

At a meeting of the Board of Directors of the Upper Canada Religious Tract Society last week, the reports for December were presented by the Rev. Dr. Moffat, the secretary. They were all of the most satisfactory kind, showing that very practical work is being done by the colporteurs of this grand old society. Mr. McLeod, the colporteur in Manitoba, during November travelled 560 miles, visited 524 widely scattered families, sold 211 Bibles and 226 religious books of the best kind, to the amount of \$155. Certainly a month of very laborious and successful work. In his seven months of work he has visited 3,046 families, sold 768 Bibles and 1,117 of well-known standard religious books. Mr. Miller, in Western Ontario, and Mr. Irvine, in Central Ontario, send in excellent reports. Mr. Huntsman, in Northern Ontario, sold in December 209 Bibles and religious books, and distributed parcels of the best kinds of tracts among lumber camps in Muskoka and on Spanish River. Mr. Bone has finished another season of earnest labour on the Welland Canal. His twenty-one years on the canal have been greatly blessed to many a sailor and others. One gentleman and his wife sent him ten dollars, as a thank offering to the Lord, to carry on his work. The children of a small Sabbath-school have also sent him their birthday anniversary box, containing \$5.25, for the Welland Canal Mission. Mr. John Young, the depository, also reported that the sales in the book room had been larger in December than for any month in the history of the society.

THE new addition to Knox Church, Winnipeg, which was formally opened by an entertainment lately, has been dedicated to the use of the Sunday-school children and prayer meetings. The exercises commenced at three o'clock, the building being filled to the door. On a raised platform in the front was seated the children's choir, together with Rev. Dr. Bryce, superintendent, Prof. Hart and Dr. Duval. The singing of "This Glad Some Day" opened the proceedings, after which prayer by Dr. Duval followed. Dr. Bryce then gave a short history of how the work of the enlargement of the Sunday-school room was first started, and what had been done since by those in charge. Several meetings of the congregations had been held and a resolution was adopted to make the required enlargement if financial assistance was forthcoming. The teachers took upon themselves the burden of collecting the necessary sum, and for whose services the congregation were under a deep obligation. A tribute of thanks was due all who had so earnestly worked to raise the money. The contract price was \$2,475. Of this \$1,571 in cash had been subscribed by the collectors, who were Messrs. G. Young, T. Young, J. Wilson, G. Mitchell, H. J. Johnston, J. Black, E. F. Stephenson, A. C. Matthews, E. Thompson, J. M. Matthew and the superintendent. The proceeds of Monday evening's performance were \$260.75, netting \$260; and on the books payable on call were \$264.50, making in all \$2,395.50, secured. An appeal was made to the large congregation to clear off the balance of \$75.50 when the very liberal collection of \$115.10 was taken up. Prof. Hart then gave the dedicatory prayer, after which Dr. Duval gave an address on the purpose of the Sunday-school in the church, expressing the hope that both for church service and week days and for Sabbath-school work, the new building might be greatly blessed. The selections by the children's choir were greatly appreciated, and much credit is due Miss Thompson and Miss Black, who trained them.

