

was appointed to dispense the Lord's Supper at Headingly on Sabbath, 21st inst., and Mr. McLaren at La Salle on the 28th inst. Mr. Pitblado was authorized to make arrangements for the moderation in a call to a minister at Dominion City. It was agreed that the Sabbath school registers prepared by the General Assembly Sabbath School Committee be recommended for use in the Sabbath schools within the bounds of the Presbytery. The Presbytery agreed to thank the editor of the *Record* for his generous kindness in sending a copy of this year's issue gratis to each of our missionaries. The remits from the General Assembly were considered, and it was agreed to appoint Mr. Pitblado, Professor Hart and Justice Taylor a committee to consider the remit on Foreign Missions, and to report thereon at next ordinary meeting. Messrs. Lawrence and Pringle were appointed a committee to consider the remit on supply of vacant pulpits, and were similarly instructed. Messrs. Quinn and Bryden were appointed a committee to consider the remit on printing, and received similar instructions. Mr. Pitblado and the Clerk were appointed to prepare the annual financial statement for the next meeting of Presbytery. The Presbytery then appointed its next ordinary meeting to be held in Knox Church, Winnipeg, on Monday, 17th May next, at half-past seven p.m. It also agreed to adjourn to meet Thursday, March 18, at half-past seven p.m., to consider the report anent the call from Selkirk and such business as may arise. —D. B. WHIMSTER, *Pres. Clerk*.

MONTREAL NOTES.

THIS has been a red-letter week for Montreal Presbyterians because of the various meetings held in connection with the celebration of the centenary of Presbyterianism in the city. The congregation of St. Gabriel Church began these meetings by three special services on Sabbath, the 7th inst.; the first being conducted, in the absence through illness of the Rev. Dr. Cooke, by the Rev. Principal Grant, of Kingston, the second by Rev. Dr. Wilkes, of Montreal, and the third being a historical review, by the Rev. K. Campbell, M.A., the pastor of the Church. A short communion service was held at the close of the afternoon meeting. All of these meetings were largely attended, as were also the three receptions given on Monday, Tuesday and Wednesday evenings by the St. Gabriel Church session and congregation to the other congregations in the city that had historical connection with the old Church. At these receptions, presided over by the Rev. Mr. Campbell, short addresses were given by most of the city ministers and by many well-known representative laymen. The church building was tastefully decorated. A choir rendered choice selections of psalms, anthems, etc., and the ladies served refreshments every evening to the guests.

On Thursday evening a conversazione was held in the David Morrice Hall, which proved a very decided success. It was probably the largest social gathering ever held in Montreal in connection with the Presbyterian Church, the number present being in the neighbourhood of 2,000, representing not only all the Presbyterian congregations in the city and many of those in the Presbytery of Montreal, but also all denominations of Evangelical Christians. This was a pleasing feature of the gathering. Between fifty and sixty ministers were present, including seven of the Episcopal ministers of the city. Among the laity were many of Montreal's best known men, including judges, advocates, professors, merchants, etc., etc. The chair was occupied by the Rev. Professor Campbell, Moderator of the Presbytery. On and around the platform were the Mayor, Principal MacVicar, Dr. Wilkes, Dr. Stevenson, Professors Shaw, Scrimger, Coussirat and Murray, Rev. Messrs. Stone, Lindsay, A. B. Mackay, Dr. Smith, J. B. Muir, L. H. Jordan, J. McCaul, J. Nichols, J. Bennett, Archdeacon Evans, Philip Ellegood, J. Edgar Hill, R. H. Warden, J. Newnham, R. Campbell, J. Dickson, J. Fleck, A. B. Cuchet, J. Watson, R. P. Duclos, D. Paterson, Sir Wm. Dawson, Judge Mackay, Messrs. Hugh and Robert McKay, Jas. Slessor, A. S. Ewing, J. Stirling, A. W. Robertson, J. Hodson, J. Murray Smith, Colonel Stevenson, Lieut.-Col. Fletcher, etc., etc. Addresses were delivered by the Rev. Dr. Wilkes, Professor Shaw, Rev. J. S. Stone and Mayor Beaugrand. The Harmony Male Quartette rendered several pieces, and a band performed selections during the evening. The private gallery above the platform was occupied by Madame Beaugrand and a number of other ladies. The whole of the college buildings were thrown open and corridor halls, library, dining room, class rooms, etc., were thronged for nearly three hours by as happy a company as perhaps ever gathered at a conversazione here before. Refreshments were served in the dining hall, the reading room and the largest class room.

