

The Convener also reported that he had received the following sums for Home Mission purposes since last meeting of committee.

Presbyterian Church, Ireland.....	\$ 750
Free Church, Scotland.....	1,000
Glasgow Free Church Divinity students.....	1,950

Farrington Independent Church, Brantford, gave \$200 to support a student missionary during the summer, and a gentleman in Montreal has promised \$200, the ladies of St. Andrew's Church, Perth, \$150, and Miss McCall, Chatham, \$150 for similar purposes.

The afternoon and evening sessions were occupied in considering the reports of Presbyteries for aid to mission stations for the year beginning April 1, next. In this respect \$3,000 was voted to mission stations in British Columbia, \$300 to Richmond, an augmented station, and \$400 allowed the Presbytery to be spent in exploring districts now beyond its control. The Columbia Presbytery made application for an ordained missionary, but the committee deferred action pending further information.

The Committee resumed business on Wednesday morning. Rev. G. C. Patterson, lately ordained missionary in British Columbia, was heard briefly in reference to his late field, Chilliwack. Then came up the matter of appointing a missionary teacher in Prince Albert which occupied the time of the committee for two hours. The committee finally agreed by majority to appoint a missionary to labour in Calliston, and other stations adjacent to Prince Albert, permitting him, with the approval of the Presbytery of Regina, to teach as far as he may be able in the Nisbet Academy, with a grant of \$10 per Sabbath, the contributions of the stations and whatever sum he may receive from the trustees of the Nisbet Academy. The Convener was instructed to telegraph this deliverance to Dr. Jardine, Prince Albert. A memorial was read from the Synod of the Northwest, asking for an increase in the allowance made to licentiates and ordained missionaries from Ontario taking charge of vacancies in these districts. A committee consisting of Revs. Mr. Farries, Dr. Bryce and Dr. Torrance, was appointed to consider the application.

In the afternoon the committee devoted its time to making grants for the year 1889-90 for augmented congregations and mission stations in the Northwest, Manitoba, Ontario and Quebec, amounting in all to \$75,000.

The Rev. Allan Findlay, superintendent of missions in the Bruce and Barrie Presbyteries, presented a report of the work done during last year in the Manitoulin and Algoma Districts.

A memorial was read from the Presbytery of Maitland asking the committee's support towards a proposal that a portion of the large mission field under the jurisdiction of the Presbytery of Bruce be placed under the Maitland Presbytery. In this connection a motion was carried by eighteen to eight, to the effect that the committee commend the proposal to the serious consideration of the Synod of Hamilton and London and the Presbyteries of Bruce and Maitland.

After some routine business on Thursday morning, Dr. Laing reported, on behalf of the committee appointed therefor, a form of commission for missionaries, which was ordered to be transmitted to the General Assembly for approval.

The committee appointed on the supply of vacancies in the Synod of Manitoba and the North-West reported through Mr. Farries as follows:

(1) That the Presbytery shall fix the amount to be paid by vacancies per Sabbath for the supply, the minimum not being less than \$12 with board, and that the case of those not able to contribute at that rate shall be submitted to the General Assembly's Home Mission Committee for the supplement to the extent they may deem it necessary to grant.

(2) That the Synodical Committee appoint a sub-committee on the supply of vacancies, to which Presbyteries shall apply, giving the names of their vacancies, the amount per Sabbath expected from each, the amount of supply required, and indicating, when they see proper, the men they prefer.

In the case of vacancies which it is impossible to supply on account of their weakness or remoteness, the Presbytery shall have authority to locate an ordained missionary, whose period of appointment by the General Assembly's Home Mission Committee has expired, for a period of three or four months, and to renew the appointment if they see fit.

It was ordered that this should be transmitted to the Synod of the North-West for their consideration.

Dr. Warden read an overture from Montreal Presbytery, which was being sent up to the next General Assembly, asking that grants to augmented congregations in cities be increased in proportion to the heavy rents paid for houses. The committee, on motion of Rev. D. J. Macdonnell, resolved as follows: This committee commends the overture of the Presbytery of Montreal to the consideration of the General Assembly, also the necessity for additional regulations as to allowance for house rent in the cities, and for the cost of keeping a horse where this is rendered necessary by the circumstances of a charge.

