

Scott Act in the county of Wellington. The Clerk submitted a detailed report on the question of arrears of stipend to the Rev. Mr. Russel, pastor of Hawkesville and Linwood, till the date of his translation to Bothwell, Sutherland's Corners and Florence. The report found that there were no arrears. Mr. Russel, who was present, was heard in explanation and support of his claims. Representatives were heard from Hawkesville and Linwood. After careful deliberation it was resolved to accept the conclusion arrived at in the report, and to declare that in the judgment of the Presbytery, Mr. Russel has been fully paid his stipend by the congregation at Hawkesville. Mr. Hamilton stated that he had gone to Linwood on Sabbath last, according to notice previously given, and obtained to the office of the ruling eldership, Messrs. Jacob Young, Alexander Beggs, Edward McCormack and G. Gilliland. Mr. J. K. Smith made a statement regarding the McDowall Church Memorial Fund, and requesting those who had not already contributed to it to do so soon. A committee, consisting of the Clerk, as Convener, Messrs. J. Davidson, Tait, Dickson, Ross and Charles Davidson, were appointed to consider the remits and other business sent down by the late General Assembly, and report at next meeting. According to notice previously given, Dr. Torrance moved the appointment of a standing committee on each of the following subjects, and that the committees be composed as follows:—State of Religion.—Mr. J. K. Smith, Convener, Dr. MacKay, Messrs. Millican, Rose, Watson and Rennie; Sabbath Schools.—Mr. R. J. Beattie, Convener, Messrs. Norris, A. Mackay, Maculey, Nicol and Pettie; Sabbath Observance.—Mr. J. C. Smith, Convener, Drs. Smellie and Wardrope, Messrs. Hall and Burns; Temperance.—Mr. Tait, Convener, Messrs. Hamilton, Dickson, W. Campbell and J. Dalgleish. Mr. Rose then introduced his motion, of which he had given previous notice as to the exercises of students when applying for license, and of licentiates when about to be ordained, when, after deliberation, it was agreed that these be referred to a committee to be appointed for the purpose, who shall critically report thereon, prescribing portions to be read before the court, and who also shall conduct the prescribed examinations, and take charge of the exercises of students in the bounds, the committee to arrange among themselves as to the work of individual members. The Clerk submitted a detailed statement of the amounts required from the Presbytery and from each of the congregations in the bounds for the different Schemes of the Church and for the Synod and Presbytery Funds, when it was agreed that he should send a notice to each minister and representative elder, of the sum expected from their congregation. It was further agreed that an agent be appointed to take special charge of each Scheme, and the following were the appointments made: For Home Mission and Augmentation Funds, Dr. Torrance; Foreign Missions, Mr. Mullen; French Evangelization, Mr. John Davidson; Colleges, Mr. Blair; Aged and Infirm Ministers' Fund, Mr. Charles Davidson; Widows' and Orphans' Fund, Mr. Hedgeskin; Manitoba College, Mr. A. Mackay. The same committee that had been charged to consider the remits and other matters brought up in the minutes of the General Assembly were instructed to revise the standing orders of the Presbytery, suggest changes, if any were deemed necessary, and what resolutions should be printed with the standing orders as partaking of a similar character. Dr. Middlemiss brought forward his motion, according to previous notice, regarding a triennial visitation of congregations in the interests of the Schemes of the Church, when, after reasoning, it was resolved to appoint a committee, consisting of himself as Convener, Dr. Torrance, Mr. J. K. Smith, Mr. Rose, Mr. C. Davidson and Mr. Watson, to draft a scheme of visitation, keeping in view the general interests of congregations as well as the Schemes of the Church, and report at next meeting. Next meeting was appointed to be held in Knox Church, Elora, on the third Tuesday of January, at ten o'clock forenoon. The names of members present were then recorded, and the proceedings were closed with the benediction.

MONTREAL NOTES.

* As indicating the respect in which the late Dr. Wilkes was held by his ministerial brethren, upward of forty attended his funeral last Saturday, including all Protestant denominations. The sermon of the Rev. F. H. Marling, of New York, on Sabbath evening, was a most beautiful tribute to the memory of his life-long friend, as well as an earnest appeal to all to follow Henry Wilkes as he followed Christ. The text selected was Gal. i. 24: "And they glorified God in me." The sermon was an answer to the question: "What did God do for and by Henry Wilkes?" The points illustrated with great power and beauty were God gave him (1) a good mother; (2) a sound body; (3) a healthy mind; (4) an early conversion; (5) a thorough training for the ministry; (6) an evangelical theology; (7) a successful ministry; (8) a national influence; (9) grace to make a happy home. In the course of the sermon the preacher remarked that Dr. Wilkes once told him that when he began his ministry he resolved, and had carried out his resolve, that he would never preach a sermon in which the way of salvation by a crucified Saviour was not clearly pointed out, so that if at any time there should be present a stray stranger, he would hear the way of pardon and of peace.

