

Gordon was appointed to act in his place. Mr. McPherson spoke defending the position he had taken in that letter, the purport of which is his refusal to formulate certain charges which he had frequently said he could make against Mr. Wright, if he were so disposed. Mr. Wright replied, pointing out the injustice that was being done to him by allowing the impression to be conveyed that there were charges which could be made against him, and closed by renewing his demand for a thorough investigation. After a lengthened discussion it was moved by Mr. Turnbull, seconded by Mr. Chrysal, That Mr. McPherson having refused to formulate charges against Mr. Wright, as he had agreed to do, the Presbytery resolved to enter into a judicial investigation of the case, and these brethren are requested to specify the grievances complained of and send the same to the Clerk before the — day of —, and that the Clerk send the same to the other party; and further, that these brethren send to the Clerk the names of the witnesses they wish to have appear, in order that these may be cited to appear as witnesses. It was then resolved that a special meeting of Presbytery for this investigation be held on the 27th inst., at half-past ten a.m., in Knox Church, Stratford. It was agreed to give Mr. Perrie, student, who has been labouring within the bounds, the certificate required for his attendance at college. The committee appointed to examine students met with Mr. Miller, who is studying with a view to entering the ministry of this Church. Representatives from Missouri were heard, who requested that supply for their pulpit be secured from the college during the winter months. This was granted, and the Convener of the Presbytery's Home Mission Committee instructed accordingly. Messrs. Panton and Greig were appointed to audit the treasurer's books. The Session records of Burns Church and Brookdale were examined, and certified to be carefully and correctly kept. The Presbytery then adjourned to meet again at the special meeting to be held in Knox Church, Stratford, at half-past ten a.m., on the 27th inst., and also at the regular meeting to be held in the same place, at half-past ten a.m., on the second Tuesday of November next, and this meeting was closed with the benediction.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, Winnipeg, on Tuesday, September 6, at half-past seven o'clock. There were present: Principal King, Moderator *pro tem*, Revs. C. B. Pitblado, D. B. Whimster, Alexander McFarlane, James Hamilton, Arch'd McLaren, James Lawrence, James Douglas and J. C. Quinn, Clerk, and Messrs. Geo. H. Johnston and James D. Conklin, elders. Communications from Stonewall Session in favour of Mr. Geo. H. Johnston as representative elder; from the North Church, Winnipeg, in favour of Mr. James D. Conklin, and from Meadow Lea and Poplar Point in favour of Mr. James Cunningham were read and received. The Clerk read Professor Hart's report on the organization at Fort Rouge. Moved by Mr. Whimster, seconded by Mr. Lawrence, and resolved, That the Presbytery receive and adopt Professor Hart's report as an *interim* report, and authorize Professor Hart to complete the organization, associating with him Dr. Agnew and Mr. C. H. Campbell, who are hereby empowered to act as an *interim* Session for Fort Rouge congregation. A petition was presented from the North Church, Winnipeg, asking that Dr. Agnew be appointed as an additional member of the *interim* session. On motion, duly made and seconded, this petition was granted. Messrs. Lawrence and McLaren were appointed on motion to examine and report on Mr. Russell's sermon in his absence. Mr. W. J. Hall, student catechist, delivered a sermon from John x. 10, and Mr. W. O. Wallace a sermon from Exodus xx. 10. The exercises were criticised by the several members of the court, whereupon it was moved by Mr. Whimster, seconded by Mr. Quinn, and agreed to, That Mr. Hall be certified to the Senate of Manitoba College, and Mr. Wallace to the Senate of whatever college he proposes to attend. The Home Mission Committee recommended that the Presbytery renew the application of the North Church, Winnipeg, for a grant. Moved by Mr. Lawrence, seconded by Mr. Douglas, and resolved, That the Presbytery renew the application as recommended. The secretary of the Presbytery's Home Mission Committee reported that Mr. Pitblado had declined to accept the appointment as Convener. Moved by Mr. McLaren, seconded by Mr. McFarlane, and agreed to, That the Rev. D. M. Gordon be earnestly requested in the circumstances to act as Convener in the meantime. Moved by Mr. Quinn, seconded by Mr. McLaren, and carried, That the Presbytery refer the home mission returns and supplements and relative matter to the Home Mission Committee, with power to pass on them in view of their transmission to the General Assembly's Home Mission Committee. Moved by Mr. McLaren, seconded by Mr. Douglas, and resolved, That the special meeting of this Presbytery to be held in Kildonan on the 14th inst. be empowered to examine any students applying for admission to theological classes. Moved by Mr. Quinn, seconded by Mr. McLaren, and resolved, That the following be appointed to administer the sacrament of the Lord's supper as early as possible at the undermentioned places where it has not been already done: Clear Springs, etc., Rev. J. Hamilton; Dominion City and Greenridge, Rev. J. C. Quinn; Headingly, Professor Hart; Morris, Professor Bryce; Murillo, Rev. H. W. Fraser; Schreiber, Rev. J. Pringle; Whitmouth, Rev. D. B. Whimster; Gretna, Rev. J. Robertson, superintendent of missions. On motion, duly made and seconded, Rev. M. Nairn was appointed to visit Fort Francis, and administer sealing ordinances at his discretion, and to form a communion roll if he deemed it advisable. On motion of Rev. D. B. Whimster, duly seconded, it was agreed that the Presbytery adjourn to meet in Knox Church, Winnipeg, on the second Tuesday of December, at half-past seven o'clock in the evening.

