

ser. His long experience and success in the work abundantly prove the wisdom of his appointment. Last evening he addressed a large congregation, basing his remarks on Romans x. 1, 2: "Brethren my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." Among other things he said, was it not meddlesome to send missionaries to another Christian denomination? Why not send missionaries to the Baptists or Methodists? The answer was, that the saving doctrines of Christianity are taught in all the Evangelical Churches with an open Bible; in the Roman Catholic Church penances and works of merit were put in the foreground and Christ in the background. He had read a pretty full report of a lecture which had appeared in one of the city papers recently, by a Jesuit father, and had admired the plausible way in which the lecturer had put his arguments. He referred his hearers to a work by Paul Bert for a full refutation of the lecture, to be had of any leading bookseller in Toronto or Montreal. Far be it from him to say there was no good in the Roman Catholic Church; in it was upheld the doctrine of the Trinity and the divinity of Christ. In ancient Israel, during a period of declension, there were seven thousand men who had not bowed the knee to Baal. There were souls longing for the water of life in the Church of Rome. What was it that was driving thousands of young men and women from Canada to the United States? It was the burdens imposed upon them by the Church of Rome. Some had said there were no results commensurate with the expenditure in this mission; but he maintained the results were equal to any other mission of the Church, with the exception of that to Formosa, and even though only one soul were saved, Christ taught that one soul was more valuable than the whole world. The rev. gentleman is a fluent speaker and held the close attention of the audience from beginning to end of an intensely interesting discourse.

At last General Assembly a scheme of higher religious instruction, somewhat similar in character to the Free Church of Scotland's Welfare of Youth scheme, was adopted and the Sabbath School Committee of the Church entrusted with the work of carrying it out. The Committee met on Wednesday morning last in the Bible House, Yonge Street, the members present being Rev. T. F. Fotheringham, St. John, Convener, Rev. Dr. McTavish, Revs. A. Cameron, J. Leishman, J. C. Tibb, A. McGillivray, W. G. Mills, J. McEwen, J. Neil, W. Murray, Messrs. T. W. Nesbitt, D. Ormiston, G. Rutherford. Forms, statistical and other returns were examined and adopted. After the discussion of the scheme of higher education, it was agreed that examination centres and the appointment of presiding examiners be left to the corresponding members, that is to the conveners of the Presbyterian Sabbath School Committees. Chief examiners to set papers and sub-examiners to value the answers were appointed subject to their consent. It was agreed that the examinations under the scheme shall be held Friday and Saturday, 7th and 8th March, 1890, from 10 a. m. to 2 p. m. and from 2 to 4 p. m. The Syllabus for 1890 was adopted in the Biblical Department; the subjects will be the International Lessons for the year, with Stalker's Life of Christ for seniors. In the Doctrinal Department, the Shorter Catechism juniors to study by Prof. Salmon's Primer, vol. 2, and seniors, Dr. Whyte's Handbook. In the Historical Department the same text-books will be used as during last year. The selection of a subject for the essayists has been postponed. A draft circular to Presbyteries anent a General Superintendent for Sabbath School work was adopted. A sub-committee was appointed to take charge of the purchasing of diplomas, prizes and medals for the winners, also one to prepare a handbook on Sabbath School organization. A sub-committee was appointed, of which Rev. R. P. McKay is convener, to draft a memorial dealing with Sabbath School work for presentation to the General Assembly. The Committee adjourned to meet in Bank Street Church, Ottawa, on the morning of the General Assembly meeting.

The opening of the new Presbyterian Church, Omemece, took place on Sabbath, Oct. 20th, and proved a greater success than the most sanguine expected. The weather being threatening on Saturday had a tendency to discourage the faithful helpers who have not spared any time or means to have this handsome edifice completed, the corner stone of which was laid on the 21st June last. The Rev. Dr. McTavish, Toronto, preached in the morning and evening to large and appreciative congregations, his discourses were thoughtful and earnest. The Rev. Robt. Johnston, B. A., Dr. McTavish's successor in Lindsay, preached in the afternoon a very impressive sermon, dwelling on the duties and privileges of Church members. The rev. gentleman said that if people were only faithful in this respect there would be no requirements for temperance societies as well as many other societies, which were answering a useful purpose in their way. The large numbers of people attending at all the services appeared thoroughly pleased with the speakers chosen for this important occasion. The collections amounted to about \$123, obtained without resorting to any begging in any respect. The pastor, the Rev. J. Ewing, announcing that he did not intend to beg for Jesus after listening to what had been laid down from the pulpit. Services were dispensed with in a few of the other churches, and as many as possible attended to encourage and show sympathy for the veteran pastor, Mr. Ewing, who has been in this charge for nearly half a century. A festival was held on Monday which also came off with great success; proceeds amounting to about \$116. The ladies of the congregation excelled their efforts of former occasions. Ample refreshments were served in the basement of the new building. Then an adjournment was made to the body of the new church, where excellent addresses were delivered by the Rev. Alexander Bell, of Peterboro, who dwelt on the Jesuit question at some length, and by all the other local ministers from other denominations present. The pastor, Rev. J. Ewing, filled the duties of chairman in his happiest style. The choir of the church, one of the best to be found in any similar sized place, furnished excellent and appropriate music at all the services. The furnishings of the church were supplied by the ladies of the congregation and show good taste and judgment. The church is white brick, 35x55, basement whole size, and will seat about from 450 to 500 people. It will cost about \$4000, on which they remain a debt of \$1500. Seeing that this church is now located in the centre of the town instead of one mile away, there is no reason why this debt will not be easily disposed of and brighter prospects ahead for the prosperity of the church.

