

G. Anderson, J. K. Macdonald, A. Jeffrey, W. Wilson, and C. S. Gzowski for the Session and congregation of Central Church, and Dr. Cochrane again in reply. The call was then put into the hands of Mr. Macleod, and he was asked to express his mind thereon, when he stated in substance that after careful and anxious thought he had come to the conclusion that it seemed to him to be the will of God that he should accept this call, but that if the Presbytery should decide otherwise, he would reckon it his duty to acquiesce. A motion was then submitted by Rev. W. Meikle, and seconded by Rev. W. Percival, in favour of granting the translation sought. An amendment against the granting of the translation was moved by Rev. R. P. Mackay, and seconded by Rev. G. Milligan. Before proceeding to take the vote, the Presbytery engaged in the exercise of prayer, led by Principal Caven. The amendment and the motion were then put from the chair, when ten voted for the former and twenty for the latter, so that the translation was granted. At a later stage a committee was appointed, consisting of Rev. Dr. McLaren, Rev. E. D. McLaren and Mr. W. M. Clark, to prepare a minute expressive of the Presbytery's mind anent the minister and congregation of Central Church. It was also decided that the termination of their present relations shall take place on the third Sabbath in February, and that on the Sabbath following the charge shall be declared vacant. On behalf of the congregation of Parkdale, application was made for the sanction of the Presbytery to a recent resolution of said congregation empowering their Building Committee to borrow an additional sum of \$6,000, and to mortgage their Church property as security for the same. The sanction applied for was granted. Rev. J. M. Cameron, as Presbytery treasurer, handed in his accounts for last year, which, after being audited, were found correctly kept, leaving a balance against the fund of \$2.63. He also resigned his treasurer-ship, and with much reluctance his resignation was accepted, with cordial thanks for his past services. Rev. J. Mutch was appointed treasurer in his stead. On motion, duly made and seconded, Rev. Dr. Grant, of Queen's College, was nominated Moderator of the next General Assembly. It was also moved, and agreed to, that the remit on the Marriage question shall be taken up and disposed of at next ordinary meeting, and at half-past two p.m. Said meeting was appointed to be held on the first Tuesday of February, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

The Rev. Principal MacVicar conducted the communion service in St. Matthew's Church, Point St. Charles, last Sabbath morning, and in the evening the pastor, the Rev. W. R. Cruikshank, ordained the following elders: Messrs. R. Glass, Donald Henry, Wm. Allen and Donald Finlayson. The attendance at both services was very large.

In November last the spirited congregation of Beauharnois gave the handsome collection of \$112 on Thanksgiving Day on behalf of the extension of the Pointe-aux-Trembles Schools. They have just now raised another \$200 on behalf of the Schemes of the Church for the year 1887. There are only some twenty-one contributing families in the congregation, so that their average for the Schemes is \$15 per family. The missionary contributions of both branches of the Rev. Mr. Boyd's charge, Beauharnois and Chateaugay, amounted to \$374 for the past year.

It is an open secret that the Rev. A. B. Mackay's former congregation in Brighton, England, are most anxious to have him return, and resume work as their minister. It is understood, however, that Mr. Mackay is not likely to accede to their request, but will remain in his present important charge.

The Young People's Association of Erskine Church are this year publishing a monthly Church paper entitled *Life and Work*. The issue for January is out. It consists of twelve pages, neatly got up, and well edited, and it is a credit to the association. The subscription price is 50 cents per annum.

The regular quarterly meeting of the Presbytery of Montreal was held in Convocation Hall of the college on Tuesday last. Between forty and fifty members were present. The Rev. A. B. Mackay was appointed Moderator for the ensuing half year. Rev. G. C. Heine, Convener of the Presbytery's French Committee, submitted a report showing encouraging progress in several of the missions and schools. Grants were recommended by the committee to be asked from the French Board for the year beginning 1st of April next. It was resolved, however, that every one of the fields be first visited, and the people urged to contribute as liberally as possible toward the support of ordinances, the grants to be decided upon after such visitation.

On motion of the Rev. Joseph Watson, the Rev. A. B. Mackay was nominated as Moderator of the next General Assembly. The Rev. Dr. Armstrong was nominated as Moderator of the Synod of Montreal and Ottawa.

The call from L'Ange Gardien, in the Presbytery of Ottawa, to the Rev. A. B. Cruchet, was considered. The Rev. J. M. Crombie, of Cumberland, was heard on behalf of the Ottawa Presbytery and congregation calling, and Messrs. F. St. Aubin and Marion on behalf of the Canning Street Church, Montreal. Mr. Cruchet, having expressed his mind in favour of remaining in his present charge, the call was set aside, and sympathy expressed with the L'Ange Gardien congregation.

The Rev. R. Hamilton tendered his resignation as ordained missionary at Ogdensburg, etc. The resignation was accepted, and arrangements made for the supply of the field.

