

new call, so soon as the people are prepared for the step. Supplementary statements were given by Messrs. Bell, Carmichael, and Bennett. The resignation of Mr. McKay was taken up and considered. There was read a petition from the congregation of Ballyduff, very largely signed, praying the Presbytery not to accept of the resignation. Messrs. Clarke and Brown were heard in support of the petition. There were no representatives present from the congregation of Cartwright. Mr. McKay stated that he still adhered to his resignation. On motion duly made, the resignation was accepted to take effect after the last Sabbath of March. The Rev. W. C. Windell was appointed to preach in the congregations of Cartwright and Ballyduff, on the first Sabbath of April, and to declare the pulpit vacant. Mr. Bennett was appointed Moderator of Session during the vacancy. Mr. Hay presented the motion of which he had given notice at a previous meeting. The motion was adopted, and is as follows: That in order to secure the more efficient presentation of the missions and schemes of the church, to the members of all congregations within the bounds, the ministers of this Presbytery be hereby instructed to bring the missions and schemes of the church before their respective congregations, quarterly, during the year, and report the same to the court. Mr. Bennett read a report of his visit to the mission fields of Minden and Haliburton. The report was to the effect that all the stations were exceedingly desirous to have an ordained missionary to labour among them. The report recommended the transfer of the station of Kinnmount to the charge of the Presbytery of Lindsay, and the union of the other four stations of Minden, Haliburton, Brown's Station, and Robertson Settlement, as one mission field under the charge of an ordained missionary. The Presbytery agreed to transfer the station at Kinnmount to the care of the Presbytery of Lindsay, and to unite the remaining stations as one mission field. The committee on Augmentation and Home Missions gave in their report through the Convener, Mr. McClelland. It was reported that all the augmented congregations had been visited. The following grants were authorized on their behalf: Bobcaygeon and Dunsford, \$75; Hastings, \$50; Warsaw and Dummer, \$200; Springville and Bethany, \$200; Garden Hill and Knoxville, \$250. The following grants were also authorized on behalf of the several mission fields: Minden and Haliburton, \$6 per Sabbath; Harvey, \$3 per Sabbath; Havelock and Stony Lake \$3 per Sabbath; Chandus and Burleigh, \$3.50. Mr. McEwen gave in the report of the Committee appointed to consider the Remit on the Marriage Question. The report was received and in accordance with its recommendation the Remit was approved of *simpliciter*. The supply of the congregation of Cartwright and Ballyduff was left in the hands of the Presbytery's Home Mission Committee until next ordinary meeting of Presbytery. The report on Statistics was read by Mr. Bennett. The report was received. Mr. Gilchrist and Elder were appointed a committee to confer with the congregations of Bethesda, at as early a date as possible, anent the payment of a small arrears due their pastor. The Committee appointed to co-operate with the Whitby Presbytery, in seeking to bring about a union of the first and second Cartwright Congregations, gave in their report. The interim report was received and the Committee continued until the work is completed. Mr. McEwen read the report on Sabbath Schools and Sabbath School Institutes. The report was received and its recommendations adopted. These are the following: 1. That congregations be urged to undertake the necessary and current expenses of the schools, in part or wholly, and thereby foster in the coming generation a missionary spirit and present a definite aim in systematic giving. 