

favour of our ministers. In fact, they are the prime movers to all movements for the moral elevation of the people.

Prayer and praise followed this address, and then the conference was thrown open for speeches of not more than ten minutes in length.

Dr. Watson spoke of the need of a humble view of ourselves and very exalted views of God. He liked the hopeful tone of Dr. Moore's address—and hopefulness is strength. "Let us commend God—if we have not a revival every moment it is because we are not willing."

The Rev. Mr. Robertson, from the United States, spoke of one minister sowing the seed and another gathering the harvest.

The Rev. Mr. McIntyre, the evangelist, gave some facts from his own labours; referring to the success of his labours in this Synod, claimed that 3,000 souls professed faith in Christ, 1,200 of whom had joined the Presbyterian Church. He closed with some remarks upon the power of children in bringing men and women to the Saviour.

The Rev. George M. Clark uttered a word of caution about recording statements of great numbers converted; he spoke of the importance of family worship and parental training; many of our congregations had enjoyed some outpouring of the Spirit, but there is much yet to be done.

Rev. F. M. Dewey spoke of the necessity of the personal consecration of ministers. He urged self-examination, habits of prayer, and referred to Brainerd and Moody. Next, strive to infuse our earnestness into our people; press upon them the evil of sin, and bring them to the Saviour. Let us deal personally with men; this method had been successful.

Mr. W. Paul would like to turn this interesting meeting to practical effect; we should and must set our members to work; we must try to stir up the parents to do their duty. The ministers are not supported by the parents as they should be. He found that when people do not give themselves to Christian work they generally spend their strength in grumbling.

The Rev. D. Paterson referred to the great work of God in St. Andrew's, Lachine. No doubt this was the result of the earnest labours of his servants, carried on for years. He had no doubt of the reality of the work. Young people held prayer meetings, worship was conducted where it was formerly not practised, and there were special efforts in the line of Bible study.

Professor Scrimger said that the pastors should endeavour to utilize the talents of young people who had professed their faith in Christ. He instanced the "Society of Christian Endeavour" now in full working in the United States. Something of this kind has been established in the Church to which he belonged. He spoke of the willingness and pleasure with which even very young people engaged in work and Bible study.

The Rev. Mr. Farries spoke of the great work of grace in Ottawa during the winter, and gave instances of Sabbath school teachers, who had, up to this time, been discouraged, but had since been surprised and overjoyed at many of their scholars giving themselves to Christ.

Dr. Moore moved, and Dr. Campbell seconded, that a committee be appointed to draft an

ADDRESS TO THE GOVERNOR-GENERAL,

appreciative of the admirable manner in which His Excellency has discharged his official duties during his term of office. Carried unanimously.

The Presbytery of Brockville presented an overture asking advice upon the question of women preaching and delivering addresses to promiscuous audiences. The Synod decided, on a point of order, that the overture be ruled out.

Professor Scrimger presented the report of the Committee upon Protestant Education in the Province of Quebec. In speaking to it, Dr. Moore called attention to the position of the Ladies' College in Ottawa, and pleaded its interest in an earnest address.

The Rev. J. Nichols presented a resolution recording the Synod's gratification at the action of the Postmaster-General in disallowing the additional hour of Sabbath labour, which had been recently imposed in the Montreal Post Office, thus allowing the employees an opportunity to attend public worship,—at the same time adhering to the conviction that no Sabbath labour whatever should be allowed in any of the post offices of the Dominion. This was seconded by Dr. Moore and carried.

After some routine business, and a hearty vote of thanks to the friends who had so handsomely entertained the delegates, the Synod adjourned to meet in the city of Quebec next year.

MONTREAL NOTES.

The Rev. Principal MacVicar, of Montreal, sails for Europe next month to attend the Pan Presbyterian Council meeting in London. He is at present in New York, at a meeting of the American Executive of the Alliance, completing the programme and making other arrangements for the General Council. Dr. MacVicar has been unanimously elected chairman of the Protestant Board of School Commissioners for the city of Montreal in room of the Rev. Canon Norman, who recently removed to Quebec City.

At a meeting this week of the Presbytery of Montreal the resignation was accepted of the Rev. C. A. Doudiet as pastor of St. John's Church, and the Rev. Professor Cousin appointed Moderator of Session *pro tem*. Mr. Doudiet is this summer to be engaged in visiting all the French mission fields of the Church, holding special services, dispensing ordinances and where practicable opening new stations.

The congregation of Rockburn and Gore are to hold a meeting on the 30th inst. to moderate in a call to a minister. They have been without a settled pastor since the resignation of the Rev. W. A. Johnston about two years ago. They are to call Mr. J. F. Langton, B.A., a graduate of the Presbyterian College here this spring.

The Dundee congregation this week unanimously agreed at an informal meeting to call Mr. J. C. Martin, B.A., an other of this year's graduates of the College.