THE first lecture for the season, under the auspices of St. Paul's Church Young Men's Christian Association, was delivered on Monday evening, by Dr. J. C. Cameron, on "The Charities of Canada." The lecture was largely devoted to the Montreal General Hospital, an interesting account of the origin and record of which was given. This association, which numbers upward of 300 members, meets fortnightly, a lecture being delivered at nearly every meeting. The meetings are open to all. On Monday next Mr. J. L. Morris lectures on "The Fur Traders and Canadian Enterprise."

At the meeting on Tuesday evening of the St. Joseph Street Presbyterian Church Young People's Association, the

Rev. Dr. Smyth lectured on "Oxygen," the illustrations being under the charge of Mr. Albert Nichols. Dr. Porteous delivered an address on "Physical Culture," and during the evening several pieces of music were given.

THE Erskine Church Young People's Association gave a musical entertainment on Monday evening, which was largely attended. In addition to music—vocal and instrumental—there were several readings, and an address by the Rev. L. H. Jordan, the honorary president.

As the figures given in last week's notes concerning the progress of Chalmers Church were not strictly accurate in every respect, the following comparison between the years 1881 and 1886 is taken from the sermon preached last Sabbath by the Rev. G. C. Heine on the occasion of the fifth anniversary of his induction as pastor of that church: The number of communicants has increased from 130 to 313. But we have lost sixty-three, which makes our communion roll about 250 members. At our last communion there sat down 190, including the pastor. In 1881 there were some eighty-eight families; now there are more than 150 families, more or less, connected with the congregation. Five years ago there were no elders belonging to the congregation; now there is a session of seven. Five years ago the collections of the Juvenile Missionary Society amounted to some \$150; this year they will reach very nearly, perhaps quite, \$700. Five years ago the Sabbath school had a staff of twenty-seven office-bearers and teachers and 321 pupils; to-day our staff numbers forty and 400. During these five years our Ladies' Aid Society has contributed some \$1,200 to the work of the Church. Five years ago the debt on our church property amounted to some \$5,500; it has been reduced to \$3,000. The congregational revenue five years ago amounted to about \$1,500. This year it will probably reach \$2,800.

THE Rev. R. H. Warden left for Winnipeg on Friday evening on Church business. He attends the meeting of the Home Mission Committee of the Synod of Manitoba and also of the North West Church and Manse Building Board next week.

THE Board of French Evangelization met on Tuesday last in Erskine Church lecture room, the Rev. Principal MacVicar in the chair. The attendance at Pointe-aux-Trembles Schools was 117, of whom about fifty were Roman Catholics and sixty from the families of converts. The necessity of securing accommodation for an increased number of pupils was discussed at length, and a committee was appointed to consider the whole question, to inquire as to the cost of sites, buildings, etc., and report at next meeting. An interesting letter was read from Rev. Dr. Patterson, with report of a visit made by him to the Magdalen Islands, the population of which is very largely French-speaking. It was agreed to co-operate with the Home Mission Board of the Maritime Provinces in carrying on mission work on these islands. A mission day school is about to be opened in the city of Quebec. A new one was a fortnight ago opened in the eastern part of Montreal, in a house rented for the purpose. The attendance is not very large as yet, though the Sabbath school attendance there last Sabbath was twenty-seven. The Board sanctioned the opening of a mission day school for Italians. They also, in response to an application from the Presbytery of Chatham, agreed to co-operate with that Presbytery in endeavouring to establish a mission in and around Amherstburg. It was agreed to make a grant of French literature to the Lumbermen's Mission Committee for distribution in the shanties. The report of the colporteurs showed that in the last five months there were 1,544 copies of the French Scriptures and 14,980 pamphlets and tracts distributed. The number of houses visited in that period was 31,198. One of the colporteurs was recently brought before the police authorities and ordered to stop work, because he had no license. It was resolved to take legal advice as to the validity of the law requiring license, with a view to contesting it, if necessary. The board is at present in debt to the extent of \$6,000, to meet which a note had been given. A number of matters were remitted to the executive, and a committee appointed for the supervision of the schools.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

Dec 12. } THE SAINTS IN HEAVEN. } Rev. 7-17.

GOLDEN TEXT.—"Therefore are they before the throne of God, and serve Him day and night in His temple."—Rev. vii. 15.

INTRODUCTORY.

In chapter v. the Lamb took the Book from the hand of Him who sat upon the throne. In chapter vi. He began to open the seals and reveal the future—the terrible wars and famines and aggravated mortality that were to follow in the train of Him who rode forth conquering and to conquer on the white horse.

Then as the time was drawing nigh, after the martyrs were comforted, we have a solemn judgment scene, in which the kings and mighty ones of the earth cry to the rocks to fall upon them, and hide them from the face of Him who sat on the throne and from the wrath of the Lamb.

In chapter vii. we have a new scene which represents the whole history of the Church. Four angels appear, holding the four winds (meaning worldly currents of influence that would destroy the Church), and another angel came from the east, having the seal of the Living God, who cried to the four angels to restrain the winds, until the servants of God were sealed and secured against danger.