The Rev. R. H. Warden reported that the Rev. J. Barclay and he had visited Lachute, and conferred with the office-bearers of Henry's Church, who resolved to make an effort to obtain funds sufficient to secure the services of an assistant to the Rev. Mr. Furlong. Since then the congrega-

tion has been canvassed, and about \$1,100 have been already subscribed. The Session reported that from the subscriptions thus far got, the way was clear to obtain assistance at once, and Messrs. Barclay and Warden were appointed to visit Lachute, and arrange details as to the assistant's work, etc.

The Presbytery spent considerable time on the new Book of Forms, and suggested several changes and modifications. The next regular meeting was appointed to be held in the College Convocation Hall on Tuesday, 20th March, at ten a.m. The deputies appointed to visit the augmented congregations and mission fields were instructed to report at this meeting.

A special meeting of the congregation of Erskine Church was held on Wednesday evening, when reports were presented from the several organizations in the Church as to the last year's work. There was a large attendance present. The membership of the Church is now 585—the largest in its history. The Sabbath school attendance is 295. Contributions for the Schemes of the Church in 1887 upward of \$4,400, or about \$1,000 in excess of 1886. Among the appropriations were \$900 for Augmentation, besides \$150 for Special City Augmentation; \$600 for Home Missions, \$600 for Foreign Missions, \$456 for French Evangelization, \$400 for Colleges, \$125 for Manitoba College, \$300 for City Missions, etc., etc. In addition, the Juvenile Missionary Society divides upward of \$400 among several of these Schemes, etc.

Several of the other city congregations held their annual meetings last week, the result of the year's operations being generally in advance of the preceding year. St. Paul's Church gave \$1,020 to Home Missions, and \$1,000 to Augmentation, besides \$165 to Special City Augmentation.

OBITUARY.

CAPTAIN WILLIAM CHAMBERS.

Mr. Chambers died on the 25th ult., in the seventy-third year of his age, at Birtle, Manitoba, where his home has been since 1882. For over thirty years he held office as an elder of the Presbyterian Church, being a member of Session in Knox Church, Woodstock, from a very early period in the history of that congregation until the time of his removal to the North-West. He was born in the North of Ireland, whence his father and his family emigrated and settled in Toronto Township, when the subject of this notice was a mere youth. Subsequently he settled in East Oxford, on the Springvale Farm near Woodstock, where, by his great energy and untiring industry, he maintained a happy home for many years. He was a man of iron constitution, fine physical appearance, sterling qualities of character, devout and humble piety, and warmly attached to the Church of his fathers.

He took an active interest in the volunteer force of the Dominion, being for many years an officer in the 22nd Battalion Oxford Rifles, among whom he was held in very high esteem. He leaves a widow, sister of Rev. Robert Wallace, of West Church, Toronto, two daughters, Mrs. Dr. James, in the North-West, and Mrs. Hunter, wife of the Rev. W. A. Hunter, M.A., of Orangeville, and two sons, Samuel, who lives near Birtle, and Edward, who lives on the Springvale Farm, the old family homestead. They have the sympathy of a very wide circle of friends.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Jan. 29,
1888.

PETER CONFESSING CHRIST.

Matt. 16:
13-28.

GOLDEN TEXT.—Whoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.—Matt. x. 32.

SHORTER CATECHISM.

Question 58.—The purpose of the Sabbath is twofold. It is the day specially set apart, consecrated to the worship of God; in this, as in all its provisions, it is also expressly designed for man's welfare. The Sabbath was made for man. Six days are given for toil, rest and recreation, the seventh is the Lord's Day. It was intended to be the most joyous of all the days, and it will always prove so, when kept in the proper spirit, for the purpose for which it was instituted—"keeping it holy unto God."

INTRODUCTORY.

The scene of this lesson is near Cæsarea Philippi, a town rebuilt and improved by Philip, the tetrach, and named in honour of Tiberius Cæsar and himself. It is situated in the upper plain of the Jordan, a district of picturesqueness and beauty. The Saviour begins now to convey to the minds of the disciples clearer and more correct ideas concerning His person and work. They were not yet prepared to believe that the Messiah was to be subjected to suffering and death. Jesus seeks to replace their worldly misconceptions by spiritual truth.

