

mother to be furnished with a copy. A paper was read from members of various Presbyterian congregations in the city, asking the sanction of the Presbytery to a movement for Church extension in the north-western part of the city. After hearing Messrs. R. J. Hunter, S. Crane and W. J. McMaster in support of the petition, considerable discussion ensued. But eventually two motions were carried, as follows: Moved by Dr. Gregg, "That the Presbytery receive the petition, and approve of the purchase of a lot for Church extension purposes at the intersection of Bloor and Huron Streets;" moved by Dr. Caven, "That a committee be appointed to inquire as to the time and form in which action should be taken, in pursuance of the motion just reported;" to report to the next meeting of Presbytery, a committee thereunto was appointed accordingly. Commissioners were appointed to the next General Assembly; of ministers, by rotation, Revs. D. J. Macdonnell, J. M. Cameron, D. Mackintosh, E. D. McLaren, P. Nichol, A. Gilray, J. Smith, J. R. Gilchrist, G. M. Milligan, Walter Amos, by ballot, Revs. Dr. Caven, Dr. McLaren, J. S. Mackay, of elders, all by ballot. Rev. Dr. Reid, Hon. A. Morris, Messrs. W. M. Clarke, Hamilton Cassels, John Lindsay, R. Kilgour, J. MacLennan, Q.C., William Mitchell, George Smith, John Harvie, A. McMurchy (King), Wm Crawford and James Brown. Dr. Caven having stated that the Rev. Dr. Kellogg, in consequence of a serious affection in his eyes, would not be ready for induction at the beginning of April (as was once expected) arrangements for his induction were postponed to next meeting. On recommendation of a committee previously appointed, the Presbytery agreed to report disapproval of the scheme, in its present form, for supplying vacancies throughout the Church, as sent down from the General Assembly. A committee was also appointed to draft an overture to the Assembly anent the supply of vacancies, and anent the distribution of probationers. As recommended by another committee appointed to deal with the matter of an additional professor for Knox College, the Presbytery agreed to pronounce against the immediate appointment of another professor, and to advise the employment of two or more lecturers, such lecturers to be chosen (other things being equal) from the alumni of the colleges connected with our own Church. The first annual report of the Toronto Presbyterian Society, auxiliary to the Woman's Foreign Missionary, was submitted and read, which the Presbytery agreed to receive and to record satisfaction with. A committee previously appointed to gather facts as to railway work performed on Sabbath Days, and to ascertain how far such work could be deemed necessary, submitted a good and lengthy report through Rev. W. Frizzell. The report disclosed sad facts as to the number of trains run on Sabbath Days, and the number of men employed on these trains, many of which men, if not all of them, desire exemption from such work. The report aforesaid concluded with three recommendations, which the Presbytery agreed to adopt. And in terms of the first, a committee was appointed, consisting of Revs. W. Frizzell, D. J. Macdonnell and Dr. McLaren, to correspond with the officials of the Grand Trunk and Canadian Pacific Railroads, asking if something cannot be done toward reducing the amount of Sabbath work to a minimum. The next meeting of Presbytery was appointed to be held on the 6th of April, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

MRS. A. McARTHUR, of Carleton Place, has endowed a scholarship in the Presbyterian College, Montreal, in memory of her late father, to be known by the name of the "William Brown" Scholars'hip. The amount of the endowment is \$500, the interest of which is to be annually used in providing a scholarship, to be competed for as the Senate may determine.

LAST week, Mr. Joseph Jackson, one of Montreal's oldest citizens, died at the advanced age of ninety two years. Some years ago, Mr. Jackson donated the sum of \$4,000 each, to the Presbyterian and Congregational Colleges here, on condition that he received an annuity of \$240 from each of these institutions.

SPECIAL revival services have been conducted for the past few weeks, in the congregations of Richmond and Kingsbury, under the care of the respective pastors Revs. F. M. Dewey and J. R. MacLeod. The meetings have been largely attended, and much good has resulted therefrom.

On the evening of Friday last, the annual festival of St. Joseph Street Presbyterian Church Sabbath School was held. Rev. Professor Scrimger presided, and addresses were delivered by Rev. Dr. Smith, Mr. D. T. Frazer a former superintendent of the Sabbath school and Mr. A. Lanskail, the present superintendent. Several dialogues and recitations were given by the scholars, and a pleasant evening was spent. The missionary contributions of the school amounted to \$110 for the year.

THE session of Erskine Church having recently been reduced in number, by death, and by the formation of the new congregation at Cote St. Antoine, an election of elders is about to be held. The session ask for eight additional elders.

On Wednesday last, the congregation at Cote St. Antoine was formally organized. The Rev. R. H. Warden presided, communicants to the number of forty-three gave in their names, certificates were presented and a communion roll formed. It was resolved to adopt the weekly envelope system for the support of ordinances, and a provisional board of managers was appointed to hold office till the election of a permanent board a few weeks hence. The Sabbath school has agreed to present the church with a communion set which has been ordered from England.