On Friday evening a public meeting, under the auspices of the Presbytery, was held in Knox Church, which was filled by a large and representative congregation. The Rev. J. Fleck, B.A., presided, and was surrounded on the platform by many of the ministers of the Presbytery. After devotional exercises, conducted by the Rev. L. H. Jordan, B.D., and opening remarks by the chairman, addresses were delivered by the Rev. Principal MacVicar on "Presbyterian Doctrine and Polity"; by Rev. G. H. Wells on "The Character Produced by Presbyterian Teaching," and by Rev. Dr. Reid, of Toronto, on "Reminiscences of Early Presbyterianism in Canada." These addresses were most interesting and instructive, and were listened to with rapt attention by the large audience, many of whom have expressed a desire that they might be printed in pamphlet form. During the evening, some of the most familiar psalms were sung by the choir. On motion of Rev. A. B. Mackay, a vote of thanks was passed to the speakers, and the meeting was dismissed by prayer and the benediction by Rev. A. B. Mackay.

On Sabbath last, special centennial services were again held in St. Gabriel Church.

THE Presbytery of Montreal met here on Thursday, the 11th inst.,—Rev. Professor Campbell, M.A., Moderator. The meeting was one of the most largely attended ever held, and a very considerable amount of business was transacted.

As the Presbytery adjourned on Friday, to meet again on Tuesday, the 16th inst., to complete the business, a full report will appear next week. Meanwhile the following is a list of the commissioners elected to the General Assembly:—Ministers, *by rotation*, Revs. Principal MacVicar, Professor Campbell, Messrs. Robert Campbell, C. M. McKeracher, C. A. Doudiet, W. A. Johnson, and William Forlong; *by ballot*, Rev. Messrs. J. Fleck, A. B. Mackay, L. H. Jordan, B.D., R. H. Warden, W. R. Cruikshank, and Professor Scrimger. Elders: all by ballot: Messrs. John Murray, W. Paul, W. Drysdale, A. C. Hutchison, J. Stirling, G. McLennan, D. Morrice, Captain Ross, James Wilson, Alexander Macpherson, J. Middleton, William Kerr and A. Somerville.

THE Rev. W. Robertson, of Hemmingford, has just been presented by the Robson section of his charge with a pair of heavy wolfskin sleigh robes, a valuable set of harness, and a well filled purse. Mr. Robertson has, during the short time since his settlement in Hemmingford, gained the respect and confidence of his people, who highly appreciate his services among them.

THE Board of French Evangelization has been called to meet in this city on Wednesday next, the 17th inst.

OBITUARIES.

WILLIAM ARCHER.

William Archer, the subject of the following notice, was born at Tirling Hall, Roxburghshire, Scotland, in 1811, came to Canada in 1831, united with the Church in 1845, and two years after was ordained an elder of the United Presbyterian Church, Vaughan, by the late Rev. D. Coult. In 1851 he removed to the township of Brant, where he connected himself with the congregation of which the late Rev. Mr. Fayette was pastor. This congregation was a sort of semi-independent one, having some connection with a Presbyterian body in the United States. Mr. Archer advised the pastor and people to unite with some Presbyterian body in Canada, and they accordingly connected themselves with the United Presbyterian Church. But after two years Mr. Archer returned to Vaughan, and after a time resumed the eldership in the same congregation, now known as Knox Church, Vaughan. From that time he took an active and leading part in the management of all its affairs, both temporal and spiritual, until on Christmas Day, 1885, as the result of injuries received from a fall less than three weeks before, he calmly breathed his last, in the seventy fifth year of his age.

