

MONTREAL NOTES.

The Rev. James Fleck, of Knox Church, preached at the opening of a new church at Russell on Sabbath last. In driving from the station he was thrown from the cutter, and sustained such injuries that he has been confined to his room almost entirely since his return home. It is hoped, however, that he may soon be quite strong again.

On Friday, the 17th inst., the annual social meeting of the Italian Presbyterian congregation is to be held in Russell Hall. This is one of the most unique of all the social gatherings held in the city, or indeed in the whole country. The entertainment is provided largely by Italian musicians. There are also dialogues and recitations by the children, in Italian, French and English, together with a few short addresses from friends of the work. The missionary, the Rev. A. Internoscia, is most persevering and painstaking. His Sabbath attendance ranges from forty to seventy. The Italian Mission day school has upward of thirty pupils on the roll, and the night school is attended by an average of fifteen. It is hoped that many of the English-speaking community will encourage Mr. Internoscia in his work by attending this special meeting on Friday, the 17th inst., at eight p.m.

The students of the Presbyterian College here have for the past year or two personally contributed the funds necessary to support a native teacher on Eromanga, and another on Efaté in the New Hebrides. In addition to these two, they are this year to provide the means for the maintenance of a native teacher on Santo, the Rev. Joseph Annand's new field of labour. Some nine of the students at the college here have the foreign mission field in view.

The Celtic Society met on Tuesday evening in the Presbyterian College, the president, Rev. Dr. MacNish, in the chair. The president read an able paper on "The Gaelic Poets of Our Time," giving selections from their poems, both Gaelic and English. Mr. J. C. Martin read a paper by Rev. D. B. Blair, of Pictou County, Nova Scotia, on "A Synopsis of Gaelic Grammar. The meetings of this society are growing in interest.

The annual Sabbath school festival was held in Knox Church on Friday evening last, Mr. W. Paul in the chair. The report showed a considerable increase in the number of scholars and in the missionary contributions, which amounted to \$350 for the year. This sum was appropriated to several mission schemes. Prizes were distributed by the Rev. James Fleck, recitations were delivered by the children, and brief addresses given by Rev. James Patterson and Major McGibbon.

The annual general meeting of the Arts Association of Montreal took place last week, and was of very special interest, cause of the consideration of an offer of \$10,000 made by Mr. J. H. R. Molson to the association, on condition that the gallery be thrown open on Sabbath. The subject evoked considerable discussion, the result being that the money was declined, a proposal even to thank the donor was voted down. During the discussion the Hon. Judge Mackay made a forcible speech against the principle of opening art galleries on Sunday. He is reported by one of the city papers as follows: I totally object to the reception of this \$10,000, because I do not think that the cause for which it is offered is a good one. Mr. Molson is a gentleman for whom I entertain a high respect. He has won for himself in our city a name for liberality in dispensing his wealth second to none in proportion to his means. He is a man for whom I profess the utmost esteem, but I oppose this proposal of Mr. Molson for different considerations. Chiefly do I oppose it from the consideration that the acceptance of this \$10,000 would force us into a breach of God's Commandments. I hold that there is a law which it is beyond our means to depart from in any way, and I consider that if we were to accept this \$10,000 offered us by Mr. Molson, it would be tampering with one of God's commandments, and the one which especially commences with the word "remember." I have been trained from my youth to respect the Sabbath Day, and to do nothing on that day in the way of visiting museums and galleries. If we come to make of the Sabbath a day like week days, we destroy the home, and the influence of parents over their children. And we let loose on society a lot of people who will by their misconduct disgrace us. Unless we try to stem this torrent which seems to have set in of making the Sabbath like a week day, we will be engulfed in it. What Sir Matthew Hale said 250 years ago to his sons about their observing the Sabbath Day is of sterling sense now, and applicable to this very case in the city of Montreal. I do hope that the members here will consider before they agree to Mr. Molson's terms of accepting this \$10,000 to violate God's Day. I would ask the gentlemen in the room to remember the picture in the "Cotter's Saturday Night," drawn by the great poet Burns, whose anniversary was celebrated the other day. The poem has been described as the first idyl in the English language. I wish you to think of that picture of the cotter and his family preparing for the Sabbath, and that their cotter's Saturday night was in the city of Montreal, and if I may say cotter's Sunday night's too. What would become of this Sunday religious observance, and other Sunday examination and communion in the family, if we were to open our places of amusement? Our Sunday schools would dwindle to nothing, and the example once set would lead to Sunday excursions on steamboats, and Sunday skating rinks. From the less lofty point of view, the financial question, he believed it would be inadvisable to accept Mr. Molson's \$10,000 to violate God's law. It would at once lead to a breach in the ranks of the association; it would raise up two camps—the one in favour of Mr. Molson's scheme, and the other against it. There were many people who would contend that if the Art Gallery were open they could not see why a man could not buy a cigar on Sunday. If this money were accepted, many benefactors of the institution in the past would have nothing to do with it in the future, and would never come within its doors. If this condition were agreed upon, the persons who contributed money and works of art in the past would shut up their purse-strings in future.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 19, 1888.

