

MONTREAL NOTES.

From your editorial of last week I fear that my remarks as to the Home Mission and Augmentation Funds have been misunderstood. I was not contrasting the system of supplying fields by means of ordained missionaries and that of regularly-organized congregations having a duly inducted pastor; much less did I mean to reflect upon the system of employing ordained missionaries. I am most thoroughly in sympathy with the Scheme of our Church regarding this, that is the Scheme adopted by the General Assembly of 1879, whereby certain widely-scattered mission fields may, under certain specified conditions, have placed over them an ordained missionary for a term of years. I believe that this is the most efficient and, in the end, the most economical way of working such districts, and to the right kind of men willing to labour for a term of years in these fields, special inducements should, I think, be offered.

The aim of the Church, as I understand it, is to build up and consolidate the cause by the continuous labours of an ordained missionary for a few years, so that the people may be in a position to be regularly organized, and to call as their own pastor the missionary who has built them up or some other. What I asked was, is the Church to provide a comfortable maintenance for the labourer while he is in the field for two or three years as ordained missionary, and deny this to him when he has been called and duly settled as pastor over the same people?

This is what the Church is actually doing, on the supposition that there is to be ample funds in the Home Mission treasury and a deficit in the Augmentation of Stipends Fund. And the point I raised was, does the Church mean to discriminate in such a manner? I cannot be brought to believe that it does. To illustrate this: In the Synod of Manitoba and the North-West there are, according to last year's reports, twenty congregations on the list of "supplemented congregations," including such places as Prince Albert, Edmonton, Regina, Minnedosa, Chater, Stonewall, Rocklake, etc., all of which were till a year or two ago on the list of mission fields, supplied by ordained missionaries. As mission fields, these congregations were assisted from the Home Mission Fund. Now, however, that they have called settled pastors, they are aided from the Augmentation Fund. By crippling this fund, does the Church really mean that the regularly-inducted pastors of Regina, Prince Albert, etc., are to receive very much less salary than they did when they were ordained missionaries in, it may be, these same fields? Because they have laboured with such zeal and fidelity and success as ordained missionaries, and have so won the hearts of the people as to be called by them, and have been regularly inducted as their pastors, are these men to be placed at a disadvantage financially? Are they to receive a less comfortable maintenance as pastors than if they had continued, perhaps in the very same fields, as ordained missionaries? Is a premium thus to be put on state supply as against the pastorate? Practically, the Church says "Yes," if the Home Mission Fund should, as I hope it will, be able to meet all demands upon it, and the Augmentation Fund continue, as now, far behind. Account for it as one may, I do not believe that the Church means to discriminate in such a manner.

While a thorough sympathy with our own Church's Scheme, for the continuous supply of widely scattered and spiritually necessitous districts, by means of ordained missionaries for a term of years, it does not by any means necessarily follow that I am in favour of the system of "Stated Supply" as it exists in the American Church. This is a wide question, regarding which there is room for a great difference of opinion. In a certain class of congregation, other than that contemplated by the General Assembly's Scheme of 1879, and within certain limitations, I would prefer stated supply to the pastorate, and I think that the time has come when there should be legislation in this direction. I doubt very much, however, if the present relative condition of the Home Mission and Augmentation funds indicates the mind of the Church regarding this matter. I rather think that a minute investigation would reveal the fact that the most intelligent of our people, who are thoroughly conversant with both Schemes, are contributing as liberality to the one as to the other, according to their respective requirements.

The Rev. Principal King's numerous friends in Montreal were deeply pained to learn on his sad bereavement and sympathize very deeply with him in the death of his only son.

The concert got up by a number of ladies on Tuesday last on behalf of the extension of the Pointe-aux-Trembles Schools proved most successful, the lecture hall of Knox Church being filled to overflowing.

By instruction of the Presbytery of Montreal, and in response to a largely signed petition from parties in Lowell, Mass., a congregation was organized there last week by Revs. Principal MacVicar and R. H. Warden. The congregation is to be known as "Westminster Church," and was organized with a communion roll of fifty-eight members, three of whom had been elders in the Presbyterian Church. The Sabbath services were attended by about 250 persons, and in the evening the Lord's supper was administered to sixty-seven, three of whom were baptized at the opening of the service. Those connected with the congregation were nearly all brought up in congregations of the Presbyterian Church in Canada. There is a large number of people in Lowell from all the Provinces of the Dominion, a number constantly on the increase, and this new congregation begins its existence with bright prospects of success. They are securing the services of one of the graduating class of the College here. On Tuesday evening Principal MacVicar lectured in the Mechanics' Hall on "Social Discontent," to an audience which filled the large hall. The Rev. C. E. Amaron, of the French Protestant College at Lowell, occupied the chair, and introduced the lecturer as his former Professor and one to whom he was more indebted than to any other man.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Mar. 18, }
1888. }

THE SON REJECTED.

{ Matt. 21
33-46.

GOLDEN TEXT.—He came unto His own, and His own received Him not.—John i. 11.

