

MONTREAL NOTES.

The regular quarterly meeting of the Presbytery of Montreal takes place in the David Morrice Hall, on Tuesday next, the 11th instant, at ten o'clock in the morning.

Anniversary week was wont to be held in Montreal on the last full week of January. This year, however, it is put down earlier in the month, and follows immediately the Week of Prayer. All the anniversaries are to be held in Erskine Church. Monday, the 10th, is set apart for French Canadian Missions; Tuesday, for the Y. M. C. A.; Wednesday, for the Bible Society; Thursday, for the Evangelical Alliance, and Friday, for Temperance. During the week a prayer meeting is to be held in Erskine Church lecture room every morning at nine o'clock. The speakers from beyond the city are Rev. Dr. McArthur, of New York, Mr. H. M. Moore, of Boston, and Bishop Baldwin, of London Ont.

Two years ago the Rev. Wm. Robertson was inducted into the pastorate of the Presbyterian Church of Hemmingford, Que., and has been much encouraged in his work. His services are greatly appreciated by his people, in proof of which they last week presented him with a valuable horse as a Christmas present.

This is the season of the year when many of our Sabbath schools hold their annual festivals, and the children are made happy. On the evening of Monday last the annual gathering of the Nazareth Street Mission School took place, there being a large attendance of teachers, scholars and friends of the school. The superintendent, Mr. James Ross, presided, and in addition to recitations, short addresses were delivered by Rev. Messrs. MacKay, MacVicar, Fleck, Dewey and Bennett, and Mr. W. Paul. The contributions of the school for 1886 amounted to nearly \$200, being considerably in excess of the preceding year. The annual festival of the Melville Church, Cote St. Antoine, school was held on Thursday evening, in the new school building, and a very pleasant evening was spent. The attendance at this school has very largely increased during the year, there being now upward of 150 on the roll. The school now supports a pupil at the Pointe-aux-Trembles Mission Schools.

The first annual gathering of the Hochelaga French Presbyterian Sabbath school was held on Wednesday evening. The church was most tastefully decorated, and the Christmas tree heavily laden. The whole school, numbering thirty-eight children, was present with their teachers and a large number of friends. The pastor, Rev. R. R. Duclos, presided, addresses were given by Rev. Messrs. Doudiet and Warden, and by Mr. Herdt, and recitations and hymns by the pupils. The entertainment was a marked success in every respect. Besides Mr. and Mrs. Duclos and Mr. and Mrs. Bonenfant, credit is due to Mrs. John and Mrs. Robert Campbell for their kindly interest and generous assistance.

The festival of St. John's Church French Sabbath school took place on New Year's evening, and was also successful. Rev. C. A. Doudiet presided, and read the annual report. In addition to meeting the expenses of the Sabbath school illustrated papers, the children contributed a small sum to the Home Mission and Augmentation Fund. After tea, an interesting programme was gone through, embracing recitations by the pupils, and addresses by Rev. Messrs. Warden, Duclos and R. Campbell.

The great annual gathering of the Montreal Presbyterian Sabbath schools, on New Year's morning, was held, as usual, in Erskine Church, which was filled on Saturday morning, despite the stormy weather, by happy groups of children. Mr. J. Murray Smith presided. In his opening remarks he stated that there were now seventeen schools connected with our church in the city, with 355 teachers and 3,172 scholars, whose missionary contributions last year exceeded \$2,800, or about 50 per cent. in excess of the amount raised by them in 1876. The singing of the children, led by the organ and a cornet, was most heartily and inspiring. Addresses suitable to the occasion were delivered by Rev. Messrs. Dewey and Cruikshank.

On the evening of Tuesday last the Rev. James Fleck presided at a meeting of the congregation of West Farham, and moderated in a call to the Rev. R. V. McKibbin, B.A. The call is unanimous. The stipend to be paid by the people is \$600 per annum. It is understood that Mr. McKibbin is to accept. The induction will be arranged for by the Presbytery at its meeting on the 11th inst.

The congregation of St. Joseph Street at a recent meeting resolved to change their name to that of Calvin Church. A change was rendered necessary by the fact that the name of the street has recently been altered from St. Joseph to Notre Dame Street.

On the evening of Tuesday last a large gathering of Sabbath school teachers met in the lecture hall of Erskine Church to listen to an exposition from Principal MacVicar, of the lessons for the first two Sabbaths of the year. The exposition was most clear and terse, and cannot fail to be of great service to the teachers present. So highly appreciated was Principal MacVicar's address that he has been asked, and has consented to give, at an early date, an exposition of the remaining three lessons for January under the auspices of the Presbyterian Sabbath School Association.

December went out and January came in with cold, blustery weather. For the past week the thermometer has rarely been above zero, and has fallen as low as twenty or twenty-two below—as cold as most people here care to have it, especially when accompanied with gales or high winds.