On Thursday afternoon the Committee considered the applications of students, licentiates and catechists to take charge of stations in the various Presbyteries throughout the summer months. There were 242 applicants and 169 were appointed.

There was read a resolution of the Owen Sound Presbytery asking the committee to enact that all congregations receiving aid from the Augmentation Fund be instructed to print an annual statement setting forth in detail the names of heads of families and of communicants, also a detailed statement of the finances of the congregation, for distribution in the congregation and to the members of the Presbytery. Action on this proposal was deferred.

Dr. Cochrane read the reply to his telegram sent to Prince Albert, to the effect that the trustees of the Nesbit Academy could not make a promise to aid to the extent required by the committee on account of other obligations and asking that the grant from the committee be increased.

The committee, in view of this telegram, decided to send supply for the mission districts adjacent to Prince Albert. Mr. W. J. Patterson, a post-graduate of Queen's College, was appointed.

Dr. Cochrane, Dr. Warden and Mr. Macdonnell were appointed a committee to draft the annual circulars to congregations regarding the amounts required from the churches for Home Missions and Augmentation for the ensuing year.

A resolution was adopted calling the attention of the General Assembly to the propriety of steps being taken to secure the practical co-operation of the women of the Church in raising funds for the home mission work of the Church.

A cordial vote of thanks was moved, seconded, and unanimously carried, to the pastor and Board of Management of St. Andrew's Church, for their great kindness in giving the free use of the lecture room for the meetings of the committee. After the transaction of other items of routine business, the committee adjourned at 6.30 p.m.

MONTREAL NOTES.

The regular quarterly meeting of the Presbytery of Montreal was held in the Convocation Hall of the Presbyterian College, on Tuesday, the Rev. James Barclay, Moderator. The Rev. J. Horsburgh Beait applied to be received as a minister of the Church. He presented a certificate from the Liverpool Presbytery of the Presbyterian Church in England, besides commendatory letters from several well known ministers in Britain. The Presbytery agreed to forward the application to the General Assembly.

An overture to the Assembly was unanimously adopted, asking that the regulation of the Augmentation Scheme allowing \$100 per annum for house rent in cities, in lieu of a manse, be altered, so as to read allowance not to exceed \$300 per annum for house rent, where there is no manse. It is exceedingly difficult to rent a house in Mon-

treil, suitable for a minister's residence, for less than \$400, and when this amount is deducted from the salary allowed, \$1,100, it can readily be seen that the lot of an augmented pastor in Montreal is a most unenviable one from the financial standpoint.

From statistics laid on the table of the Presbytery, it appears that there are about 150 families connected with our Presbyterian congregations, and about 220 Presbyterian Sabbath school children in the western district of the city north of St. Antoine Street, and between Guy Street and the city limits.

The Rev. J. Nichols, of St. Mark's Church, has for some time past been collecting funds in the city to reduce the indebtedness on the church property. Complete success has crowned his efforts, the whole amount having been raised, and the entire debt wiped out.

The Rev. G. Coull, M.A., of St. Sylvester, was nominated by the Presbytery as Moderator of the Synod of Montreal and Ottawa, and Messrs. Heine and Paul were appointed members of the Synod's committee on business.

The following were elected Commissioners to the ensuing General Assembly: Ministers, by rotation, Messrs. Barclay, Rowat, Duclos, Robertson, Jordan and Seylaz. Mr. Barclay resigned, and Dr. Watson was elected in his room, by ballot. Principal MacVicar, Dr. Warden, Professor Scrimger, Mr. Cruickshank, Dr. Campbell, and Mr. Fleck. The elders elected were Messrs. Drysdale, D. Morrice, Andrew Somerville, J. W. Kilgour, W. King, W. Paul, D. D. Yuile, A. C. Hutchison, W. D. McLaren, Dr. Christie, James Tasker, and James Croil.

