

motion to save the time of the court in re the reading of the minutes. The congregation of St. John's Church, Pittsburgh, was restored to the status of a supplemented charge. In accordance with the recommendation of a committee appointed to consider the matter, it was decided to assess congregations within the bounds at the rate of 15 cents per family on behalf of the Presbytery Fund, and the Clerk was instructed to make a renewed demand on congregations in arrears to said fund. Mr. McCuaig intimated that he had received an appointment from the Assembly's Home Mission Committee to go to British Columbia, and asked the Presbytery to take such steps as they might see fit with a view to his release from his present charge. It was decided to hold an adjourned meeting in Chalmers Church, Kingston, on Tuesday, the 4th day of January ensuing, at three o'clock p.m., for the purpose (*inter alia*) of issuing this matter, the congregation to be cited on the intervening Sabbaths.—THOMAS S. CHAMBERS, *Pres. Clerk*

PRESBYTERY OF QUEBEC.—This court met at Sherbrooke on December 14. A call from Richmond and Melbourne congregations in favour of Rev. John MacLeod, B.A., was submitted. The call was unanimous, and was accompanied by a guarantee for stipend of \$900 with manse and glebe, and provisions made for a vacation of four weeks. The call was laid on the table. The Presbytery gave much and serious consideration to the work of French Evangelization within the bounds. The Board of French Evangelization was recommended to establish a mission day school in the city of Quebec, and to appoint a Bible woman or colporteur in the field. A committee, consisting of Drs. Cook, Mathews and Weir, and Messrs. Love, Clark, Tanner, Lee, Pritchard, J. G. Ross and J. H. Clint, was appointed to supervise and carry on French mission work within the bounds; said committee to put itself in communication with the Assembly's Board of French Evangelization. Mr. Charbonnell gave a report of his work in the French field for the last quarter. The report dealt with the present condition and prospects of the work in his extensive district, and contained some interesting instances in which Roman Catholics had received and read the Word of God, with blessed results following. A committee, consisting of Dr. Mathews, Messrs. MacLeod, Charbonnell and Major McMinn, was appointed to protect property in the township of Spaulding. Mr. J. D. Ferguson's induction to Windsor Mills and Lower Windsor was appointed to take place on the 17th inst., Mr. J. R. MacLeod to preside and induct, Mr. Kinnear to preach, Mr. Lee to address the minister, and Mr. Pritchard the people. Dr. Mathews reported having visited Inverness and Kinnear's Mills in the interest of the Augmentation Scheme. Provision was made for the visitation of all the supplemented congregations within the bounds. An interesting report from Metis was read. The Presbytery expressed its gratification with Mr. MacKay's labour there. Mr. Tanner gave notice that he would, at a subsequent meeting, move that application be made to the General Assembly for leave to place Mr. D. Anderson's name on the Presbytery roll. Mr. Johnson was appointed to Kennebec Road district till March. In terms of a recommendation from the Synod's Committee on Sabbath Observance the Presbytery agreed to enjoin ministers within the bounds to preach an annual sermon on the perpetual obligation of the Christian Sabbath. The Presbytery took into consideration the remit on the marriage question sent down to Presbyteries by the last General Assembly and agreed to approve of the same, viz.: that "the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, deceased wife's aunt or deceased wife's niece." The Presbytery adjourned to meet in Morrin College, Quebec, on the third Tuesday of March next, at ten o'clock a.m.—J. R. MACLEOD, *Pres. Clerk*

MONTREAL NOTES.

The lectures in the Presbyterian College here closed on Wednesday. Most of the students have left the city, some to visit friends and others to do mission work during the Christmas vacation. The college re-opens on the 4th of January.

On the 16th inst. the Rev. J. D. Ferguson was inducted into the pastoral charge of the congregation of Windsor Mills and Lower Windsor, in the Presbytery of Quebec. The Rev. J. R. MacLeod presided; Mr. Kinnear preached, and Messrs. Lee and Pritchard addressed the minister and people respectively. Mr. Ferguson was, for a considerable time, settled at Kennebec Road. He enters on the duties of his present charge with encouraging prospects of success.

On Sabbath last the Rev. Professor Coussirat administered the ordinance of the Lord's supper at the Pointe-aux-Trembles Mission Schools to a large number of the pupils and teachers. Eight of the pupils made public profession of their faith, and were received into the fellowship of the Church.

With one exception the Chalmers Church Sabbath school is the largest Presbyterian Sabbath school in Montreal. It was instituted twenty five years ago with five teachers and eighteen scholars, and has steadily increased, till it now numbers forty-three teachers and 416 scholars. The twenty-fifth anniversary was held on Thursday last. Tea was served in the lecture room, after which the young people repaired to the church, which was crowded to the doors by the scholars and their friends. The pastor, Rev. G. C. Heine, occupied the chair; addresses were delivered by Mr. Wilson, the superintendent, and the Rev. G. H. Wells, and several hymns, solos and duets were sung, including a cantata, "The Christmas Gift," by twelve little girls. After the children's entertainment ended, a social reunion of the present and former teachers of the school was held in the lecture hall, which was well filled. Interesting addresses, chiefly relating to the founding and early history of the Sabbath school, were given by Rev. Principal MacVicar, Messrs. J. Phinister, P. S. Ross and E. H. Copeland. Both Sabbath school and congregation are greatly in need of increased accommodation, which, it is hoped, may soon be provided.

