

*pro re nata* meeting of the Presbytery of Montreal on Saturday week, the call was sustained and ordered to be transmitted to the Halifax Presbytery.

At the same meeting, the Presbytery appointed the induction of the Rev. F. M. Dewey, as pastor of Stanley Street Church, for Thursday, 30th September, at eight p.m., Professor Scrimger to preside, Rev. T. Bennett to preach, Rev. Dr. Smyth to address the minister, and Rev. J. Fleck, the people. Mr. Dewey has gone to Britain for a brief holiday, prior to his induction here.

THE Principal of the Pointe-aux-Trembles Schools reports a very large number of applications for admission next session. Though the session only opens on the 15th October, nearly 100 applications have thus far been received. In consequence of ill health, Miss Cairns, the lady principal of the schools, has resigned. It will not be easy to find a suitable successor. French and English are required, and a lady of earnest missionary spirit is an absolute necessity.

A SPECIAL meeting of the Presbytery of Montreal is to be held in the Georgetown Church, on Tuesday, 7th September, at seven p.m., to issue the call to the Rev. J. A. F. McBain, from Providence, Rhode Island.

THE Rev. Dr. Cochrane, of Brantford, is to preach in Crescent Street Church the next two Sabbaths. Rev. P. Wright, of Stratford, supplies Erskine Church these days.

At the Presbytery meeting, the Rev. R. Campbell reported that his congregation had, subject to the approval of the Presbytery, purchased the church edifice on St. Catharine Street, occupied for some time past by the congregation of Zion Church. The site is a little beyond the limits within which the St. Gabriel congregation proposed erecting a building as originally intended. The Presbytery granted the request.

THE Rev. L. H. Jordan, of Erskine Church, has gone to British Columbia on a brief holiday visit.

THE editor of the *Record*, Mr. James Croil, is still in Scotland. He purposes spending September and October in Lucerne, Switzerland, thence to Mentone or Cannes for the winter, and proceeding to Rome early in the Spring.

THE latest rumour concerning the festivities in Quebec, in connection with the crowning of the new Romish Cardinal, is that application is to be made to the Provincial Government to meet the expense—some \$30,000 or \$40,000—out of the public exchequer. If the application is made, it will doubtless be granted, as a Provincial election is on the tapis, and no Government dare incur the displeasure of the Cardinal at such a time.

VISITORS to Quebec this season are struck by the quietness of the streets, the number of unoccupied stores, and the seeming business stagnation. The English-speaking Protestant population is ever on the decrease. Quebec deprived of her Protestant element, will sink even lower, still, commercially, despite of all the Cardinals and Archbishops Rome may create.

#### OBITUARIES.

##### MR. DONALD M'LELLAN.

THE following just tribute to the memory of Mr. McLellan appears in the *Hamilton Times*. It regrets to notice the death of one of Hamilton's oldest residents and one of her most esteemed and exemplary citizens, Mr. Donald McLellan, which occurred on the 19th inst., at his residence on King Street. A native of Helensburgh, Scotland, Mr. McLellan emigrated to this country well nigh fifty years ago, and settling in Hamilton, he forty years since began and carried on to the last a successful business as a bookseller. But attention to business did not by any means absorb the whole of Mr. McLellan's energy and usefulness. He was a good man, and, like the Master he served, went about continually doing good. An elder, first of Knox Church, James Street, and subsequently of MacNab Street Presbyterian Church, he was constantly zealous for the prosperity and purity of the Church in Canada and its missions, and was a liberal contributor to its funds. It is a remarkable proof of his devotion to his Church that for the long period of forty-seven years he did not once miss joining with his fellow-members at a communion season, and on the last celebration, two or three weeks ago, as an elder he feebly but faithfully "fenced the tables" as usual. He always took a warm interest in the education of young men for the ministry, and many a grateful minister of the Church throughout the Dominion whom he assisted in his progress will arise and call him blessed. The deceased joined the St. Andrew's Benevolent Society in 1840, and was thus in connection with this institution forty-six years, and for many years he was chairman of the Charitable Committee, a work in which he delighted. While he enjoyed life and interested himself in all the live questions of the day, he lived largely for others, and died as he lived, rejoicing in God's mercy and loving-kindness.

##### REV. ALEXANDER CAMERON.

Mr. Cameron, of the Free Church, Ardersier, Scotland, whose death was announced in these columns a short time ago, finished his theological course at Knox College and began his ministerial work in Glenarry, preaching chiefly at Vankleek Hill and Lochiel, but often at other stations throughout the country.

At Lochiel, the most central station, and where he lived during the greater part of his time in Canada, crowds of people from different quarters congregated on Sabbath to hear him. To the great sorrow of his friends, his health failing, he returned to Scotland in 1853, but his faithful work and genial manner, as well as the "labours of love" of his wife are, after a lapse of thirty-three years, gratefully remembered and frequently spoken of.