A LESSON ON FORGIVENESS.

{ Matt. 18: 21-35.

GOLDEN TEXT.—And forgive us our debts as we forgive our debtors.—Matt. vi. 12.

SHORTER CATECHISM.

Question 61.—Special Sabbath duties—the worship of God and holy meditation, and working for Christ—cannot be omitted without guilt. Their careless and heartless performance is a failure to keep God's law. Idleness is not rest, it is evil whether on Sabbath or any other day. Sinful actions are at all times wrong, but the wickedness is all the greater when evil deeds are done on the Lord's Day. Just as it is wrong to pursue business or pleasure on the Sabbath Day, so it is also wrong to occupy the thoughts with them when the mind should be directed to higher and better things.

INTRODUCTORY.

The question with which the lesson begins was occasioned by the instructions of the Saviour with reference to the reconciling of those who had quarrelled.

I. **Forgiveness of Injuries.**—Thinking over Christ's teachings, so different from the narrow and arbitrary maxims of the Pharisees, Peter asks light on the extent to which forgiveness of injuries should be carried. Seven times? That greatly exceeds the limit of natural impulse, and was more generous than the teaching of the rabbis. The great principles of God's kingdom cannot, it has been well said, be measured by the multiplication table. The spirit is deeper than the letter. The Christian must always cherish the forgiving spirit, and be at all times ready to exercise it. This is surely implied in the answer Peter received, "I say not unto thee, Until seven times; but, Until seventy times seven." In inculcating the spirit of forgiveness, it is sometimes overlooked that while there is no limit as to its exercise, there is a righteous condition on which alone it can be rightly exercised. I have inflicted an injury on another. He may be perfectly willing to forgive me, but I have no right to expect or receive that forgiveness unless I have acknowledged and repented of the wrong done my neighbour. When one sincerely asks God's forgiveness of sins committed, he does not expect to receive the pardon for which he prays without sincere and humble confession and repentance of his sin. The forgiveness that ignores righteousness is only a pretence.

II. **An Example of Forgiveness.**—In order to make the lesson clearly understood, and impressive, Christ employs a parable, showing the many-sided truths of the kingdom of God. A certain king reckons with his servants. There was one who had miserably failed in his payments. He did not come with the other servants. He had to be brought into the presence of the king. His debt was ten thousand talents, variously reckoned at from \$9,000,000 to \$15,000,000 of our money. The faithless servant was unable to pay. All that he had was commanded to be seized, himself, his wife and children to be sold into slavery. Realizing his disgrace, his utter helplessness, and seeing utter ruin before him, he fell down, and pled passionately for patience, making the impossible promise that he would yet pay all. Moved by compassion and mercy, the king forgave him the debt. This parable, besides teaching the lesson of forgiveness, illustrates the terrible nature of sin. When the heavenly King takes account of us, and what we owe Him, the debt is so overwhelming that we are utterly unable to pay it. God's law, which we have violated, condemns us. To promise that we will pay all would be an absurd impossibility. All is already forfeited. When we cry for mercy for Christ's sake, God in His infinite love and compassion forgives us. The debt of sin is cancelled. As we have been forgiven then ought we also freely and lovingly forgive.

III. **An Example of an Unforgiving One.**—This very servant who went out from the king's presence had a debtor who owed him a hundred pence. It might have been expected that he who had just been forgiven such an enormous debt, feeling grateful for his own deliverance, would be ready to deal kindly and considerately with his fellow men. It was far otherwise. He had, as one well remarks, not been converted, only frightened. All that is cruel and vengeful in his nature is as rampant as ever. He had been forgiven a debt of millions, but he seized by the throat the poor man who owed him a sum equivalent to about \$15 of our money. This forgiven but irate creditor mercilessly demands instant payment. The poor man did exactly as his tormentor himself had done. He prostrated himself at his creditor's feet, and pled for forbearance, but his plea was unavailing. He was cast into prison. There is no comparison between man's indebtedness to his brother man, and man's indebtedness to God. Every offence committed against a fellow-man is a sin against God. If God can be so infinitely merciful to men, ought not they be forbearing toward one another? The oppressive cruelty of the forgiven but unmerciful servant moved his fellow-servants to deepest sorrow. They went and told their lord, who summoned before him the ungrateful offender, and meted out to him the punishment he deserved. The lesson which Jesus draws from this graphic picture of man's inhumanity to man is strikingly impressive, and ought never to be forgotten. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

PRACTICAL SUGGESTIONS.

The forgiving spirit is the Christian spirit.

If we expect forgiveness ourselves, we must be ever ready and willing to forgive.

How terrible and hopeless is the debt of sin!