The Rev. L. H. Jordan, B.D., submitted the motion, of which he had given notice at a preceding meeting, with reference to the official recognition of female workers by Kirk Sessions and Presbyteries. After a lengthened address from Mr. Jordan, in which he dwelt upon the importance and desirability of giving official recognition to women labouring for Christ, the Presbytery without committing itself to the principle of the motion, appointed a committee to consider the whole subject. The committee named were Messrs. Jordan, Coull, Fleck, Heine, Barclay, Dr. Watson, Principal MacVicar and Professor Coussirat.

The Rev. G. Colborne Heine presented a very full and encouraging report of the French work within the bounds of the Presbytery, where the missionaries and sixteen teachers have been engaged during the past quarter. He was thanked for his report, which was ordered to be sent to the French Board. The grants to the several missions were revised for the ensuing year.

An abstract of the annual report of the Montreal Woman's Missionary Society was submitted by Dr. Campbell, and the Presbytery's sympathy with the work of the Society expressed.

The several remits were considered, on the report of a committee of which Professor Scrimger was Convener. The marriage remit was approved simpliciter. The remit on vacancies and their supply was disapproved of. As to the remit on travelling expenses of the Newburg Assembly, the Presbytery deemed it impracticable unless the representation in the Supreme Court were greatly reduced.

The Home Mission report was submitted by Dr. Warden, and the grants to the several augmented congregations, and mission stations, were carefully revised.

Interesting reports were presented as follows: On Sabbath schools, by Rev. F. M. Dewey; on temperance, by Mr. W. Paul; on Sabbath Observance, by the Rev. T. Bennett; on Protestant Education, by Principal MacVicar; and on Statistics, by Rev. J. Patterson. The report on the State of Religion was discussed at a Presbyterial Conference on Tuesday evening in Erskine Church. The discussion was opened by Rev. G. Whillans and J. Fleck, and was taken part in by many of the members of Presbytery.

After there had been read the reply of the Privy Council to the Presbytery's petition of January last, for the disallowance of the Jesuits Estates Bill, the Presbytery adopted the following resolution on motion of Rev. Principal MacVicar, seconded by Rev. Dr. Campbell, the Moderator dissenting:

Whereas, the prayer of petitions to the Governor-General-in-council, asking the disallowance of the Quebec Jesuits Estates Act of 1858, has not been granted, His Excellency's advisers alleging that "the subject matter of the act is one of Provincial concern, only having relation to a fiscal matter, entirely within the control of the Legislature of Quebec,"—Resolved that the Presbytery is constrained to regard these reasons as ill-founded and insufficient.

Whereas further the British North America Act of 1867 provides in section 56, that "When the Governor-General assents to a bill in the Queen's name, he shall by the first convenient opportunity send an authentic copy of the Act to one of her Majesty's principal secretaries of State, and if the Queen in Council, within two years after receipt thereof by the Secretary of State, thinks fit to disallow the Act, such disallowance (with a certificate of the Secretary of State of the day on which the Act was received by him) being signified by the Governor-General, by speech or message, to each of the Houses of the Parliament, or by proclamation, shall annul the Act from and after the day of such signification."

Resolved—That the Presbytery humbly approach the Queen in terms of the foregoing provisions, and pray that Her Majesty may be pleased to disallow the said Jesuits Estates' Act of 1858.