NEXT year, on July 15, there will be celebrated in Russia the 900th anniversary of the introduction of Christianity into that empire. Preparations on a grand scale are being made at Kieff, the city in which Russians were first baptized. A great monumental cathedral is in process of erection, and will be opened at the celebration.

MONTREAL NOTES.

In Montreal, as elsewhere, most valuable aid is given by the ladies in the prosecution of Church work. The St. Gabriel congregation moved into their beautiful church on St. Catherine Street last fall. The ladies, anxious to have a share in the work, resolved that they would hold a bazaar to aid in meeting the cost of the building. The date of the bazaar is fixed for Friday, 30th September, and Saturday, 1st October. It is to be held in the new armory on Cathcart Street, and promises to be most successful. Contributions in the shape of useful or fancy articles from friends desirous of helping, will be received in the lecture room of the church, on the afternoons of Thursday, the 22nd, and Thursday, the 29th inst. The Rev. Dr. Campbell, pastor of this congregation, received from the Young People's Association on Monday last, a beautiful illuminated address congratulating him on the degree of Doctor of Divinity, conferred on him by Queen's University. The value of the address was enhanced by its being framed in walnut taken from the pulpit of the venerable old St. Gabriel Church.

Regret is expressed at the date fixed for the Evangelistic Conference in Toronto, on Monday and Tuesday, 3rd and 4th October. That is the week of the opening of the college here, and Tuesday, the 4th, is the date of the regular quarterly meeting of the Montreal Presbytery. At any rate, no one from the East can be present at a meeting in Toronto on Monday, unless they left prior to the Sabbath. A similar conference at Montreal would doubtless be found profitable. There is a probability of special services being held here soon, as the Ministerial Association, on Monday last, resolved to invite Mr. D. L. Moody to visit the city this fall.

The Rev. Dr. Jenkins has been here for the past week. He expects to leave Montreal, on the 28th inst., for Prince Edward Island, and proposes sailing from Halifax for England on the 24th of October. His home hereafter will be at Norwood, London.

The Rev. George Whillans, of North Georgetown, in this Presbytery, is at present on a brief visit to Cape Breton. On his return, he will be accompanied by a fair lady from that island. His many friends congratulate him and wish him happiness and increased usefulness in his sphere of work.