The congregation of Richmond and Melbourne have called the Rev. Mr. McLeod, of Antwerp, New York State. Mr. McLeod is a graduate of Queen's College, who took charge of the congregation at Antwerp in last spring.

It is seldom that the streets and stores of Montreal present a more animated appearance than they have done for the past week. The Christmas trade has not been so good for several years, and everything indicates increased material prosperity. The number of applicants for relief at many of our charities is less than usual, showing a reduction in the number of unemployed in the city. A "gay season" is predicted this winter. To many this means wasteful extravagance, unhealthy dissipation, if not moral and spiritual shipwreck.

A Christmas service was held in St. Paul's Church on Saturday morning, which was largely attended. The service was conducted by the Rev. Mr. Barclay, who is now recovered. Singing was led by the children of the Sabbath school who have been in training for some time. A short service was also held in St. Matthew's Church, on Saturday morning, chiefly to give the Sabbath school children an opportunity of bringing Christmas cards, etc., to distribute among the children in the charitable institutions of the city, and in some of the more destitute mission districts in the Province. The attendance was large, and the gifts of the young people very numerous.

A Christmas service of song was given in Erskine Church, by the choir, on the evening of Tuesday week. About 600 were present, and the music highly appreciated. The proceeds were applied to the Infants' Home, the Boy's Home and the children's ward in the General Hospital.

The annual New Year gathering of the Presbyterian Sabbath schools of the city takes place in Erskine Church on Saturday morning, 1st January, at ten o'clock. Mr. J. Murray Smith will preside, and addresses will be given by the Rev. Messrs. Cruickshank and Dewey.

On Sabbath last, the 19th inst., a new church was opened for public worship at Heckston, in the Presbytery of Brockville, the Rev. Principal MacVicar preaching in the morning and evening, and the Rev. D. Kellock, of Spencerville, in the afternoon. The attendance at all the services was very large, especially in the evening, when the church was filled to its utmost capacity, and the adjoining Methodist Church was opened to receive those who could not get in to the new building. On Monday evening the church was again crowded to hear a lecture from Principal MacVicar on "Prayer and Science." The new church is a substantial and beautiful stone edifice with accommodation for about 400. It is tastefully finished inside, and is in every respect a credit to the district and especially to the Presbyterian congregation there. It is all the more a credit because of the fact that the church is free from debt. Mr. A. W. MacWilliams, student of the Presbyterian College, Montreal, supplied the field last summer, and rendered most efficient service.

Mr. J. McGillvray, B.A. a member of the class that graduates at Knox College, Toronto, next spring, is supplying the pulpit of Melville Church, Cote St. Antoine, during the Christmas vacation. The annual festival of the Sabbath school of the church is to be held on Thursday evening, the 30th inst.

OBITUARY.

MR. GEORGE SMITH.

A short time since a good man and a worthy Presbyterian elder finished his course. On the 13th of October Mr. George Smith, for many years an elder of St. James Square Presbyterian Church, Toronto, entered into rest. He was born in Aberdeen, Scotland, on May 15, 1807. His parents were members in St. Nicholas Lane Secession Church, and he was baptized by the first settled pastor of that congregation. He was a regular attendant at the Sabbath school, and his spiritual profiting early became apparent. From being a pupil he became a teacher, also taking an active part in practical Christian work, such as tract distribution, and assisting in conducting prayer meetings.

Mr. Smith enjoyed the great privilege of the Rev. Henry Angus' ministry in St. Nicholas Lane. Mr. Angus was a man of great intellectual ability, moral excellence and spiritual power. Many were deeply impressed under his ministry, Mr. Smith among the number. At an early age he was elected and ordained to the eldership, taking a deep interest in the welfare and progress of the congregation.

Mr. Smith's wife died in November, 1852, and two years afterward he came with his young family to Canada, settling in Toronto, where he engaged in business, which for sixteen years he conducted successfully, when he retired from active work. At the time of his arrival in Toronto what was then known as the Second United Presbyterian Church held its meetings in the Old Mechanics' Institute, then occupying the site on which the Police Court and Fire Hall now stand. Professor Taylor, D.D., ministered to the young congregation. In 1857 Mr. Smith was inducted to the eldership in Gould Street Church, so that at his death he had held this important office in the Christian Church for over fifty years.

Mr. Smith was a man of keen and vigorous intellect. He felt a deep interest in public questions, especially those relating to moral progress. He contributed to their discussion in the public journals of the day, expressing his views with great frankness and at the same time with Christian courtesy. His life was consistent. His daily endeavour was to live up to his Christian profession, and thereby be furnished an example for good to all who came within the range of his influence. His memory will be long and lovingly cherished by all who knew him.

