

come, and she was waiting. With her it was "work while it is called to-day, for the night cometh."
Her bereaved husband and daughters have the heart-felt sympathy of many friends in the Province and beyond its limits. But they look forward to the time when "those that sleep in Jesus, God will bring with Him."

ARCHIBALD DOBBIE.

The Presbyterian Church at Thorold, Ontario, has sustained a serious loss in the death of Mr. Archibald Dobbie, who died at Buffalo, New York, on the 24th ult. He left his home in Thorold on the preceding Monday morning for Buffalo, where he was taken ill the same evening and died the following Saturday afternoon. Mr. Dobbie was born in Falkirk, Scotland, February 2, 1826. His parents came to this country in 1830, and the family settled along the Niagara River about three miles above the village of Chippewa. In October, 1853, he was married to Christine, youngest daughter of John and Mary Zavitz, of the township of Bertie, who died in April, 1882, and by whom he had five children, four of whom still survive. In May, 1884, he was married a second time to Mary Jane, fourth daughter of Mr. John Mitchell, sen., of Stamford, an elder in the United Presbyterian Church, and by whom he has an infant son now living. For a few years he engaged in business at Humberstone, on the Welland Canal, about a mile and a half north of Port Colborne, where he had a foundry and machine shop. In 1857 he removed to Thorold, where he conducted a much more extensive business establishment, known generally as the Thorold Foundry. For about twenty-nine years he was an elder in the Thorold Presbyterian Church, much esteemed and loved not only by members of his own communion, but also by the whole Christian community. In his Christian profession he was quiet and unobtrusive, and particularly distinguished by the absence of any display. In his death the Church has lost a true friend and helper. A large concourse of sorrowing friends and relatives attended his funeral, which took place on the 27th ult. By the side of his first partner in life, his body rests in the St. Catharines cemetery awaiting the morning of the resurrection, and infinitely more sweetly his spirit abides in the presence of Jesus; while a voice from heaven is heard saying: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

MONTREAL NOTES.

The protest of the Protestant community has been successful, and the Roman Catholic Archbishop has withdrawn his petition to the City Council for leave to erect a statue of the Virgin Mary on the summit of the mountain.

The immigration thus far from Europe this season is unprecedented. Upwards of 4,000 immigrants arrived here this week, the large majority of whom have gone westward, chiefly to Manitoba.

A few weeks ago Mr. William Miller, of Howick, an esteemed elder of the Rev. Mr. MacKinnon's congregation, was removed by death. The whole of his estate, valued at about \$4,000 (with the exception of one or two small legacies), is bequeathed in three equal parts to the Bible Society, the Board of French Evangelization and the Foreign Mission Fund of the Church. Mr. Miller was a most liberal contributor to the Schemes of the Church in his lifetime. He was a man of great simplicity and sincerity—a devoted follower of the Saviour, and deeply attached to the Church of his choice. At a ripe old age he has been removed by death, to the great regret and loss of the congregation with which he was for so long identified, both as a member and an active office-bearer.

The Building Committee of St. Matthew's Church, Point St. Charles, Rev. W. R. Cruikshank, pastor, has resolved meantime to go on with the erection of the basement of their new Church, the cost of the entire structure (about \$30,000), being more than the present state of their finances will justify. The basement is to cost about \$14,000. To meet this they have subscriptions amounting to nearly \$9,000, and hope by the time the basement is completed in the fall to have on hand an additional \$4,000 or \$5,000 so as to complete this part of the edifice free from debt. They will worship here for a time till they secure funds sufficient to erect the church proper. Toward this the proceeds of their present church property will go a considerable way, it being valued at about \$7,000.

Last summer the congregations of Knox and Erskine Churches held united services—an arrangement which proved so satisfactory that it is to be repeated this season. The two congregations will worship in Knox Church during the month of July, and in Erskine Church during August. The Erskine Church people are on the look-out for an assistant to the Rev. L. H. Jordan, and are hearing two or three licentiates with this end in view.

The Pointe-aux-Trembles Schools closed last week for the summer vacation. The session has been a most successful one. The attendance of 120 was well maintained, up to the close, and the progress made by the pupils was in every way satisfactory, as was manifested by the final written examination. The committee visited the schools ten days ago, and held an oral examination which reflected great credit alike on pupils and teachers. Five of the young men of the senior class purpose attending the Presbyterian College, Montreal, next winter, and a number of others have the ministry in view. Suitable counsel was given the pupils on the day of the examination by Rev. Principal MacVicar, who presided, Drs. Smith and Warden, Rev. Messrs. Heine, Mathieu, Cruikshank and others, including Mr. Hope, an elder from Glengarry, who came all the way to Pointe-aux-Trembles to visit the schools. The plans for the extension of the buildings have been prepared by the architect and adopted by the executive. Specifications are being prepared and the contracts will be let in ten days, provided the funds on hand then will justify it. About \$5,000 are required, and it is earnestly hoped that there

may be no delay in the prosecution of the work for lack of means. The plans adopted will increase the accommodation by from eighty to a hundred pupils, and it is a matter of very great importance that the extension should be at once proceeded with so far as to have the increased room ready by October, when the next session opens.