2. That it be an instruction to the Assembly's Committees on Home and Foreign Missions, French Evangelization, and Temperance, to prepare, or cause to be prepared, an exercise suitable for a Sabbath school service embracing the important facts and figures, or incidents of the report, and to be put into the hands of the publishing houses interested in our church work, to be printed in circular form, for sale by the hundred, and thereby enable all schools more effectively to carry out the Assembly's recommendation No. six, viz. That pastors and teachers be asked to give systematic instruction on the schemes of the church. 3. That it be an instruction to the Assembly's Sabbath School Committee to consider the propriety of recommending all pastors in charge of rural congregations, and where the Sabbath school is closed during the winter, that the usual helps in the study of the International Course of Lessons be continued in every home, and the duty of home work in that line be pressed, and as an encouragement and end to be laboured for, that the pastor, at least once a quarter, make the usual public service a time of review along that line. On motion of Mr. McEwen, seconded by Mr. Torrance, it was agreed to express our cordial thanks to the Sabbath schools of St. Paul's and Lakefield for their liberality in contributing hymn books and Testaments, and books for the library in destitute localities. Reports were given in as to missionary meetings held in the interval during this and the previous meeting. Mr. Carmichael read his report as Convener of the Committee on the State of Religion. The report was adopted and the Convener thanked. Mr. Bell gave in the report on the subject of Temperance. The report was received and its recommendation adopted, viz. That the members of the Presbytery give increased attention to the subject and diligently endeavour to influence the people to sink political differences and unite in urging the Government to make proper provisions for the more efficient carrying out of the Canada Temperance Act now in force. The following ministers were appointed by rotation as delegates to the next General Assembly, viz: Messrs. W. H. Jamieson, J. Carmichael, J. R. Craigie, D. A. Thompson, J. W. Mitchell, John Hay. The elders chosen were Messrs. J. E. Roxburgh, Norwood, John Clark, Campbellford; G. M. Roger, Peterborough; Robt. Graham, Lakefield; Charles Horsburg, Coldsprings; John Carnegie, Peterborough. Mr. Archibald Thompson, a graduate of Victoria College, requested to be recommended for work in the mission field. It was agreed to refer the application to the Presbytery's Home Mission Committee, to be dealt with as they may see fit. Mr. M. C. Rumball asked for transfer from this Presbytery to the Presbytery of Toronto. The clerk was instructed to certify Mr. Rumball as having been simply recommended by this Presbytery in March 1886, for work in the mission field. Messrs. Bell and Robt. Tulley were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. Principal Grant, of Queen's College, was unanimously nominated as Moderator of the next General Assembly. The Presbytery adjourned to meet in St. Paul's Church, Peterborough, on Tuesday, the 10th April, at 9 o'clock, and the sederunt was closed with benediction.—Wm. BENNETT, *Proc. Clerk*.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa assembled for its annual session in St. Andrew's Church, Quebec, on Tuesday evening at 8 o'clock, Rev. Dr. Armstrong, Moderator and Rev. Dr. Watson, Clerk. Owing to the fact that the place of meeting was not central the attendance was somewhat smaller than usual, but the meeting did not yield in interest to those of preceding years.

