

stipend promised is \$800, together with a manse. After hearing Dr. Robertson and Mr. D. Harrison as commissioners, the call was sustained, and being put in Mr. Haddow's hands was accepted by him. The Presbytery then resolved to meet for his induction in the church aforesaid on the 22nd inst., at three p.m., the Moderator to preside, Rev. J. W. Milne to preach, Rev. D. J. Macdonnell to deliver the charge, and Rev. J. Neil to address the congregation. Rev. E. D. McLaren reported having moderated in a call from the congregation of Streetsville, which was given in favour of Rev. T. J. McClelland, minister of Shelburne, etc., in the Presbytery of Orangeville. The stipend promised is \$1,000, together with a manse. Reasons for translation were handed in, and held as read. Messrs. J. McAulay, H. McCaugherty and T. K. Beatty appeared as commissioners, and were duly heard. The call was then sustained, and ordered to be sent, together with relative documents, to the Presbytery aforesaid, and Revs. E. D. McLaren and W. A. Hunter were appointed to appear before the same, and to act on behalf of this Presbytery in prosecution of the call. Reports were received from the neighbouring Sessions anent the memorial brought up at last meeting from persons connected with St. John's Mission. The reports were all of a favourable kind and a committee was appointed consisting of Rev. Dr. Kellogg, Rev. W. Frizzell and Mr. John Gowans, to meet with the memorialists and deal with them in the usual way with a view to their being organized as a congregation, and to organize them accordingly, the committee to report at next ordinary meeting. In connection also with the foregoing an interim Session was provisionally appointed, to consist of Dr. Kellogg, Moderator; Messrs. J. Gowans, G. Laidlaw and J. O. Anderson. There was read a copy of a resolution from the congregation of Stouffville, agreeing to apply to the Presbytery for a continuance of Rev. H. Knowles to labour among them for at least the next six months, and promising to pay for said services at the rate of \$10 per week. The application so made was granted by the Presbytery, and on motion duly made and seconded, it was also agreed to apply to the Assembly's Home Mission Committee for a grant in aid of said congregation of \$4 per Sabbath. On behalf of the Presbyterian Ministerial Association of this city, the Rev. W. Frizzell brought up the question of the Presbytery holding a conference on the work of the Church, and submitted the following motion thereanent, which was seconded by Dr. McTavish, viz.: That the Presbytery agree to hold a conference in connection with the next regular meeting, and to appoint a committee charged with the duty of preparing a programme and arranging all details. The motion was carried, and Revs. Dr. McTavish, Convener, W. Frizzell, R. P. Mackay, and Messrs. T. Yellowlees and R. S. Gourlay were appointed as the committee. Application was made by Rev. R. Thynne for leave to the congregation of Zion Church, Cedar Grove, to dispose of their present place of worship and erect another in the village of Cedar Grove; and leave was given accordingly. On behalf of the Committee on Systematic Benevolence, Rev. W. Burns read a report, on which were the following recommendations: 1. That an effort be made to introduce into every congregation, in which it is not already adopted, some method of systematic giving, both for the support of ordinances among themselves and for the support of the different Schemes of the Church, and your committee would recommend the adoption of the weekly contribution by envelope for the former, and the monthly contribution by envelope for the latter. 2. The adoption of the principle of dedicating and giving of some definite proportion of their means by the members of the Church, which should be not less than one-tenth of the income. 3. That to accomplish this end a visitation of the congregations of the Presbytery be arranged, and that such visitations if possible be made in the early part of the winter. To these recommendations was appended a scheme of appointments for making the visitation. The several proposals were adopted by the Presbytery; and the Convener of the committee was instructed to notify the various deputies concerning their appointments. According to request previously sent to him, Rev. G. Burnfield appeared before the Presbytery, and made a number of statements anent his relation thereto. After some discussion on this matter, a motion was submitted by Rev. Dr. Gregg and also an amendment by Rev. D. J. Macdonnell, both of which were duly seconded, but were afterwards allowed to be withdrawn, in favour of the following amendment made by Rev. Dr. McLaren, seconded by Dr. Gregg, and unanimously carried, viz.: That the Presbytery, having heard Mr. Burnfield, appoint a committee to consider his statements, and, if necessary, to confer further with him, and to report a resolution to next meeting of the Presbytery. The following were then appointed as the committee, viz.: Revs. Dr. McLaren, D. J. Macdonnell, Dr. Gregg, Dr. Caven, R. P. Mackay, Messrs. R. Gourlay, T. Yellowlees, J. Crane and Henry Graham. Several other matters that were dealt with are omitted for want of space. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of December, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

Services were held on Thanksgiving Day in the several Churches, the attendance generally being good. Special attention was given to the musical part of the service in some of the Churches. Notably was this the case in Knox Church, which was crowded to its utmost capacity on Thursday evening. The edifice was tastefully decorated. The choir consisted of fifty voices, and the music was of a high order. The Rev. J. Fleck preached a sermon appropriate to the occasion from 2 Samuel x. 12.