PRESBYTERY OF MIRAMICHI.—The Presbytery of Miramichi met at Newcastle on January 2nd. Rev. Dr. Jameson, of Ontario, being present, was cordially invited to sit as a corresponding member. Mr. Hamilton reported that he had attended to the duties entrusted to him at Nicholas River, and that the people of that district had completed their subscription lists in support of ordinances, and had expressed their readiness to enter into union with Bass River under the pastorate of Rev. Wm. Cameron. Consideration of Mr. Cameron's demission, already on the table, was then proceeded with. Commissioners were heard, when it was found that all parties were very desirous of continuing the services of Mr. Cameron. The general expression of good feeling was so very pronounced that Mr. Cameron, while willing to remain in the field found it difficult to decide in favour of either section as against the other, and asked the Presbytery to advise him. This the Presbytery did not think it best to do, and in order to gain time for deliberate decision, the further consideration of the matter was deferred till the afternoon. The clerk reported that the Home Mission Board had granted \$200 in aid of the Douglastown and Nelson congregation and that Nelson had undertaken to pay \$200 and Douglastown \$250 with manse, provided the Rev. E. Roberts was appointed to the field for one year. Rev. Mr. Roberts, who has for some months been in the field, was appointed as ordained Missionary in charge for one year, beginning January 1st, 1889. The Clerk was instructed to make formal application to the committee of the Aged and Infirm Ministers' Fund for an annuity to the Rev. P. Lindsay, late of New Richmond, dating his claim from the date of his retirement from New Richmond. Certain papers from a committee of the Presbytery of St. John, including a draft act of incorporation for the Presbytery of Miramichi, for the better management of the McLaggan Trust, were laid upon the table. These papers, together with a letter from Hon. A. Davidson in reference to them, were referred to a committee with instructions to examine them and report. Rev. Mr. Aitken reported that as directed he had allocated the amounts required for the Augmentation Fund. Rev. William Aitken reported from the committee to examine papers, that they had carefully gone through the papers and found them perfectly satisfactory; and that in this opinion they were supported by the judgment of distinguished counsel. The report was received and the draft act approved, and the Moderator was authorized to sign the petition asking for the enactment. Resumed consideration of the Kent County matter. In reviewing the field, the Presbytery were grateful to note the rapid progress therein under the ministry of Messrs. Hamilton and Cameron. Mr. Cameron then intimated to Presbytery that he had decided to remain with the Bass River people, and was willing to accept with them the oversight of Nicholas River. The Presbytery then accepted Mr. Cameron's resignation as far as it related to Weldford, Cool Branch and Trout Brook, continued his pastorate at Bass River, and placed under his care the Nicholas River district. Mr. Cameron reported the opening of a new church at Cool Branch on the 16th December, and Mr. Hamilton reported the opening of the new church at Richibucto on the third Sabbath of November. In disposing of the matter a resolution was adopted expressing the Presbytery's high estimation of the efficiency of the services of those brethren in their respective fields. Mr. Cameron was appointed *pro tempore* Moderator of the new congregation at Weldford, etc. A letter from Mr. Wm. Crockett, Secretary of the Board of Education, was read. It was in reply to a memorial sent by the Presbytery to the Board a year ago, and inclosed a copy of an order made by the Board introducing into the public schools instruction upon the injurious effects of alcohol upon the human system. The Presbytery are pleased to find that in addition to the order the Board has also prescribed a suitable text book upon the subject to which it refers. The clerk was instructed to acknowledge the receipt of the letter and express the Presbytery's grateful approval of the action of the Board in the matter. The Moderator and Clerk were appointed a committee to prepare and forward to the Dominion Government a memorial protesting against the action of the Quebec Government in handing over a very large amount of public money to a particular denomination in that province. The claims of the College Board upon the liberality of our people were endorsed and it was agreed to lend all convenient aid to the Educational Association in their endeavours to raise the sum of \$1,000 for the purpose of supplying the college library with the latest books in religious literature. It was agreed to hold a special meeting of Presbytery at Dalhousie, on Tuesday, the 22nd inst., to deal with a call which is anticipated from that church. The Presbytery adjourned to meet at Chatham in the hall of St.

John's Church, on Tuesday, March 19th, at 10.30 (standard time) and the meeting was closed with prayer.—N. McKAY, Pres. Clerk.

## MONTREAL NOTES.

A large number of friends gathered at the house of the Rev. C. Chiniquy on Thursday evening to congratulate Mrs. Chiniquy and himself on the twenty-fifth anniversary of their marriage. The congregation of St. John's Church took advantage of the opportunity to present Mrs. Chiniquy with a very handsome fruit epergne. Many were the good wishes expressed for the veteran soldier and his partner in life.

The annual congregational meeting of Erskine Church took place on Wednesday evening. The financial statement was most satisfactory, there being a surplus of \$485. The receipts by envelopes and ordinary Sabbath collections amounted to \$7831 and the expenditure to \$7346. The following officers were elected for the current year. Mr. James Williamson, President; Mr. David Lewis, Vice President; Mr. F. Brundage, Treasurer; Mr. James Brown, Financial Secretary; Mr. D. McTaggart, Recording Secretary; Messrs W. Waugh, James Wilson, A. C. Leslie, John Matthews, J. H. Hutchison, Archibald McIntyre and James Paton, in room of the retiring managers.