His correspondence till within a few months of his death showed an unabated interest in Canadian public questions, and of our Church he wrote shortly after the meetings of Synods last year: "I am happy to see that the Presbyterian Church is making good progress. It would be to me an

unspeakable pleasure to visit Canada once more." Mr. Cameron contributed to the Canadian chapter in the "Memoir of Rev. Wm. C. Burns," and was the author of a "Memoir of the late Principal Willis," besides a number of other small works on religious subjects. One of his latest works was a "Memoir of the late Rev. John H. Fraser, Rosskeen."

Of Mr. Cameron the *Nairnshire Mirror* says:—On coming to Ardersier, Mr. Cameron threw himself heartily into his work, and believing more in the faithful discharge of pastoral duty and in thorough pulpit preparation than in special agencies, he lived and laboured among his people, seldom seeking relaxation or change. Nor were his labours in vain. A more attached congregation few ministers ever had. Whilst he never spared himself, he was equally strict with others, and firmness and thoroughness characterized every action of his life. He was a diligent student, and a theologian of no mean order. His whole mind was imbued with the loftiest conceptions of the Calvinistic school, and he might in the pulpit be well regarded as a truly Puritan preacher. In the midst of a discussion in his Presbytery on some matter which he regarded as a new departure, we have heard him declare with passionate fervour: "I am a Puritan, and only in the Puritan Church can I remain." For many years Mr. Cameron acted as Clerk of the Nairn Presbytery, and had a thorough knowledge of all Church forms and ecclesiastical questions. To many in the Church courts he was known only as a keen and uncompromising combatant, but in his later years he mellowed very much, and sought to dwell less on questions which divide men than on these great truths on which they are at one. Amongst the people of this district his memory will long be cherished as that of an able and faithful preacher and a devout and earnest thinker.

## Sabbath School Teacher.

### INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, M.A.

Sep. 5,  
1886.

#### JESUS THE TRUE VINE.

{ John 15:  
1-16.

GOLDEN TEXT.—"I am the Vine, ye are the branches."—John xv. 5.

#### INTRODUCTORY.

Jesus continued His comforting words to the close of chap. xiv. He told them that after He was gone He would pray the Father, and He would send another Comforter—even the Spirit of truth—who would bring to their remembrance all the things He had said unto them, and abide with them forever. The presence of the Comforter would introduce them into a peace such as the world could not give, so that they had no cause for fear in the fact of His departure.

After thus speaking, the Lord said: "Arise, let us go hence," and they all arose to depart. But the love, of which His heart was so full, constrained Him to linger and still speak to them. Whilst standing he spoke the words contained in chaps. xv. and xvi., and offered the intercessory prayer (chap. xvii.).

#### EXPLANATORY.

1. *Similitude of the Vine.* (Vers. 1-6.)—This beautiful figure may be regarded as arising from the wine, of which they had just partaken in the sacrament of the Lord's supper. It defines the nature of that union between the Lord and His people, intended to be conveyed by eating the flesh and drinking the blood of the Son of Man (chap. vi. 34).

(1) *The true vine.*—Jesus calls Himself the true vine, not as opposed to the false, but in contradistinction to the imperfect. So He is called the true light (chap. i. 9); the true bread (chap. vi. 32). These were good, but only types of the real. So the vine in nature, and Israel, the vine taken out of Egypt, are but symbols of the true vine.

(2) *Husbandman.*—The Father is both the planter and cultivator. It was the Father that first planted His Son in human nature, and perfected that union by the death on the cross, thus making the planting effective in yielding the greatest possible amount of fruit.

Such a husbandman knows how to train His vine and the branches in order to produce the greatest amount of fruit.

(3) *Fruitless branches.* (Ver. 2.)—They are understood to mean those persons who are found in the Church, ingrafted by ecclesiastical ties, but have never had any living connection with Christ, and are not bringing forth fruit. They are cut off, or rather, the separation that has always existed, is made manifest. The process of their separation and destruction is described in verse 6.

(4) *Fruitful branches.* (Ver. 2.)—The aim of the husbandman is to produce fruit. The kind of fruit is, first and chiefly, the internal—these qualities of heart described in Gal. v. 22. These will of course manifest themselves in outward work. But our chief care should be to see that the heart is right.

In order to make every branch as fruitful as possible, everything that would grow into wood and leaf, without fruit, is cut off. The whole vital energy of the plant is required for the fruit. How beautifully that explains the loving purposes of God in sending tribulation and discipline upon His children! It is for their own development and eternal good.

(5) *Already clean.* (Ver. 3.)—Already in chap. xiii. 10, He had told the disciples that they were cleansed and needed but to have their feet washed. The same distinction is indicated here. They were justified through faith in the words spoken by Him—not any particular word, but all the words they had heard from Him. But besides justification they yet needed the progressive process of sanctification that would make them fruitful. The fact that they were clean assured them that they were amongst the true branches.

(6) *How to be fruitful.* (Vers. 4, 5.)—If there is no connection between the branch and the vine so that the sap flows from the one into the other, there will be no fruit. So with Christ and His disciples. It is only by fellowship with Him, and getting divine energy from Him, that we can bear any fruit.

