

MONTREAL NOTES.

draft a minute expressive of the feelings of the Presbytery in regard to the death of Mrs. King. The minute, paying a just tribute to the many Christian excellencies of Mrs. King, was adopted. A circular from the Convener and Secretary of the Assembly's Augmentation Committee was read, in which it was stated that \$750 was allocated to this Presbytery for said fund. It was resolved to divide the above sum among the congregations as last year, and the Clerk was instructed to notify each congregation of the amount expected from it. The Presbytery instructed its Home Mission Committee to appoint deputations to visit augmented congregations, also to arrange for missionary meetings to be held within the bounds. Hon. Justice Taylor submitted a report from the committee appointed to examine the constitution of the North Church, Winnipeg, and laid upon the table of the Presbytery the said constitution with certain amendments. The Presbytery received the report, and resolved to approve of the constitution as thus amended, and to instruct the Clerk to certify it and transmit it to the North Church. Mr. Whimster tendered his resignation as Clerk of the Presbytery; the resignation was laid on the table till next meeting. The Presbytery then adjourned to meet on the second Tuesday in March next, at half-past seven o'clock, in Knox Church.—D. B. WHIMSTER, *Pres. Clerk.*

AGED AND INFIRM MINISTERS' FUND.

In view of the approach of the season when congregations make allocation of their contributions to the Schemes of the Church, the Committee on the Aged and Infirm Ministers' Fund would call attention to the action of the late General Assembly, in reference to an immediate increase of the annuities of fathers and brethren, who have little or no income except what they receive from the fund.

The proposals to discriminate against those who derive income from other sources, though strongly pressed by some of our people, are, it is ascertained, so largely disapproved of as to forbid their adoption. The Assembly, however, has instructed the committee not to exceed the present maximum (\$220) in the indiscriminate granting of annuities, and, if possible, to use the interest of the capital (of \$14,600) in making an addition to the annuities of those whose circumstances are such as to render such additions very desirable. That the committee may carry out this instruction, it is necessary that congregations should, far more generally than heretofore, follow the good example of those whose contributions indicate a genuine interest in the fund.

The committee would respectfully urge all, in accordance with the solemn entreaty of the Assembly, to take to their hearts the many aged and infirm ministers of Christ who are almost entirely dependent on this fund for their support, and not to allow their Christian liberality to be restrained by the fact that there are two or three who, they have reason to think, might well refrain from taking advantage of a fund especially designed for those who cannot dispense with its aid. Our people may be well assured that such cases as are apt to operate injuriously, in weakening their interest in the fund, are exceptional, and that their contributions go very largely to the support and comfort of those who would otherwise be in straits. And they may be equally well assured that there is an earnest desire, and will be a sustained endeavour, to bring the administration of the fund into harmony with the general mind of the Church.

The committee fervently hope that there will be a general and cordial response to the call of the Assembly, and that no congregation will content itself with a merely nominal contribution. Let congregations bear in mind that nearly \$10,000 is required to pay annuities up to the same figure as last year, and that their contributions must average eleven cents per member, if the wishes of the Assembly are to be carried out. With this amount from congregational contributions, the committee will be able to report the wiping out of a reproach, by giving to those who need it an annuity worthy of the Church.

JAMES MIDDLEMISS, D.D., } *Joint Conveners.*
J. K. MACDONALD, }
Toronto, December 9, 1886.

OBITUARY.

JOHN LINTON.

John Linton died suddenly in Galt, on the forenoon of Wednesday, November 24. Up to that time he had been in his usual health; but he was, without any warning, called in a moment to go home. He was well prepared. He was not only a professing Christian; he was a possessing Christian; he lived in the enjoyment of the truth he believed. He was an obedient Christian. He sought to carry into actual practice the commandments of his Master. He was a happy Christian. He was in fellowship with the Lord, sympathizing with everything touching the advancement of His kingdom and seeking earnestly to further its work among men. He was an exemplary Christian. He embodied the truth in a character that was attractive and impressive, and in a blameless and holy life. He took great delight in religious meetings that sought the conversion of the ungodly, and the upbuilding of the believer in the faith of Christ and the life of God. He shall be missed, but he being dead yet speaketh. He was a member of the Presbyterian Church in Canada over forty years. Thirty-eight years ago he was an elder in Knox Church, Ayr, filling that office there for twenty-five years. He was an elder subsequently for about ten years in the Doon congregation, under the pastoral care of the Rev. George Haigh. On his coming into Galt, he connected himself with the Central Church, under the pastoral care of the Rev. J. A. R. Dickson, B. D., of which congregation he has been a faithful and worthy member. He was born in Roxburghshire, Scotland, February 25, 1813, so that at his death he was seventy-three years of age. He was married forty-two years ago. His wife survives and three children, two sons and a daughter, the daughter being the wife of the Rev. William Armstrong, of Hillsburg, Ont. The bereaved family have the sympathy of all their friends in their sudden and unexpected loss.

