

diligence, and grant the request of the people of Brooke in the matter of organization as a mission station, and appointing Rev. Mr. Cameron to take steps to carry out the same and report at the January meeting. And further, that Rev. Messrs. McAdam and Cameron be appointed to examine into the standing of Mr. McRae, with a view of applying for leave to receive him as a catechist. Communications were received from the Conveners of the Home Mission and Augmentation committees, urging increased liberality in the maintenance of these Schemes. It was resolved to make an effort to come up to the standard expected of this court. The next ordinary meeting was appointed to be held in St. Andrew's Church, Sarnia, on the third Tuesday of March next, at one p.m. Rev. Principal Grant was nominated Moderator for the next General Assembly. The following committee was appointed to examine and draft a resolution to be submitted at a meeting in March next, viz., Messrs. Anderson, Currie and Pritchard, ministers, and Mr. James H. Laird, elder. A report from the committee appointed to visit Duthel congregation was given in, showing that Mrs. Grant and family are willing to give a deed on the payment of a debt of \$418, and with the understanding that in the event of the building ceasing to be used as a place of worship the land shall revert to the family or heirs. The Presbytery expressed gratification with the report. It was intimated further that they were able to raise \$450 from the stations; thereupon it was agreed to give them the status of a congregation, and they were hereby declared accordingly. The charge of the congregation was committed to Rev. Mr. Tibb, to carry out the above arrangements, and Messrs. Tibb, Currie and McDonald were appointed a committee in charge of supply. Rev. Messrs. McDonald, Beamer and Johnson were appointed a committee in charge of Oil Springs and Oil City. The following deputations were appointed to visit the following augmented congregations, viz., Forest, Rev. Mr. Currie; Point Edward, Rev. Mr. McLennan; Corunna, Rev. Dr. Thompson; Oil Springs, Rev. Mr. Beamer. The Presbytery then adjourned to meet on the third Tuesday of January next at one p.m., and was closed with the benediction.—GEORGE CUTHBERTSON, Pres. Clerk.

#### MONTREAL NOTES.

As already reported, very large additions have been made last month to the membership of many of the city Churches. At the recent communion in St. Gabriel Church thirty-four new members were received, and the number of communicants present was well on to 250.

In several of the country congregations in this Presbytery there have also been large additions. The Rev. D. Paeterson, of St. Andrew's recently received between sixty and seventy members, and on last Sabbath week a union communion service of the two Presbyterian congregations at Lachute was held, when seventy new members were received into Henry's Church, and fifty-six into the First Church. These were entirely, or almost entirely, on profession of faith. The Rev. J. MacIntyre has been conducting evangelistic services in Lachute for the past month. He is now in Chatham, Que., and is about to begin a series of meetings in Calvary Congregational Church, Montreal.

The commission of the Montreal Presbytery met in Cote des Neiges on Tuesday last to confer with the congregation as to their Church property. The property is held in trust for the Presbyterian and Episcopalian population of the district. For the past ten years the Presbyterians alone have occupied the church, there being very few Episcopal families now in the district. The church building was recently destroyed by fire, and as its re-erection will cost more than the insurance money, it is felt to be most undesirable that the Presbyterian congregation should expend any additional sum, seeing that the Episcopalians have an interest in the property. Five of the trustees are Presbyterians and two Episcopalians, only one of whom is now alive. The cost of the property seems to have been borne very largely by the Presbyterians. This is another illustration of the undesirability of Union Churches. However well intended, they generally cause trouble, and not unfrequently breed disunion. The congregation unanimously appointed a small committee to act in unison with the commission of Presbytery in endeavouring to arrange with the authorities of the Episcopal Church so as to secure a clear title to the property on terms satisfactory to both parties.

At the meeting of the commission of Presbytery, the Rev. James Bennett still pressed the resignation of his charge, and after hearing parties the resignation was accepted, to take effect after Sabbath, January 8.

The Rev. W. J. Smyth, of Calvin Church, received a Christmas present from his Bible class, in the form of a handsome library chair. The Rev. L. H. Jordan, Erskine Church, was presented by his class on Christmas, with an Oxford teacher's Bible of largest type and best binding. The Rev. C. A. Doudiet received from his people a pulpit gown from Geneva.

The annual social gathering of the St. John's Church, (French) Sabbath School was held on Friday and was well attended, although the excessive cold kept several of the children away. After tea had been served in one of the school rooms, the scholars and their friends repaired to the church, where was seen a large Christmas tree laden with presents. The Rev. C. A. Doudiet presided and delivered an address. After the reading and adoption of the annual report and the appropriation of the missionary moneys to the Pointe-aux-Trembles schools, short addresses were delivered by Revs. Principal MacVicar and R. H. Warden. The children received their presents and went home with happy hearts.