The opening sermon was delivered by the retiring moderator, the Rev. Dr. Armstrong of Ottawa, from the text Isaiah lvii: 6. "I have set watchmen upon thy walls," and was a vigorous vindication of the right of Christian ministers to take part in the discussion of political questions such as those of temperance, business combinations and the endowment of the Jesuit order. The sermon evidently touched a popular chord as it was at once agreed to publish it in full for general circulation.

The Rev. George Coull, M.A., of St. Sylvester was unanimously elected as Moderator and took the chair. The first business taken up was the appointment of a committee to prepare a series of resolutions regarding the Jesuits Estates Bill. This subject was evidently the one which was uppermost in the minds of the members and it

was felt to be most desirable that the action of the Synod regarding it should be at once calm and decided. At a subsequent stage this committee made a lengthy report which was unanimously adopted reciting the facts of the case and protesting in clear terms against the acknowledgment of the Jesuit claims and the diversion of the estates from the public educational work of the province, complaining of the action of the Protestant members of the Legislature in not resisting the Bill more vigorously and also of the Dominion Government and House of Commons in not securing its disallowance. A committee was appointed to petition the Governor General in Council in favour of disallowance and memorialize the General Assembly to take the whole matter into its earnest consideration.

On Wednesday Mr. J. K. McDonald, of Toronto, was allowed an opportunity of presenting the claims of the Scheme for Aged and Infirm Ministers, and a resolution was passed strongly commending it to the liberality of the people. The Committee on Ecclesiastical Co-operation reported progress and was re-appointed. Prof. Scrimger had a lengthy report on the subject of Education in Ontario and Quebec, calling special attention to the position of the French speaking Catholic schools in Eastern Ontario, and to the several questions that have been prominently discussed in Quebec, such as the recognition of University degrees by the Professional Councils, the division of the school taxes of joint stock companies, and the consequences to education of the passage of the Jesuit Estates Bill. Suitable resolutions expressive of the mind of the Synod were recorded on these various points and a committee was appointed to watch over the matter for the coming year.

Dr. Armstrong presented the report of the Lumber Mission explaining the nature of the work done and its claims on the liberality of the congregations within the bounds.

The Rev. Joseph Whyte presented a full and interesting report on the subject of Sabbath Observance. Arrangements were made for the extensive circulation of petitions to the Dominion Parliament in favour of more effective legislation to prevent unnecessary labour on the Lord's Day. Overtures in favour of an enlarged Sabbath school hymnal, and of an illustrated Sabbath School Record were transmitted to the General Assembly, the former with approval.

In view of certain slanderous statements made in the *Cologne Volkszeitung*, by Archbishop Corrigan, of New York, against the character and ministerial standing of the Rev. Mr. Chiniquy, it was agreed to pass a resolution affirming his good standing in the Presbyterian Church in Canada for the past twenty-five years.

On Wednesday evening by previous arrangement the report on the State of Religion was read by Mr. Clarke of Ottawa, and a conference was held thereon by the members of the Synod. The subjects of Family Religion, Evangelistic services, and the training of young workers came in for discussion, and a number of valuable suggestions were made by Dr. Cook, Dr. Armstrong, Mr. Shearer, Mr. Fleck, and Mr. Walter Paul.

On Thursday, after disposing of the report on the State of Religion, the Rev. Mr. McArthur presented a report on the subject of Temperance, giving returns from the various districts of the Synod as to the progress of temperance sentiment, and the attitude of the people in reference to prohibitory legislation. The universal testimony was that where the Scott Act had been in operation it had materially diminished the amount of drunkenness and crime, and that the result of its repeal had been a considerable increase in both these respects; though even under license, after the operation and educative influence of the Scott Act, matters were not so bad as before. The tone of the report was in no way despondent, notwithstanding the reverses that had been recently met, the general opinion being that the way was being gradually cleared for total prohibition. In the discussion that took place, the recent legislation of the Quebec Legislature was indignantly condemned.

Leave was granted to Presbyteries to license sixteen students who had completed their regular course, fourteen in the Presbyterian College, Montreal, and two in Queen's College, Kingston. It was also agreed to endorse the application of the Presbytery of Quebec to license and ordain as missionary Mr. J. M. Whitelaw. Presbytery records having been attested, and other routine matters having been disposed of, the Synod concluded its meeting with a public conference on Thursday evening, on the subject of Sabbath Observance and Sabbath Schools. Addresses were made by the Rev. Joseph White and Dr. Armstrong, of Ottawa; Prof. Scrimger, of Montreal, and others.

The next meeting of the Synod is to be held in St. John's Church, Cornwall, on the third Tuesday of April, 1890.

MONTREAL NOTES.

The Rev. A. B. Mackay, D.D., left Montreal on Monday for England. He sailed by the new Inman steamer *City of Paris*, on Wednesday, and expects to return in about six weeks.

The Rev. W. Burns and Mr. J. K. Macdonald were in the city for a couple of days this week, in the interest of the Aged and Infirm Ministers' Endowment Scheme. They visited a number of the wealthier members of our Church, and paved the way for a canvass of the city at a later date.

Miss Blackadder (of Trinidad,) took ill in Montreal in the beginning of last week, on the morning of the day she intended leaving for Toronto to be present at the annual meeting of the Woman's Foreign Missionary Society. She is now recovering, and hopes to be able to be out again in a few days.

