

signed by thirty-two members and thirty-six adherents. He also reported that the congregation had guaranteed a stipend of \$650. He certified that Dr. Sanderson and Mr. J. C. Hoffman had been appointed by the congregation to represent its interests in this matter. These commissioners compared and were heard in support of the call. Thereupon Dr. Bryce moved that Mr. Pithlido's conduct herein be sustained, that he be thanked for his diligence, and that the call be sustained as a regular Gospel call and be now placed in the hands of Mr. Quinn for his consideration. This was duly seconded and adopted, and the call accordingly placed in his hands. Mr. Quinn thereupon accepted the same, and the Presbytery appointed that his induction take place in the City of Emerson on Tuesday, December 15, at half-past two o'clock p.m., and that Rev. A. McLaren preach on that occasion. Rev. Mr. Pithlido preside and address the minister-elect and Rev. D. B. Whimster address the people. The Clerk read an abstract of the statement of the Secretary of the Synod's Home Mission Committee, and along with it submitted a statement of the disbursements for this Presbytery up to date. On motion of Professor Bryce, duly seconded by Mr. Copeland, the Presbytery agreed to lay these documents on the table, and the Presbytery ordered that their consideration be taken up at the next regular meeting of Presbytery, which was then appointed to be held in Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven o'clock p.m. The clerk read a letter from the Board and Senate of Knox College anent the appointment of a fourth professor in said college, whose subjects shall be Church History, Homiletics and Pastoral Theology. Mr. McLaren then reported for the committee on the examination of students as follows: Your committee has conferred with Messrs. M. R. Gordon, Angus McLeod, William S. Moore, John McMillan and Donald Munro. That your committee has examined them as to their religious experience and their motives for entering the ministry. Your committee further examined them as to their educational attainments, and found that herein there is a considerable diversity. Yet the committee had agreed cordially to recommend the Senate to give these gentlemen the status as theological students, which their attainments and the circumstances of each case warrant. The report, on motion made and seconded, was received and adopted. The Presbytery then adjourned, to meet in the church at Emerson, on Tuesday, 15th December next, at half-past two o'clock p.m. D. B. WHIMSTER, Pres. Clerk.

## MONTREAL NOTES.

ON Monday last, Mr. J. Burt Sutherland delivered a lecture in Chalmers Church lecture room, under the auspices of the Young People's Association. The Rev. G. C. Heine occupied the chair, and there was a large attendance. Mr. Sutherland's subject was "Notes of a Trip to Europe in 1885." He succeeded in securing and retaining the rapt attention of his audience, as he graphically delineated the places visited and sights witnessed by him in England, France and Switzerland; and at the close was accorded a hearty vote of thanks.

THE date of the reception given to the Presbyterian College students by the Young People's Association of Erskine Church has been changed from the 14th, to Friday, the 11th inst. The invitations are already out, and a pleasant social evening is confidently looked for.

THE Rev. Alexander McGillivray, of St. Andrew's Church, Williamston, who has acted as agent in Britain for the past year of the Board of French Evangelization, is now on his way home, and expects to reach New York in a few days, by the Anchor Line. Mr. McGillivray's health is considerably improved. He resumes work in his own congregation this month, and will be very cordially welcomed by his people.

ON Tuesday last, the 1st inst., the Rev. Thos. Bennett, formerly of Carp and Kimbarn—was inducted into the pastorate of Taylor Church, Montreal. There was a large attendance of the congregation. The Rev. J. Fleck presided, and offered the induction prayer, the Rev. Dr. Smyth preached, the Rev. J. Nichols addressed the minister, and the Rev. R. H. Warden the people. In addition to the ministers named, there were present the Revs. A. B. Mackay, Jas. Patterson, A. B. Cruchet and G. C. Heine. Mr. Bennett's call was most unanimous. He received a cordial welcome from the congregation, and enters upon his labours with encouraging prospects of success. On Thursday evening, a welcome festival was held in the church, when addresses were delivered by Revs. Messrs. Fleck, King, Rogers and Bennett. The choir sung several appropriate pieces, and tea was served during the evening, by the ladies of the congregation.

MR. HUGH McLENNAN lectured on Thursday evening, on "Canadian Commerce," before the Young Men's Society of St. Paul's Church. The lecture, which was replete with interest, was a sketch of the changes in the business of the country during the time Mr. McLennan has resided in Montreal, a period of upwards of forty years.

AT the meeting of the Celtic Society in the Presbyterian College, on Thursday last, a paper of more than ordinary interest was read, from the pen of Mr. John McLennan, ex-M.P. for Glengarry, on the early settlement of the country. It is a valuable contribution to the history of that staunch highland county, one of the earliest settled in Ontario. There was also read at the meeting, a paper by the Rev. D. B. Blair, the well-known Gaelic scholar of Barney's River, Pictou County, Nova Scotia.

MR. C. BLACKETT ROBINSON, of THE CANADA PRESBYTERIAN, was in the city this week on business connected with the "Presbyterian Hymnal," the contract for the printing and publishing of which he has secured for the next seven years.