He passed away fully relying upon the merits of his once crucified but now risen and exalted Lord and Redeemer, and in the full confidence of faith that his Saviour had made him "meet for the inheritance of the saints in light." He was a man of strong faith in Christ, active and zealous in every good work; had a good gift of prayer, which he had cultivated by exercise both in public and in the home, much to the edification of his fellow-worshippers. He was a kind and generous friend, a staunch opponent, holding decided views and firmly upholding what he believed to be right; a humble, sincere and earnest Christian, and is much missed both in the congregation and in the community. Truly may the voice which John heard from heaven be written of him: "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." His widow is in a very feeble state of health. She was taken seriously ill about a week before he met with the accident which led to his death, and now looks forward to an early departure "to be with Christ, which is far better," and to meet with loved ones gone before.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

March 28,
1886.

REVIEW.

{ Ps. 107 :
1-21.

GOLDEN TEXT.—"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses."

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."—Psa. cxvii. 6, 8.

I. **Josiah and the Book of the Law.**—He was the last good king of Judah. In his reign there was a great revival of religion, but not so radical and thorough as to save the nation. After Josiah's death they again fell away into their evil ways. He was only eight years old when he began to reign, and at sixteen gave himself with great energy to the Lord and His work. He thus had the advantage of beginning early. The discovery of the Book of the Law by the High Priest was a turning-point. He was so impressed by what he read in it—by the curses pronounced against sin—that he rent his clothes, immediately consulted the Prophetess Huldah, called a national assembly, and entered into a covenant that they should exterminate idolatry and restore the true worship of the temple. This purpose was carried out with great energy. He was slain in battle.

II. **Jeremiah Predicting Captivity.**—The weeping prophet describes the overthrow of Judah. He says it is now too late—the harvest is past—to escape. Had they only regarded the Lord's admonitions they would have been saved, for there is mercy with Him, that He may be sought unto. How many are constantly perishing, although there is both *halm* and a *Physician* who knows how to apply it?

The prophet is greatly afflicted—he feels that any harm done to his people is done to himself—and wishes that he could weep day and night in order that his grief might affect them to repentance—or he wishes that he could get some lodging place away from human habitation that he might not see the coming calamities.

The sins on account of which all this is coming are adultery, lying, dishonesty, treachery—such sins as are still very common but that God hates and will punish. He cannot do otherwise than hate evil; if not, He would not be a Holy God.

III. **The Faithful Rechabites.**—They were dwelling in tents—did not drink wine or become possessors of lands or vineyards—according to the instructions of their great Reformer, *Jehonadab*. When the Babylonian army was invading the country, they fled for refuge within the city walls. Jeremiah tempted them to drink wine, in the presence of some of the chief men of Jerusalem, which they respectfully declined, giving as their reason the command of their Father.

Then Jeremiah contrasted their conduct with the treatment of God by the Israelites. They obey a *man's* command *once* given; but Israel will not obey *God*, although He very often repeated His commands—in many ways. He then commends very strongly the obedience of the Rechabites, and condemns the disobedience of his people—predicting that all the evils spoken so often in their ears will certainly come upon them.