On Thursday evening the Rev. Professor Springer, M.A., moderated in a call at Cote des Neiges. It came out unanimously in favour of the Rev. J. Myles Crombie, M.A., of Cumberland, in the Presbytery of Ottawa. The stipend offered is \$1,000 and manse. The Presbytery holds a special meeting on Tuesday to take action on the call.

The Presbytery meeting on Tuesday last was largely attended, thirty-seven ministers being present besides a number of elders. The Rev. J. Barclay, M.A., of St. Paul's Church was elected Moderator for the ensuing six months.

The call from Knox Church, Elora, to the Rev. M. L. Leitch, of Valleyfield, was considered by the Presbytery. Principal MacVicar and Mr. H. Wisler of Elora, stated the case in the interests of the Presbytery of Guelph, and the congregation calling. Messrs J. Wattie and G. M. Loy, members of the Valleyfield session, pleaded strongly that Mr. Leitch be retained in his present charge. Mr. Leitch, however, accepted the call, being led to this decision by the impaired health of Mrs. Leitch and the opinion of her medical adviser that the climate of Valleyfield did not agree with her. With great reluctance he had come to the decision to part with an attached people. The Presbytery agreed to grant the translation and appointed Rev. J. Turnbull to declare the Valleyfield pulpit vacant on the last Sabbath of February.

The Presbyterial conference on the "Advantages of Expository Preaching," which was to have taken place last Tuesday evening, was not held, so as to avoid conflict with the meeting of the Evangelical Alliance during this week of Prayer. A conference on the State of Religion is to be held on the evening of the next Presbytery meeting, to be introduced by the Rev. J. Fleck and D. W. Morrison.

Deputies to the several English and French congregations of the Presbytery receiving help from church funds reported progress. St. John's French Church, Montreal, have agreed to add \$150 to their Pastor's salary for the current year, and Taylor Church, Montreal, and Second Church, Huntington, have also agreed each to add \$50 to the stipend of their ministers.

The Rev. J. Barclay, Convener of the Church Extension Committee, reported the opening of a Sabbath school at St. Henri, under Calvin Church Session; the opening of a Sabbath school near the Hochelaga Depot, under Taylor Church Session, and the opening of a Sabbath school and Sabbath evening service at Maisonneuve, under the Session of Erskine Church. He also reported that a Sabbath school, under St. Matthew's Session, was to be opened in St. Gabriel, and a canvass made of the Cote St. Louis suburb, with a view of ascertaining the needs of that district. The report was received, and the committee authorized to solicit grants from the congregations of the city on behalf of the work of church extension.

Dr. Campbell, Convener of the Presbytery's City Mission Committee, was requested to invite the several Presbyterian city missionaries—male and female—to a conference, with a view to a systematic distribution of work. The attention of this committee was also called to the desirability of looking after Presbyterian immigrants coming from the northern countries.

The Aged and Infirm Ministers' Fund was commended to the sympathy and liberality of the congregations within the bounds of the Presbytery.

The Presbytery resolved, on motion of Principal MacVicar, to ask the sanction of the General Assembly to the placing of the Rev. C. Chiniquy's name on the roll of the Presbytery, with the full status of a member of court.

Notice was given of an overture to the General Assembly and the regulations of the Augmentation Scheme, so as to secure a sum for house rent in cities more in accordance with the actual cost than the amount now allowed, viz., \$100 per annum.

The Rev. A. N. Suckling presented a certificate from the Presbytery of Newfoundland, and his name was placed on the Presbytery roll as an ordained missionary within the bounds. Mr. Suckling is at present labouring at Farnham.

A special meeting of the Montreal Presbytery is to be held at Elgin on the second Tuesday of February at 2 p.m., to endeavour to effect a union between the Trout River Mission field and a neighbouring congregation, so as to secure the efficient working of the field without expense to the Home Mission Fund.

