

beneficence" was discussed. Messrs. Sawers and Urquhart leading in the discussion. Mr. Rennie gave in the report of the Committee on the Expenses of Commissioners to the General Assembly. The report was received, and the Convener instructed to apportion the money to the various delegates, when all the congregations have given in their collections. The Home Mission report for the last year was given in; the report was received and its recommendation adopted. Rev. Mr. Sawers, Messrs. H. McPherson, South Westminster, and J. Scott, South Delaware, were appointed a provisional Session for the mission station of Tempo, and said Session, together with the Home Mission Committee, were appointed to regulate the services and supply of that station. The old committee on the re-arrangement of fields was discharged; and Messrs. J. A. Murray, J. S. Henderson, J. Rennie and Dr. Fraser were appointed a new committee. Mr. Murray, Convener. The following were appointed a Committee on Remits of Assembly, to report at the December meeting: Mr. Murray, Convener, N. McKinnon, G. Sutherland, James Ballytine and J. A. Young, elder. Messrs. Murray, Convener, J. S. Henderson and J. Ballantyne were appointed Committee on Evangelistic Services. The meeting closed with the benediction.—GEORGE SUTHERLAND, *Pres. Clerk*.

PRESBYTERY OF REGINA.—This Presbytery met in the Presbyterian Church, Regina, on Wednesday morning, September 14th. The chair was taken by the Moderator, Rev. A. Urquhart. After the usual devotional exercises, the Rev. Mr. Ogilvie was appointed Clerk *pro tem.*, in consequence of the absence of the Rev. A. Hamilton. The Rev. Mr. Langill and the Rev. Dr. Bryce were asked to sit and act as corresponding members. The Presbytery went into committee on Standing Committees, and made the following alterations: Foreign Missions, Rev. Mr. Moore to take the place of Mr. McCuaig, now in Calgary Presbytery; State of Religion, Rev. Mr. Ogilvie in place of Rev. Mr. Herdman, now in Calgary Presbytery; Examination of Students, Rev. Messrs. Goudie and Ogilvie in place of Rev. Messrs. Herdman and Robinson, now in Calgary Presbytery; Systematic Beneficence, the Moderator, Rev. Messrs. Hamilton, Nicholl and Mr. Matheson. The Rev. Dr. Bryce spoke for a short time in reference to Manitoba College, and suggested that a committee be appointed to allocate to the different congregations the proportions to be contributed by each. In accordance with these remarks the following committee was appointed. The Rev. Mr. Taylor, the Moderator and Clerk, who were requested to report at an early sederunt. The several students labouring within the bounds of the Presbytery were certified to their different colleges. Mr. McMillan presented himself for examination for ordination, and he was heard in a sermon and in a lecture, both of which proved satisfactory, and his ordination was ordered to be proceeded with forthwith. In the evening the public were invited to witness the ordination. The service was opened by singing Psalm c, followed by prayer by the Moderator. The Scripture was read and a sermon of rare ability was preached by the Rev. Mr. Goudie, from the words "In those days came John the Baptist," Matthew iii. 1. The Moderator then put the usual questions to the postulant, which being answered satisfactorily, after the consecration prayer and the laying on of hands, he was ordained to the office of the holy ministry. The Rev. Mr. Langill, of Qu'Appelle Station, delivered the charge to the newly ordained, and the Rev. Mr. Nicholl, of Moosomin, gave the charge to the people. The singing was well sustained by an improvised choir. After the ordination ceremony the Presbytery proceeded to business. The constitution of Prince Albert Church was submitted for the sanction of the Presbytery, and it was decided that it should be adopted if the Church would agree to the amendment of one clause. The Convener of the Home Mission Committee presented his report for the past half year, which was adopted. By resolution, it was decided that the meetings of the Presbytery should in future be held on the second Wednesday in December, March, July and September, and that the next meeting be held at Broadview. Rev. Dr. Bryce addressed the Presbytery on the subject of Indian Missions, and a vote of thanks was tendered him for his excellent address.

MONTREAL NOTES.

On Tuesday last the Presbytery of Montreal met in St. Andrew's Church, Lachine, for the induction of the Rev. C. B. Ross, formerly of Lancaster. There was a large attendance of the congregation. The Rev. Dr. Campbell presided, the Rev. J. McGillivray preached from the words, "Not by might nor by power, but by My Spirit, saith the Lord;" the Rev. J. Barclay addressed Mr. Ross in earnest terms, emphasizing the power and importance of prayer on the part of the minister; the Rev. R. H. Warden addressed the congregation. At the close of the service Mr. Ross received a very cordial welcome from his people. He enters upon his work in Lachine with hopeful prospects. The congregation though not large is united and harmonious. The Grand Trunk Railway are doubling their track and running their main line out by Lachine, so that there is a prospect of a considerable addition to the English-speaking population of the town, from which the Presbyterian congregation is likely to benefit.