Quite a large number of ministers and elders of our Church sail this month for England, including Rev. Dr. MacVicar, Professor McLaren, Dr. Parsons, Messrs. J. A. Murray, L. H. Jordan, W. B. McMurrich, George Hay, etc. These gentlemen are to attend the Foreign Mission Conference to be held in London in June, and also the Pan- Presbyterian Council in July. To the latter Drs. Caven, Cockrane, Burns, MacNish and Warden go, after the Assembly meeting in Halifax. Dr. Mathews, of Quebec, sailed this week by the *Vancouver*.

Mr. Warden King has been laid aside by an attack of pneumonia for the past fortnight. He is now recovering and hopes soon to be out again. Few men in Montreal would be more missed than Mr. King, and it is a cause of thankfulness to very many that his life has been spared.

The contract for the new French mission church at Hochelaga is to be let next week, provided the tenders are not too high. The Church proper is to be seated for 225, and the large school room adjoining will accommodate from forty to fifty pupils. The building is to be of brick with stone foundation. Above the school room is a teacher's residence.

The Church at Cote des Neiges, which was destroyed by fire last winter, is about to be rebuilt. The property has hitherto been a union one, held by trustees for the use of the Episcopal and Presbyterian congregations. Our people have just purchased the interest of the Episcopalians, on terms mutually satisfactory, so that the property is now owned by the Presbyterian congregation.

The annual report of the Stanley Street Church, Rev. F. M. Dewey, M.A., has recently been issued in printed form. The receipts from all sources last year were \$4,058, as compared with \$3,337 in 1886. Ninety-six additions were made to the communion roll, thirty-seven by certificate and fifty-nine on profession of faith (twenty-seven from the Sabbath school and Bible class), the net increase for the year being seventy-eight members and nineteen families. The membership now numbers 317. The Sabbath school has on its roll 211 scholars, with an average attendance of 145. The larger portion of the pews were cushioned last year, adding much to the comfort of the congregation. The church debt is only \$3,000. It was unanimously agreed at the annual meeting to increase the pastor's stipend by \$200. The congregation maintain a city missionary at a salary of \$500, besides contributing about \$360 to the Schemes of the Church, including \$187 from the Sabbath school.

The annual report of St. Gabriel Church, Rev. Dr. Campbell, pastor, has also recently been printed. The congregation numbers 190 families and 403 communicants, sixty-seven having been received into the fellowship of the Church last year. The receipts from weekly offerings and collections were \$3,042 for the eleven months, the congregation having changed its financial year to correspond with the calendar one. The Ladies Aid Society raised the handsome sum of \$1,500 for the Building Fund. The Missionary Society raised \$414, and in addition \$250 were got for missionary purposes by special collections. The Sabbath school members 248, being sixty-seven more than a year ago. Contributions \$103, of which \$84 were for missions. The total receipts of the congregation for the eleven months were \$24,018, including \$17,790 the proceeds of sale of the old church property. The debt on the present church is \$13,000, to reduce which an effort is now being made. Changes are about being effected in the gallery to render the seats there as attractive as those in the body of the church. Dr. Campbell has completed his twenty-fifth year's ministry in St. Gabriel congregation. The acquisition of the beautiful church edifice on St. Catharine Street and the improved circumstances of the congregation are largely due to his untiring energy. May he be long spared to enjoy an increasing measure of prosperity.

The Rev. James Barclay, of St. Paul's Church, leaves a fortnight hence for a brief visit to British Columbia. The Victoria Mission of St. Paul's Church, on Forfar Street, now enjoys the stated services of a missionary, Mr. A. J. Grant, B.A., one of the students who graduated here last month. The Sabbath services, morning and evening, are largely attended and the prospects are most hopeful.

The annual meeting of the Presbyterian Sabbath School Association was held in Stanley Street Church on Tuesday evening, Mr. J. Murray Smith in the chair. The report was encouraging. There are eighteen schools, 425 teachers, and 4,234 scholars, an increase in the year of forty-six teachers and 589 scholars. The average attendance is 2,776 and missionary collections \$3,346. A history of the schools is to be prepared by Rev. Dr. Campbell during this year. Rev. J. Fleck gave an address on the relation of parents to Sabbath school teachers, urging the importance of teachers visiting the children's homes and enlisting the sympathies of the parents. Mr. Dewey also briefly addressed the meeting, at the close of which refreshments were served. Mr. J. Murray Smith was re-elected president, Messrs. Paul and Davis, vice-presidents; Mr. J. T. McCall, corresponding secretary, and Mr. T. Fraser, recording secretary.

The books of the treasurers of the several Church Schemes have now closed for the ecclesiastical year. The missionary receipts for the past twelve months are the largest by far in the history of the Church, being about \$40,000 in excess of the preceding year.