On the evening of Friday last, the annual festival of the Hochelaga French Presbyterian Sabbath School was held in Taylor Church, the use of which was kindly given for the evening, their own meeting place being much too small for the purpose. Upwards of sixty children were present, besides a large number of parents and friends. After tea, an

interesting programme was gone through, including recitations, hymns etc., by the scholars and others, and brief addresses by the pastor, Rev. R. P. Duclos. Dr. Macvicar, Dr. R. Campbell, Messrs. Heine, Warden and Cruchet. A number of pictures were exhibited by a magic lantern and a very pleasant evening spent, to the evident delight of the children.

The East End French Mission is a most hopeful one, and with a new church and school building gives prospect of soon becoming much stronger. The building at present used is far too small for the day and Sabbath school, not to speak of the regular Sabbath services. About one half the amount necessary to purchase a lot and erect a suitable building has already been got, and it is hoped that the balance will soon be forthcoming.

The anniversaries of the several religious societies are to be held during the week, beginning January 15, in Erskine Church. The French Mission anniversary is to be on Tuesday, January 17. Among the speakers that evening is the Rev. P. McF. McLeod, of Toronto. The pupils of the Pointe-aux-Trembles, Grand Ligne, Sabrevois and Methodist schools are to be present and conduct the singing. It has been decided to have an examination of the Pointe-aux-Trembles pupils on the afternoon of that day, from half-past two to five o'clock in the lecture room of Erskine Church, to which the friends of the school are invited. The enlargement of the Pointe-aux-Trembles buildings was unanimously resolved upon by the French Board last spring and sanctioned by a unanimous vote of the General Assembly at its meeting in Winnipeg in June. The sum of nearly \$2,000 has already been contributed for this specific purpose, and there is at present a fair prospect of sufficient being got this winter to justify going on with the extension, so as to accommodate from seventy to eighty additional pupils next year. About \$10,000 is the amount estimated as necessary for this purpose.

The Trafalgar Institute for the higher education of young women opens after the Christmas vacation, on January 9. The services of Miss Fairley, a highly-accomplished and experienced educationalist from Edinburgh, have been secured as principal. She enters on her duties immediately. There is to be a considerable addition to the number of pupils this next term, and under Miss Fairley the institution promises to be successful. The terms for resident pupils have been fixed at \$280 per annum, including board, laundry and tuition, except music, singing and drawing, and for day pupils at \$100 per annum. The regular course of study is two years. All applicants for admission must be at least fourteen years of age.

A Christmas entertainment of a high order was given on Thursday last by the St. Gabriel Church Sabbath School, which is likely to be repeated soon. The Young People's Association of this Church is hereafter to publish regularly a supplement to the monthly Record.

The annual festival of the Nazareth Street Mission Sabbath School took place on the evening of Monday last, and was as usual largely attended and highly successful. Addresses were delivered by Rev. Messrs. A. B. Mackay, W. R. Cruikshank, Principal MacVicar, etc.

#### HOME MISSIONS AND AUGMENTATION.

The United Presbyterian Church in Scotland is, like our own, suffering from a large deficit in the contributions for Home Missions and Augmentation. The following appears in a Scottish newspaper, and is worthy of note: Kindly allow me to address a word to the supplemented congregations of the U. P. Church. These congregations are to a greater or lesser extent dependent, for payment of stipend, on the Augmentation Fund. At the present moment that fund is in a backward condition. There is too much reason to fear that the surplus payable in April, 1888, will touch a lower point than it has yet reached. One reason for this deficit is, undoubtedly, the persistent pushing of the "special appeal" sanctioned by the Synod in May last. The object of this appeal is to clear off foreign mission debt, which ordinary business prudence would never have allowed to accumulate. Are our supplemented ministers still to suffer the hardships of the "reduced minimum" in order that the Foreign Mission Board may start afresh with a clear book? I do not think they should. As it is, they have been on short fare quite long enough. As a matter of self-defence, as a protest against the general indifference of the Church to the claims of the Augmentation Fund, as the only means by which to bring the Foreign Mission Board to its senses in the matter of economy, I would suggest that all supplemented congregations should adopt the following plan: When (in December) they allocate their mission money, let them devote two-thirds of it to the Augmentation Fund, and one-third of it to the Foreign Mission Fund. The self-supporting congregations, not having the same grievances, can do as they please. If the supplemented congregations adopt this suggestion, I am convinced the results will ultimately be beneficial. There would be present benefit to supplemented ministers, there would be serious heart-searching at the foreign office (and it is much required), and the Synod would be compelled to face the whole question of its finance, only the outer fringe of which it has hitherto touched.

THE *Daily Telegraph* says that the Rev. L. G. Macneill and Mrs. Macneill, of St. Andrew's Church, St. John's, N. B., were the recipients recently of many substantial tokens of the respect and affection of their congregation. Besides many valuable presents from individual members of St. Andrew's Church, the ladies combined in giving to Mrs. Macneill a beautiful Domestic sewing machine, and to Mr. Macneill a superb walnut bookcase, whilst a few gentlemen united in sending him a collar of Otter fur. The Rev. Mr. Macneill desires, on his own behalf and on behalf of Mrs. Macneill, to thank very heartily his good people, and especially the ladies, whose many words and acts of kindly sympathy and generous thoughtfulness have helped much to brighten an otherwise sad Christmas season.

## Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 15, 1888. **JESUS WALKING ON THE SEA.** {Matt. 14: 22-36.} GOLDEN TEXT.—Be of good cheer; It is I; be not afraid.—Matt. xiv. 27.

#### SHORTER CATECHISM.

Question 56.—There is a great difference between God's judgment and man's judgment. Irreverence and profanity to some may seem trivial things. God's law shows them to be great sins. They are expressly forbidden, and the Third Commandment has a reason added why it should be obeyed. It is expressed in the form of a solemn warning. The sin may neither be recognized nor punished by human law, which at best is but imperfect; God's law is perfect, and these solemn words are intended to induce men to keep that law. There is no escape from its penalty, but by sincere repentance and forsaking the sin. Human law may be evaded and the guilty be permitted to escape, but God will not suffer the impenitent transgressor "to escape His righteous judgment."

#### INTRODUCTORY.

The miraculous feeding of the thousands, the healing of the sick, and the teaching of Jesus concerning the kingdom of God had profoundly impressed the multitude. The people comprehended part of his teaching and the meaning of His miracles, but they failed to discern the full truth, and above all, they failed to comprehend the spirituality of His teaching and work.

I. **Jesus Spending the Night in Prayer.**—It is not improbable that the disciples sympathized with the multitude to make Jesus their king. They also may have been unwilling to leave Him alone. He constrained them to depart in the boat in which they came. Then He dismissed the people, and alone in the desert place He ascends the mountain, where He could be alone with God. After the long, laborious day, he found rest and solace in prayer to His Father. If the Sinless One felt the need of silent fellowship with God, how much more do we require the strength and inspiration that true prayer brings.

II. **The Disciples in a Storm; Jesus Comes to Their Rescue.**—The disciples were told to go toward Bethsaida, but as the darkness was gathering around them, a great storm arose. The Lake of Galilee is particularly exposed to sudden tempests when north winds sweep down upon its waters. The wind was contrary. The boat was driven by the fury of the waves. In their dangerous situation, buffeting with the angry waters, the disciples would no doubt wish that Jesus had let them remain with Him, as they might wish that He was with them now. Sending them away alone was a part of their training. He was not to be always with them in His bodily presence. They would have to think, decide and act for themselves. His spiritual presence was always with them, and will be with His disciples to the end of the world. So He thought of them in their danger, and in the fourth watch, between three and six in the morning, they see Him approaching. At first they do not recognize Him as He comes through the darkness walking on the waters. They take Him for a disembodied spirit. His power over nature is complete. He had not only on a previous occasion stilled the tempest by His word, but now the law of gravity is made subservient to His will, and He overtakes them, by walking on the water. His presence brings comfort and hope. When He speaks it is to confirm their hope: "Be of good cheer; it is I; be not afraid." In crossing the stormy lake they were obeying Him. When danger overtakes us in the path of duty, we may hear His voice singing, "Be of good cheer."

III. **Peter's Faith and its Trial.**—The ardent and impulsive Peter, with characteristic boldness, rises above the fear that distressed him when he heard the Lord's voice, and asks for a command to come to Him on the water. Jesus grants his request, in the one word "Come." Without hesitation, he leaves the ship, but when he heard the roaring of the wind, and saw the angry waves, his heart filled with fear, and he began to sink. He cries "Lord, save me." Certainly a very short and direct prayer, and one that was immediately answered. Christ stretched forth His hand and laid hold of the sinking disciple. It was faith in Jesus that prompted Peter to ask leave to walk on the water. He had faith in Him still, as we see from his prayer, but it was not a faith equal to the working of miracles. It was, at best, but a weak faith. Christ's words were, "O thou of little faith, wherefore didst thou doubt?" These words in the circumstances would teach Peter a valuable lesson. He would learn to trust himself less and Christ more, after this. When Christ and Peter went on board the boat the tempest was stilled, convincing all the disciples that Jesus had power over nature, that He was divine. They worhipped and acknowledged Him as the Son of God.

IV. **Healing the Sick.**—When they reached Gennesaret, a small district on the west shore of the Sea of Galilee, the fame of Jesus was instantly spread. The sick flocked to Him for healing, and those unable to come themselves were brought by their friends. So great was the crowd of the distressed that the touch of the border of His garment was sufficient for their cure. Christ's ministry was marvellous in its mercifulness; "as many as touched were made perfectly whole." So it is with all who apply to Him for soul-healing.

#### PRACTICAL SUGGESTIONS.

Christ was frequent in secret prayer. He should be our pattern.

The path of duty is often beset with difficulties but Christ is always near. He is ever ready to come to His people's help.

Faith is the indispensable condition of Christian life and work.

We have to be on our guard against self-sufficiency; it leads into danger.

As Christ was merciful to the distressed, so should His disciples be.