

sustaining the minutes of former regular and special meetings, the Presbytery entered on the transaction of business. Rev. Mr. Murray reported, on behalf of the committee appointed in the Delaware case, that the difficulties in that Session had been amicably and satisfactorily settled by the committee. The report was received and adopted, and the committee thanked and discharged. Mr. Ball laid on the table and read a motion in favour of appointing a committee on Church extension. After Mr. Ball had addressed the court in support of the proposal, the following were appointed, said committee to deliberate and report:—Messrs. Ball, J. Ballantyne, J. Murray, Dr. Fraser and Mr. Gould. Mr. Murray reported, on behalf of the Committee on the Aged and Infirm Ministers' Fund, that they had sent letters to each Session within the bounds urging them to special liberality in support of that fund. The Presbytery received the report and specially thanked Mr. Murray for his diligence. The following motion was adopted in connection with the congregation of East Williams: That the Presbytery, having heard the commissioners from East Williams, Messrs. Ross and Wylie, assure them of the Presbytery's sympathy, and resolve that a deputation of this Presbytery be appointed to meet with the Presbytery of Sarnia, and ascertain what proposals that Presbytery may have to make as to the disposal of the congregation of East Williams, in the event of its being transferred wholly to their care. The following constitute the deputation:—Messrs. A. Henderson, Ball and Rennie, and Messrs. Ross and Wylie. Mr. Murray asked and obtained leave to moderate in a call at Glencoe, if necessary, before next meeting of Presbytery. Mr. J. Currie gave in and read a very admirable report on Statistics and Finance for the past year. It was agreed that the report be printed and circulated among the families of the Presbytery, and that ministers call the attention of their people to its contents from the pulpit. Mr. Currie received a vote of thanks for his diligence in the matter. A minute, drawn up by Dr. Archibald, anent the translation of Mr. Robbins to Truro, was read and adopted, and ordered to be engrossed in the minutes. A conference on the State of Religion was held in the evening. Mr. McConnell read a paper on the "Duties of Elders." After reading the paper, several members of Presbytery gave interesting addresses on the subject. It was moved and carried that a hearty vote of thanks be tendered to Mr. McConnell for his paper. Mr. Kennie gave in the financial report for the year. The report was received and adopted. The Presbytery agreed to include \$50 borrowed money still due in the estimates of expenditure for next year. The remits of General Assembly were taken up, and considered. First, That the discipline of the Church shall not be exercised on a man who marries his wife's sister, his wife's niece, or his wife's aunt. This remit was approved. The remit anent ecclesiastical co-operation was remitted to the following committee, to report at the March meeting:—Messrs. Ball, A. Henderson, J. Ballantyne and S. M. Fraser. Mr. Ball read a petition from Presbyterians and others in London Township requesting an investigation of the religious condition of things there, with the view of establishing services. On motion, duly made and seconded, Mr. A. Henderson was appointed to exchange pulpits with Mr. Ball, and ascertain the mind and feeling of the people of the locality referred to in this matter, and report. The Presbytery took also into consideration a petition from Dexier, signed by seventy-six persons, requesting to be organized into a congregation, and receive religious services in connection with Port Stanley. After hearing Mr. McConechy in support of the petition, the Presbytery authorized Mr. McConechy and Session to give effect to the prayer of the petition. Mr. Edward A. Sowers, of Westminster, was appointed to address the Woman's Foreign Mission Society at their annual meeting in March. The Moderator and Clerk were authorized to sign receipts for the second instalment of \$1,000 for the Home and Foreign Missions, bequeathed by the late Hugh Fulton. The Presbytery adjourned to meet on the second Tuesday of March next, at half-past two p.m., and was closed with the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

MONTREAL NOTES.

Mr. James Croil and family have removed from Geneva to Montreux, Switzerland, where they purpose spending the next two months.

At the annual meeting of the Taylor Church congregation on Tuesday evening the report of the managers showed the revenue of the past year as upward of \$1,300, an average of about \$15 per family. Among the contributions to the Schemes of the Church was the sum of \$25 for the Augmentation Fund. The ladies of the congregation served refreshments to those present. New managers were elected, and brief addresses were delivered by Rev. T. Bennett (chairman), Fleck and Warden.

The congregation of St. Paul's Church has allocated \$1,000 for Augmentation. Their missionary contributions for 1886 exceeded \$5,000.

On Wednesday evening the annual meeting of Erskine Church was held, and was one of the most largely attended for many years. The revenue for 1886 was \$8,369. After electing office-bearers for the ensuing year, the question of changing the system of giving was discussed at length, when it was resolved that hereafter all moneys collected through the Sabbath envelopes and the ordinary plate collections be devoted to congregational purposes, instead of, as heretofore, partly to congregational and partly to missionary objects. The contributions for the Schemes of the Church are to be raised by lay collectors visiting all the members and adherents monthly. In addition to this five special Sabbath collections for missions are to be taken annually. The annual meeting of the missionary society of this congregation takes place on the 19th inst.