The Rev. J. Coule, M.D., was inducted on the 12th inst. into the charge of the congregation of St. Sylvester and Lower Leeds, in the Presbytery of Quebec. The Rev. J. Sutherland, of Inverness, presided and preached, the Rev. A. T. Love addressed the minister, and the Rev. Charles A. Tanner the people. In this congregation there are between fifty and sixty families, with a communion roll of about 130. While it is cheering to hear of inductions in the Presbytery of Quebec, it is discouraging to know that as soon as one congregation is settled some other becomes vacant. This is the case at present, the Rev. J. G. Pritchard, of Danville, having resigned his charge to accept an appointment as missionary among the miners at Arizona, U.S. Mr. Pritchard has special adaptation for this work, though it is a pity to

have the Presbytery and Province of Quebec deprived of his services. He expects to leave Danville early next month for his distant field of labour.

Mr. D. L. Moody's meetings here came to an end on Thursday evening, Mr. Moody leaving the city at the close of that night's service. The attendance has been very large, Crescent Street Church being filled at the afternoon meetings, and the Crystal Rink crowded at night by from 5,000 to 6,000 persons. Many from the surrounding districts have been present, especially during the last week of the meetings.

The Presbyterian congregation of Sherbrooke, Que., having unanimously decided on the erection of a new church, Mr. A. C. Hutchinson, architect here, has been invited to prepare plans. The intention is to let the contract in the winter, and have the building proceeded with early in the spring. The congregation, under Rev. A. Lee, is most prosperous, additional accommodation is greatly needed, and a new church will doubtless largely increase the attendance.

It is rumoured that a certain town congregation in Ontario has set its affections on one of our city ministers, and is about to make a vigorous effort to secure his services.

The session of the Pointe-aux-Trembles Mission Schools opened on Saturday last. The number of pupils forward already is 114, the largest at this stage of the session in the history of the schools. The buildings will again be crowded to their utmost capacity, and many have been refused admission for lack of room. The urgent need of increased accommodation is every year becoming more apparent, and it is hoped that this may be secured before the opening of another session. Besides French-Canadians there have been applications for admission during the past two months for from between thirty and forty English-speaking pupils, living in districts where is none but a Roman Catholic school. It is very greatly to be desired that some arrangements be made whereby these could be educated under Protestant auspices, as well as additional accommodation provided for the increasingly large number of French-Canadians desiring entrance to the Mission Schools. The staff at Pointe-aux-Trembles have received a valuable accession by the appointment of Miss Vessot, formerly French teacher in the Girls' High School, Montreal. In appreciation of her services the High School pupils last week presented her with a very handsome gold watch.

In the American Presbyterian Church on Friday and Saturday of next week a Sabbath School Convention is to be held under the auspices of the Sunday School Union. Mr. Wm. Reynolds, of Peoria, Ill., president of the International Sabbath School Association, and Mr. B. F. Jacobs, of Chicago, chairman of the Executive Committee, are to be present and take part. In connection with the Convention a meeting of Sabbath school workers will be held on Sabbath morning, the 30th inst., in Dominion Square Methodist Church, and probably a mass meeting in the evening of that day in some central building.

The St. Matthew's Church, Point St. Charles, Young People's Association has a membership of about 200. It has just held its annual meeting, and appointed the following as its office-bearers for the year: Rev. W. R. Cruikshank, honorary president; Mr. D. J. Fraser, president; Dr. James A. Hutchison, first vice-president; Mr. George Donaldson, second vice-president; Mr. R. Donaldson, secretary; Miss Nellie Patterson, treasurer; Misses Jessie Mavor, Cecilia Law, Lillie Barrie, and Messrs. Joshua Cuthbert and Robert Kellie, committee.

OBITUARY.

MR. JAMES McDONALD.

Mr. James McDonald, elder of the Presbyterian Church, High bluff and Prospect, Manitoba, died Sabbath, 28th August, after a brief illness of three days. Mr. McDonald was one of the pioneer settlers of Manitoba, being the first settler in the Prospect district. He was born in 1816 near Pictou, Nova Scotia, received his early religious training under the pastorate of Nova Scotia's pioneer missionary, the Rev. Dr. McGregor. He moved with his parents to Upper Canada in 1830, and settled in the township of London, where he resided till he came to Manitoba in 1872. He was from the outset a member of the Rev. John Scott's congregation (now Dr. Scott), London, and was to be found regularly in his place of worship every Sabbath that he possibly could attend, for it was his delight to go up to the house of the Lord and worship with His people. He continued the same earnest, devoted Christian in this new land, manifesting the deepest interest in all matters tending toward the temporal and spiritual well-being of the congregation. He possessed the respect, confidence and affectionate regard of the entire community. He was truly a father in Israel to the flock over which he was an elder, and will be surely missed both by the pastor and the congregation. Mr. McDonald had reached his seventy-first year when the higher call came, and could say with Jacob that he had not "attained unto the days of the years of the life of his fathers," his father having died at the great age of ninety-five, and his grandfather and grandmother at the still greater age of 101 and 102 years respectively.

