

of Arthur and north of Queen Streets. Dr. Woods was heard in support of the application. And, on motion made, it was agreed to instruct the Clerk to correspond with the Sessions of College Street and Chalmers Churches, and ask them to report their minds thereon to next meeting. On behalf also of the Session of Parkdale, Rev. R. P. Mackay applied for leave to establish a mission in a specified quarter in that town, where no other session would be interfered with. The said application was conceded by the Presbytery. Various other matters of business were disposed of, and the next ordinary meeting of the court was appointed to be held in the usual place on the first Tuesday of August, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

The Rev. Dr. Mathews, of Chalmers Church, Quebec, sailed on Thursday, by the *Vancouver*, for Britain. He purposes visiting Holland while absent, and expects to return in the beginning of September. The Rev. M. Fraser, of Knox Church, Hamilton, is to supply his pulpit for four Sabbaths during his absence.

On Saturday of last week, the Rev. J. Barclay, of St. Paul's Church, returned from Scotland. He occupied his own pulpit on Sabbath morning and evening. He and his family spend the following month at Cacouna.

The union services of Knox and Erskine congregations were initiated on Sabbath last, when the Rev. R. H. Warden preached. The wet weather interfered somewhat with the morning meeting, but in the evening the attendance was very large.

The Rev. Dr. Smyth, of Calvin Church, leaves on Monday for Buctouche, N.B., where he is to spend his vacation, and on the same day the Rev. W. R. Cruikshank, of St. Matthew's Church, leaves here for a month's rest in Nova Scotia.

The Rev. G. M. Milligan, of Old St. Andrew's Church, Toronto, passed through here on his way to Britain, where he is to spend his vacation.

On Tuesday the regular quarterly meeting of the Presbytery of Montreal was held in the David Morrice Hall. The July meeting is generally attended by a small number of members. The meeting this year, however, was large, and well up to the average. The Rev. J. Nichols, of St. Mark's Church, was elected Moderator for the ensuing six months.

The following are the Conveners of the Standing Committees of the Presbytery for the ensuing year, as appointed on Tuesday: Home Mission, Rev. R. H. Warden; City Mission, Rev. Dr. Campbell; French Work, Rev. G. C. Heine; Examination of Students, Rev. Dr. Smyth; Statistics, Rev. James Patterson; State of Religion, Rev. L. H. Jordan; Temperance, Mr. Walter Paul; Sabbath Schools, Mr. F. M. Dewey; Sabbath Observance, Rev. J. Nichols; Protestant Education in Quebec, Rev. Principal MacVicar; Applications for Work, Rev. Professor Scrimger. The attention of the Presbytery was called to the desirability of arranging for Sabbath services at all points within the bounds frequently by summer visitors. It was stated that the number of visitors was yearly increasing at Ste. Rose, Bord a Plouffe, Longueuil, St. Lambert and all along Lake St. Louis, from Lachine to Ste. Anne. The Presbytery were of one mind in the matter, and instructed its Home Mission Committee to arrange for services at the several places named. Should it not be practicable for this season to secure the services of missionaries to labour continuously throughout the summer at each point, the committee were authorized to make the best possible arrangements. Several of the members of the Presbytery agreed to give a Sabbath each, and it is hoped that hereafter no summer resort in the bounds of the Presbytery will be without Presbyterian service. Presbyterian families during service at any point should correspond with the Rev. R. H. Warden, Convener of the Presbytery's Home Mission Committee. The report submitted to the Presbytery by the Rev. G. C. Heine, Convener of the French Committee, was encouraging. Ground has been broken in Lachine where a French service is held on Sabbath afternoon by one of our missionaries. In St. Hyacinthe a very large number of families are friendly to the missionary and his work. The mission school recently established in the East End of Montreal has outgrown the place in which it is held, and the work there is so hopeful that the Presbytery instructed its French Committee to take immediate steps to secure funds for a lot and suitable mission buildings in that section of the city, and earnestly commended this effort to all the congregations and friends within the bounds.

The City Mission report was presented by Rev. Dr. Campbell. The Rev. J. Patterson continues to labour with great zeal and assiduity in this work, visiting the hospitals, gaols, immigration offices and the numerous charitable institutions, ministering to the spiritual wants of their inmates, and also giving valuable counsel and aid in the work of administering the affairs of several of these institutions. The Presbytery agreed to ask a special collection for this City Mission work from all the rural congregations between now and October 1.

The consideration of reports from the two congregations in Lachine as to the matter of union occupied much time. The Henry's Church congregation sent in a lengthened document, signed by 250 for union and three opposed to it. A large majority of the First Church congregation reported in favour of a trial of united services. The Presbytery instructed the two ministers to commence immediately united services on both Sabbath morning and evening, to be conducted by them alternately, the result to be reported at next regular quarterly meeting.