A considerable number of families have identified themselves with St. Gabriel Church since the congregation moved to St. Catharine Street. To give these an opportunity of becoming acquainted with the older families in the Church, a social was held under the auspices of the Ladies' Aid Society on Thursday of last week, when a very pleasant evening was spent. Short addresses were delivered by the pastor, Rev. R. Campbell, and by Messrs. James Robertson and James Stuart.

The Rev. R. Campbell was recently presented by the ladies of his congregation with a handsome pulpit gown, etc., made by Messrs. Middlemass & Co., Edinburgh.

At the communion in Stanley Street Church on Sabbath last, thirty-two names were added to the membership roll, about one-half of whom were received on profession of faith. A social was given by the Willing Workers' Society of this Church on Friday evening. The Rev. Mr. Dewey and Sir William Dawson delivered short addresses.

The Salvation Army are having a somewhat unpleasant experience in Quebec City. At first their meetings were disturbed by the rowdy element till the civic authorities came to the rescue. Latterly their meetings have been attended by a number of French-Canadian Roman Catholics, who seemed interested in the services. This, of course, could not be tolerated even by that liberal ecclesiastic, Cardinal Taschereau, and he issued a *mandement*, read on Sabbath last in the various Roman Catholic Churches, forbidding all Catholics, under penalty of committing mortal sin, from attending the Salvation Army services, and from purchasing or accepting gratuitously any of the Army's publications, and enjoining them to immediately burn any such publications which they had in their possession. Comment is unnecessary. The attendance at the Salvation Army services has very perceptibly diminished since the order was issued.

The Rev. James Barclay, of St. Paul's Church, has been confined to his room for several days by an attack of pleurisy. It is hoped, however, that he will soon be out, and able to resume his duties. It is an open secret that Mr. Barclay has recently had a tempting offer made him from Scotland, which, however, he has declined, to the great delight of his congregation here.

The congregation of Ormstown, in the Montreal Presbytery, has made most substantial progress since the induction, thirteen years ago, of the Rev. D. W. Morrison, B. A. Not only has the membership largely increased, but the contributions of the people for the Schemes of the Church have gone up from about \$100 to fully \$600 per annum. To accommodate the increasingly large number attending the services, the congregation has just completed the erection of a gallery in their beautiful church at a cost of \$700.

Instead of their annual Christmas festival, the Vankleek Hill Sabbath school resolved this year to have a juvenile missionary meeting, each of the scholars to bring a Christmas offering for missionary purposes. This meeting was held on the evening of Saturday last, when the large church was filled to its utmost capacity, the aisles being so crowded that the collection plates could not be taken round by the teachers, but had to be passed from pew to pew. The chair was taken by Mr. McInnis, the superintendent of the school, and appropriate addresses were delivered by the Revs. J. M. McIntyre, Oliver (Methodist) and R. H. Warden, of Montreal. This Sabbath school now supports two pupils at Pointe-aux-Trembles. Special evangelistic services were held by the Rev. J. M. McIntyre in Vankleek Hill for five or six weeks last summer, and were largely attended. Since then a Bible class has been conducted weekly on Friday evenings by Mr. McInnis, the Sabbath school superintendent, and it is attended by about 250. The congregation of Vankleek Hill is at present without a settled pastor. In all this section of country the French-Canadians are making rapid inroads, and a large convent has just been built in the village, which is to be opened next month.

The quarterly communion was administered in Knox Church, Montreal, last Sabbath morning. The addition to the membership was twenty-five—nine on profession of faith and sixteen by certificate.

The social given by the elders of Erskine Church, last Friday evening, was largely attended, and proved most successful. The lecture room was tastefully decorated, and the seats so arranged as to present a homelike appearance. There was quite a profusion of plants, cut flowers, etc., on small tables, scattered through the room. The members and friends were received on entering by the elders. A short programme was gone through, consisting of several hymns, solos with chorus, and addresses from Messrs. Warden King, Davis and the pastor, who presided. After a pleasant hour spent in social intercourse, refreshments were served by the wives and daughters of the elders, and a happy social gathering brought to a close about eleven o'clock.

The Protestant Ministerial Association of the city has now been fairly launched. At a meeting on Monday last the following office-bearers were elected by ballot:—President, Rev. Dean Carmichael; vice-president, Rev. G. H. Wells; secretary-treasurer, Rev. Dr. Smyth; assistant-secretary, Rev. James Henderson.

Dr. F. W. Kelly lectured on Thursday evening before the Young People's Association of St. Matthew's Church on "The Heights of Abraham." He contrasted the progress of the Colony under French and English rule, and predicted that in the lifetime of many now living there would be an English-speaking population on the continent of 150,000,000. He pointed out what in his opinion would tend to the improvement of the country, and to its material and moral prosperity. The lecture was highly appreciated by the large audience present, and at its close a cordial vote of thanks, on motion of Rev. Mr. Cruikshank, was tendered to Dr. Kelly.