FOR the last few years it has been customary to have a gathering of the teachers and children of all the Presbyterian Sabbath Schools in Erskine Church on New Year's morning. There was some doubt as to the holding of the meeting this

winter. However, at a meeting of the executive of the Sabbath School Association, on Friday evening, it was agreed to hold the gathering as usual on New Year's morning, and Messrs. Croil, D. T. Fraser, W. Paul Hutchison and Rev. W. R. Cruikshank were appointed a committee to arrange for the meeting.

THE Rev. J. Annand and Mrs. Annand were on Sabbath in Ottawa, in the interests of their mission in the New Hebrides. It is hoped that they may be able to visit Montreal and address some of the congregations here before their return to their distant field of labour. A recent letter from the Rev. J. A. Robertson, of Eromanga, to the Rev. R. H. Warden, gives a most encouraging account of the progress of the work on that blood-stained island. At the first Communion after Mr. Robertson's return from his visit to Canada, he baptized and received into fellowship with the Church no fewer than thirty seven natives and altogether the Communion services were attended by upwards of 600 of the inhabitants of Eromanga.

THE next monthly meeting of the Presbyterian Sabbath School Association of the city is to be held in Knox Church, on Tuesday, 15th inst., when Rev. Principal MacVicar, D.D., is to conduct a model teachers' meeting for the study of the Sabbath School Lesson.

## OBITUARY.

The Rev. Robert Scrimgeour, pastor of the Presbyterian Church, Forest, Ont., passed to his rest and reward on the evening of Monday, the 10th November, 1885. Mr. Scrimgeour was born in Forfarshire, Scotland, in 1821, and was consequently in his sixty-fourth year. After the usual parish school education he attended the grammar school at Dundee, then conducted by Dr. Low, a teacher of distinguished abilities. He further prosecuted his literary and classical studies at the College of St. Andrew's and Marischal College, Aberdeen. He was a distinguished student in nearly all the classes through which he passed, and gained by competition the first prize in civil history, under the late Dr. Ferrie. He studied theology at the Free Church College, Aberdeen, and the New College, Edinburgh.

In 1852 Mr. Scrimgeour was licensed to preach the Gospel, and the following year was ordained pastor of the Free Church congregation at Stoney Kirk, in the Presbytery of Stranraer. In 1861 he was translated to Free St. John's Church, Leith, to be colleague and successor to the Rev. James Lewis. Here he remained till 1866, when he left Scotland for New Zealand to take the pastoral charge of an important congregation in the city of Dunedin. In 1869 he removed from New Zealand to San Francisco, where he discharged the duties of the pastorate till 1878, when, owing to the ill health of some of his family, he came to Canada. Soon after his arrival in Ontario he was inducted into the pastorate of Glenmorris congregation in the Presbytery of Paris. This he afterward resigned and became minister of the congregation at Forest on the 15th day of July, 1884. Mr. Scrimgeour was a man of warm, kindly feelings and sensitive nature. He was a good scholar and sound theologian and a vigorous and impressive preacher. He was also marked by strong Christian sympathies and a ripened spiritual experience which fitted him to be a faithful, efficient pastor. Even at the beginning of his labours in Forest signs of failing health appeared, but he laboured on with much acceptance and success while his strength permitted. The congregation had increased considerably under his ministry, and he had secured the respect and esteem of the whole community. But the disease from which he suffered—abdominal cancer—a disease of a very painful and irritating nature—had been making slow and stealthy progress and at last gained the ascendancy. After a lengthened illness, accompanied with intense suffering, he died in triumphant peace at the manse, Forest, on the date above-mentioned.

Mr. Scrimgeour leaves a widow, two sons and a daughter to mourn their loss, but they are at present far apart. The sons are, one in Honolulu, the other in one of the Hawaiian Islands in the South Pacific. His widow and daughter reside in Forest and have the kind sympathy of the people there.

## Sabbath School Teacher.

## INTERNATIONAL LESSONS.

## THE GRACIOUS INVITATION.

GOLDEN TEXT.—"Ho, every one that thirsteth, come ye to the waters."—Isa. lv. 1.

## INTRODUCTION.

This is a glorious chapter. It is a suitable close for a series of lessons and, in connection with the two preceding lessons, is a complete statement of the plan of salvation. In Isa. i., we had a view of man's lost condition, in Isa. lvi., a discovery of the way of salvation, and now a gracious invitation to all to come and drink freely from the fountain that is opened for sin and uncleanness. It seems as if the prophet had been boring for water and, having struck upon a flowing stream, with joy publishes it and invites all to come and satisfy their thirst.

Nowhere in the Bible is there a more beautiful and precious chapter. It is hoped that many of the children and young people will learn by heart this chapter, and that it will be within them a well of water springing up into everlasting life.

## EXPLANATORY.

Every verse is a theme upon which the whole time at our disposal might be spent. It conveniently falls into two leading divisions.

## 1. The Gracious and Universal Invitation.

(1) *To all. Ho, every one, etc.*—The attention of all thirsting ones is invited to the great revelation of an abundant supply.