SHORTER CATECHISM.

Question 56.—All God's laws are not only right in themselves; they are also all of them for man's highest good. In keeping them there is great reward. Appended to the fifth Commandment there is an explicit promise of temporal good. Long life and prosperity in the true sense of the term are promised to those who keep this commandment. Conditions, however, are attached. God's glory and man's good may in certain cases be best promoted in a brief life. God Himself only can be the judge of this. The general promise is certain of fulfilment, and it affords a strong incentive why this command should be obeyed.

INTRODUCTORY.

After spending the night in the quiet home at Bethany, Jesus and His disciples again return to Jerusalem, where He continues to instruct the people in the Temple. His enemies are constantly on the alert to entrap Him and get Him into their power. He does not fear what man can do unto Him; He speaks yet more pointedly than ever His solemn words of warning and reproof.

I. The Vineyard.—By means of a parable Christ shows the Jews their sin in rejecting Him. It was drawn from circumstances with which they were perfectly familiar. They understood it and felt its force. Palestine is favourably situated for vine-growing. The vineyard was planted and hedged round about. Stone fences were usually built round them, and in addition thorny hedges to keep animals from entering and destroying the vines. The wine press was usually hollowed out of rock, deeper at one end than the other. The grapes were put into the shallowest part, and there trodden under foot by the assistants. For more complete protection a tower was also built, usually from forty to fifty feet high. Here the watchman took his station to ward off wild beasts or robbers. The vineyard with all its appliances was completed. The owner let it out to husbandmen, who, at the proper season, were to give him part of the produce. He then departed to another country. In the Old Testament the Jewish nation is frequently described by the symbol of a vineyard. The parable here is in keeping with that. God had given the Jewish people the land of Palestine with all its advantages. He had given them many and valuable national blessings. They were hedged about to guard them from their heathen neighbours, and on the watch-tower prophet after prophet had warned them of the dangers that threatened them. In like manner the parable is clearly applicable to the Christian Church.

II. The Husbandmen.—These to whom the culture of the vineyard was entrusted were under obligations to deliver up to the owner the portion of the produce which was his due. He allowed them ample time to do their work and did not send before the season of the fruits drew near. Instead of cheerfully complying with the owner's request, the husbandmen took His servants, and beat one, killed another, and stoned another. It might have been expected that this outrage would have brought on these faithless and cruel husbandmen swift vengeance. The owner is patient and merciful. He sends other messengers who are subjected to similar treatment. Even yet His patience is not exhausted. "Last of all he sent His Son, saying, They will reverence my Son." The infatuated husbandmen only add to their crimes. They have profited no more by the forbearance than they did by the favour of the owner of the vineyard. They took hold of the Son, cast Him out, killed Him and seized upon His inheritance. Thus far, all His hearers had followed the parable with sympathetic attention. The Saviour appeals to them as to the desert of these wicked husbandmen. Their answer was just. To the husbandman of the vineyard which God had planted, God had sent His messengers at the proper season seeking for fruit, but the prophets and other men of God had been despitely used, and last of all the Son Himself had come, and Him they crucified.

III. Christ Rejected.—Thus far the Jewish hearers had understood the parable, but they did not comprehend the personal application which Christ next brought out so clearly. He quotes from Psalm cxviii. 22, 23. There a different image is employed. It is no longer a vineyard but a building, and the stone which the builders despised and rejected becomes in reality the chief corner stone. Christ is the corner stone of the spiritual temple. He then solemnly declares the rejection of the Jewish people and the call of the Gentiles. To some the corner stone would be one of stumbling and offence; if they fell upon it they would be broken. On those who wilfully, consciously, and finally rejected Christ, the corner stone would fall and "scatter them as dust." These solemn, prophetic words of the Saviour were fulfilled, they are being fulfilled now, and will continue to be until He shall see of the travail of his soul and shall be satisfied. The enemies of Jesus felt the truth of His words, but instead of repenting of their wicked purpose, they were the more determined to seek His destruction. The presence of the multitude for the present baffled their purpose.

PRACTICAL SUGGESTIONS.

God has given each of us a vineyard to occupy.

He expects fruit in its season, and sends His servants to receive it. How shall we treat them?

He has sent His Son who says, Give Me thine heart.

The rejection of Christ is the greatest possible sin.

The settlers in Beckwith. On the following evening a service was held in the Opera Hall, at which there must have been between 500 and 600 people. The proceedings were opened by prayer by Rev. Dr. Bennett, of Almonte, followed by an anthem from the choir, after which Rev. D. McDonald, as chairman, made a short address in which he thanked everybody who in any way had assisted the congregation in the building of their new edifice. Addresses were given by Revs. W. H. Graham, A. A. Scott, Dr. Bennett and D. J. Macdonnell. Several anthems were rendered in an able manner by the choir, and after an excellent musical programme, tea was served by the ladies.