WITH reference to the suggested co-operation by the Presbyterian and Methodist Churches in working weak missions, it has been ascertained that in the bounds of the Montreal Conference of the Methodist Church and the Synod of Montreal and Ottawa of the Presbyterian Church in Canada, there are twenty or twenty-one districts where both denominations have ministers labouring, assisted to the

extent of nearly \$11,000 of Church money, and where, so far as the number of families are concerned, one minister in each district could overtake the work. Were it practicable to unite the congregations in these districts, upwards of \$10,000 and some twenty ministers would be set free for other necessitous districts.

THE annual report for 1885 of Crescent Street Church—Rev. A. B. Mackay, pastor,—has just been published. Mr. Mackay is the fourth minister the congregation has had, his predecessors being Rev. Dr. Donald Fraser, of London, England, Rev. Principal MacVicar, and Rev. Dr. R. F. Burns, of Halifax. The session numbers thirteen elders. These, with the pastor and sixteen deacons, form the deacon's court. The communicants number 518. On the roll of the Sabbath school—Mr. D. Morrice, superintendent,—there are twenty-nine teachers and 236 scholars. The number of sittings in the church is 1,218. In the beginning of last year the congregation put into operation their new method of raising moneys for missionary and benevolent purposes, and the pastor's salary, by means of weekly envelopes and plate collections. This has proved most successful, the amount contributed being \$9,872, or about \$190 per Sabbath. In addition to this, the sum of \$4,579 was raised by pew rents, the money thus obtained being applied to meet the expenses of choir, fuel, light, church officers, etc., and also the interest on the building fund debt. The debt on the building fund was reduced during the year by \$8,500, and now stands at \$20,713. The amount contributed to the Assembly Schemes was \$4,288 by \$1,380 from weekly envelopes, \$524 from pastor's Bible class, \$330 from Sabbath school, and \$2,054 from special subscriptions. The congregation supported a city missionary at an expense last year of \$660. It also maintains two mission Sabbath schools at a cost of \$314. The Ladies' Visiting and Aid Society—Mrs. A. B. Mackay, president,—rendered aid to the poor of the congregation and to city charities. The total revenue of the congregation for the year is given as \$22,308—of this amount \$10,885 was disbursed for current expenses and building fund, and \$11,422 for pastor's salary, missionary and benevolent purposes. The total cost of the building and site was \$112,660. In addition to this \$32,660 have been paid in the form of interest. The Nazareth Street Sabbath School—Mr. James Ross, superintendent,—numbers twenty-three teachers and 324 pupils. It contributed \$130 for missions. The Petite Cote Sabbath School has on the roll seven teachers and thirty-nine scholars. It contributed \$20 for missions, and a harvest thanksgiving service yielded \$108 for the Montreal General Hospital.

THOSE of your readers who were present last June at the conversazione given by the Board of Management of the college here, in honour of the General Assembly, will doubtless remember that the Mayor of the city was present and gave a brief address. Mayor Beaugrand has proved himself a valuable man for the position, more especially in connection with his vigorous efforts to root out the small-pox epidemic, which carried off so many of our population during the year. These efforts made him many enemies among the more fanatical of our French-Canadian population, and a determined attempt was made to oust him at the civic elections here last week. To the credit of the city this attempt has ignominiously failed, Mr. Beaugrand having been re-elected by a majority of nearly 2,000. Rarely, if ever, has so large an English-speaking vote been polled in the city. Mr. Beaugrand received nearly the whole of this vote, besides that of the more respectable French. His election by so very large a majority is a triumph of order over lawlessness, and of intelligence over ignorance and superstition. Mayor Beaugrand has consented to give a short address at the Presbyterian Centennial Conversazione in the David Morrice Hall on Thursday evening, 11th inst.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, D.D.

March 27, 1886. } MESSIAH'S MESSENGER. { Mal. 3: 1-6; 4: 1-6.

GOLDEN TEXT.—"Behold, I will send My messenger, and he shall prepare the way before Me."—Mal. iii. 1.

INTRODUCTION.

This prophet is a favourite. His name, the time in which he lived, and the character of his prophecy make him especially interesting. The name *Malachi* means "messenger of Jehovah," and from that some have supposed that he was an angel in human form sent to be a type of Christ, and give a message to the Jews.

His time is uncertain, but the probability is that if he was not contemporary with Nehemiah he came soon after. The state of the Church with which he dealt was similar to, if not the same as, that described in the closing chapters of the Books of Nehemiah.

His prophecy begins with remonstrances. He rebukes the priesthood for their selfishness in worship. They offer the lame and blind upon the Lord's altar which they would not dare offer to their governor. They thus made the people stumble, and corrupted the whole nation. This spiritual declension appeared in this respect that they—priests as well as people—rejected their own wives, intermarried with idolaters, and of course began to yield to their old temptation—the worship of false gods.

The second part of the book—its *prediction*—is peculiarly interesting. He is the last of the prophets, and the last of his prophecy spans the interval of four hundred years between the Old Testament and the New. He introduces us to Christ, and the purity and spirituality of the worship of the times to come. The position occupied by Malachi in the Old Testament is another beautiful illustration of the way in which the Holy Spirit not only inspired but guided the very arrangements of the Bible. It is truly the Book of God.