This angel represents the Holy Spirit, who seals the saints by giving them such spiritual strength as secures them against all the adverse influences of the world.

The complete symbolic number sealed was 144,000—after which it is assumed that the winds were let loose, so that these were gathered home—out of great tribulation. But, although troubled, the children of God are never destroyed.

EXPLANATORY.

I. The Multitude of the Redeemed. (Verse 9.) In the former verses the sealed are numbered at 144,000. That symbolic number is, perhaps, intended to represent all these who were to pass through special trial, and on account of their faithfulness will be distinguished even in heaven. But in heaven the saved will be countless.

Of all nations.—The variety will be great. They will come from every nation, kindred (common ancestry), people (same community) and tongues (having common language). The great variety of character—pure and perfected, will add to the blessedness of heaven. In this fact we can also see the character of the Gospel as adapted to the wants of all parts of the human family.

Stood before the throne, etc.—Their delight will ever be in the contemplation of the redemption of the Lamb and the providence of Him who sits upon the throne.

White robes and palms.—The former representing innocence, and the latter, victory. At the Feast of Tabernacles palm branches were used and probably this figure is founded upon that practice. The Feast of Tabernacles was a joyous acknowledgment of the completed work of the year. So the ransomed are here celebrating their victory over every enemy, and their enjoyment of the fruits of their labours.

II. The Everlasting Song. (Verses 12.)—As this multitude, which no man could number, stood before the throne, they cried with a loud voice: "Salvation to our God, which sitteth," etc. They ascribe all praise for their salvation to the Author of it. We can see that now, but dimly, and it is our weakness that we cannot see better. If we felt fully our own inability, and rested our whole weight upon Jesus Christ, like Paul, we could say: "When I am weak, then am I strong." We shall know it then. Their salvation, for which they render thanks, includes the whole work—from first to last—done for man's redemption.

The angels.—The angels are interested in the salvation of man, and they are ministering to the saints to that end. Hence when the completed work is seen they fall down in adoration before the throne, saying Amen to the song of the redeemed, and giving expression to an angelic doxology, a sevenfold ascription of praise. "Blessing (the praise of man) and glory (of God) and wisdom (of God) and thanksgiving (of man) and honour (given to man and now given back) and power (of God who gave) and might (which has redeemed men), be unto God (Father and Son as one) for ever and ever, Amen." What ineffable blessedness these wonderful descriptions indicate!

III. Sevenfold Blessedness of the Saints. (Verses 13-17.)

One of the elders.—In the last lesson it was seen that these twenty-four elders represent princes amongst the angelic hosts—they do not number themselves amongst the redeemed. The four creatures (beasts) are closely allied with the seraphim of the Old Testament, and are probably agents or instruments of divine governance in this world. One of the elders asked John who these were whom he saw arrayed in white robes, and whence they came? He answered: "Sir (or my lord), thou knowest." The elder tells him.

What they were and did and are to be.—They were in great tribulation.

In the second verse of the chapter the four angels were asked to restrain the destroying winds until the saints were sealed and secured. Then the evils came, and the saints, although secure, went through great trial—they were saved as by fire.

Washed their robes, etc.—They were not washed by the tribulation, but by the blood. Trial will not save men, but God uses it as an instrument by which to cleanse and elevate men. But the only solvent of the guilt with which the soul is stained is the blood. "Without the shedding of blood there is no remission."

The elder next tells what they are to be.

(1) Before the throne.—No more need to sing "Nearer, my God, to Thee." We shall be forever with Him.

(2) Serve Him . . . in the temple.—The figure is that of priestly service. It will be continued activity, without any weariness—day and night.

(3) Spread His tabernacle over them.—The glorious Shekinah that was concealed in the pillar of cloud and fire, and dwelt in the holy of holies, will in all its heavenly glory rest upon them. It means all the protection and warmth and blessedness of being in the Father's home.

(4) No want.—That the body's wants will be supplied is a figure of the soul as well. "They that hunger and thirst after righteousness shall be filled." It means all the fullness of joy that is to be found at God's right hand.

(5) No dangers.—The heat of the tropical sun is figurative of the burdens and pains and distresses of life, no fevers or inflammations of body or soul will afflict any more.

(6) The Lamb will shepherd them.—To wander amongst, or lie down in green pastures and by living fountains of water, is a figure of the purest and fullest enjoyment.

(7) No more tears.—How many tears are shed in this world! They will reach heaven even with tears in their eyes. The very last scene on earth is often one of every bitterness and pain and sorrowful farewells. But there, tears will forever cease. God Himself will wipe them away for ever.

PRACTICAL SUGGESTIONS.

1. Although the waves may go over our heads, in Christ Jesus we are safe.
2. In spite of all discouragements, a great multitude, which no man can number, shall be saved.
3. The munificence of our rewards will be endlessly beyond our expectations.
4. The only Saviour is the Lamb of God; none will enter heaven not washed in His blood.
5. Such glimpses as we have are intended to quicken our diligence.