God's love and mercy manifested in Christ clearly show that He is able and willing to forgive the sins of all who lead with Him for pardon.

supervision of Mr. Cuthbertson and Session, directing them to dispense sealing ordinances at these stations as they may see fit to arrange. There was read a report from the committee appointed to examine Mr. McRae, now labouring at the Log Church, Brooke, with a view to receive him as a catechist of this Church. The report was most favourable in every respect. It was agreed to receive the same, thank the committee for their diligence and, in terms of the report, take the usual steps to receive Mr. McRae as a catechist and to continue his labours among the Brooke people meantime. The Presbytery then proceeded to take up a call from West Tilbury and Comber to Mr. Leitch, minister of Point Edward. The call was read with reasons for translation, and resolutions from Point Edward congregation. The following representatives were certified, viz.: Mr. Scott, for the Presbytery of Chatham; Mr. Cameron for the Session and Mr. Brown for the congregation of Point Edward, and Mr. Leitch for himself. These were heard in the above order, Mr. Leitch intimating his declination of the call. After parties were removed it was agreed, on motion of Mr. Cuthbertson, to refuse the translation, in terms of Mr. Leitch's decision, and express sympathy with the congregation of West Tilbury and Comber in their disappointment. Parties were called and the decision announced, in which all acquiesced. The meeting was closed with the benediction.—GEORGE CUTHBERTSON, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery had a regular meeting in the church at Thames Road on the 17th January. Mr. McLean was appointed Moderator for the ensuing six months and Mr. Ramsay, Clerk pro tem. Reports were received from the supplemented charges of Grand Bend and Bayfield, etc., as to their financial standing. Mr. Martin was appointed to exchange with Mr. Carriere and Mr. Simpson, with Mr. Forrest, with a view of inducing the people to increase their contributions in order to reduce the supplements. Mr. Charles Tough, a young man intending to study for the ministry, was recommended by the Committee on the Superintendence of Students, as a promising candidate, who should be encouraged to proceed with his studies, so that he may be prepared to enter Knox College next year. The recommendation was adopted. Reports of missionary meetings and missionary sermons preached were given. Arrangements were made for a Conference on the State of Religion, at next regular meeting, and Sessions were requested to answer questions which may be submitted by the Assembly's committee and forward such answers to Mr. Acheson as soon as possible. It was agreed to cite the congregations of Hensall and Chiselhurst to appear at next regular meeting, on the matter of separating the two congregations. It was resolved to send down to Sessions for their consideration, the remit on the deceased wife's sister with instructions to report at next meeting. The report of the Committee on the Book of Forms being called for, was presented by Mr. McDonald, in the absence of Dr. Ure. After considering some amendments suggested by the committee, it was agreed to commit the whole matter to the following committee, with instructions to forward their report to the Assembly's Committee, viz., Messrs. McDonald (Convener), McCoy, Musgrave, ministers; and McCaughy, Wilson and Carnochan, elders. The Home Mission Committee was authorized to select a suitable minister to act as pastor for Bayfield Road and Berne for six months. The next regular meeting of Presbytery will be held in Egmondville on the second Tuesday of March, at eleven a.m. The Presbytery then adjourned to hold its next regular meeting in Egmondville as above stated.—A. MCLEAN, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville on the 24th ult. There was a fair attendance of ministers, but very few elders. Mr. Fowlie's term as Moderator having expired, Mr. Gilchrist was appointed Moderator for the next six months. The Presbytery instructed its Finance Committee to arrange the Presbytery's financial year to correspond with the congregational year, ending December 31. On account of the distance being so great, Mr. McFaul asked, and was granted, leave to resign the Moderatorship of the Session of Ballinafad, and Mr. Gilchrist was appointed in his place. For a similar reason Mr. McLeod was permitted to resign as Moderator of Osprey Session, and Mr. Ross was appointed in his place. The Presbytery instructed the treasurer to collect from St. Andrew's Church, Proton, and Proton Station, certain expenses incurred by advertising for a missionary for said stations, and pay said account. The Clerk read a letter from the Honourable the Attorney-General, acknowledging the receipt of the Presbytery's resolution anent the Orangeville dynamite outrage, and expressing concurrence with the sentiments of the Presbytery. The Presbytery nominated Rev. W. T. McMullen, of Woodstock, for the Moderatorship of the next General Assembly. Mr. Ross gave notice of the following motion to be proposed at next meeting of Presbytery, viz.: Owing to the long period of vacancy in many of the congregations under the care of this Presbytery, and the growing disorganization of many of said congregations, Resolved, That this Presbytery place an ordained missionary over each congregation at present vacant within its bounds, and in case of other charges becoming vacant, that four months be given such charges to select for themselves a pastor, and if unsuccessful the Presbytery proceed to place over any such charge a suitable pastor—the appointment in no case to be made for a longer period than two years. Moved by Mr. McClelland, seconded by Mr. Fowlie, and agreed, That this Presbytery express its sincere sorrow at the loss sustained by the Church and the cause of Temperance through the death of the late Rev. John Smith, of Erskine Church, Toronto, and its sincerest sympathy with Mrs. Smith in her sore bereavement, and pray that the supporting grace of the Great Head of the Church may be vouchsafed to her in her hour of trial; and instruct the Clerk to forward to her a copy of this resolution. The Presbytery decided to hold its next regular meeting in Orangeville on the second Tuesday of March at half-past ten a.m.—H. CROZIER, Pres. Clerk.