THE self-seeker, echoing popular opinion, is speedily left behind in the world's progress, and soon dispirited and forgotten. The man of truth and integrity, though for a moment he forfeit popular applause, is sure to command universal respect and to win at last.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 9, 1887.

SIN AND DEATH.

Gen. iii. 1-6, 17-19.

GOLDEN TEXT.—"By one man sin entered into the world, and death by sin."—Rom. v. 12.

SHORTER CATECHISM.

Question 3.—The supreme authority of Scripture in matters of faith and duty is held as a fundamental doctrine of evangelical religion. Nature and providence reveal God, and illustrate His perfections, but Scripture, in what concerns man most vitally to know, is God's authoritative message. We can disregard it only at our peril. It reveals God to us, and our relation to him. Relation necessarily implies duty. It is ours to listen and obey. The knowledge of God is an operative knowledge. What we know and believe we are bound to carry out in our daily life. Faith and duty are inseparably linked together.

INTRODUCTORY.

Man's first estate was one of innocency, therefore of happiness. He was placed in the garden of Eden, where all was loveliness and beauty. Between nature and man's condition there was harmony; the outward beauty was the reflection of man's inward purity. He was placed under probation. The eating or not eating of the forbidden fruit was a test of his obedience to God. Had man remained true in his obedience to God, he would not have known evil by actual experience, but only by contrast.

I. The Temptation.—Eve was first approached by the tempter. Much speculation has been indulged in as to whether a real or symbolical serpent was the instrument in conveying the temptation to Eve. The one thing agreed upon is that Satan was the real tempter. The essence of the temptation was doubt, the disbelief of God's Word, and then disobedience. Satan is in Scripture fitly called the father of lies. It was through cunning falsehood he deceived our first parents. It is through cunning falsehood he works still. In the Revised Version the deceit of the Evil One is made still more apparent in his method of instilling doubt into the mind of Eve. Temptation in itself is useful in strengthening virtuous resolves. The force of the tempter tends only to render the oak more robust and firmly rooted. It is in yielding to temptation that the danger lies. The right way to deal with temptation is to dismiss it at once. To give the suggestions of the tempter a place in our thoughts is to admit a traitor into the citadel.

The tempter, keen in observing, sees that doubt has been insinuated into the mind of Eve. He grows bolder, and comes out in direct contradiction to what God had said. Is not that his manner still? If we could see Satan in all his hideousness, and understand clearly his purpose, he would fail. He never appears in his own true guise. He always conceals his object, which is ever to make us doubt the truth of God.

II The Fall.—Gazing on the loveliness of the tree of knowledge of good and evil, with the words of Satan lingering in her memory, and the unbelieving thoughts stirred in her mind, she yields to what is no mere figure of speech, but an awful reality—the fatal temptation. It is an invariable law that one who yields to temptation in turn becomes the tempter of others. She took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. The motives that influenced Adam have been frequent subjects of conjecture. On these Scripture is silent, but it records the fact, "and he did eat." He also fell before the awful temptation. The essence of their sin, what brought on them the consciousness of their guilt, was that they had disbelieved God's Word, so clearly made known to them. They had disobeyed Him to whom they owed all. They believed the devil instead.

III. The Results of the Fall.—From the state of holiness in which our first parents were created, they were overwhelmed with a sense of confusion, shame and fear. They lost communion with God. The image of God within them was marred and defaced. The joyous life of Eden had come to a close. Death was now their portion. Death—not merely the gradual decay of bodily life—but moral and spiritual death, which leads to death eternal.

What a striking contrast between the state of innocence and guilt! From the beauty and joy of Eden Adam and Eve were expelled. Into a rude world, on which the curse rested for their sake, they were driven, and the flaming sword guarded the shut gateway of Paradise. Great as was the terrible contrast, it only dimly prefigured that moral plunge they had taken. Joy and hope they still might have, but labour and sorrow, ending in death, was now their portion.

All-pervading is the truth of the statement, "No man liveth unto himself, and no man dieth unto himself." The fall of Adam and Eve involved all their posterity. They were in covenant relation not only for themselves, but for all who came after them; therefore we are involved in the ruin wrought by the fall.

PRACTICAL SUGGESTIONS.

All are exposed to temptation. In this present evil world Satan cannot be shut out. Here and now no place is too sacred for him to enter. Christ was tempted of the devil, but Christ foiled the tempter. In His strength, and in that only, can we resist the devil, and he will flee from us.

It is the innocent that Satan delights to assail with temptation. The young and unsuspecting are especially exposed to his wiles. Let them learn of Christ. To Satan's lies oppose God's truth. "Again it is written."

Labour in itself is not a curse, but a blessing. In paradise man had to work, but after the fall labour became burdensome. The Bible commends and blesses industry.

Man's disobedience lost us Eden. Christ's obedience and death on the cross have gained for all who believe in Him an entrance into the paradise of God.