The annual congregational meeting of St. Andrew's Church, Orangeville, was held recently, a good attendance being present from both town and country. Proceedings opened with a social gathering. The business meeting was afterwards commenced with Mr. Myers, chairman as the board of managers, presiding. In the opening remarks the chairman referred to the encouraging progress which had been made in removing the floating debt of the church during the past three years—and more particularly during the past year, within which over \$1,900 had been raised and applied on the reduction of debt and payment of interest. It was also shown that the general contributions for the different purposes of the Church were of a most liberal character—something over \$15,000 having been appropriated in this way during the past four years. He considered the outlook for the congregation to be most hopeful. Rev. Mr. Hunter, the pastor, presented a review of the work of the session—intimating that since he assumed the pastorate of the church in April, 1884, 293 new members had been added to the congregation—eighty-two of whom joined last year. There are now 333 active members on the roll. The treasurer's statement was presented showing that the receipts from all sources during the past year has been \$4,439.53—including \$1,935.85 from the Floating Debt Fund, \$1,226.22 from subscriptions to Stipend Fund, \$490 from Sabbath collections, \$413.49 from special subscriptions to Schemes of the Church, \$219.72 from the Ladies' Aid Society, and the balance from other quarters. The payments include \$1,935.82 on Floating Debt, \$1,240, Stipend and pulpit supply; \$435.99 for the Schemes of the Church, \$269.72 for mortgage interest, and the remainder for minor purposes. The reports for the various organizations in connection with the congregation were also presented and were approved—all being of a very encouraging character. The following officers were elected for the current year: John Gilchrist, secretary; E. Myers, John Gilchrist, John McLaren, W. H. Hunter, Thomas MacAdam, John Gillespie, A. Sutherland, James McMaster, T. L. Mercer, Thomas Stevenson, F. Marshall, D. C. Lamont, Thomas Anderson, George A. Campbell, J. W. Duke and N. Gordon, board of managers.

The annual meeting of the Women's Foreign Missionary Society of the Presbytery of Toronto was held in the lecture room of Knox Church last week. There was a large attendance, and the proceedings were interesting and well-conducted throughout. Mrs. Robinson, the president, being in the chair. From the reports presented, the following items may be gleaned: Total contributions, \$5,179.39, an increase of about \$1,200 over last year's contributions. Of this amount \$1,384 were gathered by the mission bands. The society has thirty-seven bands and a total membership of 1,609. The following are the names of the officers elected recently: Mrs. Brimer, president; Mrs. George H. Robinson, first vice-president; Mrs. Rolls, second vice-president; Mrs. Harvie, third vice-president; Miss George, secretary; Miss Reid, treasurer. Other business, such as appointing committees and receiving the reports of those previously appointed, occupied the time of the society until one o'clock, when an adjournment was made for lunch. The ladies of Knox Church had hospitably provided for the entertainment of the society, lunch being spread in one of the adjoining rooms. The lecture room was well filled with an intelligent audience at the afternoon meeting. Besides many ladies from Toronto, delegates were present from Brampton, Bolton, Markham, West Toronto Junction, Newmarket, Georgetown, Parkdale, Aurora, Agincourt, Streetsville, Weston, etc. These delegates were cordially welcomed by Mrs. Hamilton, of Toronto. Mrs. Hamilton's address was replied to, on behalf of the delegates, by Mrs. Amos, of Aurora. Two other addresses, the first by the president, on "Personal Influence," and the second by Mrs. Henry M. Parsons, on "The Duties of Officers," formed a very important part of the proceedings at the afternoon session, and it was felt by the ladies that the thoughts expressed on these important topics were not only helpful but inspiring, and encouraging to those engaged in the work of the society. The opening of the question drawer, in which much interest was taken, and the answering of the questions by one of the members, followed by a "Map Sketch of Our Mission Fields," by Mrs. Harvie, added to the interest of the meeting. Votes of thanks were presented to the retiring president, to the ladies of Knox Church, and to those ladies who kindly took charge of the music. This closed the business and the meeting was concluded with devotional exercises.

PRESBYTERY OF STRATFORD.—A special meeting was held in North Mornington on the 21st February, for the induction of Rev. J. W. Cameron, late of Richmond Hill, to the pastorate of the congregation in North Mornington. The sermon was preached by Mr. Grant, of St. Mary's, from Isa. xxv. 9, after which Mr. Boyd, of Crosshill, gave a narrative of the steps taken. Mr. Campbell, the Moderator of Presbytery, put the questions to Mr. Cameron, which being satisfactorily answered by him, Mr. Hamilton led in prayer, when Mr. Boyd in the usual manner inducted Mr. Cameron to the pastoral charge. The right hand of fellowship was given by the members of Presbytery present, after which Mr. I. Campbell addressed the minister and Mr. McKibbin the people. Mr. Kay introduced the new minister to the retiring congregation. Mr. Cameron's name was ordered to be added to the roll of Presbytery. The Presbytery then adjourned.—A. F. TULLY, Pres. Clerk.