For some time past the Rev. L. H. Jordan, B.D., of Erskine Church, has contemplated visiting the European continent, with a view to spend two years in a special course of study. He intimated his intention to a joint meeting of the elders, managers, and trustees of his congregation ten days ago, when a resolution was adopted expressing the strong desire to have him continue in his present position and a deputation was appointed to wait upon him and ask him to reconsider his decision. Yielding to this pressure, he intimated his willingness to withdraw his purpose of resigning provided some arrangement could be made to relieve him of a portion of his work. The Session unanimously agreed to recommend the appointment of an assistant who would devote part of his time to mission work in some suburb of the city under the direction of the Session of Erskine Church. At a meeting of all the office bearers of the Church on Monday night week a resolution was adopted favourable to the securing of an assistant and requesting the Session to call a congregational meeting to consider the matter. This meeting is to be held on Wednesday evening. Meanwhile Mr. Jordan proposes visiting Europe, and has obtained leave of absence for three months. He purposes leaving in the beginning of May.

The annual meeting of the Synod of Montreal and Ottawa was held this week in St. Andrew's Church, Ottawa, and was attended by about eighty or ninety members. The opening sermon was preached by the Rev. Dr. Warden, the retiring Moderator. It was a discussion of several of the leading characteristics of the age in their favourable and unfavourable aspects. The main points thus dwelt upon were Christian union, Christian liberality and Christian activity, with special reference to our own Church and country. The Rev. Dr. Armstrong, of St. Paul's Church, Ottawa, was unanimously elected Moderator for the ensuing year. Interesting reports were submitted and considered on the State of Religion, Sabbath Observance, Sabbath Schools and Temperance. An overture from the Presbytery of Montreal as to the status and remuneration of city missionaries was adopted and ordered to be transmitted to the General Assembly. Mr. J. K. Macdonald, of Toronto, appeared on behalf of the Aged and Infirm Ministers' Fund of the Church, and addressed the Synod at length, showing the urgent need of an Endowment Fund of \$100,000. The Synod cordially approved of the proposal, and adopted a resolution commendatory of the Scheme, and urging the appointment of a representative in each Presbytery to further the object contemplated. The report of the committee on the Lumbermen's Mission was submitted by Dr. Armstrong and addresses were given by the two missionaries employed, Rev. Messrs. McKechnie and Gandier. An overture from the Montreal Presbytery as to co-operation with other Churches in the more sparsely settled districts of the Synod was approved, and a committee appointed, with Professor Scrimger as Convener, to give practical effect to the overture. The Rev. L. H. Jordan brought before the court the conference of the Evangelical Alliance, to be held in Montreal next October, and the Synod expressed hearty sympathy with the object in view. The report of Professor Scrimger on the subject of Protestant education in the Province of Quebec gave rise to an interesting discussion in which reference was made to the Ottawa Ladies' College and the desirability of utilizing it in the interest of French Evangelization work by conducting it so as to give a good French and English training to young ladies of both nationalities, so as to neutralize the influence on Protestants of Roman Catholic convents. It is hoped that something may soon be done in this direction in connection with the Ladies' College in Ottawa. The next meeting of Synod was appointed to be held in St. Andrew's Church, Quebec, on the third Tuesday of April, 1889, at eight o'clock in the evening.

In view of the early departure of Lord Lansdowne, the Governor-General, for India, a committee, with Dr. Campbell, of Montreal, as Convener, was appointed to draft an address to be presented to him. This committee afterwards reported, and the address was presented to his Excellency on Friday afternoon by the Rev. Dr. Armstrong, Moderator, who was accompanied by about twenty of the members of the Synod. Lord Lansdowne suitably replied, expressing his appreciation of the Synod's act.

The Synod adopted a resolution protesting against the placing of the proposed statue of the Virgin Mary on the Mountain at Montreal. A special meeting of the Ministerial Association and Evangelical Alliance of Montreal was held last Monday morning to consider this statue question, when it was resolved to petition the city council in opposition to it. This petition was presented the same afternoon by Rev. Principal MacVicar, who was accompanied by many members of the association. From present indications the statue is not likely to be erected on the Mountain, though vigilance is still necessary on the part of the Protestant community.

The following students were this week licensed by the Presbytery of Montreal, after leave being granted by the Synod: Messrs. J. C. Martin, B.A., J. H. Higgins, B.A., Andrew MacWilliams, B.A., J. F. Langton, B.A., F. H. Larkin, B.A., J. A. McFarlane, B.A., A. S. Grant, B.A.

The growth of the congregation of Stanley Street Church, Rev. F. M. Dewey, pastor, has rendered necessary an increase in the Session, and the following new elders have just been elected: Messrs. J. S. Henderson, John Patterson, William Brown and Alexander Armour.