On the morning of Sabbath last the Hon. Justice Torrance died after a very brief illness. For many years he has been a member of the Crescent Street Church Session. Strongly attached from conviction to the Presbyterian Church, he was ever ready to advance its interests. He was

a devoted friend of the Sabbath school work, and manifested a deep interest in the cause of higher education. The high respect in which he was held by the community was indicated by the attendance at the funeral, which was one of the largest and most representative ever witnessed in Montreal. After a short service at the house, conducted by the Rev. A. B. MacKay, a more public service was held in Crescent Street Church, the pulpit of which was heavily draped in mourning, with sheaves of full-grown wheat in front of the reading desk. After suitable devotional exercises the Rev. Principal MacVicar delivered the following address:

It is thought appropriate to the nature of this solemn service that I should say a few words of the late Judge Torrance, whom I have known intimately and esteemed very highly for the last twenty-five years. From childhood he enjoyed the best advantages for intellectual and spiritual culture. Having finished his preparatory education in Canada he pursued a thorough collegiate course in Edinburgh and Paris. It is not for me to speak of his professional learning and wisdom as a jurist, but this much I may say, that his attainments must have been of a decidedly high order, judging from what is said by those competent to give an opinion, and from the fact that he was Professor of Roman Law in McGill University for several years. The qualities for which he was distinguished at the Bar and on the Bench were conscientious diligence and sterling integrity. He was in all things a man of truth and honour whose word was accepted without suspicion, and now that the stamp of eternity is set upon his character we do not hesitate to speak of it in terms of approval and admiration. We should not fail to prize aright high-toned purity in the administration of public affairs, and, above all, in conducting the business of our judiciary. Upon this, in no small degree, depend the morality, the prosperity and safety of the nation, and, therefore, the removal of men of unsullied record from such positions is cause for public sorrow. As a citizen Judge Torrance was universally esteemed, and justly so, because in the true spirit of Christian philanthropy, without ostentation or desire of publicity, he did all in his power to promote the success of its educational, benevolent and religious institutions. I was personally witness to his earnestness in this respect as a governor of McGill University, and more especially as one of the founders of the Presbyterian College, Montreal, and from the first a member of the Senate and Board of Management. His liberality to both institutions, and his strong unwavering faith in their eminent usefulness and bright future, as well as his wise counsels, did much to sustain and cheer those upon whom the burden of work rests. Nor should we forget to mention with gratitude his practical interest in the General Hospital, the cause of the poor, the House of Industry, the Hervey Institute, the Fraser Institute, the Bible Society and mission work at home and in foreign lands. In the Church he served with untiring fidelity as a deacon, an elder, a Sabbath school teacher and superintendent. His heart was in Christian work of every form, but especially among the young. His last public appearance was in addressing the Sabbath school of St. Mark's Church on the last Lord's Day of 1886, when he impressed upon all the fact that life is a short day, but a working day. With him it was a day of incessant and fruitful toil. Pressed beyond measure, like many of his fellow-judges, with official duties, he still found time to give himself to reading in many directions, and kept up the habits of a hard student to the end, thus furnishing an example worthy of imitation by young men of different colleges. While devotedly attached to the Church of his choice, warmly appreciating its excellences, and generously aiding in all its undertakings, he, at the same time, firmly believed in the holy Catholic or universal Church, and practically exemplified the true meaning of the communion of saints by doing good unto all men as he had opportunity, and by embracing in his prayers and sympathies those of every name who love and serve the Lord Jesus Christ. His was a well balanced Christian spirit, judicial and calm, prudent and sincere, alike free from sectarian narrowness and unscriptural liberalism. He was a true friend, always the same, not given in the slightest degree to putting on appearance, because the reality was there; gentle, kind, patient and withal faithful in admonition. He was pre-eminently a man of faith and prayer, looking constantly to God for help and guidance, specially delighting in His Word and meditating in it day and night. Nothing afforded him greater pleasure than to dwell on its promises and communicate its saving lessons to others, and few among the laity of the Church were more competent to do so, as he prepared themselves more carefully for the discharge of the duty. I know that he read his Bible through again and again, using the Greek text for the New Testament. When from home, mingling with strangers, his Christian conduct and bearing were unchanged, and the Word was his constant companion. In journeying, as I learned by accompanying him on some occasions, his daily portion was not forgotten, because he realized the truth of what Jesus said, that "man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." It was this, and the aid of the Divine Spirit granted in answer to his supplications, that enabled him with a simplicity and naturalness, impressive as it was rare, to exhibit the force of his piety in the business of everyday life. But now his work is done. His record is on high, and we may well praise the Lord for what He enabled him to accomplish, and for the blessed memory he has left us to cherish. His end was sudden and peaceful. "Mark the perfect man, and behold the upright; for the latter end of that man is peace." The lesson to us all is obvious—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh." And, were that silent tongue permitted once more to speak, the burden of its message to all from the eternal world would be that we should believe in the Lord Jesus Christ who loved us and gave Himself for us. Amen and Amen.