The Scottish Band of Hope union, which in 1879 had only sixty-one branches, has now 528. The dowager Countess of Aberdeen is the author of its New Year tract.

The Rev. George Wainwright has resigned the pastorate of Grosvenor Street Baptist Church, Manchester, because a dancing class was carried on there in defiance of a protest by himself and many members. His friends have formed a new Church and purchased a chapel in Comp-street.

THE WEEK OF PRAYER.

The week of prayer is from the 2nd to the 8th of January; and the following subjects will be especially brought forward for prayer and exhortation on the respective days:

Sunday, January 2.—Sermons—"O Thou that hearest prayer, unto Thee shall all flesh come."

Monday, Jan. 3.—Praise—For rich spiritual blessing; for the long suffering grace of God; for new openings for the spread of the Gospel in many lands; for the preservation of peace among the nations of Europe.

Tuesday, Jan. 4.—Humiliation—For personal sins, family sins, and national sins; for the spread of unbelief and of atheism, in various quarters; for the large amount of intemperance, licentiousness and all immorality; for unseemly divisions and lack of love among those who are brethren in Christ.

Wednesday, Jan. 5.—Prayer for the Church—That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, bring forth the fruit of the Spirit, and labour aggressively for the conversion of souls; that grace may be given to all pastors, teachers and preachers.

Thursday, Jan. 6.—Prayer for Families—That family love may be sanctified—husbands and wives walking together as fellow heirs of the grace of life, and training their children in the nurture and admonition of the Lord. That the young may be early drawn to Christ, and kept from the evil that is in the world; for the afflicted; for the better observance of the Lord's Day, and the more extensive study of the Word of God.

Friday, Jan. 7.—Prayer for Missions—That the Church of Christ may recognize the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifice that it may be fulfilled. That far greater zeal for the divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God.

Saturday, Jan. 8.—Prayer for Nations—For the outpouring of the Holy Spirit upon the nations. For rulers and all in authority; for just and equal laws; for righteous administration; for peace between nations; for the removal of international and class antipathies and jealousies. For the abolition of slavery, the opium trade and all immoral traffic. For the protection of women; for the blessing of God to rest upon all efforts to remove the curse of intemperance; for the cessation of persecution for conscience sake, and of all oppression. For God's ancient people, Israel.

Sunday, Jan. 9.—"Thy Kingdom Come."

APPEAL ON BEHALF OF THE INDUSTRIAL SCHOOL.

This school is now nearly completed. The head master has been appointed. He has just returned from visiting similar institutions in United States, and is ready to begin work. The school, however, is unfurnished, and we shall require \$2,000 for this purpose. The school has received several donations, amounting in all to about \$10,000; from Mr. Alexander Cameron, \$5,100; from Mrs. Pollard \$500, and from Mr. Alcorn, \$500, besides several from members of the Board of Governors of \$100, and under. There is an immediate demand for the school to go into operation. Boys are, for want of a place of this kind, now growing up in ignorance and vice, to be a terror to the community in future, and a perpetual burden on the resources of the country. Last year over 1,000 minors were arrested in the city of Toronto alone. What can be expected from boys who are driven by sheer want to commit crimes or become beggars?

Last winter a neglected boy, well known as a brave and uncomplaining youth, after sleeping at night under door steps and battling with adverse circumstances, instead of becoming a thief, whereby he might have obtained relief, gave up the struggle and died from exposure.

Our Boys' Home is overflowing, and the demand for this institution comes to me daily with cries louder and louder. I would appeal first to our capitalists to come forward at once, and save us the degradation of having to go about begging. You will find the investment one of the best ever made.

Secondly, I would appeal to the governors of the institution to each try and raise the amount required.

Some might raise \$500, but almost any one could raise \$100. With \$4,000 more we could make a fair start after which this School will act as a model for similar schools, which the country absolutely requires.

W. H. HOWLAND,
Chairman of Board of Management.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Jan. 16,
1887.

GAIN AND ABEL.

Gen. 4.
1-16.

GOLDEN TEXT.—"Am I my brother's keeper?"—Gen. iv. 9.

SHORTER CATECHISM.

Questions 4 and 5.—It has often been remarked that the answer to the fourth question of the Shorter Catechism is a striking example of comprehensiveness and precision. No language can define the Infinite, but it would be difficult to find a parallel to the description of God here given. God exists as a Spirit. No man hath seen God at any time; the Only Begotten, who is in the bosom of the Father, hath declared Him. As a spirit He is Infinite, limitless, from all eternity and unto all eternity the same. There is no other God. What is true of His being is equally true of His attributes. His wisdom is absolute. There is no increase or diminution of that wisdom, because it is infinitely, eternally and unchangeably perfect. The same applies to His holiness, justice, goodness and truth. All these infinite perfections are revealed in Jesus Christ, who is the bright-

ness of the Father's glory and the express image of His person.