(2) *No limitation. No money.*—It is not to be purchased. It is *free grace*. "Nothing in my hand I bring—simply to

Thy cross I cling." The word *buy* is to be taken in the sense of *receive*. The poorest welcome.

(3) *Sufficient. Wine and milk.*—It is not only a salvation that quenches the fires of divine justice, but nourishes and builds up our nature. *Wine and milk* in Eastern countries are regarded as the most nourishing kinds of food. Everywhere milk is regarded as possessed of all the elements necessary to develop the whole system. It is held by some that the pure juice of the grape, before fermentation, contains a larger percentage of these ingredients than milk does.

They illustrate beautifully the important fact that the Gospel is intended to meet all our wants and restore us again to that state of holiness and likeness to God from which we fell. "We shall be like Him, for we shall see Him as He is."

II. Encouragements.—There are several important considerations advanced why *all* should *at once* accept the invitation so cordially given.

(1) *All else unsatisfying, ver. 2.*—It is folly to spend money and labour for those things that will only disappoint even if we should obtain. That is true of all worldly objects of ambition. If we think they will bring happiness with them, we are mistaken. They are *not bread*. No comfort in trial and death comes from wealth or power. Only the comfort of being in the invisible arms will *satisfy* them. It is good and the soul finds it to be *fatness*, unspeakable joy, to have Him near in time of trouble.

(2) *A covenant engagement assured, ver. 3.*—There is nothing more required than that we *listen* to the invitation *attentively and come*, and He will engage to be our God, our Helper, our Shepherd, our King. *We engage* to be His obedient children. These are the *mercies* so surely promised to David—the salvation provided by and in Christ.

This covenant is *everlasting*. No possibility of ruin to them that are His. "No man shall pluck them out of My Father's hand."

(3) *The character of Christ, ver. 4.*—Let us think of who Christ is and then of the relation in which He is to stand to us—a *Leader and Commander*, a Guide and King, that will *always* lead and protect until we enter upon our eternal rest. That is the greatest blessing we can have. Who can resist such an argument?

(4) *What Christ is going to do, ver. 5.*—God the Father here addresses the Messiah. He says, "Thou shalt call a nation that Thou knowest not." That is by some regarded as the *Church*, the new spiritual kingdom He would establish, yet *unknown*. Others think that this and the following clause refer to the Gentiles. They knew not God and God did not know them, in the sense in which He is said to know His people.

But the day is coming, the Father says, when the Messiah shall be so exalted and glorified that the Gentile nations shall run unto Him, pressing into the Kingdom. That has in a measure been fulfilled, but the better days are coming. Such a Leader is worth following—for victory and glory are sure.

(5) *The certainty of acceptance now, ver. 6, 7.*—Let all sinners forsake their sinful ways and thoughts and return unto the Lord, and He will have mercy upon them, forgive them, abundantly pardon—if they come in time. That is a qualification that should be carefully noted. There are tides in life, unknown epochs which are fixed by divine decree, and if they are passed our opportunities are gone. *Now* is the accepted time—who can tell about to-morrow?

(6) *Mercy reacheth unto the heavens, ver. 8, 9.*—These two verses are exceedingly important in the relation in which they stand to the preceding verse. The wicked often feel that their sins are too great to be forgiven—they have gone beyond the depth of mercy; and, if they had to do with man, that is true; but they have to do with God, whose ways and thoughts are as much higher than man's as the heavens are higher than the earth. In all His attributes He is *divine*. His justice, power, wisdom, truth, all are the attributes of a God. These people do not doubt Him, but they limit His *mercy* and think they have gone beyond the power of grace to forgive. Here we are taught that it is the *mercy of a God* we have to deal with, and that though our sins be as scarlet, or red like crimson, they shall be white as wool or snow.

In all other respects God is infinitely above man; but it is important that we should here confine the thought to *mercy* and emphasize it for the strengthening of the doubting.

(7) *God is co-operating with our efforts, ver. 10, 11.*—There is no failure in the material world. All these things that occur, that may seem purposeless, as the falling of a shower of snow, are designed, and will accomplish without fail that for which they are sent.

It is so with the Word of God, with the gracious invitation of this chapter, as well as all the other words inspired by Him. God has a plan—a structure in view that He has by an eternal decree determined to build, and he has sent forth His messages and messengers to build that spiritual temple and they shall not fail. What an encouraging verse for every worker in the Lord's vineyard!

There is some time between springtime and harvest, but the harvest always comes. So, "we have need of patience after we have done the will of God that we may receive the reward."

The lesson closes here, but the remaining verses are beautiful. They also may be classified as encouragements. They tell of the universal sympathy with God's work. All nature rejoices over the transformation that will take place when the troublesome and offensive will be supplanted by the beautiful and useful.

May the teaching of this last lesson of the term touch many hearts, and draw them to Christ.

## PRACTICAL SUGGESTIONS.

1. Let none find any plea that shuts himself out from the universality of "every one."
2. We cannot *purchase* salvation. It is *free grace*.
3. He who stands at the door knocking may turn away if too long refused.
4. The infinitude of God's mercy.
5. God's decree irresistible.