

mittee on Bills and Overtures. The next regular meeting was appointed to be held at Lyn on July 5, at three p.m., the evening sederunt to be devoted to a conference on the State of Religion.—G. D. BAYNE, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met at Paisley on March 8, Mr. J. Malcolm presiding. Arrangements were made for the induction of Mr. McLeod, at North Bruce, on April 13, at eleven o'clock a.m., Mr. Gourlay to preside, Mr. Hanna to preach, Mr. Duncan to address the minister and Dr. Scott the people. On motion of Mr. Duncan, a resolution was passed expressive of the sympathy of the Presbytery with Mr. MacMillan on the death of his wife. The remit on ecclesiastical co-operation having been considered, it was moved by Mr. Duncan, seconded by Mr. Ferguson, and carried by a vote of ten to six, That this Presbytery distinctly and decidedly express their disapproval of, and opposition to the remit, the adoption of which would imply the mutual surrender of their principles as Presbyterians, and the abandonment of many Presbyterian families, whom our Church is sacredly bound to provide with religious ordinances. Dr. James, Messrs. Tolmie, Ferguson, Gourlay, Eadie and Hanna, ministers, and Messrs. Fitzsimmons, Craig, McFarlane, J. Rowand, Dunn and Blair, elders, were appointed commissioners to the General Assembly. Mr. F. McQuaig, of Kingston, was asked to sit as a corresponding member. Mr. D. Wardrope's resignation of Westminster Church, Teeswater, was accepted, and arrangements made for declaring the charge vacant on the 13th inst. Mr. Wardrope's application for leave to retire from the active duties of the ministry, and to be placed as an annuitant on the Aged and Infirm Ministers' Fund, was forwarded to the Assembly, and Mr. Tolmie and Dr. James were appointed to support the application on behalf of the Presbytery. Dr. James reported the Presbyterial visitation of the congregations in Group I. of Presbytery, and was heartily thanked for his diligence. The committees appointed to visit augmented congregations reported that the congregations of Hanover and North Normanby, North Brant and West Bentinck were putting forth efforts to be self-sustaining, and did not apply for any grants. The Presbytery asked for the same grant as last year for Glammis and Kinloss, Riversdale and Enniskillen, both of which congregations were settled in the course of the year. Mr. Tolmie submitted the Home Mission report, with recommendations which were adopted. The Presbytery adopted a series of regulations for the better management of the affairs of the mission stations within the bounds. The treasurer submitted the financial report, together with an estimate of the expenses for the ensuing year. The report was adopted, and thanks tendered to Mr. Eadie. Excellent reports on Sabbath Schools, Temperance and the State of Religion were submitted and read by Messrs. Eckford, Eadie and Ferguson respectively. The Conveners of the several committees received the thanks of the Presbytery for their very careful work. In order to have time for the fuller consideration of the above subjects, it was agreed to meet for conference on Temperance and the State of Religion, at Chesley, on Monday, July 11, at seven o'clock in the evening, and on the following day at ten o'clock for ordinary business.—J. GOURLAY, *Pres. Clerk*.

MONTREAL NOTES.

On Monday evening entertainments were given by the Young People's Associations of three of our city churches. In St. Paul's Church a lecture was delivered by Mr. W. A. Carlyle on the "Mines and Minerals of Canada," in which reference was made to the vast mineral deposits in the several Provinces, from the coal mines of Nova Scotia to the gold districts in British Columbia. In Erskine Church an "Evening with Sir Walter Scott" was enjoyed. An essay on the poet was read by Mr. W. Leslie, and songs and readings from his works were given by several ladies and gentlemen. One old lady present especially enjoyed the meeting because of the fact that she had known and had often spoken with Sir Walter Scott. In St. Mark's Church the entertainment was of a varied character, embracing musical selections on the piano and clarinet, songs, etc., and also addresses by Rev. Messrs. Wells and Nichols.