I. Peter's Confession.—The people had now for nearly three years been thinking and speaking about Jesus of Nazareth. They agreed that He was a good man, a great religious teacher, and miracle-worker, but they were not agreed as to whom He was. The disciples are asked the question, and they reply that some, like Herod, were of opinion that He was John the Baptist, risen from the dead. Some that he was Elijah, who had been translated, returned to the earth; others thought that He might probably be Jeremiah, or one of the ancient prophets come back to the world again. None of them expressed the opinion that He was the Messiah. He might, they thought, be the promised forerunner of the Messiah. They did not dream that

the expected Redeemer of Israel could come in the guise of the Meek and Lowly One. There might be the popular conceptions concerning Christ, but bringing the matter closely home to the disciples themselves—for it is an intensely personal one—He asks: "But whom say ye that I am?" This at once elicits from the quick and impulsive Peter the remarkable answer, "Thou art the Christ, the Son of the living God." Here is a full recognition of the Messianic claims of Jesus. He is the Christ, the Anointed, the Son of the living God, the eternal Son of the eternal God. The confession of Peter implies the divinity and the humanity of Christ. The great truth had been divinely revealed to him. It was not a discovery of reason, but a revelation from God. At this moment, just before declaring the sufferings and death awaiting Him, the Saviour speaks of the strength and perpetuity of His Church. He says, "Thou art Peter," the name signifies "rock," "and upon this rock I will build My Church; and the gates of hell shall not prevail against it." It is on this passage that the Roman Catholic Church builds the dogma of the Papacy. Peter, in acknowledging Jesus to be the Messiah, spoke for his fellow-disciples as well as for himself. Here there is no trace of supremacy given to him, far less is there any hint that he could transmit supreme authority to successors. Elsewhere it is stated, in reference to the Church, that it is "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Some are disposed to understand Peter's confession as the rock on which the Church is founded. At all events the passage does not sustain the claim of the Roman Catholic Church that our Lord's saying makes Peter the first Pope. There was no Pope in the Church until about three hundred years afterward. The Church may have to contend against powerful foes, but no weapon formed against her shall prosper. The gates of hell, Satanic power, shall not be able to accomplish her overthrow. The keys of the kingdom were the symbols of authority. The apostles were invested with power. They were divinely inspired to proclaim the truths pertaining to the kingdom, and to administer its laws, and to exercise discipline. Under the guidance of the Holy Spirit their decisions were binding, because in harmony with the divine will. As yet the disciples were not to proclaim the truth that had been revealed to them. They were not yet fully instructed in the mysteries of the kingdom. Their old prejudices were not all removed, and those of the people were so great that their message would not be believed.

II. The Suffering Messiah.—As yet the disciples had only been able to grasp the fundamental fact that Jesus was the Messiah. They still thought that He should continue to advance His cause until He was publicly recognized, and placed on the throne in Jerusalem. Far otherwise lay the pathway to His glorious throne. From that time forth He began to show them how He must go unto Jerusalem, and suffer many things. He was free to decline the sufferings that awaited Him, yet he voluntarily yields to the divine necessity if man would be saved, and God's kingdom established. The nature of his sufferings is clearly foretold, His adversaries pointed out, and his rising again the third day is announced. These statements shocked Peter. The warm-hearted, impetuous disciple takes Him aside, and began to rebuke Him. In language of startling plainness the Saviour shows Peter, in his well-intended zeal, how utterly mistaken he is. Peter was but the spokesman of Satan's earlier temptation to be a king by other than God's own appointed means. Peter, who had just a little ago been called a rock, is now a stumbling-block in Christ's way. He had only human notions of Christ's kingly rule.

III. Self-Sacrifice, the Law of the Kingdom.—Christ's own pathway on earth was through sorrow and suffering. Self-denial was the law of His life on earth. It is enough for the disciple that He should be as his Lord. Not self-exaltation but self-repression, that is the spirit the Gospel requires. The order is here given: "If any man will come after Me." The will must first determine for Christ, there must be a choice to follow Christ, then the disciple begins a life of self-denial, then comes cross-bearing, and a steady following of Christ. The following of Christ may lead to the dungeon or the stake. Even then they do not lose their life, if they die for Christ's sake. The martyr's crown is a crown of life. By denying Christ the earthly life may be saved, for a time, but the life of the soul is a terrible sacrifice to make. The inestimable value of the human soul is brought out in the question that follows: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" No man ever yet did gain the whole world, but should one do so, it would not compensate him for his soul's loss. For how pitifully small a portion of the world's gains, pleasures or honors do some men strive to sell their souls! After the suffering comes the glorious reward; humiliation is succeeded by triumph, and the suffering Saviour will come again in the glory of His Father, with attendant angels, and then He shall reward every man according to his works. Some of those who heard these words lived to see the advent of Christ's kingdom on the Day of Pentecost; some of them probably lived to see the terrible judgments that culminated in the destruction of Jerusalem. All events are tending to the final and permanent triumph of the kingdom of God, and at the appointed time He will come to judge the living and the dead.

PRACTICAL SUGGESTIONS.

The practical question comes to every one of us, "But whom say ye that I am?" What is our answer?

The Church of Christ is invincible; the gates of hell shall not prevail against it.

The true Messiah had to suffer before He could enter into His glory.

There can be no true Christianity without self-sacrifice.

In Christ's estimation the value of a single human soul is unspeakable.

Every one will be judged according to the deeds done in the body.

Christ's kingdom will be eternal.