

ungenerous warning. 10. His contemptuous language regarding the subscription for the expenses of his removal to Stratford. 11. His endeavouring to get an increase of salary at my expense and at the expense of disgrace to the congregation. 12. His conduct has driven away most of the largest subscribers, and led others to curtail their contributions, so that financially the congregation is now in a very unsatisfactory state, repudiating its just liability to myself and failing to comply with the injunction of the Presbytery. Yours, etc., Thomas McPherson. Stratford, September 15, 1887. After hearing what each one had to say, and fully examining the witnesses called, the Presbytery proceeded to deliberate, and unanimously gave as their judgment the following: The Presbytery having diligently examined and carefully considered the grievances of the Rev. T. McPherson against the Rev. P. Wright, also the statement and request of Mr. Wright to the Presbytery, finds that, while in the course of the long and painful discussion which has arisen in connection with the various phases of the case there were things said by Mr. Wright in a speech before the Presbytery in September, 1886, which may readily be regarded as irritating, yet there was nothing warranting the strong language employed by Mr. McPherson in speaking of Mr. Wright as guilty of misrepresentation, misstatement and falsehood, which he said, "I think I can clearly prove to the satisfaction of every unprejudiced mind," seeing that eleven of the twelve grievances specified have been declared not proven or have been dismissed, and in reference to the twelfth nothing was adduced to show that the conduct of Mr. Wright, which was said to have driven subscribers out of the congregation, was improper. The Presbytery, therefore, dismisses said grievances as vexatious. And further, believing that there is not any other grievance which has not been included in the counts submitted, the Presbytery expresses its judgment that there has been nothing in the character or conduct of Mr. Wright on which a charge could be based. We therefore renew our previous expression of confidence in Mr. Wright's integrity and Christian character, and counsel both brethren for their own sakes as well as for the interests of religion in the congregation and neighbourhood to strive for the edification of the flock in the midst of which they occupy such prominent and influential positions. This decision was then announced to them, when Mr. Wright assented thereto, but Mr. McPherson dissented for reasons to be given in, and craved extracts. The Presbytery then adjourned to meet again in the same place on the 8th November, at half-past ten a.m.—A. F. TULLY, Pres. Clerk. N. B.—It is but simple justice to Mr. Wright that I, having, as Clerk of the Presbytery, published Mr. McPherson's threat that he would formulate charges against Mr. Wright, should now call special attention to one of the utterances of Presbytery in the above decision, viz.: "The Presbytery dismisses said grievances as vexatious. And further, believing that there is not any other grievance which has not been included in the counts submitted, the Presbytery expresses its judgment that there has been nothing in the character or conduct of Mr. Wright on which a charge could be based." I may say also that Mr. Wright's speech before the Presbytery in September, 1886, was a reply to aspersions cast upon himself and his congregation in the long article, published by Mr. McPherson in the Stratford Beacon on the 13th of the preceding month. It is due to Mr. McPherson to state that he made every effort to prove his position.—A. F. TULLY, Pres. Clerk.

MONTREAL NOTES.

The Rev. L. H. Jordan, of Erskine Church, went west to St. Thomas on Tuesday, on a brief visit to his brother-in-law, the Rev. Dr. Archibald, for whom he was to preach on Sabbath.

Mr. Croil spent the greater part of the week in New York, attending the meeting of the American Committee of the Presbyterian Alliance, furthering preparations for the Council meeting in London, England, next year. An effort is to be made to have the next meeting of the Council in Canada.

Special evangelistic services have been held nightly during the past week in Knox, Crescent Street and Taylor Churches. These have been conducted by the pastors of these Churches, and have been largely attended.

The Rev. J. M. Macintyre has had a series of meetings for the past three weeks in the village of St. Andrew's, and is expected to conduct meetings in Lachute after the 15th of November.

The Sabbath school teachers of Chalmers Church have had their photograph taken and grouped together in one large picture, by Mr. W. Notman for presentation to their late superintendent, Mr. James Wilson, who recently left the city for Niagara Falls, where he has the supervision of the new park and grounds. The group embraces forty-five portraits, is tastefully framed, and will doubtless be highly appreciated by Mr. Wilson.

The attendance at McGill this session numbers 567. Of these, there are 212 medical students, twenty law, sixty three applied science, and 272 arts. Of the arts students, no fewer than 105 are young women, as compared with 167 young men.