SUTHERLAND and Caithness Free Church Synod agree to overture the Assembly to appoint a committee to inquire into the management of the Church offices before filling up the vacancies in the secretaryship of the Sustentation Fund.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 27, 1888.]

PETER'S DENIAL.

{ Matt. 26: 67-75.

GOLDEN TEXT.—Wherefore let him that thinketh he standeth; take heed lest he fall.—1 Cor. x. 12.

SHORTER CATECHISM.

Question 78.—The ninth commandment forbids "whatsoever is prejudicial to truth"; that means, whatever hinders or injures truth. Lying is not confined to direct statements of what is untrue. A malicious or even a thoughtless person might start a story that being believed and propagated by others would be very injurious to truth. A lie is believed instead of the truth. All deception is lying. A falsehood may be propagated by silence. You hear a story told in company which reflects unfavourably on an absent person. You know that the story is not true, but you hold your tongue, and it is believed and spread by others as if it were true. Idle, heartless and ill-natured gossip is a rich soil for the growth of lies. Is not the sin of lying one that needs to be specially guarded against at the present time? It is so dreadfully common.

INTRODUCTORY.

After the ever-memorable conflict of soul in the garden of Gethsemane, the Saviour was betrayed by Judas Iscariot into the hands of the Jewish authorities. At first Peter is disposed to resist His arrest by force and draws his sword. Christ is then led to the palace of the high priest, before whom He was examined and subjected to humiliation and insult. It was in the hall of Caiaphas' palace that Peter's denial took place.

I. *Jesus in the Hands of His Enemies.*—Immediately after His arrest Jesus was brought before the high priests, Annas and Caiaphas, for a hurried preliminary examination. Then the Sanhedrim, the highest Jewish court, composed of chief-priests, scribes and elders, sat in judgment upon Him. At this time, though the Sanhedrim had power to try those accused of capital offences, they had no power to inflict the death sentence. For this purpose He was brought before Pilate. The Jewish rulers, in addition to their other sins, were guilty of the gravest possible perversion of justice in the so-called trial of Jesus for blasphemy. On that accusation they condemned Him, but as this would be considered a light matter by the Roman authorities, He was accused before Pilate of treason against the Roman power. While waiting for the final action of the Sanhedrim, the crowd began to heap insults on the suffering Saviour. They spat upon Him and struck Him with their hands. They indulged in the ribald mockery peculiar to their class, and taunted Him with being destitute of prophetic power. Calmly and silently He submits to these wretched indignities. What a contrast between the behaviour of the maligned Saviour and His cruel tormentors.

II. *Peter's Denial.*—Peter and John were among the people in the outer court of the high priest's palace. It was before daybreak, fires were kindled, and the people there grouped around the fires for warmth. Among these groups Christ had few friends. The current opinion there was against him. One of the servant maids saw Peter, and recognized him as one of the company that was with Jesus of Galilee. The courageous Peter all at once becomes cowardly. He pretends that he does not understand the meaning of what was said. He is ashamed to acknowledge himself a friend of Jesus, and begins by prevaricating. The descent in wrong-doing is rapid. Having changed his place he is confronted by another who also maintains that "This fellow was also with Jesus of Nazareth." Peter can no longer affect to misunderstand what was said. He seeks to make his denial more emphatic by swearing "I do not know the man." For him there is no escape. He is soon after confronted by others who are confident that he was one of Jesus' disciples. "Surely thou also art one of them; for thy speech bewrayeth thee." By his provincial dialect he was known at once to be a Galilean. He had been seen in Jesus' company. He was interested in being present there at that hour, and he had come from Galilee, where Jesus had resided and taught. This only made him sink deeper into sin, and with oaths and curses he denied his Lord.

III. *Peter's Repentance.*—At that moment when he had sunk to the lowest depth of cowardice, taking refuge in lying and profanity, the shrill crow of the cock was heard. That sound, announcing the near approach of dawn, entirely changed the current of Peter's thoughts. Though the prophetic powers of Jesus were denied and treated scornfully by the mob, here and now was a striking confirmation of Christ's prophetic claims. Only a few hours before, Jesus foretold Peter's lamentable fall, "The cock shall not crow till thou hast denied Me thrice." Luke tells us that Jesus turned and looked upon Peter. That look was enough. It revealed to the erring disciple the depth of his iniquity. It awakened his soul to a genuine repentance, that found vent in bitter tears. He had been over-confident. He was left to himself and he found out how weak he was. Through repentance he gained his way to forgiveness, and the confirmation of his faith, and he proved faithful unto death. He might at times have seasons of weakness, but he never again denied his Master.

PRACTICAL SUGGESTIONS.

Only depraved natures can mock at the distress of others. In the light of history, how base and contemptible was the mockery of Jesus in the high priest's palace!

The Bible plainly tells the sins as well as the virtues of those whose lives it records. It conceals nothing. It tells the truth.

Self-confidence leads to sin. The taunt of a maid servant caused the self-confident Peter to deny Jesus with oaths and curses.

The grace of God alone can keep us from falling, our eyes from tears and our souls from death.

The sins of those who truly repent are forgiven.