On Monday last the annual meeting of the Montreal Woman's Missionary Society in connection with the Presbyterian Church in Canada was held in the Convention Hall of the College in the afternoon. There was a large attendance of ladies, and the meeting was one of special interest. Mrs. Robt. Campbell presided. The address of welcome to the delegates was given by Mrs. John Campbell and responded to by Mrs. Macfarlane, of Lachine, and Miss MacKerracher, of Howick. The annual report was read by Miss S. J. MacMaster, the Recording Secretary, after which addresses were given by Mrs. Lindsay, representative from the Canadian Board of Missions; Mrs. T. G. Williams, from the Methodist Woman's Board; Mrs. R. Williams, from the Congregational Church, and Miss Derrick, of the Theo. Dora Society of McGill. The following were elected office bearers for the ensuing year: President, Mrs. R. Campbell; vice presidents (active), Mesdames J. Nichols, C. Parker, J. Tasker, J. Macmaster, and W. Paul. Recording secretary, Miss S. J. Macmaster; corresponding secretaries, Mrs. A. C. Leslie and Miss Langwill; treasurer, Miss Macintosh; executive committee, Mesdames W. L. Haldimand, James Fairie, Henry Morton, J. Campbell, J. Brown, T. Graham, G. C. Heine, A. Campbell, J. Haldane, W. J. Smyth, J. Walker, D. Hood, W. Drysdale, R. A. Beckett, J. Robertson, A. McIntyre, A. C. Thomson, Geo. Hyde, Morin and Duclos, and Miss Gill.

A public meeting was held in the evening in Erskine Church, under the presidency of Dr. Warden, when addresses were delivered by the Rev. J. Barclay and the Rev. Dr. Wells. Solos were rendered by Miss Austin and Miss Ross.

On the evening of Monday last a social meeting of the congregation of Ormstown was held, when the Rev. D. W. Morison was presented by his people with a most handsome and costly gold watch and chain in token of their affection for him and their appreciation of his services. Mrs. Morison at the same time was the recipient of a purse of money. Mr. Morison is recovering from his recent severe illness and hopes soon to resume his work among a deeply attached people.

The closing exercises of the Presbyterian College here takes place in the Convention Hall on Wednesday evening, April 3rd. The students are at present busily engaged with their examinations.

The synod of Montreal and Ottawa is to meet this year in St. Andrew's Church, Quebec, on Tuesday, the 16th April, at half-past seven p.m.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 14,
1889.

THE REJECTED SON.

Mark 12:
1-12.

GOLDEN TEXT.—He came unto His own, and His own received Him not.—John i. 11.

SHORTER CATECHISM.

Question 14.—The "Law of God" is His holy will, expressing His holy nature however or in whatever form it may be made known to His intelligent and free creatures. This includes (1) "the law written in their hearts" (Rom. ii. 15); (2) the revelation of God in nature (Rom. i. 19, 20); (3) the various personal revelations God made of His will to the prophets in former times (Heb. i. 1); (4) the various revelations God made of His will in the Scriptures; (a) temporary and binding on a single people, as the ceremonial law given for a time to the Jews; (b) the universal and permanent moral law, summarily stated in the Ten Commandments; (c) all the permanent directions contained in the New Testament for the guidance of His people during the present dispensation. Holiness in the creature is the perfect conformity to this law, as far as made known to him, in his character, his affections, dispositions, purposes, choices, words and actions. Sin, on the other hand, is any and every want of conformity to this law, as far as made known to Him, in his character, his affections, dispositions, purposes, choices, thoughts, words and actions. Hence the answer in the Catechism distinguishes between "want of conformity unto" and "transgression exclusively consist of actions, but that the permanent character and of the law of God." This is intended to show—(1) That sin does not inwardly disfigure and affections of a man when not conformed to the law of God are sinful, no less than evil, actions. (2) This shows that omissions, failures and defects in duty are sin as truly as positive transgression. All sin involves—1st, moral pollution; 2nd, guilt, ill-desert, obligation to punishment.—A. A. Hodge, D.D.