God is one, living and true. In opposition to all false religions with their gods many and their lords many, the Scriptures reveal to us the existence of One only God. If God is infinite, there cannot be two infinities. He is the living God, because He is self-existent. Jehovah signifies absolute, underived existence. He is also the source and sustainer of all life. He is the true God. All the gods of the heathens are false gods, creations of their own fancy, or the works of their own hands. Be it ours with heartfelt conviction and devotion to say, "This God is our God, and He will be our guide, even unto death."

INTRODUCTORY.

Last lesson showed how sin entered into the world, and death by sin. The tendency of sin is ever downward from bad to worse. The first sin was against God—as all sin is—but this lesson shows its awful effects on man. Here we have the account of the first murder. What was the quarrel that led to such a terrible result?

I. The Brothers' Worship.—Many years had passed since, for their disobedience, Adam and Eve had been driven from Eden. Eve had cherished in her memory the promise given, and when Cain was born she may have imagined that the promise was fulfilled, for she named her first-born son Cain—possession or acquisition. When the second son was born he was named Abel, which means breath, vapour, that which swiftly passes away. It is clear from the narrative that they had been taught to worship God. It is no less clear that all who are thus taught do not learn to worship God aright. Cain was a tiller of the soil; Abel was a shepherd. Each brought his offering before the Lord. Cain presented the fruits of the ground, while Abel offered the firstlings—the best—of his flock. Is it not an impressive thought that the offering of the one is accepted, and the offering of the other rejected? The Lord had respect unto Abel and his offering; but unto Cain and to his offering he had not respect. God takes account of both offerer and offering. The Lord looketh upon the heart. He saw clearly the motives of each. The heart of the worshipper must be right if his offering is to be accepted. If I regard iniquity in my heart, the Lord will not hear me. The offering also must be right. It must be in accordance with God's own appointment. Abel's was a sacrificial offering. This shows that sacrifice for sin has been recognized from the beginning, and God accepted sacrifice. It pointed to the one true sacrifice, the Lamb of God that taketh away the sins of the world. The lesson does not indicate in what manner God signified His acceptance of Abel's sacrifice and His rejection of Cain's, but the last named was perfectly well aware that his offering was unacceptable. This rejection did not, as it should have done, produce repentance, and impel him to seek for forgiveness. He was very wroth, and his countenance fell. To the sinner God is merciful and forbearing. He remonstrates with Cain. "Why art thou wroth?" If we enter on wrong-doing, reflection might bring us to see how unreasonable and foolish it is. Cain's sin against God also took the form of envy against his brother. God shows him that if he did well he would be accepted; if not sin lieth, coucheth, at the door, ready to spring upon him.

II. The Awful Crime.—It may be the murder of Abel was unpremeditated. Cain did not know by observation what the death of any one meant. Abel was the first to die, and strange that the first death in the human family should be a murder. Cain was probably subject to fits of ungovernable temper. While he and his brother were talking together in the field a quarrel arose between them. It is said that it takes two to make a quarrel, but in every quarrel there is a right and a wrong. We are not left to guess who was right and who was wrong in this case. In the heat of passion Cain rose up against Abel, his brother, and slew him. Awful deed! What must have been the first murderer's emotions as he looked on his victim still and silent in death?

III. The Result of the Crime.—God calls Cain to account. All things are naked and open to the eyes of Him with whom we have to do. To the question, Where is Abel, thy brother? he answers I know not. Sin ever adds to sin. Now he lies unto God, and peevishly, if not defiantly, adds, Am I my brother's keeper? God then pronounces sentence upon the first murderer. A curse rests upon him. Only by the hardest toil should he henceforth find sustenance. He was to be a wandering fugitive, ever impelled onward by the overshadowing memory of his crime. Realizing, in some degree, the burden of guilt that had fallen upon him, he cries, My punishment is greater than I can bear. Fear possesses him, and he apprehends that others will take his life. But God protects him, sets a mark upon him lest any finding should kill him. What that mark was we are not told. It was, however, visible to others. Some have suggested that his countenance became so hideous that men would flee from him affrighted. He went out from the presence of the Lord and dwelt in the land of Nod, travelling into Eastern Asia.

PRACTICAL SUGGESTIONS.

The worship of God is an incumbent duty. We must worship Him in spirit and in truth. Our offering can only be acceptable through Christ's atoning sacrifice.

The first family quarrel ended in murder. God's message to us is, Love one another.

Wild and ungoverned passion is sure to lead to crime, bitter and unavailing regrets certainly follow. Repentance and faith in Him who shed His blood for the sins of men will save us; that blood cleanses from all sin, but it does not remove the impression made on the memory by sin.

THE organs of the publican interest are busily at work endeavouring to make out that Sunday closing has been a failure in Wales. The same sort of attempts were made to discredit the Forbes Mackenzie Act in Scotland for some years after its adoption; but by and by they were silenced by the inexorable logic of facts.