The tendency up-townwards does not appear to affect the Salvation Army here, as they have secured a lot down town on St. Alexander Street, near Craig, on which they are about to erect a barracks at a cost of \$18,000. The hall will accommodate about 3,000 persons. Above it there are to be residences for the officers and their families.

The regular meeting of the Presbytery of Montreal takes place in the David Morrice Hall on Tuesday, the 22nd inst., at ten o'clock a.m. The spring meeting of Presbytery has usually been held on the week of the college closing. Because of Home Mission matters requiring action prior to the meeting of the Assembly's Home Mission Committee on the 29th inst., and partly because of the generally bad travelling in the beginning of April for the country brethren, the meeting is this year to be held earlier.

The Synod of Montreal and Ottawa is to meet this year in Knox Church, Montreal, on Tuesday, the 19th of April, at eight o'clock p.m.

At the recent meeting of the Presbytery of Brockville the Rev. J. Pullar resigned his charge at Morewood, and a call was received from Iroquois, addressed to the Rev. J. M. Macallister, M.A., of Brockville and Ashton, in the Presbytery of Lanark and Renfrew.

The Rev. Marc Ami, of the French Presbyterian Church, Ottawa, sailed last week for Europe. Mr. Ami lost his wife by death recently. His health has been impaired for some time, and it is hoped that a brief visit to his native land may prove beneficial. It is thirty-four years since he left Switzerland for Canada.

Mr. John Forman, of Princeton Theological Seminary, visited Montreal last week, and addressed several meetings of students on Saturday and Sabbath. As a result of his visit, some twenty students have signified their intention to devote themselves to Foreign Mission work.

It is feared that the services of one of the ablest of our young ministers may be lost to the Province of Quebec. Within the past few months overtures have been more than once made to the Rev. D. Currie, B.D., of Three Rivers, to accept another field of labour, and now two congregations in the West have called him, viz.: Wallacetown and Glencoe, both in the Presbytery of London. Quebec can ill afford to lose the services of any efficient labourer.

How many of the students graduating this spring from our theological colleges are willing to offer themselves for a term of two or three years to the Home Mission Committee for service in some of the destitute mission fields of the Church? There is urgent need for such labourers in not a few places, both in the older and more recently settled districts of the country. In this connection it is worth quoting sentiments expressed at the closing exercises in October last, of Ormond College (Presbyterian), Victoria, New South Wales. The Rev. A. J. Campbell gave an address, in which he urged the students not to choose for themselves the scene of their operations, but—having dedicated themselves to God's service—to hold themselves prepared to go where He should direct. At the conclusion of the address Professor Rentoul made some remarks, in the course of which he said that of objects of honour there were two which he placed above all others. Missionaries who serve in foreign fields have always the public looking on with applause. They are thereby sustained in their work, and the stipend given is always sufficient to keep them comfortably. An object of more honour was the working week-to-week minister in the country districts of these colonies; those who labour from love to their fellow-men, with no encouragement from a sympathetic public. The second object, and of still greater honour, was the country minister's wife, who, on little more than a poverty allowance, strove to keep up a respectable appearance and sustain her partner in his labours.

On Sabbath last sermons on Sabbath Observance were preached in many of the city churches, on the suggestion of the Protestant Ministerial Association. By the same body a circular was issued on the subject, and distributed in the pews of the churches. In it special reference was made to the several phases of Sabbath desecration, such as the opening of the city post office for certain hours, the running of street cars, railway traffic, street parades, the opening of places of resort and trade and the neglect of public worship. The circular had attached to it the names of upwards of forty of the city ministers.

On several occasions during this winter the Sabbath evening service in the American Presbyterian Church has taken the form of "a service of praise," attracting large audiences. The following was the order of the praise service last Sabbath evening: Opening sentence by the choir, Scripture reading, hymn, prayer, singing by quartette, solo, Scripture reading, sentence by choir, address by pastor, hymn, Scripture reading, anthem by choir with soloist, notices and collection, singing by quartette, prayer, hymn and benediction.