I. The Vineyard.—The owner planted a vineyard. The best and choicest vines had been planted. It was protected by a hedge. In Palestine the grape grows most luxuriantly, and vineyards are abundant all over the land, and have been for many centuries. Sometimes the hedges by which they are enclosed are formed of quick-set plants, such as thorns or prickly pears. Sometimes of stone fences. They are thus enclosed to protect the grapes from the invasions of destructive wild animals and from thieves. Within the enclosure arrangements were made for expressing the juice of the grape at the time of vintage. A large vat was constructed into which the gathered grapes were thrown, beneath this was a receptacle, either hewn out of stone or dug out in the ground and faced with masonry, where the liquid was stored after having been pressed by those who trod the wine press. Another essential of the vineyard was the watch-tower. This was occupied day and night, so that the fruit might be safely guarded. The owner of the vineyard, having fully equipped it, let it out to husbandmen to work it, from whom a stated return was to be made. He left it in their charge and went away into another country. The Church and kingdom of God had frequently been represented as a vineyard in the Old Testament. The image is of frequent recurrence, and our Saviour's hearers would readily understand the parable in every part. The spiritual vineyard had been completely equipped. The people had peculiar advantages both temporal and spiritual. The Jewish nation had been hedged in. They were to dwell alone and not be reckoned among the nations. On the watch-tower God had set a long line of prophets, and the husbandmen, the rulers of the people had been entrusted with large responsibilities, and from them were required the fruits of their fidelity.

II. Fruits required.—God is entitled to universal service, yet His is a reasonable service. "At the season he sent to the husbandmen." From the child God does not expect the service of the grown man. The convert from heathenism is not expected to evidence the same completeness that should mark the devotion of those who have been from infancy enjoying the benefits of Christian civilization. Servant after servant is sent to receive the fruits of the vineyard, but they are denied. There are two things distinctly brought out in the parable; first the growing selfishness and violence of the wicked husbandmen, and the forbearance and patience of the owner of the vineyard. The first they caught and beat, at the second they cast stones and wounded him in the head and sent him away shamefully handled, the third they killed, and the others were likewise cruelly treated, God sent His messengers seeking fruit. These messengers were the prophets he commissioned. Several of these the rulers of Israel had stoned and put to death.

III. The Only Well-Beloved Son Sent.—The greatest and best of all the messengers is sent last. The Owner's patience is not yet exhausted. The Son sent is the Only One, the Father's Well-beloved. Since He was so dear to Him, would not these obdurate husbandmen treat Him with respect? They ought so to have done. "They will reverence My Son." The Jewish nation had enjoyed many and precious privileges. Again and again had God sent His servants seeking fruit, but they had been sent scornfully and empty away. Last of all, so great was His compassion and pity, so deep His love for sinners, that He sent the Son of His love. Him they had the opportunity of reverencing, but Him also they rejected. "This is the Heir," said these husbandmen: "Come, let us kill Him, and the inheritance shall be ours." The murderous resolve is quickly put in execution. "They took him, and killed him, and cast him out of the vineyard." The parable exactly foreshadowed what really took place two days later. "He came unto His own, and His own received Him not." At last the cup of the husbandmen's wickedness is full to overflowing. Justice demands their punishment. The lord of the vineyard comes to destroy them; they are cast out, and the vineyard is given to others. Literally it was this fulfilled. The daily sacrifice ceased. The temple was thrown down, the holy city was reduced to ruin and desolation. But the Saviour gave His commission to go into all the world and preach the Gospel to every creature. Other nations have enjoyed the opportunities the Jewish nation spurned. From them also the Lord of the Vineyard expects fruits in their season. Our Saviour then quotes and applies a part of the 118th Psalm, which the Jews understood to refer to the Messiah. "The stone which the builders rejected has become the head of the corner." The thought is the same as that expressed by the parable, only the figure of a temple is substituted for that of a vineyard. God's spiritual temple is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone. That last message of divine love, that last and most suggestive warning had been spoken to scribe and pharisee. They understood its meaning, but they were only the more exasperated against Him who came to save. They were anxious to seize Him, only they who feared not God feared the people.

PRACTICAL SUGGESTIONS.

God has provided us with most excellent opportunities in order that we may serve Him.

We are responsible for our privileges. God sends His messengers to us in due season requiring fruit. How do we treat these messengers?

He has sent His only and well-beloved Son for our Salvation. The wilful rejection of Jesus Christ is the greatest sin we can possibly be guilty of.

Christ is God's only Son, and He is the only Saviour.

The wilful rejection of Jesus Christ will assuredly be followed by punishment.