Judge Torrance was one of a class whose ranks have been considerably thinned of recent years, and whose place is scarcely being filled by the younger generation. He was a man of strong convictions, of unbending integrity, of sincere, simple, unobtrusive piety. His death leaves a blank which it will be difficult to fill.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 23, 1887.

NOAH AND THE ARK.

{ Gen. 6: 9-22.

GOLDEN TEXT—"Noah did according to all that the Lord commanded him."—Gen. vii. 5.

SHORTER CATECHISM.

Question 6.—Nature reveals God, but Nature cannot give us the knowledge of God. The Bible makes known to us the one living and true God. This question deals with the Godhead. There are three Persons, but one God. This is not a deduction of reason, but a truth made known by divine revelation. It is not opposed to reason, but it transcends reason. The persons constituting the unity of the Godhead are the Father, the Son and the Holy Ghost. According to an ancient creed the Father is of none, the Son is of the Father, and the Holy Ghost is of the Father and the Son. In Scripture divine attributes are equally ascribed to Father, Son and Holy Ghost. In creation God the Father was Creator. To the Son also creation is ascribed. The Spirit moved, brooded, on the face of the waters. In the description of man's creation the formula is, Let us make man in our image. So in the work of redemption the triune God is engaged. The Father from eternity willed the salvation of man. He so loved the world that He gave His only begotten Son. Christ accomplished the work of redemption by His sacrificial death, and the Holy Ghost convicts of sin, and savingly applies redemption to the soul.

INTRODUCTORY.

According to ordinary Biblical chronology, the flood took place in 1656 A.M., or 2348 B.C. The inhabitants of the old world had become numerous. In religion and morals they went from bad to worse, until all flesh had corrupted his way. The earth was filled with violence. In the worst of times however God is not without His witnesses. In the present lesson we have

I. A Godly Family in an Ungodly World.—Evil example is contagious, but by God's grace it can be resisted. Noah's neighbours were wicked people, but he remained a just man. Those around him might be dishonest, and given over to iniquity, but he remained upright. He endeavoured to live and act in conformity to God's law. He was perfect in his generation. This did not imply that he had attained to sinless perfection, but that whatever the defections of his contemporaries, he remained faithful in his service of God. It is farther said of him, Noah walked with God. This was also said of Enoch. Noah held daily fellowship and communion with God. He delighted in God. The three sons of Noah are mentioned. By their descendants the earth was repopled. Shem was the ancestor of the peoples of Central Asia, Ham, the Southern part of the globe, particularly Africa, and Japheth was the progenitor of the inhabitants of Europe and North-Western Asia. Unmoved by the teaching and example of Noah, the people of that age continued in their wickedness, and were steadily growing worse. This is the inevitable course of sin.

II. The End of the Ungodly World.—God communicates to Noah His design. The end of all flesh is come before Me. . . . I will destroy them with the earth. How patient and long-suffering God is! Year after year, and age after age, He waited. Mankind was daily dishonouring Him, but vengeance against evil works was not executed speedily. There was ample time for repentance afforded. To this awful state of things an infinitely holy God could not be indifferent. He looked upon the earth, and behold it was corrupt. Even the divine forbearance has its limits. The end of all flesh is come before me, and the flood will sweep the ungodly race away. The righteous, however, are not to perish with the wicked, for the righteous there is

III. An Ark of Safety.—Noah is instructed by God how to prepare the ark. He is told what its material is to be, what its form and dimensions. Gopher wood was what was by the Greeks termed cypress, a strong durable, resinous tree, the material best suited to the construction of the ark. It is interesting to compare the size of the ark with the *Great Eastern*, the largest vessel now afloat. The ark was 450 feet long, seventy-five broad and fifty five in depth. The *Great Eastern* is 680 feet in length, eighty-three in breadth and fifty-eight in depth. The ark was not only to afford shelter to Noah and his family, but for the protection of representatives of the animal kingdom. The safety of the righteous is assured by God's own covenantal promise. With thee will I establish My covenant. By faith, Noah being warned of God concerning things not seen, as yet, moved with godly fear, prepared an ark to the saving of his house, through which he condemned the world, and became heir of the righteousness which is by faith. What a striking example of faith we have in Noah. He takes God at His word. As God commanded, so did he. He was busy in building the ark for many long years. He calmly and steadily went on with his work, which was a constant testimony to the righteousness he preached. The end came. On the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. The inhabited earth was one wild waste of water. The godless race was engulfed, and the element which destroyed the antediluvian world floated the ark safely to its resting place when God's judicial work was accomplished.

PRACTICAL SUGGESTIONS.

Evil surroundings are no reason why we should do wickedly. In the worst of times we must not lose our faith in God.

God's judgment of man is ever and always just. He is merciful and long-suffering, yet a just God, who will render to every man according to his works.

As God provided an ark of safety for Noah, so He has provided an all-sufficient Saviour for us, who is able to save unto the uttermost all that come unto God through Him.