"Without Me ye can do nothing."—Every word is important. "Without Me" means, not simply "without My assistance," but "apart from Me," ye can do nothing. Christ does not simply assist, He supplies the whole energy. "Ye" refers to the disciples themselves. It is hard for any ordinary man to learn the lesson that he can do nothing; this teaches the disciples themselves that they can do nothing apart from Him. It also follows that it is only in proportion as we abide in Christ we bear fruit. If our abiding is partial or intermittent, so far is our fruit-bearing arrested.

(7) *End of the unfruitful.* (Ver. 6.)—As in the vineyard the unfruitful branch is cast forth and withered and burned, so in the kingdom of Christ. The five stages of destruction are noteworthy. There is first the severance of all connection with the kingdom. Then gradually any remaining likeness to spiritual life disappears and they become open apostates. In the third place there is the gathering together of like spirits, the confederacies of Satan into which such rejected branches enter, which are bundles of tares already prepared for the great burning. Men or angels (Matt. xiii.) gather them and cast them into the fire, and they are burned. We may find even in this life a fulfilment of the burning; but the fulfilment reaches into eternity, where both soul and body shall be cast into hell fire. That is a terrible warning to which we should all take heed.

II. *Abiding in Christ Expounded.* (Vers. 7-10.)—Having seen the consequences of abiding or not abiding, it now appears the more important that we should understand the nature of that abiding. It is here defined.

(1) *My words in you.* (Ver. 7.)—This is the first feature of abiding in Christ. His word is to be in us, and allowed to bear its legitimate fruit. If His word is in us, His prayer, the prayer He taught His disciples, etc., will be in us, we shall catch its spirit, and all we ask will be such as He can consistently answer.

*Father glorified.*—No prayer alone, but all the other results of the indwelling word, shall appear, and we shall bear much fruit and the Father shall be glorified (verse 8). The most acceptable offering to God, that in which He glorifies most, and that which will most manifest His glory, is a heart full of His own likeness. "Let your light so shine, . . . may glorify your Father which is in heaven" (Matt. v. 16).

*My disciples.* (Ver. 8.)—Let us raise this thought to the level of the preceding: "Ye shall as well as glorify your Father, be disciples worthy of being called Mine if ye bear much fruit." That is the highest ideal any one can entertain. It is the completion of discipleship.

(2) *In My love.* (Ver. 9.)—This is the essential element that binds the Saviour and His people. This is the blood of the vine. It is the first germ of life in us, and it is the last ripe fruit—to love as the Father and Son love each other.

The love that Christ has to us, and that we have to Him and to one another, flow back and find their root in the love of the Father. To continue in that love is to abide in Him.

(3) *A test of love.* (Ver. 10.)—The sole abiding principle of the life of Christ is the love of the Father. He fully obeyed and therefore fully abides. So if we fully obey we shall fully abide; but if we obey not, we love not and the truth is not in us.

(4) *Joy.* (Ver. 11.)—This is connected with the preceding. Jesus abiding in the Father's love, has fulness of joy, the sacred bliss of loving communion with the Father.

If we abide in that love we shall have joy and our fulness must be the result of entire union with Him.

III. *Not Servants, but Friends.* (Vers. 12-16.)—That love we are to have to him (verse 9) embraces love to each other, and we are to love each other as He has loved us. The extent of that love is unto death. There have been cases in which men have died for each other (Rom. v. 7). That is what Jesus did, and we are to be classed amongst His friends for whom He died if we obey his commandments. But did not Jesus die for enemies? Yes, but Jesus calls sinners, and enemies whom He desires to save, friends (Chap. x. 12, 15, 16.) The disciples henceforth to be called friends, because of the relation in which they are to stand to Him. The Spirit is to bring to their remembrance and open the truth and admit them into an unrestrained and confidential communion, that is the essence of friendship.

Yet, even in this chapter (verse 20) they are again called servants. They are not to cease to be or be called servants, but it is to be a glorified service—a servitude promoted to the position of friendship.

*Chosen.* (Ver. 16.)—Their friendship differs from human friendships, in that they did not choose Him as a pupil does a teacher—but he chose them, ordained them, (planted them) that they should bear fruit (in their hearts) that would remain (eternally), and one of these fruits would be that type of prayer that would always be answered.

#### PRACTICAL SUGGESTIONS.

1. All about Christ is true, real, abiding and satisfying.
2. Give up dependence upon anything else for success. For we can do nothing apart from Christ.
3. The word is the medium of union, energy and fruit.
4. Are we the friends of Christ? Are we friendly?

The *Sunday Magazine* for September, just published, has an illustrated article on "Bells," in which complimentary mention is made of the many chimes of bells sent out from the Clinton H. Meneely foundry in Troy, N. Y. The same magazine has a description of the new St. Thomas Church, Mamaroneck, N. Y., and of the chime, sent out by the company as the gift of Hicks Arnold of New York, memorial of Henrietta Constable. Nearly every chime furnished is in the form of personal or memorial gifts.