The Rev. W. McCulloch, of Leeds, in the Presbytery of Quebec, passed through the city this week on his way to the North-West, where he purposes spending a few months. His pulpit is being supplied by his Presbytery during his absence.

The Dominion Evangelical Alliance has petitioned the Governor-General in Council to veto the Jesuits' Estates Act, and the Presbytery on Wednesday appointed a committee to co-operate with other denominations in opposition to the Bill, with instructions to issue petitions to all the congregations of the Presbytery for the signature of members and adherents.

Sabbath was a day of special interest in St. Matthew's Church, Point St. Charles. In the morning the ordinance of the Lord's Supper was administered. The church was crowded, the attendance of communicants being the largest in the history of the congregation. Forty-one new members were received, eighteen by certificate and twenty-three on confession of faith, twelve of these being from the older classes of the Sabbath school. The Rev. Dr. Warden preached and assisted Rev. W. R. Cruikshank with the communion service. In the afternoon a missionary service was held for the Sabbath school. Four hundred and thirty-seven scholars were present and an admirable address was delivered by Mr. M. McKenzie, of the Presbyterian College who purposes going out as a missionary to China. The school is in a most prosperous state, under the superintendence of Mr. Geo. H. Archibald. The congregation stand greatly in need of their new church, the accommodation in the present building being far too limited both for the regular service and the Sabbath school. It is hoped that by the aid of generous friends in the city they may be able to push forward their new church to completion early next spring. About \$15,000 are still required over and above the proceeds of the sale of the old church. To raise this and open the new building free from debt the congregation will require generous outside help. Who will be the first to give them the first \$1,000 subscription?

## Sabbath School Teacher.

## INTERNATIONAL LESSONS.

Jan. 27,  
1889.

## FORGIVENESS AND HEALING.

Mark 2  
1-12.

GOLDEN TEXT. Who forgiveth thine iniquities; who healeth all thy diseases.—Psa. ciii 3

## SHORTER CATECHISM.

Question 4. This is the best definition of God ever written. It is founded on the revealed fact that he created man in His own image. We hence ascribe to Him in absolute perfection and unlimited degree everything that we find an excellence in ourselves, and we deny of Him every defect and limitation that we find in ourselves. He can have no bodily parts or passions, for they would limit His greatness and His power. He is therefore a Spirit—that is, a holy intelligent person possessing all the essential perfections of the human spirit. Wisdom, holiness, goodness, truth in Him are precisely what they are in us, except as they are made more excellent by the great distinguishing predicates of infinitude, eternity, and immutability, for these qualify all His being and all His properties. He is infinite, eternal, unchangeable in His being or substance, and also in His wisdom, and also in His power, and also in His holiness, etc., etc. The indefinite is that to which we place no bounds. The infinite is that to which no limits can be placed. God is infinite.—A. A. Hodge, D.D.

## INTRODUCTION.

After preaching the Gospel throughout Galilee, being accompanied by His disciples who were thus learning of Him and being prepared for their future work as His witnesses and ministers, Jesus returned to Capernaum, where the people are still anxious to hear Him.

I. Christ the Great Teacher.—When Jesus was but a boy He told the doctors in the Temple that He must be about His Father's business. So it was with Him till the close of His life on earth. He permitted no opportunity to pass unimproved. His return to Capernaum was speedily known to the people. They gathered in crowds. The home in which He abode was filled, and many were standing outside who could not gain an entrance. Jesus never turned truth-seekers away, and never will. He preached the Word unto them, the Word of the kingdom, the Word of salvation.