The Rev. A. Ogilvie Brown, of Campbellton, N. B., has been for the last fortnight in a private hospital here. The doctors entertain little hope of his recovery. The Rev. E. F. Seylaz, of St. Hyacinthe, is also seriously ill, though the symptoms are more favourable the last day or two.

On Friday the Presbytery of Montreal met in the Convocation Hall of the College and licensed to preach the Gospel thirteen of the fifteen students who graduated at the Presbyterian College here in the beginning of the month. It is very seldom, if ever before, in the history of the Church in Canada, that so many students received license at one time, and the occasion was one of great interest. The Moderator of Presbytery—Rev. J. Barclay—addressed the licentiates in most appropriate terms. Five of the graduates go to the foreign field, and four to the work of French Evangelization. Several of these are to be ordained by the Presbytery in St. Gabriel Church, on Sabbath evening, 28th inst., at 8.30 p.m.

The Board of French Evangelization have recently appointed twenty-four additional missionaries. One of these goes to the Presbytery of St. John, N. B.; two to the Presbytery of Miramichi, N. B.; one to Prince Edward Island; one to Nova Scotia, and the others to the Presbyteries of Quebec, Montreal and Ottawa. They have at their disposal the services of about twenty others, but owing to the state of the funds they cannot at present give employment to these. The fear is that the close of the year—April 30th—will find the Board \$2,500 in debt in the ordinary fund. This means inability to take advantage of new openings in several districts where there is urgent call for labourers.

Ground has been broken for the new manse of St. Paul's congregation. It is to be a handsome structure, and is being erected on the lot adjoining the church.

We are having June weather in the middle of April. In the memory of the oldest inhabitant such warm, dry weather was never before known in Montreal at this season of the year. It is to be hoped that we will not have April weather in June.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 5,
1889.

THE COMMAND TO WATCH.

{ Mark 13:37
4:37 }

GOLDEN TEXT. Take ye heed, watch and pray: for ye know not when the time is. Mark xiii. 33.

SHORTER CATECHISM.

Question 17.—Sin is any want of conformity in (1) the actions, (2) the moral condition, and (3) the legal relations of a man with the law of God. But the sinful moral condition must precede, and is the source from which the evil actions must come. A universal fact must have a universal cause. As all men without exception begin to sin actively as soon as they arrive at moral agency, their inherited nature must be depraved, and the inherited depravity of nature must be the cause of that universal fact. This inherited depravity of nature, which comes to every man at birth and before he exercises sinful acts, is what is meant by the theological phrase "Original Sin," or the sin which is the fountain or origin of all other sin.—Dr. A. A. Hodge.

INTRODUCTORY.

The lesson for to-day is a continuation of the subject presented by that of last Sabbath. The scene and circumstances were the same. Jesus with His disciples are on the slope of the Mount of Olives, where they have a distinct view of Jerusalem and its environs. The subject is still the Destruction of Jerusalem and the coming of Christ's kingdom.

I.—Coming Judgment.—"In those days, after that tribulation," that is, the primary application of our Lord's words to the destruction of Jerusalem, the events foretold in these verses then, are yet in the future. Though there is one verse (30) that would apparently limit the application chiefly to the overthrow of the sacred city, nevertheless the limitation would not harmonize with the context. Biblical scholars, however they may differ in their views concerning the Second Coming, and however they may differ in their methods of interpretation, agree that the signs of Christ's coming here mentioned refer to a period subsequent to the destruction of Jerusalem. There is no denying that the language here employed by the Saviour is in some places highly figurative, and its full meaning is not in all cases ascertainable, a fact that should give rise to a becoming diffidence, and a reason for avoiding a dogmatism that is open to question. Sun, moon and stars are symbols of governing powers. The greater and the lesser powers are to be convulsed before the coming of the great and notable day of the Lord. Some, however, do not regard these words as figurative at all, and hold the opinion that at Christ's Second Coming there will be a literal darkening of the sun, the obscuration of the moon and the falling of the stars of heaven. These signs, whether nature or kingdoms are convulsed, are intimations of the near approach of the Son of Man. He is coming in the clouds with great power and glory. It may be a visible, external glory, or it may be that which the spiritual eye alone can see clearly. The Jews, at Christ's first coming, expected a mighty leader whose splendour and magnificence would be recognized by every eye. He did come then with great power and glory. The eye of faith could see in Him who was meek and lowly an unparalleled spiritual beauty and attractiveness. He will not come again as the despised Nazarene, but as the glorified Son of God, and the object of His people's adoring love. His angels are then to gather His elect from everywhere. Christ and His people are to be united.