This has been one of the stormiest winters for many years. The fall of snow has already exceeded 140 inches, as compared with ninety inches for the whole of last winter. The streets and lanes are piled up with snow to the height of ten and twelve feet in many places. The city authorities have some 740 men and 330 horses constantly at work removing the snow from the principal streets on to the river. Fears are entertained of a flood in the lower parts of the city, should the snow melt rapidly and the river get blocked with ice. Railway traffic has been seriously interfered with. Some of the students, and others who went out the last two Saturdays to supply congregations on the Sabbath were unable to reach their destination, while others were from twenty-four to forty-eight hours on the cars, the distance not exceeding fifty miles. Milder weather had set in, and the heat of the sun the past two days has begun to tell on the snow in the city. There has been no such winter experienced here for twenty, and some say nearly thirty, years.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 27, }
1887.

REVIEW.

{ Gen.
1:1-32

THE BEGINNING.—The account given of creation in the book of Genesis has never been superseded. Science has made many discoveries, but has never yet disproved Moses' statements. The Scriptures, rightly interpreted, and true science confirm each other. God is the Creator of all. He prepared in successive periods the earth as a habitation for men. Last of all, man was made in the image of God, and was the crowning part of God's creative work. Then He blessed the entire creation, and instituted the Sabbath.—Gen. i. 26-31; ii. 1-3.

SIN AND DEATH.—Man, being a free agent, was endowed with free will. The condition of life and happiness was his obedience to God's command; disobedience would cause the loss of life and happiness. The devil in the guise of a serpent cunningly approached Eve, and, by falsehood, persuaded her to eat of the tree of the knowledge of good and evil. She then gave of the fruit to Adam, and he did eat. Their lives and hopes were blighted by conscious guilt. They lost their innocence as well as the joy of paradise. Misery and death were now their portion. For their sake, a curse fell on the ground. It was to bring forth thorns and thistles, and only by hard and fatiguing toil could they henceforth maintain their existence.—Gen. iii. 1-6, 17-19.

CAIN AND ABEL.—In character these brothers were very unlike. The one was selfish and grasping; the other generous and God-fearing. Abel was prosperous, but in his prosperity he did not forget God. Both made offerings to the Lord. Cain, who was a farmer, brought of the fruit of the ground; Abel, a shepherd, offered of the firstlings of his flock. The act of offering was the same, but the spirit of the worshippers was very different. The one was accepted; the other rejected. What was the cause? It lay in the

spirit and disposition of the worshipper. Cain, like every one on the downward way, went from bad to worse, until after a violent quarrel he took his brother's life, and thus stands through all history as the first murderer. Righteous Abel was first in the noble army of martyrs.—Gen. iv. 3-16.

NOAH AND THE ARK.—The wickedness of men on the earth had become so great that God would endure it no longer. In the worst of times God never leaves Himself without a witness. Noah remained faithful in a faithless age, and was by word and deed a preacher of righteousness. He received from God the warning that the earth would be covered by the flood, and that the ungodly race would be swept away. For one hundred and twenty years he went steadily on with the work of building the ark which God had told him to prepare. The ark was the means of safety to Noah and his family, and to the animals he was instructed to shelter in it. Noah's faithfulness is emphasized in the statement, According to all that God commanded him, so did he.—Gen. vi. 9-22.

THE CALL OF ABRAHAM.—For the accomplishment of His providential and merciful purposes, God called Abram to leave his country and kindred, and go to a land that would be shown to him. God's commands ought to be implicitly obeyed. They are always right, but He knows human weakness. He encouraged Abram by giving him most precious promises. He was to inherit a prosperous country, and become the founder of a great nation. He was to have God's special protection and blessing, and better still, he was to be, according to the flesh, the progenitor of the Messiah. He obeyed God's command. He left Haran, and came to Shechem in Canaan; and there, in what was then a heathen land, he built an altar for the worship of the true God. He did the same afterward at Bethel, and then journeyed southward.—Gen. xii. 1-9.