This has been a busy season with builders in Montreal. In whatever direction you go, new houses are being erected. Since the beginning of this year upward of 800 new buildings have been erected in the city—most of them substantial terraces. Several very costly public buildings are being erected, including the new Canadian Pacific and Grand Trunk Railway Stations, the new Methodist Church on St. Catharine Street and a magnificent structure on Place d'Armes for the New York Life Insurance Company. These four buildings alone are to cost about \$3,000,000. In no former year in its history have so many new buildings been erected in Montreal as this. The increase in population must be very great, as the new houses all find ready tenants, and that at good rentals. A vacant house is scarcely to be found in the city.

The Rev. D. Mackay, of Metis, is about to visit Scotland on three months' leave of absence. Mr. Mackay has been about two years in Metis. He proposes bringing his family with him on his return to Canada.

The Rev. M. Ami, of the French Presbyterian Church, Ottawa, is at present laid up with an attack of congestion of the lungs and bronchitis. He is slowly improving, but will not probably be able to resume work for some weeks.

OBITUARY.

MR. JOHN DENTON.

On Sabbath morning, August 21, there passed from his late residence in Port Dalhousie to his home above, Mr. John Denton, in his seventy-fourth year.

Deceased was a native of Cornwall, England. He removed to Sorel, Province of Quebec, in 1837, and thence to this village in 1847. He united with the Presbyterian Church soon after, and has since been an active and consistent member. In 1849 he was elected to the office of elder, the duties of which he continued to discharge until his death.

The energetic and untiring foe of all evil, especially of intemperance, his familiar form and hearty co-operation will be greatly missed by the workers in the cause of righteousness. As superintendent of the Sabbath school he was eminently successful in winning the hearts of the children, over whom he had a great influence for good.

He went to sleep amid scenes of glory which will be always cherished in memory by those who stood beside him. "He being dead yet speaketh."

MRS. WILLIAM MUIR.

At her late residence in Port Dalhousie on Tuesday, August 23, Christina, beloved wife of Captain William Muir, elder in the Presbyterian Church in this village.

For a number of years deceased was an active member of our Church, lending a helping hand to all good work.

Her removal is one of these mysterious providences so difficult to be received as one of the "all things that work together for good," for she leaves behind her a large family of children, some of whom are yet quite young, now to be deprived of a mother's counsel and influence. Still we commit them to Him who has said: "What I do, thou knowest not now, but thou shalt know hereafter." In the midst of health and happiness she was claimed as a victim by death, typhoid fever doing its work in the short space of three weeks. We cherish happy memories of her life and usefulness.

DR. STEEL, of Sydney, has recently completed his twenty-fifth year of ministry in that city. At the celebration of the semi-jubilee, Sir William Ogg, lately sheriff of Middlesex, and formerly a member of Dr. Steel's congregation was present, as also was Mr. J. S. Adam, now of Bathurst, the commissioner who visited Dr. Steel in Britain to ask him to go to Sydney.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 2, } THE CENTURION'S FAITH. } Matt. 8
1887. } 5-13.

GOLDEN TEXT.—I have not found so great faith, no, not in Israel.—Matt. viii. 10.

SHORTER CATECHISM.

Questions 40 and 41.—The ten Commandments embody the law of God for man's obedience. They sum up what is termed the moral law. That law was delivered to the children of Israel, amid the awful and impressive sanctions of Sinai. It is perfect in its requirements, and eternal in its obligation. It cannot be improved by addition. It cannot be shirked without incurring its penalty. We cannot be justified by the moral law, because we are unable to render a perfect obedience, but Christ is the end of the law to every one that believeth.

INTRODUCTION.

The instructive and pleasing incident, to the consideration of which this lesson is devoted, occurred soon after the delivery of the Sermon on the Mount. On the Saviour's return to Capernaum, a centurion, an officer in the Roman army who had command of from fifty to a hundred men, came to Christ with a request which evinced the strong faith which he possessed. In Luke's Gospel it is stated that the centurion's Jewish friend had a high regard for him, as he had become convinced that Jehovah was the true God whom he endeavoured to honour and serve.