II. The Time of the Second Coming not Foretold.—Though the coming again of Christ is plainly taught in Scripture, it is just as expressly stated that the date of that coming has never been revealed to mortals. From appearances in nature, the successive approach of the seasons may be anticipated. So also from the signs in the moral world, the dawn of the millennial summer may be discerned. When the fig tree "is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know ye that He is nigh even at the doors," for so the Revised Version gives the clause. The next verse has given Bible students and expositors great perplexity. Its literal application would necessarily restrict the entire passage to the destruction of Jerusalem, but it is obvious that it contains much that is applicable only to subsequent events, hence it has been necessary to fall back on a figurative interpretation. The meaning of the term generation, usually meaning of people now living, has also a more extended application, a race or nation. In the last sense, the word, as here used, is understood by many. Amid all changes, however, there is something that is permanent. Christ's words, being the absolute truth, are unchangeable. The most apparently stable of material things, heaven and earth, shall pass away, but Christ's words shall not, till all be fulfilled. This saying of Christ's depends not on appearances and probabilities, but on the solid reality—on the rock foundation of truth. This is followed by a most distinct statement that the time of Christ's second coming has not been revealed. "Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." The Son as man, the Son in His humiliation life here on earth, the Son who grew in wisdom and in stature as a child and youth, had not as man, yet attained to that knowledge. The Father only, the Omnipotent One who knows the end from the beginning, has determined the time of the Second Advent.

III. Present Duty, Watchfulness.—Two things are clearly and definitely taught in Scripture. Christ's Second Coming is certain, but the time of that coming is left uncertain. Both facts obviously point to the same duty, watchfulness. This is how the Saviour Himself applies these truths: "Take ye heed, watch and pray; for ye know not when the time is." This implies an attitude of devout expectancy, diligent preparation, and living as in the immediate presence of Christ. The truth is illustrated by the case of a man going to sojourn in a far country. He gives authority and appoints their respective tasks to each, and commands the porter to watch. Then here on earth all Christ's servants, old and young, have their appointed work to do. They are enjoined to work faithfully, and are reminded that they must give an account to the Lord at His coming, and although it is not known when He will come, we are given to understand that He will come suddenly. The Saviour's discourse, the last delivered ere He suffered, closes with the impressive exhortation, "And what I say unto you I say unto all, Watch."

PRACTICAL SUGGESTIONS.

Christ's Second Coming is a certainty, according to His own teaching.

It will be preceded by great moral and social convulsions, and by the appearance of false Christ men pretending to be Saviours.

The words of Christ, are unchangeable. They abide for ever. They shall all be accomplished.

To every one Christ gives his appointed work.

Prayer and watchfulness are duties that cannot with safety be neglected. Christ commands them.

LESSON BIBLE READING

Daniel vii. 9-14; Matthew xxiv. 29-39; xxv. 13; Luke xii. 35-38; xxi. 25-36; Romans xiii. 11; 1 Corinthians x. 12; xvi. 13; 1 Thessalonians iv. 6; v. 4-6; 11 Thessalonians i. 3-10; Hebrews ii. 1; xii. 13; 1 Peter iv. 7; 11 Peter iii. 1-10; Revelation iii. 13; xvi. 15.