The Rev. Principal MacVicar, whose term as member of the Montreal Protestant Board of School Commissioners has expired, has just been re-appointed for another term of years by the Quebec Provincial Government. This appointment commends itself to all, as Dr. MacVicar's services are invaluable in this work.

FRENCH EVANGELIZATION.

ANNUAL COLLECTION, SABBATH, 17TH JULY, 1887.

By appointment of the General Assembly, the annual collection on behalf of the French Evangelization Scheme of the Church will be made on Sabbath, 17th July.

We append you herewith a copy of the annual report, as submitted to the Assembly last month. Will you kindly give the substance of it to your congregation, and urge liberal contributions on behalf of the Scheme?

A careful estimate has been made of the expenditure for the current year, showing that, with the staff at present employed, the sum of \$36,000 will be required to carry on the work with efficiency, viz.: \$28,500 for the ordinary work, and \$7,500 for the Pointe-aux-Trembles Schools. The expansion of the work by the employment of additional colporteurs and teachers will necessitate an increase upon this amount. It will be observed that upwards of \$4,600 were received last year from Great Britain and Ireland. As the Board has no agent there at present, largely increased contributions will be necessary from the congregations of the Church in Canada.

In addition to bringing the claims of the ordinary work before your congregation, will you also kindly present the claims of the Pointe-aux-Trembles Schools to the teachers and scholars of your Sabbath school? The Board is most desirous that these mission institutes should be entirely supported by the young of the Church. With the fullest confidence we commend them to the sympathy and liberality of all Sabbath schools and Bible classes, believing that no Scheme can be presented to them more deserving of countenance and of help. A copy of the report has been addressed, in your care, to the superintendent of your Sabbath school. Kindly see that he receives it.

Regarding the enlargement of the Pointe aux Trembles Schools, etc., referred to on pages eight and nine of the annual report, the General Assembly unanimously adopted a resolution commending this Scheme to the liberality of the Church. All contributions for this purpose should be specially designated, and should be additional to the regular contributions for the maintenance of the work.

We are having prepared a brief summary of the annual report for distribution among the congregations of the Church, and will be glad to forward you as many copies as you may desire for this purpose.

Knowing how dependent for success, under God, upon the ministers and missionaries of the Church, is any appeal for increased interest and liberality, the Board very earnestly solicits your hearty co-operation:

First.—In securing from every one of the stations and Sabbath schools under your care a liberal contribution, proportionate to the requirements of the Scheme. An average of about thirty cents per communicant is required this year. It is hoped that an effort will be made to reach this average in every congregation and mission station throughout the Church.

Second.—In seeing that this contribution is made on Sabbath, the 17th of July, if convenient, and forwarded with out delay to the Treasurer, addressed Rev. R. H. Warden, 198 St. James Street, Montreal. Yours faithfully, D. H. Macvicar, LL.D., Chairman, Robert H. Warden, Sec. Treasurer.

P.S.—The General Assembly having enjoined that contributions be made in all mission fields, students and other missionaries will kindly see that this collection is taken up at each preaching station supplied by them, and the amount forwarded as early as convenient to the Treasurer. In vacant congregations the Session will please attend to the collection.

OBITUARY.

REV. JOHN W. SMITH.

Rev. John W. Smith, of Grafton, Ont., died on the morning of the 21st of June, in the seventy-sixth year of his age. For the last seven months, Mr. Smith had been in feeble health. His death, though not unexpected, was a shock to the whole community. The evening before his death, Mr. Smith was able to conduct family worship, and as if conscious of his approaching end, prayed long and earnestly for the people amongst whom he had so long and faithfully laboured. Next morning he was seized with a violent pain in the region of the heart, and soon became unconscious and passed peacefully away to his reward. The funeral took place on the 23rd of June. A large number of ministers were present and took part in the services. The Rev. Mr. Duncan, of Colborne, who had been long and intimately connected in Christian work with Mr. Smith, delivered an impressive address from the words, "Behold thou unto death, and I will give thee a crown of life." The large assembly of people who were present testified to the loving esteem of those of all classes and creeds toward one who, like his Divine Master, delighted not so much in being ministered unto as in ministering to the temporal and spiritual necessities of others. Mr. Smith was born near Coleraine, in Londonderry, Ireland. He was educated in the Royal College, Belfast. After spending some time in mission work in Belfast, Mr. Smith came to Canada in July, 1849, and was inducted minister of Grafton and Colborne, on the 9th of November of the same year. Mr. Smith never changed his field of labour, and continued to work earnestly and faithfully in the Master's cause, until failing health compelled him to relinquish the active duties of the ministry. To the very last he was deeply interested in the welfare of the flock to which he had so long broken the bread of life. He was ever a faithful, watchful and kind pastor and friend. His outward walk and conversation were but the expression of a deep earnest soul-life of faith upon the Son of God. Our aged father in Christ now rests from his labours, but his works follow him. He being dead yet speaketh, and by God's grace the good seed sown by God's faithful minister, who is now in glory, will continue to bring forth abundant fruit. His parting words were "Come, Father! Come!"