In the Presbyterian College there are in actual attendance this session seventy-two students, a number in excess of any preceding year. Sixty-seven are in residence, the buildings being filled to their utmost capacity. There is some vacant ground on McTavish Street immediately adjoining the college, affording a fine opportunity to some generous friend to "arise and build," so as to provide the accommodation necessary for the annually-increasing number of students. Should this vacant ground be purchased by others, and private dwellings erected thereon, it would prevent the extension of the college building in any way that would harmonize with the present buildings. It is therefore most desirable that the opportunity should not be lost. A building, containing museum, reading rooms and spacious parlours, with studies and dormitories for fifty or sixty additional students, would be a great boon, and would give a marked impetus to the institution in more directions than

one. The number in the class that graduates next spring is twelve, and they are men of whom any college might feel proud. Mr. J. J. Dawson, through the generosity of a friend of the institution, has been appointed Lecturer in Sacred Music for this session. He meets with the students for an hour every week. The Rev. L. H. Jordan has got fairly into his work as Lecturer on Church Government, and is highly appreciated by the students.

The walls of the new Methodist Church on St. Catherine Street are rapidly rising, and the building gives promise of being one of great beauty. It is most substantial as well as very large. For their present church on St. James Street an offer of \$225,000 has been refused, it is stated, the trustees asking \$240,000, or about \$17 per square foot. This sum will go a considerable way to meet the cost of the new Church property on St. Catherine Street.

The Rev. P. S. Vernier, of the French Presbyterian Church of L'Ange Gardien, in the Presbytery of Ottawa, was recently invited to take charge of a French-Canadian Protestant Church in Massachusetts. He has accepted the invitation, very much to the regret of his people, as well as of the Presbytery, and has left for his new field of labour.

The Salvation Army have just completed the erection of a barracks on Alexander Street, near Craig, which in addition to a large hall or auditorium, contains accommodation for officers, who are to reside on the premises. The building and land cost in the neighbourhood of \$30,000. The opening services take place on November 5 and three following days. The Army has accomplished good here, and is reaching a class which were not reached by other agencies. After the removal up town of the James Street Methodist Church congregation there will be no Protestant Church in that section of the city. Working as the Salvation Army do among the poorer population, and largely among the lapsed classes, they have the sympathy of many of our Christian people, who will watch with much interest the result of their work after taking possession of their commodious and centrally-situated new premises.

The first meeting for the season of the Celtic Society was held on Thursday evening in the Presbyterian College, and was largely attended. The Rev. Dr. MacNish, of Cornwall, presided. A large number of new members were elected. Mr. J. C. Martin read a paper by Mr. Neil McN. Brodie, showing the affinity between the Manx and Scotch Gaelic. A volume of the transactions of this society has just been published, which will be of more than ordinary interest to all Celts.

THANKSGIVING DAY.

The following circular has been issued by the Moderator of the General Assembly:

Thursday, the 17th day of November, has been appointed as the Day of Thanksgiving for this year.

This has become now, happily, a standing institution throughout the Dominion, and, we doubt not, will be generally observed in all our congregations. Our reasons for gratitude are obvious and urgent.—We have enjoyed complete exemption from war, famine and pestilence; we have had "reserved unto us the appointed weeks of harvest."

We are experiencing an average measure of national prosperity; there is plenty in the land for man and beast; the poorest of our people can have bread, and praise the name of the Lord. As a Church, we have had shown to us not a few tokens of good, on account of which fervent gratitude is due.

There are special mercies peculiar to individual congregations and households, which, as we are "musing" at such a season of annual retrospect, must cause "the fire to burn."

In view of the numberless mercies of God, let us not merely present our bodies a living sacrifice, but honour the Lord with our substance and the first fruits of our increase. "Bring an offering when you come into His courts."

In everything then let us give thanks, as this is the will of God concerning us. "Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him, and bless His name, for the Lord is good: His mercy is everlasting, and His truth endureth to all generations."

Halifax, Oct. 15, 1887. ROBERT FERRIER BURNS.

OBITUARY.

WILLIAM HENDERSON, SENIOR.

We have to record the death, at his homestead in Beverly, near Rocton, one of Beverly's best known and most respected pioneers, William Henderson, Senior. Born at Twisle, Northumberland County, England, in 1810, he came to Canada in 1835 and settled at Ancaster, and during the Canadian rebellion carried despatches between Hamilton and Brantford. He removed for a time to West Flamboro' Township, and in 1844 settled on his farm in Beverly, on which he lived thereafter and on which he died. He was for many years actively engaged in the Agricultural Society's work, being president some ten years, and for twenty-nine years was collector of taxes for the township. Since returning from a visit to Manitoba about four months ago, Mr. Henderson has been gradually failing, and while up to very recently he was a hale and hearty man, his death was occasioned by a general breaking up of the system, although he was clear headed and sensible to the last. He had been for more than fifty years a ruling elder in the Presbyterian Church, and was one of the elders who represented the Presbytery of Hamilton at the recent meeting of the General Assembly at Winnipeg. His family living are Messrs Thomas S. and William Henderson, both well-known Beverly residents. The funeral was largely attended, and took place to West Flamboro' Cemetery. The services were conducted by Rev. S. W. Fisher, pastor of the Church; Rev. S. Carruthers, of Beverly; Rev. Dr. Laing, of Dundas, and Rev. Dr. Laidlaw, of Hamilton.