II. A Palsied Man brought to Jesus.—The word palsy is a shorter form of paralysis, and is applied to the same disease. The part affected by palsy loses all feeling and generally the power of motion. The palsied arm hangs helplessly by the side. The person afflicted with this disease feels no sensation in the affected limb and is powerless to raise it. In the New Testament, however, the term was applied to different forms of disease now known by other names. One man who had been afflicted with palsy had heard that Christ had healed persons suffering with terrible forms of disease. Might He not therefore be able to cure him? The man may also have been urged by his relatives and friends, for they bring him to where Jesus was teaching. He is unable to walk. Four men carry him on a bed—a thin mattress laid on a light frame-work. When they reached the house they were unable to enter it for the crowd. This would be a disappointment, but they were not deterred. Faith surmounts obstacles. They do not turn away and give up; they become only the more resolute to bring the sick man into the presence of the Divine Healer. By means of an outside stair leading to the roof they ascended and dug an opening by which the sick man on his couch could be lowered into the apartment where Jesus was. These roofs were generally covered with mortar or with earth, or a mixture of both, laid on light beams which could be easily removed.

III. Jesus Christ forgives sin and heals the Sick.—Faith is the condition of salvation. Wherever faith is Christ sees it. He knows the true state of the heart. The friends of the man had faith as their action showed. They had consented to bring him to Jesus, and they had triumphed over obstacles to place the man at the Saviour's feet. They would not have done this if they had imagined that it was of no use. The man himself had faith in the power of Jesus, for he was willing to undergo whatever was necessary to bring him into Christ's presence. It may be that the poor man had long been despondent, seeing no hope of cure in this world, probably thinking that death would bring the only relief. But death brings other thoughts with it. What is beyond death and the grave? The man had to meet with a holy God. How could he, a sinner? Jesus, who saw the man's faith, saw also his repentance and his longing for pardon. So the first words recorded as spoken to him by the Saviour were, "Son, thy sins be forgiven thee." They were blessed words to the poor sufferer; they were soul-healing words. But there were certain learned men there who could not understand how Jesus could speak these words. These men, the Scribes, had been probably influenced by curiosity to go and hear Christ, not that they were in sympathy with the truths He taught, but in that cold and critical mood, which is unfavourable to the understanding and reception of the truth. The forgiveness of sins by Christ startled them. There was one truth they knew, that only God could forgive sins. There was one step further that they could not take, that He who forgives sin is God. This truth concerning Christ they could not see, and so concluded that He was speaking blasphemy. He who saw the sick man's faith also saw the unbelief of the scribes. They reasoned within themselves. He turns to them with the startling and searching question, "Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and walk?" To heal the body with a word, and to forgive the soul's sins can only be accomplished by divine power. No man can do it, therefore whoever does this is filled with the power of God. This power Christ claimed in their hearing, and exercised it before their eyes. Were they convinced? They were at all events silenced. To the helpless paralytic Jesus then says: "I say unto thee, Arise, and take up thy bed, and go thy way unto thine house." The faith that was ready to trust Jesus is equally ready to obey Him. He is cured and forgiven, and goes home with joyful heart. The people who saw and heard these things were awed and amazed. They recognized the divine presence, and ascribed the glory where it was due, to God. They had seen and heard what to them was new and strange.

## PRACTICAL SUGGESTIONS.

Christ and His Gospel are the truest and best attractions. Sin is a disease none but Christ can cure. If not forgiven it will prove deadly.

It is a blessed privilege and a sacred duty to bring sin-sick souls to Christ.

Christ has power on earth to forgive sin.

## LESSON BIBLE READING.

## FORGIVENESS OF SINS.

- How it is portrayed:
  - Forgiving transgressions (Psa. xxxii. 1).
  - Removing transgressions (Psa. ciii. 12).
  - Blotting out transgressions (Isa. xlii. 25; xlv. 22).
  - Covering sin (Psa. xxxvii. 1; lxxxv. 2; Rom. iv. 7).
  - Blotting out sin (Acts iii. 19).
  - Casting sins into the sea (Micah vii. 19).
  - Remembering sins no more (Heb. x. 17).
- How it is secured:
  - From God alone (Dan. ix. 9; Mark ii. 7).
  - Through Christ (Mark ii. 5); Acts v. 31).
  - Through Christ's blood (Matt. xxvi. 28; Rom. iii. 25).
  - According to the riches of grace (Eph. i. 7).
  - Abundantly (Isa. lv. 7; Rom. v. 20).
  - Freely (Isa. lv. 2; Rom. iii. 24).
  - Through faith (Mark ii. 5; Rom. v. 1).