LOT'S CHOICE.—Between Abram's herdsmen and those of his nephew, Lot, strife arose. The quarrel would have led to serious consequences, had not Abram, with rare generosity, interfered. He offered Lot his choice of pasture. Lot, though a good man, was not so generous as Abram. Seeing the magnificent plain of the Jordan and its many advantages, he selected that as his heritage, to which choice Abram graciously assents. He pitched his tent toward Sodom, whose inhabitants were sinners before the Lord exceedingly.—Gen. xiii. 1-13.

GOD'S COVENANT WITH ABRAHAM.—Discouraged by apparently long delay in the fulfilment of God's promise, Abram's faith is once more strengthened by direct communication from heaven. God again reveals Himself to His servant, renewing the promises, and making them yet more explicit, by entering into solemn covenant relation with Abram, telling him what should befall his descendants in Egypt, and of his own peaceful end.—Gen. xv. 5-18.

ABRAHAM PLEADING FOR SODOM.—Informed by heavenly messenger of Sodom's impending destruction, Abraham intercedes perseveringly and reverently for any righteous persons who might be found in Sodom. God accepts his prayer, but the righteous remnant, for whose sake doom would be averted, were not found in the cities of the plain.—Gen. xviii. 23-33.

DESTRUCTION OF SODOM.—God did not destroy the righteous with the wicked. Lot and his family were warned of the awful overthrow awaiting the condemned cities of the plain. He is reluctant to leave. He would like to save his possessions also. The angel urges and hastens his departure. He is saved from the fiery deluge, but his wife, who lingered, became a pillar of salt.—Gen. xix. 15-26.

ABRAHAM OFFERING ISAAC.—Abraham's faith is subjected to the severest possible test. The son of promise, the son of his affection, is asked from him as a sacrifice. We cannot know the depth of his emotion when God's command came to him. Sufficient that he knows it to be God's command. Unflinchingly he goes forward with his son to the appointed place. The altar is reared, all preparations made, the victim bound, the knife raised, when God interposes, and accepts the complete obedience and entire self-abnegation of Abraham. The ram caught in the thicket is substituted for Isaac, and he names the place Jehovah-jireh.—Gen. xxii. 1-14.

JACOB AT BETHEL.—Jacob, to escape the consequences of having deceived his brother, journeyed, mostly by unfrequented ways, to Haran. When he reached the neighbourhood of Luz he was wearied and depressed. Taking a stone for his pillow he lay down to rest. There the Lord appeared to him in a glorious vision. A ladder stood on the earth, and its top reached heaven. Above the ladder stood the Lord. The covenant made with Abraham was renewed to Jacob, who is assured of God's protection and blessing. Deeply impressed by what he had experienced, Jacob consecrates the place by raising a monumental pillar and naming it Bethel, and he dedicates himself to God's service, and promises Him a tenth of all his possessions.—Gen. xxviii. 10-22.

JACOB'S NEW NAME.—In due time Jacob is directed to return to his own land. He had prospered in Haran, and he leaves with his family and his flocks. When near the confines of his own land he dreads to meet his brother Esau. He betakes himself in prayer to God. The Angel of the Covenant appears in human form, and wrestles with the suppliant. Jacob is importunate in his prayer, and at day-break says: "I will not let Thee go except Thou bless me." His prayer is answered. He receives a new name, Israel, because he had power with God, and had prevailed.—Gen. xxxii. 9-12, 24-30.

PRACTICAL SUGGESTIONS.

God is the Creator of all, and claims universal homage and obedience.

Sin is the cause of all human misery and death.

True happiness and safety can only be obtained by loving and serving God.

The flood and the destruction of Sodom show that God's justice overtakes the wicked.

Sacrifice for sin was taught in the earliest times, as is seen in the cases of Abel and Abraham. These sacrifices were typical of the Lamb of God that taketh away the sin of the world.