The present Chief Justice of Nova Scotia is his first cousin, and two of his nephews—the Rev. D. B. McDonald, of Scott and Uxbridge, Ontario, and J. A. McDonald, managing editor of *Knox College Monthly*, are ministers of the Gospel. He leaves two sons and one daughter, all settled in Prospect, Manitoba, besides a large circle of relatives in Nova Scotia, Ontario and Manitoba, to mourn his loss. The Presbytery of Brandon, of which he was an esteemed and valued member, expresses in fitting terms its deep sense of the loss sustained, and sympathy with the congregation and family in their bereavement. Mr. McDonald was twice appointed by his Presbytery a commissioner to the General Assembly when it met in London and Winnipeg.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 6,
1887.

CONFESSING CHRIST.

Matt. 10
37-42.

GOLDEN TEXT.—Whoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.—Matt. x. 32.

SHORTER CATECHISM.

Question 47.—There are three things which the first commandment forbids. The first is the denial of G. d. There are men in this world who say there is no God. They are called atheists. They are not only blind to the teachings of God's Word, but they do not listen to the voice of their own consciences. The worlds which God has made are full of the manifestations of the Great Creator, but they shut their eyes to these plain manifestations of God's being, power, wisdom and goodness. "The fool hath said in his heart, There is no God." The next thing forbidden is the withholding the worship which is due to God. To worship the All Glorious One is our duty and privilege. It is what God requires of us. Not to worship Him in whom we live and move and have our being is the basest ingratitude and impiety. The third thing forbidden by this commandment is giving worship and glory to any other creature. To do that is the worst kind of idolatry. It is heart service that God claims, and if we give the first place there to any other than God, we are guilty of great sin. The heart ought to be God's temple, where He is loved and worshipped.

I. Public Confession of Christ.—Much is involved in the true confession of the Lord Jesus. It means an open and public acknowledgment of Him as the Son of God, a personal Saviour from sin, and it implies personal acceptance of Him as a personal Saviour. Christ had and still has His hidden ones. He will not break the bruised reed, nor quench the smoking flax; but He has taught very clearly that it is our duty openly to acknowledge Him. For our own sake we ought to make such profession as a proof of our obedience, and a condition of spiritual growth and blessing. We owe it to others as an example and encouragement. In these words there is a strong reason why we should make it a matter of conscience to become members of the Christian Church, because it is one of the ways in which we can confess Christ before men. But our behaviour and conduct, our whole life ought to be a confession of Christ. His truth and spirit should guide us in all we do. The end of the confession will be that Christ will confess—approve, receive—us before His Father in heaven. Those who deny Christ lose happiness and true joy in this life, and are excluded from the kingdom. Christ may be denied through unbelief, through selfishness, or through fear and cowardice. Some cannot stand to be laughed at, and called "saints." They are humiliated by reproach. It needs courage to confess Christ, yet it is much easier in a Christian than in a heathen land to acknowledge the Saviour. But if we reject His offered mercy, and deny him in our lives, then He will deny us. He will not own us as His disciples and then we must be excluded from His kingdom.

II. Obstacles to Confessing Christ.—The advent of Christ was heralded by the Angels sang, "Peace on Earth." It is Christ's purpose to bestow peace, but it is only after the victory over sin has been gained. "I came not to send peace, but a sword." Christ can make no compromise with anything that is evil. His truth is at war with whatever in the world is opposed to it. "The Word of God is sharp and powerful," so when it comes in conflict with men's sins there is division. In many cases that division comes between the closest earthly relationships. In Christian countries friends are sometimes estranged when the Gospel of Christ is sincerely believed and followed. In heathen lands this trial to the young convert is very severe, and is very general. It is a hard trial when a man's foes are those of his own household. When Christ's call comes to the soul there must be no faltering. If the choice is between Him and anything earthly then the decision ought to be for Christ. No other love is comparable to His, and He says that those who prefer human relationships to Him are not worthy of Him.

III. Self-Denial and its Blessedness.—Every true Christian must be a cross-bearer. Those condemned under the Roman law had to carry their cross to the place of execution. Christ bore His cross. He freely endured suffering and shame and the death of the cross for our salvation. We must take up our crosses voluntarily, and be prepared to suffer for His sake. The Christian martyrs followed Jesus unto death. So we are called upon to be faithful unto death, that we may receive the crown of life. The law of the kingdom is that if to save our earthly life we deny Christ, we shall lose eternal life; if we deny ourselves for Christ's sake, and obey Him, even though at the cost of this life, we shall inherit eternal blessedness. As an encouragement to the disciples Christ tells them that those who received them, that is, who believed the message of salvation He had given them to proclaim, received Him, and the Father who sent Him. They were united to God by faith in Jesus Christ. Next, the Saviour gives encouragement to those who receive the messengers He sends. A reward is promised. Those who receive a prophet as a prophet receive a prophet's reward. The reception of a righteous man is followed by an appropriate reward. This implies much. Even the humblest service rendered to "one of these little ones" who comes as a disciple of Christ shall never go unnoticed.

PRACTICAL SUGGESTIONS.

Belief in Jesus Christ requires our public confession of Him. Whatever obstacles lie in the way of confessing Christ must be overcome.

Self-denial—cross-bearing—is an indispensable part of Christian life. Crosses patiently borne give place to a crown of glory.

Service rendered to Christ's disciples is service rendered to Him.