I. The Centurion's Faith.—The centurion was a Roman, not a Jew. He had been trained in heathenism. In God's providence he was brought among a people where the true God was worshipped. His mind was open to the reception of the truth, and his heart was touched by the Spirit of God. His was not a dead faith. It was embodied in his conduct. He built a place of worship, and in his deep concern for his sick servant we see that his faith led him to be compassionate and benevolent. It was the right kind of faith, because it led him directly to the Lord Jesus, and He bestowed upon it His commendation. The centurion's servant was a great sufferer, he was stricken with palsy and grievously tormented. Not only had the centurion believed in the God of Abraham, but he believed also in Jesus. He believed in His power and willingness to heal his afflicted servant. To his appeal Jesus at once responds, "I will come and heal him." It is when assured of Christ's sympathy and of His prompt compliance with his request that the real character of the centurion's faith becomes apparent. True faith is always humble. The applicant for Jesus' help was deeply conscious of his own unworthiness. He was not one of Abraham's descendants, and not by birth or nationality entitled to the blessing he sought; he was conscious of his sinfulness, and therefore unworthy of God's favour. How could he ask the holy Saviour to enter his dwelling, and yet while faith prompts to humility, it also prompts to boldness and confidence. "Speak the word only, and my servant shall be healed." This is a clear and intelligent recognition of the divine power of Jesus. He could heal near at hand or at a distance. He could save while on earth, He saves from his glorious throne in heaven. The centurion could learn valuable spiritual lessons from his ordinary every day duties. The military discipline of Rome was complete. Absolute obedience was insisted upon. As the military officer had power to exact implicit obedience by his word of command, so he recognized Christ's power over disease. So great, so strong and all-embracing was the faith of the Roman soldier that it is here said that Jesus marvelled. Jesus was man, and the application to Him of such an expression is an evidence of His humanity. It is here said that He marvelled at the centurion's faith; it is elsewhere said that "He marvelled at their unbelief." The faith of this convert from heathenism was unsurpassed by anything found among the Jewish people, who had enjoyed so many advantages.

II. The Centurion's Faith is Prophetic.—The Roman centurion was one of the first fruits of the Gentiles. The first fruits are prophetic of their fulness. Here Jesus says: "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven." In this the blessings of the Gospel are represented as a rich banquet, where believers in Christ, of every nationality, will be welcome and invited guests, where they shall have blessed communion with the Master of the feast, the patriarchs, and with the great and good of every age. In contrast with this, and no less prophetic, the children of the kingdom—that is, those who belonged to the literal Israel, but who had not been born again—were excluded. Within the banquet hall, there was light and splendour, joy and gladness; without, the darkness, cold and dreariness of the night, into which the unfaithful, the unbelieving, were driven.

III. The Centurion's Faith Rewarded.—So strong and pure was the centurion's faith, that in his case the Saviour imposed on him no trial, no conditions, no delay. It was so evident that it needed no test. The reward of faith is proportioned to its strength. "As thou hast believed, so be it done unto thee." The prayer of faith was fully answered, and a blessing still greater was added. The centurion, concerned for his servant, prays for his recovery. That request is at once granted, but in addition the suppliant's faith is commended and confirmed. And as the centurion had so delicately expressed his belief in the Saviour's healing power, so Jesus responded, "I say unto you, many shall come," words of deep, significant and precious personal encouragement. The servant who had been "grievously tormented with pain" was healed in the self-same hour. "Jesus is merciful, Jesus will save."

PRACTICAL SUGGESTIONS.

If we would have a strong and living faith we must come to Christ. He is the Author and the Finisher of our faith. We must come constantly to Christ for our own and for others' needs.