The Rev. C. Chinyiquy is at present in Montreal. He conducted the prayer meeting service in Russell Hall on Wednesday evening. There were rumours during the day that there was likely to be trouble, and the Chief of Police, being notified, sent some twenty policemen to the church. Before the appointed hour for service the building was packed full, including a number of medical students bent on

mischievous. Seeing the preparations made to prevent a riot, the students left the church soon after the service began, and marched round the block in which Russell Hall is, singing and shouting, slamming shutters with their sticks, etc. A vast crowd of people was congregated outside. The police, however, kept them well in hand, and, as the roughs were approaching the church by a side street, the Chief took command of his men, and, by his firmness and courage, prevented what might have been a serious riot. The mob then went to the house of Rev. J. S. Morin, where Mr. Chiniquy is staying, and kept the place in siege for nearly an hour, to the great alarm of the members of the family. Mr. Chiniquy drove home, found the house surrounded, and had to drive to one of the police stations and obtain a sufficient guard before he could gain access to the house. Mr. Chiniquy's addresses during his recent stay in Montreal have been kindly and inoffensive—the simple preaching of the Gospel, and yet it is necessary to have a Presbyterian Church guarded by police to ensure his being permitted to declare the message of salvation. Necessary for this old man of eighty years to be escorted by a strong police guard to ensure his entering his home in safety. The police discharged their duty well, and in marked contrast to their conduct a few years ago. They have now a Chief who, at all hazards, seems determined to uphold law and order. The arrest and adequate punishment of the ring-leaders of the mob would probably have a good effect in preventing a recurrence of the disgraceful scenes of last Wednesday evening. The Protestant spirit was never perhaps stronger in the city than now, and one hears expressions from not a few leading citizens of a determination to secure freedom of speech at whatever cost. The desire to live on friendly terms with our Roman Catholic citizens is strong, but the “peace at any price” party seems to be growing less numerous in our midst.

It is reported, seemingly on good authority, that the Dominion Government are to take the full time allowed by law—twelve months—before deciding as to vetoing or otherwise the Jesuit Bill. Meantime, the Executive of the Dominion Evangelical Alliance are petitioning the Governor General in Council to disallow the Bill. In any event it is hoped that the \$60,000 voted to the Protestants for educational purposes will not be accepted. If the Jesuits had a legal right to their forfeited estates, the whole should be theirs—and not \$400,000 merely—and the Protestants are not entitled to anything.

On the evening of Friday next, the 23rd inst., an inter-collegiate debate on the question of "Chinese Immigration" is to take place in the Convocation Hall of the Presbyterian College here. The meeting is open to the public.

On the same evening Sir William Dawson is announced to lecture in the Stanley Street Presbyterian Church on "The Relation of the Prophecies of Daniel to Modern History."

History." Miss Sinclair and Miss Scott, the missionaries elect of our Church to India, spent Tuesday in Montreal, and sailed early on Wednesday morning per the *Parisian* for Liverpool, whence they go per steamer direct to Bombay. Quite a number of friends saw them on board the *Parisian* on Tuesday evening.

A new church, on the site of the old one, was opened in Richmond, on Sabbath last. Rev. Professor Scrimger and the Rev. F. M. Dewey (a former pastor of the congregation) preached. The church is a handsome structure of brick and is an ornament to the village, as well as a credit to the congregation and to the Rev. J. McLeod, the present pastor.

The congregations of L'Original and Hawkesbury, in the Presbytery of Ottawa, have heretofore formed one pastoral charge. At a meeting of the Ottawa Presbytery last Tuesday they were disjoined, and each now stands by itself. Unitedly they contributed \$500 per annum and a manse towards the maintenance of a pastor. They each now promise \$600 per annum and a manse. The Montreal Presbytery is about to open a preaching station at Calumet and there is a desire on the part of the L'Original people to have this field worked in connection with theirs, the villages being only two miles apart, separated by the Ottawa River.

The syllabus, for the current season, of the Young People's Literary Association of St. Matthew's Church, Rev. W. R. Cruikshank pastor, has just been printed. It contains a programme of nineteen meetings, embracing lectures, debates, evenings with poets etc., etc. On Tuesday, 27th inst., an entertainment, which promises to be of more than usual interest is to be given by two of the young men of the Church, Messrs. H. Russell and T. R. Lanskill—Subject, "The War in Africa," illustrated with stereoscopic views.

The Fresh Air Fund Committee, have issued, in pamphlet form, their annual report. Rev. J. Nichols was chairman of the Executive Committee, and among others who rendered most efficient service were the Rev. James Patterson the Presbytery's city missionary, and Mr. Peter McLeod the missionary of the Stanley Street congregation. A home was opened at Chambly, about fifteen miles from the city on the Richelieu River, and about 1,050 enjoyed the benefits of this during the season. In addition to these, about 1,200 children and mothers enjoyed a day's trip on the water. The receipts for the season were \$5,074, and the expenditure about the same. The experience of the past two years is such as to justify the continuance of the work in a more permanent form. An offer of \$1,000 has been made for the purchase of a home, and it is hoped that this may soon be secured.

