

of the Forest," and was warmly applauded. Scenes of Ayr were then shown, and the interior of Burns' house. Here Misses Spalding and Knowles sang "Ye Banks and Braes o' Bonnie Doon." Shortly after this, the Rev. Mr. Beattie recited with feeling "Mary in Heaven." This brought the entertainment to a close. The Guelph Mercury says: Knox Church congregation have to be congratulated on securing the Rev. Mr. Rose to give such a pleasing and profitable entertainment, and Mr. Rose has also to be congratulated on the clear and concise manner in which he explained the scenes as they were presented, and for the trouble and expense which it must have cost him to purchase the scenes and other things in connection with his lecture.

PRESBYTERY OF BARRIE.—This Presbytery held an adjourned meeting on Tuesday, March 1. There were present fifteen ministers and five elders. There were a good many items of business, though few of public interest. The remit on the marriage question was disapproved on a motion, too long for insertion here, which was carried on a vote of nine against six. The remit on co-operation with other religious bodies in mission work was disapproved by the carrying of the following motion: Disapprove of the proposal submitted in the remit to Presbyteries on the subject of co-operation in our mission fields with the Methodist Church, believing that our Church has, in all our mission stations and operations, acted in an honourable spirit toward other Christian denominations, and that the proposals submitted would effect no good purpose. Leave was granted to the Midland congregation to sell their present church property, with the view of erecting a church in a more suitable locality.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held on the 1st inst., Rev. P. Nicol, Moderator. The attendance of ministers and elders was large. Rev. Mr. C. Cameron reported moderating in a call from Hornby and Omagh, in favour of Rev. Joseph Johnstone, probationer. The stipend promised is \$750, without a manse. Besides approving of Mr. Cameron's conduct, the Presbytery, after hearing commissioners, sustained the call, and resolved to ask \$50 from the Augmentation Fund, in lieu of manse. Mr. Johnstone accepted the call. The Moderator and Clerk were instructed to give him subjects of trial for ordination; and the Presbytery agreed to meet in Hornby Church on the 15th inst., at one p.m., to hear his trials, and, if satisfied therewith, to proceed with the services of ordination at half-past two p.m. of the same day. Rev. J. Murray to preach, Rev. M. C. Cameron to deliver the charge, and the Rev. W. G. Wallace to address the people. Rev. J. Carmichael was authorized, as applied for, to preside in the moderation of a call from Newmarket. On report of a committee appointed to confer with the Rev. T. Nixon, anent his tendered resignation, it was agreed to cite his congregation to appear for their interests at next meeting. On report of another committee who had visited the congregations of Le-lieville, York Townline, Bethesda Church and York Station, it was agreed to erect Leslieville as a separate charge, to cite the various parties concerned to appear at next meeting, and, in view of the probability of the separation proposed, to ask for Leslieville a grant in the meantime of \$200. On behalf of a committee appointed to draft a minute, anent Rev. J. Alexander, whose resignation has been accepted, Rev. Dr. Gregg submitted and read the following. In accepting Mr. Alexander's resignation of the charge of the congregation of Union and Norval, the Presbytery deeply regret that the state of his health has constrained him to tender his resignation, and they trust and pray that in his retirement from the active duties of the ministry he may largely enjoy the consolations of God's Word and Spirit. The Presbytery deem it proper also to place on record their high estimate of the valuable services which Mr. Alexander has been enabled to render as a minister of the Gospel. During the five and thirty years of his pastorate in the congregation of Union and Norval he has faithfully and successfully laboured in word and doctrine, and in the oversight of his flock; while, as emphatically testified by his people, and as known and read of all, his life has been a living epistle, exemplifying and commending the principles of the Gospel he has so long and faithfully preached. The Presbytery still further desire to record their sympathy with the congregation of Union and Norval, now deprived of a stated pastor, and their prayer that He who holdeth the seven stars in His right hand will speedily provide for them another wise and devoted pastor to carry on His own work among them. The Presbytery adopted this minute, and ordered copies thereof to be sent respectively to Mr. Alexander and his late congregation. Also a committee was appointed to confer with him and them, anent the matter of his retirement from the ministry. As preliminary to the appointment of commissioners to next General Assembly, Rev. J. Mutch submitted a motion, agreeably to previous notice, anent a change in appointing by rotation ministerial commissioners; said motion carried. It was next carried by a majority to appoint eight ministers by rotation and three by ballot, eleven being the total number required. The eight appointed are Revs. Dr. Reid, R. Wallace, Dr. Gregg, J. Fringle, J. M. Cameron, Frederick Smith, W. G. Wallace and John Mutch, the Clerk waiving the right afforded to him. The three others are Revs. Principal Cayn, Dr. McLaren and D. J. Macdonnell. Nominations of elders were next made, and a ballot was taken for eleven of those, when it was found that the following had received the largest number of votes: Hon. A. Morris, Messrs. W. M. Clark, Hamilton Cassels, Wm. Carlyle, J. K. Macdonald, J. MacLennan, Q.C., R. Kilgour, James Brown, Wm. Adamson, Wm. B. McMurich and Joseph Gibson; these were declared to be appointed accordingly. A circular was read from Dr. Reid, anent the terms on which commissioners and certain others might be taken to and from Winnipeg by the C. P. R. Co.—\$30, \$35 or \$40, according to the mode of travel. Interesting reports were read by Revs. W. Frizzell, J. Neil and W. G. Wallace respectively on the State of Religion, Sabbath Schools and Temperance; said reports were received and adopted *seriatim* by the

Presbytery, and were ordered to be transmitted to the Synod's committee on the same matters. Various other matters, of less interest to the public, were taken up and disposed of. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of April, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

The Rev. J. B. Muir, M.A., of St. Andrew's Church, Huntingdon, who has been visiting friends in Western Ontario, returned home last week, and occupied his own pulpit on Sabbath.