EXPLANATORY.

There was great need—all the greater because they did not feel their need. They say: "Wherein have we wearied God? Where is the God of judgment?"

I. The Forerunner. (Ver. 1.)—This is John the Baptist. He was to be sent to prepare the way for the coming of the Lord. See Isa. xl. 3, and Matt. xi. 10, etc. Christ Himself applied to the Baptist these words.

Prepare the way.—The work of John is the best commentary on these words. He was a preacher of repentance—arousing the consciences of men to see their own sinfulness and need of the Saviour about to appear. The character of John's ministry proves him to have been a messenger from God. He was a voice—the voice of another.

Such preparation is still needful that Christ may come into the Church and individual hearts.

If the wicked would forsake his way, and the unrighteous man his thoughts, and return unto the Lord, the Lord would return unto him, and come and make His abode with him.

II. Christ Will Come.

Whom ye seek.—The Jews were longing for that time promised when the great *Emancipator* would come—little understanding what the nature of that deliverance would be. Their idea of glory was very different from that of the kingdom of Christ. (Isa. lx.) Their delight would be disappointed when He suddenly dawned upon them.

Messenger of the Covenant.—The One who was to come in fulfilment of the covenant made with Abraham, and so often afterward renewed. He is the Mediator of the covenant—through Him we have access to the Father and realize the blessed promises.

The suddenness of His appearing, and the searching character of His work, will have its most direct fulfilment at His second coming.

Who may abide the day of His coming?—Who can stand the test that will be then applied? Now is the time to weigh and answer that question.

III. Christ Will Come as a Sanctifier.—His kingdom is a kingdom of righteousness. In order to prepare a people for Himself, He must make them righteous.

A refiner and purifier of silver.—A very beautiful figure. It is said that the refiner sits watching the precious metal in the crucible, and that when he sees his own image reflected in it he knows that the work is done. How much comfort in that thought! If we are in the crucible, the eye—the loving eye—of the Master is upon us, and He will not allow the heat to be greater than is necessary to perfect the work of restoration to His own likeness.

Fuller's soap.—It dissolves impurities, so that they are washed away and the cloth is made clean.

Levi, Judah, Jerusalem. (Verses 3, 4.)—The *Sons of Levi* refer to the ministry of the temple. Not only they, but all the people will be so affected as to worship in Spirit and in truth—the only kind of worship that God accepts. This will be the work of His word and Spirit.

IV. Christ Will Come in Judgment. (Ver. 5.)—He will be both Judge and Witness—so that perfect justice will be administered. All classes of sins will be dealt with, for all things are naked and open to the eyes of Him with whom we have to do.

How is it that any will escape such a fiery trial? Because the Lord changes not. (Ver. 6.) He is a covenant-keeping God, and will not cast off His people. But in order to preserve the nation and fulfil the covenant, He must consume them that fear not Him—that oppress the poor and the weak; and have allied themselves with darkness.

Hence there is a day coming that will burn as an oven, and will consume the proud and wicked as stubble, and leave them neither root nor branch (Mal. iv. 1). We have in the destruction of Sodom and Gomorrah an illustration of a temporal judgment resembling this coming day. In Isa. i. 6-8 is a description, and in the captivity a fulfilment, of a similar judgment. The destruction of Jerusalem by the Romans another instance, but all typical of the greater judgment that is yet to come. Let us be found watching and ready in that day.

V. Christ Will Come as a Sun and Shield. (Chap. iv. 2, 3.)—This is another beautiful figure. What the rising sun is to the physical world is Christ to the spiritual. He dispels darkness and gives light and life and joy and beauty—in short, transforms earth into heaven. His rays bring healing where death reigned.

The effects of that quickening influence will be exuberance of life. They will feel as joyous and happy as calves of the stall when let loose—a striking figure of health and vitality.

But besides quickening He will give victory over enemies. The wicked and wickedness will be as ashes under the feet of the righteous. No premium for sin in that day. Holiness will be exalted and honoured in that day.

VI. The Application. (Verses 4-6.)—This is a conclusion not only for this prophecy but for the Old Testament. It points out the way in which we should live so as to escape the threatened judgments and enjoy the blessings promised.

(1) Remember the law.—That is the standard of life. The law is an expression of the mind of God, and that must ever continue the same. We are always safe when running in the way of His commandments. The Old Testament in its close thus brings us back to Moses who opens the sacred volume.

(2) Live in expectation of His coming.—In order that men may be prepared and not taken by surprise by that great and awful day, Elijah—i.e., John the Baptist (Mark ix. 11-13), will come, and by turning the hearts of parents and children to each other in love, and both to God, put them in a condition to escape the curse and receive the blessing. Warnings are given that we may escape danger, for God desires not the death of any.

PRACTICAL SUGGESTIONS.

1. That fact that Jesus will come solves every difficulty.
2. Holiness is the only preparation to meet Him.
3. Destruction is unavoidable if we live in sin.
4. Live so as to be happy in that day.