5) *Kind*, (6) *Actuated*

by Unselfish Motives, (7) *Desirous of Peace*, (8) *Persecuted and Calumniated*.

1. *Consciously Destitute*.—Ver. 3. Poverty, in the ordinary sense, is not a blessing; neither is meanness or niggardliness. The meaning is that the believer is humble before God, perceiving that he has nothing meritorious of his own. Instead of feeling, like the Laodicean Church, "rich and increased with goods," true disciples are poor in spirit; and instead of being, like that same church, actually "poor and blind and naked," they were very wealthy, for theirs is the kingdom of heaven. How much more blessed it is to *feel poor and be rich* than to *feel rich and be poor*.

2. *Acquainted with Grief*.—Ver. 4. There is a "sorrow of the world that worketh death," but there is also a "Godly sorrow" that "worketh repentance to salvation" (2 Cor. viii. 10). The mourning of the believer is short; his comfort is eternal.

3. *Mild and Unassuming*.—Ver. 5. Perhaps in some future age, when the quarrelsome and the self-asserting shall have exterminated each other, the meek..... shall inherit the earth; but the word translated *earth* might have been rendered *land* and may mean "the land that is very far off."

4. *Anxious to be Holy*.—Ver. 6. The words, hunger and thirst, used here, express an earnest desire and longing. Justification is an instantaneous act, but sanctification, or the attainment of holiness, is a progressive work. The more the true disciple learns of his Master, and the further he advances in holiness, the more deformed and loathsome does his remaining sinfulness appear to him, and the more anxious he is to be conformed to the image of Christ. This anxiety shall have its reward. Even the ten commandments—the terror of the legalist—may, without losing any of their force as a rule of life, become to the believer so many gracious promises, to the complete fulfilment of which he looks forward with the most eager anticipation.

5. *Kind*.—Ver. 7. "Forgive us our debts as we forgive our debtors." But true kindness may sometimes, necessarily, assume the aspect of severity, in rebuking evil or correcting error. The man who roughly hurries a half-awakened family out of a burning building will scarcely be accused of harshness.

6. *Actuated by Unselfish Motives*.—Ver. 8. The outward righteousness of the true disciple exceeds that of the Pharisee, who places his whole dependence upon it, and he is also—what the Pharisee is not—pure in heart. In so far as he is a true disciple, his words and actions are prompted by love to God and man.

7. *Desirous of Peace*.—Ver. 9. Is not the Master himself the great Peace-maker? Was it not to make peace between God and man that He came? And will not the disciples also be peace-makers? They shall be called the children of God for He is the "God of Peace" (Rom. xv. 33).

8. *Persecuted and Calumniated*.—Vers. 10, 11. It is necessary to pay particular attention to the words for righteousness' sake in ver. 10, and to the words falsely, for my sake in ver. 11. Augustine says "it is the cause that makes the martyr."

II. MISSION OF TRUE DISCIPLES.—Vers. 13-16. No doubt God can sanctify people and bring them to heaven immediately after they believe in Christ, but this is not the rule. They have a mission to fulfil, a work to do, on earth, which our lesson presents in three aspects: (1) *To Preserve the World*, (2) *To Enlighten the World*, (3) *To Glorify God*.

1. *To Preserve the World*.—Ver. 13. When believers are told that they are the salt of the earth the meaning plainly is that were it not for their presence the world would soon perish in its own corruption. How necessary then is it for them to keep themselves free from that corruption, and also to employ themselves actively in arresting its progress around them.

2. *To Enlighten the World*.—Vers. 14-16. As the moon removes physical darkness by reflecting the light of the sun, so believers are the means of removing spiritual darkness, or ignorance, by reflecting the light of the "Sun of Righteousness." Not those alone who preach, or teach, or write, enlighten the world, but those who by their actions shew others what they ought to be. The good conduct of converted persons, who were formerly known to be wicked is an unanswerable argument for the truth of Christianity.

3. *To Glorify God*.—Ver. 16. By their holy life true disciples rebuke the evil practices of a world lying in wickedness, check immorality and vice, and "shew forth the praises of Him who called them out of darkness into His marvellous light." It is very often the admirable character of the true disciple that leads the worldling to know and to admire the character of the Master, become a disciple himself, and thus take his place among the blessed.

THE "Sunday School Journal" is of the opinion that it is unfortunate for the superintendent, and bad for the school, when the scholars get the idea that he is "the man with the air of a northeaster, the voice of an avalanche, and the mission of a policeman." It is unfortunate—he never should make such an impression upon them.

THE New Testament Revision Company, meeting at Westminster, have made such progress in their work that the New Testament is likely to be published by the University presses in 1880. It is intended to issue in the first instance two editions—a large, handsome octavo; and a small, cheaper volume, for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation of the different portions into greater harmony.

THE Free Church of Scotland has interested several thousand of its young people in a course of reading and study which includes, for the coming year, such topics as the "Life of Paul," Paley's "Horæ Paulinæ," "The Conquest of Canaan under Joshua," and "Thomas Chalmers." Examinations are held simultaneously in each Presbytery, and prizes are awarded for the best examinations and essays on the various subjects. Questions which may be taken as a guide are sent to the pupils, whose work is, of course, done without any supervision.