IV. **Captivity of Judah.**—It came in three instalments. The Lord brought judgment gradually, giving them warning and opportunity to repent, if they would, and be saved. *Jehoiakim* was first put in chains by Nebuchadnezzar; but, upon giving promises of submission, was released and restored to the throne. After three years he rebelled, and was besieged by the Syrians, Moabites and Ammonites, and slain, but the city was not taken—his son *Jehoiachin* taking his place. Nebuchadnezzar soon returned, and *Jehoiachin* surrendered, and was taken away to Babylon with 10,000 of the chief men of the kingdom besides all the treasure, and *Zedekiah* was placed upon the throne. *Zedekiah* rebelled, and after a siege lasting one year and a half the city was taken. The king, who had fled, was captured, his sons put to death before his eyes and his eyes put out, and then led to Babylon where he worked in a treadmill until he died. The ways of the transgressor are hard. The people were all taken away—except a very small remnant—and the city burned with fire. Thus all the predictions of the prophets were fulfilled. God's words, whether threat or promise, will certainly be fulfilled.

V. **Daniel in Babylon.**—He was taken away at the age of fourteen in the first captivity. His parents' feelings at the loss of such a boy can be imagined. Now they can say, "The Lord doeth all things well." When Daniel was chosen to be sent to school he was *conscientious, courageous, judicious, attractive and studious*, and as a natural result came out well in the examinations at the close of the three years. The secret of his success was that in all things he acknowledged God, and according to the promise, God directed his paths. He lived to a great age—at least eighty-seven years—and was of great service to his own people as well as to the emperor whom he faithfully served.

VI. **The Fiery Furnace.**—The great golden image was complete, and its dedication was intended to be a great day. It was intended to make Babylon the great centre of the Empire, by having all nationalities worshipping the same God. But the three friends of Daniel were preparing themselves by prayer for the performance of a dangerous duty. They were thrown into the furnace, and whilst in it enjoyed the company of Jesus who came to their rescue. They were thus rewarded for their great faith in the *power and wisdom* of God, who, they said, was able to save and in whom they were prepared to trust. They won a noble victory, the influence of which for good will never end.

VII. **The Handwriting on the Wall.**—Belshazzar the king and a thousand of his lords were in the midst of a great feast, and praising their gods of gold, etc., and insulting the God of Israel, when they were startled by the appearance of this handwriting on the wall. They were all filled with dismay, and could find no help until Daniel was brought. He interpreted the writing, but did not give them any comfort. He rebuked the king for his conduct in not reading the lessons taught Nebuchadnezzar his grandfather. Now he has forfeited his empire. The writing was from God, telling him that his days were numbered, that he was weighed and found wanting and that his kingdom was to be given to another. That night Babylon was taken by Cyrus, and Belshazzar was slain.

If we were suddenly called to meet our God, what would the verdict on our case be?

VIII. **The Second Temple.**—The return of the Israelites to their own land—after the seventy years of the captivity were accomplished—is another illustration of the wonderful ways of God. Cyrus was moved by the Spirit of God, and put in possession of the power necessary to carry out the restoration. He exhorted his people to assist in every needed way—which was done, so that about 50,000 came home. They then gave of their own means, and organized for work and with music and thanksgivings and weeping the foundation was laid. But many years passed before Jerusalem became what it was before. Although God forgives and restores His penitent children to favour He leaves them to bear the consequences of their sin in this life, so that there may follow years of weeping and regret.

IX. **Nehemiah's Prayer and Reading the Law.**—The story of Nehemiah's faithfulness and difficulties is very interesting and inspiring. His discovery of the condition of them that returned to Jerusalem caused great sorrow. His constant prayerfulness and application to work, in the face of discouragements, external and internal, until the wall was built, is a noble lesson for the Church to learn.

Then the spirit of the people in seeking to know the law of God, and the manner in which they were made acquainted with it by Ezra and his supporters, is a wholesome example worthy of imitation.

XI. XII. **Esther and Malachi.**—These two lessons, so recent, need not be reviewed; but how important and interesting! If all these studies will help us to obey the words of Malachi—to remember the law of Moses and live in expectation of again seeing Him in whose wings is healing for the nations—then the time given will not be in vain. But if we do not *live* the lessons we have been learning, throughout eternity we shall regret it. *Redeem the time.*