Mr. Keith, of Largs, has been elected Clerk of Greenock Presbytery, by sixteen to eight for Mr. Murray, of Kilmalcolm.

Sabbath School Teacher.

INTERNATIONAL LESSON.

of 13.) CHRIST'S WITNESS TO JOHN. Matt x1
1887.) 7-15.

GOLDEN TEXT. He was a burning and a shining light.—John v. 35.

SHORTER CATECHISM.

Question 48.—There is still one more question relating to the First Commandment. It is designed to emphasize the words "before Me." They bring us into prominence the fact of God's omniscience. He sees all things. Only God can do this. From Him there is no possible concealment. A child may hide his faults from parents and teachers, but God searcheth the hearts of every one. Disobedience of God's law is noticed by Him, and it is marked by His displeasure. It would be terrible to have that displeasure resting upon us. Christ has fulfilled God's law, and our only safety is in Him.

INTRODUCTORY.

John the Baptist, who feared not the face of man, reproved wrong-doing wherever he found it. He warned the humblest of the people of their sins. He did not spare the proud Pharisee entrenched in his high social position. Herod, the wicked king, found no favouring courtier in the stern and faithful preacher of repentance. For faithfully rebuking the sinning monarch, he was cast into the dungeon of Machærus, a fortress in a lonely and desolate part of the land of Moab.

I. In Doubt and Despondency.—The life of John the Baptist was active, earnest and energetic. He had been preaching repentance and the nearness of the kingdom of God. In the midst of this activity he had been arrested and thrown into a gloomy dungeon. All activity save that of thought had been suspended. He might brood over his distressed condition and the apparent failure of his work. He fell into a despondent mood, but he adopts the very best method for the removal of his doubts. He sent two messengers to Christ, with the momentous question: "Art He that should come, or do we look for another?" In his prison he had heard of the mighty works wrought by Jesus. Christ did not follow the same methods pursued by John. John was austere and reserved. Jesus mingled freely with the people. Can this be, then, the expected Messiah? He seemed different from what he had expected. Christ's own disciples had many wrong notions respecting Christ which it took a long time to correct.

II. Jesus' Answer to John's Question.—It is to be noted that Jesus does not send a special and direct answer which John could interpret as having a meaning for himself alone. The evidences of Jesus' Messiahship are open to all. These properly viewed and understood are convincing. John's messengers were to carry back their own testimony to the words and works of Christ. These marvellous cures and the preaching of the Gospel to the poor were, in themselves, strong evidences of the fact that Jesus was the divinely sent Messiah. To careful students of the Old Testament, like John, they were the direct and specific fulfilment of the prophecies that foretold the very works he was accomplishing. In order that the testimony in favour of Christ's claims to be the Messiah, the Saviour of men, there must be the right disposition to receive that testimony. As the lesson closes with the suggestive words: "He that hath ears to hear, let him hear," there must have been the willingness to receive that evidence, and to weigh it fairly and impartially. They that seek shall find. The capacious spirit becomes more bewildered in the mazes of doubt. The truth-seeking spirit has its doubts dispelled. The message to John closes with meaning words: "Blessed is he who ever shall not be offended in Me." The Saviour must be received as He is, not according to our preconceived notions of what we think He should be.

III. Christ's Testimony Concerning John the Baptist.—The despondent and doubting prisoner is not condemned nor upbraided for want of faith. Christ deals tenderly with him, removes his doubts and re-establishes his faith. To the people, Jesus shows in what light He regarded John's character and ministry. If they were disposed to imagine from John's message that he was weak and wavering, there was no ground for such an impression. The ministry of John was sufficient to establish his courage and constancy. He was no reed, shaken by every passing breeze. He was bold and unflinching in his fidelity. Neither was he a weak and effeminate courtier willing to fawn on the great and powerful. His stern rebuke of Herod, the extreme simplicity of his manner of life, precluded the possibility of his being a time-server. The people had the idea that John was a prophet, and so he was. The last of that long and illustrious line, he not only foretold the Messiah's coming, but actually pointed Him out as the Lamb of God that taketh away the sin of the world. And yet though John's position was one of unparalleled greatness the least in the kingdom of heaven is greater than he, that is, greater in point of privilege. "The kingdom of heaven suffereth violence and the violent take it by force." This is generally understood to be a metaphorical expression of the intense religious earnestness awakened by the preaching of John, producing eager desire to secure the blessings of the kingdom of God. The coming of John the Baptist was the fulfilment of the prophecy in Malachi with which the Old Testament closes, where Elijah is spoken of as the forerunner of the Messiah.

PRACTICAL SUGGESTIONS.

Times of despondency and doubt are sure to come. Christ is able and willing to remove our doubts, if we go to Him in our perplexity.

Christ's work in the world now is an evidence of His divine power and mercy.