The Young People's Societies in the several city churches, are organizing for the winter's work. In St. Paul's the opening social was held on Monday evening, and was very largely attended. In Calvin Church, on Thursday evening, an interesting and instructive debate took place on the question "Are God's Power and Glory as Manifest in the Microscopic as in the Telescopic Portion of the Universe?" Mr. Adam Anderson described the wonders of the former and Rev. Dr. Smyth of the latter, both bringing out the power and glory of God.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 2
1888.

ISRAEL UNDER JUDGES.

**Judges 2 :
11-23.**

GOLDEN TEXT.—Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.—Heb. iii. 12.

SHORTER CATECHISM.

Question 109.—The previous petitions of the Lord's Prayer concern God's glory and kingdom, those that follow relate to man's most pressing wants. They begin with the prayer for daily bread. God's children look to Him as their heavenly Father for their sustenance. This petition teaches us that we are not only dependent on God for all things, but that He cares for our every want. This daily dependence on God is one of the most valuable lessons we can learn. We are so prone to forget God, and this forgetfulness leads us deeper into sin. To know and to feel that each day's bread is God-given reminds us constantly of His nearness to us, and helps tofulness of trust in Him. This prayer is also designed to teach us the folly of over anxiety about the future. The Bible gives no countenance to improvidence. Man has been endowed with reason that he might exercise foresight, but over-anxious thought hinders instead of helping him; he is here taught to pray for his daily bread, and all things necessary for the present life and godliness.

I. Israel Sinks into Idolatry.—The Children of Israel were the only professed worshippers of the one living and true God. All other nations worshipped idols. The Canaanites remaining in the land were all idolaters. Being surrounded on all sides by the worshippers of idols, they were exposed to temptation; besides there is in the human heart a tendency to idolatry, which helped their fall. Their first sin in this direction was their forgetting God. What is said of them next is what surely follows, "they did evil in the sight of the Lord." Forsaking God is in itself a great evil, and it is invariably followed by doing wickedly. A sound knowledge of God's truth is necessary for the faithful service of God. They ceased to serve God and undertook one that could only lead to ruin. They served Baalim. Baal was the Sun God, the principal deity worshipped by the Eastern nations. His service was cruel and degrading. The worst evils usually attended the great religious festival of the Baal worshippers. The next verse brings into strong relief the degradation and ingratitude of the people. "They forsook the Lord God of their fathers." God had done such great things for them in the past. He had delivered them from Egyptian slavery, and had led them into the inheritance promised to their fathers. He had blessed them and defended them, so that they were bound by every tie of gratitude to faithful and loving service. Yet they had publicly professed their devotion to idols, which to Him were an abomination. Their disobedience and ingratitude had provoked the Lord to anger, not the fitful and impotent passion that agitates human breasts, but the calm indignation that sin rouses in a Being of infinite holiness. Ashtaroth was the chief female divinity worshipped by Eastern peoples, corresponding to the Greek and Roman Venus.

II. The Evil Consequences of Idolatry.—As a result of the divine displeasure, God delivered the people into the hand of the spoilers that spoiled them. They were exposed to the cruel incursions of the original inhabitants yet remaining in the land. They were made captives and sold for slaves. Under Moses and Joshua they had been a heroic and victorious people. Now because of their idolatry they had become weak and spiritless, and devoid of the spirit of patriotism; "they could not any longer stand before their enemies." "The hand of the Lord was against them." With God's presence and favour they had been conquerors hitherto, with God opposed to them there was nothing for them but ignominious defeat. It had been clearly told them again and again that obedience to God's will would bring them blessing and prosperity, and that disobedience would lead to misery and disaster. God ever keeps His word: what He says, He will do; His word never fail, promises and threatenings are alike fulfilled. "They were greatly distressed." When people begin to find out that their own evil deeds have brought distress upon them, then they are disposed to repent. He "raised up judges which delivered them out of the hand of those that spoiled them." The judges whom God raised up were men conspicuous for wisdom and bravery. They were not for making the laws but for the deliverance of the people, and were the virtual rulers. There were during the three hundred years that the office continued fifteen who were thus distinguished by the title of judges. During these years the people would sometimes show signs of repentance, and then a measure of prosperity would return. No sooner was the influence of a good judge removed by death than they fell back again to their evil ways, and became more and more corrupt, as they became more attached to their idolatrous ways.

III. The Canaanites left to Prove the Israelites.

—God's indignation at their sin was great. The original inhabitants of the land not yet vanquished were suffered to remain. Had the Israelites been faithful to God's covenant, these enemies would have been expelled and there would have been peace and prosperity, but now they are permitted to remain; and their very enmity would be used as an instrument for the punishment of God's people for their idolatry.

PRACTICAL SUGGESTIONS.

It is unsafe to follow the example of worldlings. It leads to idolatry.

The idol worship of this age may not be so gross as it was in the time of the judges, but it is no less deadly. Following evil examples incurs God's displeasure. God's anger is ever against sin. He is always ready to receive the repentant sinner.