The congregation of St. John's Church, Brockville, vacant since the departure of Dr. Jardine for the North-West four months ago, has resolved to call the Rev. Mr. Ross, minister of the Anti Union congregation at Lancaster, in the Presbytery of Glengarry. Mr. Ross came from Scotland some three or four years ago, and was immediately settled in Lancaster, where he still continues to labour.

On Thursday evening the David Morrice Hall was filled with a large and appreciative audience to hear the Rev. J. H. Wells' lecture on "Canterbury Cathedral," under the auspices of the Students' Missionary Society. The lecture was doubly interesting, because of the illustrative stereopticon views presented on the canvas by Mr. A. C. Hutchison by means of his powerful lime light. The Rev. J. Barclay, of St. Paul's Church, was to have lectured in the hall on Thursday, the 10th inst. As, however, the citizens are on that evening to entertain the popular retiring Mayor—Beaugrand—at a banquet in the Windsor, Mr. Barclay's lecture is postponed to Thursday, the 17th inst. The subject of it is "The Planting of the Church in Canada."

The regular monthly meeting of the Montreal Presbyterian Woman's Missionary Society was held in Erskine Church on Friday afternoon. The chair was occupied by Mrs. Archibald Campbell, the president. Miss Cairns, the Directress of the Girls' School at Pointe-aux-Trembles, gave interesting information regarding the work there, the attendance of pupils at present being 120. Mr. Johnston, student missionary in Grifftown, gave an address on City Mission Work. There was a large attendance of ladies. The annual meeting of the society is to be held in the beginning of April.

The pastor of Calvin Church, Rev. Dr. Smyth, is wisely providing entertainment for his Young People's Association that is not only pleasant, but profitable. On Tuesday last he arranged with several members of the Microscopical Society to bring their microscopes, and with others to send theirs to a meeting of the Young People's Association, and an instructive evening was spent, to the great enjoyment of the large number present. The choir of Chalmers Church rendered several choice selections during the evening.

Montreal is to have a brief visit from Sam Jones, not in the character of an evangelist, conducting special services, but in the rôle of a lecturer. He is announced to lecture on "The Battle of Life," in St. James Methodist Church. Tickets, 25 cents.

At a meeting of the congregation of Melville Church, Cote St. Antoine, on Wednesday last, it was unanimously resolved to invite Mr. John McGillivray, B.A., to become their pastor. Mr. McGillivray is one of the graduating class in Knox College, who supplied the pulpit during the Christmas vacation. It is expected that he will be licensed in May, and ready for settlement immediately thereafter.

The Rev. J. Crombie, M.A., of Union Church, Smith's Falls, recently tendered the resignation of his charge, and at a meeting this week of the Presbytery of Lanark and Renfrew, the resignation was accepted, to take effect after Sabbath first. Mr. Crombie, in retiring from the active duties of the pastorate, carries with him the high respect and esteem of the people to whom he has ministered during the last eighteen years. He was for many years a member of the former Presbytery of Montreal of the Canada Presbyterian Church, during his pastorate of Inverness.

In the next issue, April, of the *Presbyterian Review*, New York, will appear an article on "Social Discontent," from the pen of Principal MacVicar. His former article in this *Review*, on "Romanism in Canada," has been extensively quoted, not only on this Continent but in Europe also.

At a largely attended meeting last week of the Chalmers Church congregation, the question of accommodation for the increasing attendance at the Sabbath school was discussed at length, and a resolution adopted to erect an extension at the back of the church, with two stories, embracing class rooms, church parlour, pastor's vestry, etc. The managers were instructed to take immediate steps to carry out the resolution. The growing attendance at the regular Sabbath services will soon render necessary increased accommodation in the church proper.

Mr. W. C. Munderloh, for the last fifteen years Imperial German Consul here, has just had conferred upon him by the Emperor of Germany the dignity of the Order of the Royal Crown. The letter from Count Humbert, on behalf of Prince Bismarck, intimating the fact, is accompanied by a gold Maltese cross and blue ribbon the insignia of the Order. In the centre of the cross, which is designed of solid gold, there is a circle of blue enamel, on the side of which is inscribed the motto, "God with us," and on the reverse "16th October, 1861," the date of King William's coronation. Mr. Munderloh is a Presbyterian, and an elder of the Crescent Street Church.