He sets as sets the morning star,
Which goes not down behind the darkened west,
But melts away into the light of heaven.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 24
1887.

THE BAPTISM OF JESUS.

Matt. 3
1-17.

GOLDEN TEXT.—This is My beloved Son, in whom I am well pleased.—Matt. iii. 17.

SHORTER CATECHISM.

Question 31.—Salvation is a divine work. God the Father wills the salvation of the sinner; God the Son has died to secure it, and God the Holy Ghost applies salvation. This is the Spirit's special work. The first step in the process is convincing the soul of its sinfulness and misery, then enabling us to see Christ as an all-sufficient Saviour, and then persuading the will to resolve on accepting Christ's salvation, which is freely offered to us in the Gospel. The offer is genuine, and can be relied upon. It is offered in the Gospel, therefore on God's own authority.

INTRODUCTORY.

Jesus had passed His life quietly in Nazareth until the time had come for entering on His public ministry. He was now in His thirtieth year. John the Baptist had been preaching in the wilderness for about six months. He had announced that the kingdom of heaven was at hand, and that the Messiah was about to appear. Jesus came from Nazareth to Bethabara, at the fords of the Jordan, where John was baptizing. The baptism of Jesus was the first act of His public ministry.

I. The Baptism of Jesus.—When Jesus came to be baptized by John, the humility of the Forerunner is again conspicuous. He never sought to magnify himself. He is intent only on the discharge of the duty to which his life was consecrated. He had a true and profound reverence for the Saviour. He shrinks to comply with Jesus' request for baptism, and would have hindered Him. "Suffer it now," was Jesus' reply, and He adds that "thus it becometh us to fulfil all righteousness." Herein, as in all other instances, Christ hath left us an example that we should follow in His steps. Righteousness consists in doing what God requires of us. In all things Christ has given us an impressive example of obedience. The reason given was sufficient. John at once complies with Jesus' request. He did not permit his own diffidence to interfere with the discharge of his duty. John's reluctance was not only a felt recognition of his own unworthiness, but a strong testimony to the spotless character of Jesus. He needed not the water of baptism to signify the washing away of sin. He recognized that Jesus was the coming Messiah. In submitting to this ordinance our Saviour identifies Himself with sinful men, though He knew no sin, and solemnly ratified the ordinance that symbolizes admission to the kingdom of God. He consecrated His life to the Will of God. Thus in the beginning of His public ministry He submitted to that ordinance which He ratified in His parting commission to His Church: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

II. The Father's Approval.—As Jesus went up out of the water, an unwonted appearance was seen in the sky. The expanse seemed to open. In the parallel passage in Luke's Gospel, this manifestation was made while Jesus prayed. It is remarkable how frequently it is recorded in Scripture that Christ prayed. As man, He was ever conscious of His need. He begins his public life in prayer, and His last utterance on the cross is a prayer. From this we ought to learn the value and efficacy of prayer. From what John says elsewhere, it is plain that he also saw the opened heavens, and the descent of the Holy Spirit in dove-like shape; for Luke tells us that "the Holy Ghost descended in bodily shape, as a dove." Ever since the waters of the flood had abated the dove was associated in the Jewish mind as the messenger of peace. Our Saviour Himself spoke of it as the emblem of harmlessness. What more fitting form could symbolize the innocence of Jesus, and the message of reconciliation He came from heaven to earth to proclaim, and to secure which He freely gave His life? The Holy Spirit, descending and resting on Jesus, marked Him as having the Divine approval in the beginning of His ministry, and that Spirit in all fulness was given to Him, and was with Him till He ascended up on high, leading captivity captive. What appeared to the eye at the Saviour's baptism was striking, impressive and full of meaning; but the ear was also addressed. There came a voice from heaven. The words were clear and distinct. They were sufficient to enable John to say, "Behold the Lamb of God that taketh away the sin of the world." God says, "This is my beloved Son, in whom I am well pleased." Thrice did these words of divine approval come from the excellent glory, at His baptism, at the Transfiguration and near the end of His ministry. God's approbation rested on the Son, and on all that He did. God's believing children are called the sons of God, but to the Only Begotten alone are these words applicable. The words "well pleased" in His case are expressive of the fullest complacent delight. Father, Son and Holy Ghost are thus revealed in the baptism of Jesus. The Son is consecrated by the Spirit, and approved by the Father.

PRACTICAL SUGGESTIONS.

Jesus openly consecrated Himself to God's service. We cannot fulfil all righteousness without a public profession of our faith in Christ.

Only consecrated work is efficient work.

We need the Holy Spirit to instruct, guide and sanctify us. While Christ prayed the Spirit rested on Him. God gives the Holy Spirit to them that ask Him.

THE Rev. W. J. McCaughin, of Mountpottinger, Belfast, has received two months' leave of absence to visit America. The congregation presented him with a purse of sovereigns, on the eve of his departure.