THERE is a movement in the German universities to place the students under severer discipline, and to lay down more rigid rules, with a view to making them more industrious.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 2, }
1887.

THE BEGINNING.

{ Gen. 1: 26-31,
2: 1-3.

GOLDEN TEXT.—"In the beginning God created the heaven and the earth."—Gen. i. 1.

SHORTER CATECHISM.

Questions 1 and 2.—This unsurpassed summary of Christian doctrine begins with the purpose of man's creation. That purpose was the manifestation of God's glory. Conformity to the will of God is the only way in which man can fulfil the end of his being. Though man has sinned, the purpose of God is unchangeable. It is seen in the work of redemption. God is glorified by man's salvation. The inseparable consequence of living to God's glory is the vision and enjoyment of God here and forever. Question 2.—The Word of God in the question means the Holy Scriptures as we now have them. God inspired the men who wrote these Scriptures; they convey the truth of God, not the opinions of men; therefore they are the all-sufficient and only rule for instruction and guidance.

INTRODUCTORY.

Creation is a divine work. Man can make and fashion; he cannot create. The word create signifies, in regard to material things, their formation out of nothing. (Matter was not pre-existent.) It is so used three times in the first chapter of Genesis to denote the origin of matter, the origin of life and the origin of soul. Between the Bible and the results of scientific discovery there is no real conflict. Up to the present science has not been able to set aside the plain teachings of Scripture. After describing creation and its order, the chapter proceeds to tell us of

I. The Creation of Man.—From the Scriptures we learn that man is the crowning work of God's creation. His body was formed of the dust of the ground. God breathed into his nostrils the breath of life. He was made in the image and likeness of God. This refers to his moral and spiritual nature, for God is a spirit. Created in a state of innocence and purity, man's moral and spiritual nature resembled in kind, though not in degree, the divine perfections so far as the finite can resemble the infinite. (Verse 27.) In the creation of man and woman God laid the foundation of the family. Forms of national government may change; but the family relation is permanent, and the divinely appointed basis of social order.

II. God Blesses Creation.—When creation was completed God looked with complacency on the result, and man was entrusted with dominion over all inferior nature, thus affording him a field for the exercise of his faculties, and providing for his happiness. Ample provision was made for the sustenance of man and the lower animals. The earth's uninterrupted productiveness to the present time, and in no degree is it impaired, is a constant witness of the wisdom and goodness of God who created all things. When God finished His creative work He saw that it was good. Everything was perfect in its kind, and fitted for the end for which it was designed. When evil came into the world it did not come from God. All that comes from Him is good and only good.

The first verse of the second chapter informs us that the heavens and the earth were finished, and all the host of them. These seem simple words, but how vast and all-comprehending is the meaning they convey! All in the earth and air and sea is God's handiwork. But glorious and beautiful as is man's dwelling-place, it is only a speck amid the vastness, magnificence and beauty of the material and spiritual creation. The material heavens, with their unnumbered suns and systems, the morning stars that sang together and all the sons of God that shouted for joy, came into being at God's creating word. They were finished. No alterations and subsequent improvements. Perfect—because they came from the hand of a perfect Creator. Keen-eyed science has been unable to trace any striking alteration in the order of nature, or even the discovery of a new species of existence. God blessed His work, and crowned man with blessing.

III. The Institution of the Sabbath.—On the seventh day, God rested from all his work, which He had made. God's resting does not imply the rest of inactivity. He has, through all the ages, been upholding all things by the word of His power. And God blessed the seventh day and sanctified it. This is the sure and absolute foundation on which the Sabbath rests. Some argue against the keeping of the Sabbath and say that it is only a part of the Jewish ceremonial, and therefore no longer binding upon us. But then, it is not a part of the ceremonial, but of the moral law, therefore binding on men through all time. Here we see that it was given to man in Eden, and has the divine sanction from the beginning. On that day we are to rest from our ordinary every-day work, and devote its sacred hours to the worshipping of God, our spiritual improvement and the spiritual welfare of others.

PRACTICAL SUGGESTIONS.

The personal God, who is above, and who was before all things, is the Creator of all.

God the Father willed the creation; God the Son was the revealer of the Father in creation, for all things were made by Him; and without Him was not anything made that was made. God the Holy Ghost was also active in creative work, "And the Spirit of God moved (or was brooding) upon the face of the waters." So in the new creation God wills our salvation, Christ redeems us from all iniquity, and the Holy Spirit sanctifies us, so that the divine image may be restored within us.

Between the Word and Works of God there is perfect harmony, which the progress of science makes manifest.

The Sabbath is a divine institution. Its obligation is permanent, and we ought to devote it to God's worship, and the moral and spiritual improvement of ourselves and others.