Some little anxiety is at present felt by the friends of Mr. James Croil, because of his being known to be in Italy at the time of the recent earthquake. He purposed leaving the members of his family at Montreux, and going south on the 7th of February, for a three weeks' visit to Venice, Rome, etc., returning to Montreux about the beginning of this month, and leaving there soon after for Scotland via Paris. There is some little cause for anxiety, and letters are looked for next week announcing his safety.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 20, 1887. **JACOB'S NEW NAME.** Gen. 32:9-12, 24-30.
GOLDEN TEXT.—"And he said, I will not let Thee go, except Thou bless me."—Gen. xxxii. 26.

SHORTER CATECHISM.

Question 14.—The answer to this question is remarkably clear and distinct. The law of God is the revelation to man of God's infinite righteousness. The law of the Lord is perfect. It demands a perfect obedience. Not to conform to that law, not to come up to its requirements, is sin. To transgress, to go beyond what it enjoins, is sin. The old and familiar form of expression, omission and commission, describes the sinfulness of failing to keep God's law and positive disobedience. Sin is not doing what God requires, and doing what God forbids. All sin is rebellion against God, and must be forgiven for Christ's sake, if we would escape from its terrible misery and awful penalty.

INTRODUCTORY.

After the vision at Bethel, Jacob proceeded on his journey to Haran, where he lived for forty years. After hardships and disappointment he succeeded in acquiring large possessions. His worldly prosperity, to some extent due to cunning and shrewdness, had roused feelings of jealousy among his relations. He had made up his mind to return with his wives, Leah and Rachel, and all his possessions, to his own country. When near the borders of Palestine he is afraid to encounter his brother, who by this time had become a powerful chief. He takes the precaution to divide his people and flocks into two bands. They are sent across the river Jabbok, rising in the desert east of the Jordan, and after a circuitous course, falling into that river midway between the Sea of Galilee and the Dead Sea. In loneliness once again Jacob has a memorable experience. He was anxious and depressed, and betakes himself to the one true refuge for all who are in trouble.

I. Jacob's Prayer.—This is the first recorded prayer in the Bible. Like all the others found there, it is simple, direct, earnest and reverent. It begins with a reference to God's covenant, "O God of my father Abraham, and of my father Isaac." There he reverentially stops. To him also the covenant promise was made, but he does not plead that now. People pride themselves on their pedigree, but the noblest of all ancestry is descent from God's covenant people. To be the children of pious parents is a great blessing, only, however, if such children serve their father's God. In his present journey Jacob is following God's command, and this he also pleads. If danger meets us in the path of duty, we may confidently trust in God's help and presence. Approach to God impresses the suppliant with a sense of his own unworthiness. He remembers the number and the greatness of God's mercies, and all His truth, how His promises had been kept. He also makes mention of what God had done for him. He went into Haran with no other possession than his staff, and now he says: "I am become two bands." He next comes to the immediate cause of his anxiety and apprehension: "Deliver me, I pray Thee, from the hand of my brother." Forty years before he had fled for fear of that brother whom he had wronged, and he had not seen him since. Like a good father he also prays for those near and dear to him, "the mother with the children." The prayer closes with pleading God's covenant promise.

II. Wrestling with the Angel.—The narrative here speaks of a man who wrestled with Jacob until the breaking of the day. The Angel of the Covenant may have appeared to him in bodily shape. It was no mere dream, but a real conflict. The prolonged struggle ended in the angel touching the hollow of his thigh, putting it out of joint. Jacob had continued in earnest wrestling, teaching us the lesson of earnest, persevering, importunate prayer. All who have lived eminently Christian lives have been noted for their continuance in prayer. The Angel said: "Let me go, for the day breaketh." Jacob had learned how helpless he was, but he will not give up. He is bolder than ever, and says: "I will not let Thee go, except Thou bless me." The Angel asks, "What is thy name?" And he said, "Jacob." This reminds him of what that name means—Supplanter. But he now reaches a loftier spiritual elevation of character.

III. Jacob Prevails.—The Angel then tells him that his name is changed. In those days names were significant and descriptive of character. It was eminently so in this instance. "Thou shalt be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed." Jacob in his despondency and alarm had entreated for deliverance from Esau's enmity, but he has got a much larger blessing than that, which was also included. Here he learned the lesson of entire surrender of self and full consecration to God. Now he asks the Angel's name. His wish in this respect is not gratified. God answers our prayers, but does not satisfy our curiosity. He blessed him there. As he had been deeply impressed with the vision of God at Bethel, so Jacob is deeply impressed here. In memory of that long night spent in importunate prayer, and of the gracious answer vouchsafed, he names the place Peniel, "For," he explains, "I have seen God face to face, and my life is preserved." Conscious that, sinful man as he was, he had been privileged to experience favour and blessing, by which not only the threatened danger was averted, but that he had been permitted to see God face to face in safety, he is deeply impressed with his own unworthiness, and God's condescending mercy.

PRACTICAL SUGGESTIONS.

A sense of danger should lead us to God in prayer. Prayer for temporal blessings leads to a fuller perception of our spiritual need. The highest blessings are only bestowed in answer to persevering prayer. God gives us much more than we ask for.