The congregation of Melville Church, Cote St. Antoine, having decided to enlarge their church, the building committee have adopted a plan, prepared by Mr. A. C. Hutchison, whereby the accommodation will be increased by 255 sittings at a cost of from \$3,500 to \$4,000, and the extension is to be immediately proceeded with.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 9,
1888.

THE JUDGMENT.

Matt. 25:
31-46.

GOLDEN TEXT.—And these shall go away into everlasting punishment, but the righteous into life eternal. —Matt. xxv. 46.

SHORTER CATECHISM.

Question 74.—Every honest man knows that his honesty can only be maintained by the exercise of industry and self-denial. Honest labour is the law of life in this world. There is no room for the idler. The eighth command necessarily enjoins diligence in business, as well as fervency of spirit in serving the Lord. The reason given in the question is that all lawful means may be employed in securing temporal well-being and prosperity for our own sake and for that of others, to enable each man to provide things honest in the sight of all men, and for the sake of those who have been wounded in the battle of life, to give to them that need.

INTRODUCTORY.

After concluding the parables of the faithful and unfaithful householders and the ten virgins, the Saviour speaks clearly and without parable of the grand closing scene of life's history. His theme is the certainty and righteousness of the final judgment. It forms the fitting close of His ministry before His betrayal.

I. The Judgment.—The Saviour was a King, but to the human eye an uncrowned and discredited King. He had no grand retinue of followers with Him, only a few disciples humble in rank. He was about to appear as a culprit before the civil and ecclesiastical rulers of the city, but He tells of a judgment of unparalleled magnitude and character, yet in the future, when the Son of man shall come in His glory and all the holy angels with Him. As King and Judge, the now-rejected Jesus would sit on His regal throne—the throne of His glory—for the judgment of the world. At that grand assize will be gathered all nations, that is, all mankind; those living at the time of the Saviour's appearing and all who have lived on earth since the days of Adam. The time of final separation will then have come, the good and the bad, the righteous and the wicked live together in this world, but at the end of time, they shall be unerringly separated, the one from the other. In the East it is customary for the shepherd to feed his flock of sheep and goats in the same pasture, but when evening comes and they are led to shelter he has no difficulty in placing both sheep and goats by themselves. So the Shepherd and Bishop of souls when seated on the great white throne will as easily and unerringly sever the righteous from the wicked, the righteous being placed on the right and the wicked on the left hand.

II. The Righteous Acquitted.—The words of the Saviour do not imply a lengthened process of judgment. There are no pleadings and leading of evidence. Every one in the innumerable throng is his own witness. Christ knows the inmost thoughts and the entire history of each. So to the righteous He gives the gracious invitation, "Come, ye blessed of My Father." On the right hand there are all the savingly blessed of God. They have been blessed with pardon, peace and love on earth, and now being perfectly righteous they enter on their inheritance. They are called to inherit. They have received the adoption of children. They are heirs of God and joint-heirs with Christ. They could neither purchase nor merit that inheritance. It was divinely bestowed for Jesus' merits and for Jesus' sake. The kingdom to which they come is one that cannot be moved. It was prepared for them from the foundation of the world. The blessedness of the righteous was secured in the eternal councils. The Judge refers to the services rendered to others for His sake as evidences of righteousness. Several ways in which they had ministered to the distressed and afflicted are mentioned. It is noticeable that the rendering of these services implies personal effort, not merely giving of money to others. "I was sick, and ye visited Me; I was in prison, and ye came unto Me." Then with that modesty which always belongs to true goodness, and with that absence of self-consciousness which is characteristic of love and devotion to the Saviour those to whom the gracious words of welcome and reward are spoken disclaim the credit of their good deeds. They see nothing in them to merit such transcendent recompense. In answer to this modest disclaimer the Judge speaks these words so blessed in themselves, and so full of encouragement to all who would serve Christ now, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

III. The Wicked Condemned.—To the righteous the Judge says, Come; to the wicked, Depart. They had refused to come to the Saviour. The time is past for that now, and they hear the awful words, Depart from Me. Still more terrible words follow: Ye cursed. Their sins clung to, unrepented, had loaded them with a curse that would never more be lifted. Their portion is described by the symbol of everlasting fire, prepared originally for the first transgressors in God's universe, the devil and his angels. The sins with which they are here charged were sins of omission. Plain and obvious duty was neglected. Just as the righteous were unconscious of their goodness, so the wicked are just as unconscious of their sinfulness. The neglect of the suffering and the afflicted, Christ regards as neglect of Himself. The lesson closes with the awful words, clear and unmistakable in their meaning: "These shall go life eternal."

PRACTICAL SUGGESTIONS.

The final judgment of all mankind is a certainty.

The Judge of all the earth will do right.

Loving service heartily rendered to the afflicted and distressed for Christ's sake. He regards as done to Himself. The neglect of plain duty is a sin for which we shall be judged.

Every one of us will hear from Him who now says, Come unto Me, either Come or Depart. Which shall it be?