The services in St. Andrew's Church, Strathroy, on Sabbath week were probably, says the *Despatch*, the most successful in the history of the congregation, and the sermons by Rev. Principal Grant, of Kingston, both morning and evening, were able, powerful and instructive efforts, very much appreciated by the large gatherings present, and such as to in every way justify the expectations that had been formed of the gentleman's ability as a clear, logical and convincing speaker. His return here at any time, we are convinced, would result in even larger congregations turning out to hear him, and we have no doubt that some of the words he uttered will long remain in the minds of many of his hearers. In the afternoon Rev. T. Macadam attracted one of the largest congregations ever gathered within the walls of the church to hear his farewell sermon. On the occasion of his leaving to assume a chair in Morrin College, Quebec. Not only Presbyterians but all classes were represented, and it must have made the rev. gentleman's heart glad to find that his removal caused such an interest among our citizens generally. After a very appropriate and able sermon on the subject of how people build up their characters and lives in this world, and some loving remarks as to the better part to be chosen, he referred in feeling terms to the relations existing between the congregation and himself for the past seven and a-half years. His words were those of a kind pastor and a true man, and sank deep into the hearts of many present, who most sincerely and deeply regret their pastor's leaving, but rejoice in the fact of his advancement to a sphere of labour where his scholarly attainments and strong common sense will find ample scope. At Mr. Macadam re-

marked, it never had been his custom to work on the emotions of his hearers, preferring rather to appeal to the calm judgment of those he felt an interest in, and he did not do so on this occasion, but still many felt and exhibited the force of his kind and affectionate remarks. On Monday evening the anniversary social was held, which was also most successful in every particular. After a bountiful repast the ladies of the church know so well how to prepare and serve, the pastor opened with singing and prayer, when Mr. Thos. Gordon assumed the chair, and very pleasantly conducted the programme. Among the musical pieces of the evening were very fine solos by Misses Maitland and Pearce, and a duet by Misses Maitland and Martin, besides some beautiful selections from the choir. Among the speakers were Revs. J. Anderson, L. DesBrisay, Chas. Smith and Mr. C. L. Leitch, Supt. of Sabbath School, all testifying in the warmest manner possible to the high esteem in which the pastor has been held. During the evening also, Dr. A. Thompson, chairman of the testimonial committee stepped to the platform and after a few introductory words read an address expressing sincere regret at the severance of the pastoral tie, thankfulness for the faithful ministry of Mr. Macadam, and the best wishes for his prosperity and usefulness in the sphere to which his labours are to be transferred. In his reply Mr. Macadam was sensibly affected, but succeeded admirably in making a warmhearted, affectionate and altogether appropriate speech, in which he heartily returned thanks for the beautifully worded address presented and the handsome gift. He left many warm and dear friends here, and he would ever have cause to remember Strathroy. He trusted to be able to return at times, and heartily extended an invitation to all who could make it convenient to call upon him at Quebec. Altogether the services were a grand success financially, and resulted in greatly benefiting the several funds to which the proceeds were to be devoted. The total receipts at the three services on Sunday were about \$114, and at the social about \$90. The cheque presented to Mr. Macadam was for \$160.

OBITUARY.

ALEXANDER M'KINNEY.

Mr. Alexander McKinney, for eighteen years a worthy elder of the Mount Pleasant congregation in connection with Cheltenham, died on September 14, at the age of fifty-five years. During thirteen of these years he filled the office of superintendent of the Sabbath school with zeal and acceptance. His last illness was prolonged, but comparatively free from pain. He felt he was gradually weakening and knew when the end was drawing near. His faith was of the undemonstrative kind but not the less real on that account.

MRS. ALEXANDER M'CALL.

It may be of painful interest to a number of your readers to learn of the death of Mrs. Alexander McCall, relict of Alexander McCall, for many years an elder of Knox Church, St. Thomas, and mother of the late lamented Rev. Jno. McCall, of Central Presbyterian Church in Hamilton, whose memory in that city is as the fragrance from the vase from which flowers have been taken.

The subject of this brief notice had been in such a state of health for some months past as to excite grave fears in the minds of her daughters and friends as to the result.

Living in daily communion with her heavenly Father, her strong faith in the promises exerted a patient endurance of the weakness of the flesh, enabling her in a remarkable manner to "adorn the doctrine of our God and Saviour," by a consistent walk and conversation. She literally fell asleep in Jesus on the morning of Sabbath, Oct. 20, at eleven o'clock. As the Sabbath bells had just finished sounding in her earthly ear, we are persuaded the joy bells of the kingdom above greeted her soul winging its flight to the presence of God and her Saviour whom she loved so well.

PETER MACGREGOR, LAMHTON.

Burns Church, Moore, has suffered a severe loss in the death of the above. Since the first organization of the congregation he has been one of its most active, liberal, and warm-hearted members, and when after a lingering illness of nine years he was finally removed on the 12th Oct., 1889, in the 76th year of his age, his remains were followed to the grave by the whole community.

He was born in Scotland, came to Ontario and settled near Perth. He was one of the pioneers of the Church over which Rev. Mr. Mann became pastor, and when he removed to Lambton County he formed one of the small band which formed the Burns Church congregation in 1865. His heart was in the work of the Church at large, and none followed her upward strides during the last twenty years with greater interest than he, and few valued more the pages of THE CANADA PRESBYTERIAN, of which he was a constant reader. The graphic humour of "Knoxonian" helped him to pass many a weary hour.

His faith was deep, and his hope clear, and he died as he lived, trusting that He who kept him in life would receive him in death.

REV. DR. BAIN.

Rev. William Bain, D.D., died Tuesday morning, 29th ult., at his residence, Ontario Street, Kingston. He was a sufferer from Chronic Cystitis, and for the past three months he was in a precarious condition. Six weeks ago he was very near death. His children were called to his side but he rallied and was able to be out on the street, but the relief was only temporary, and he again grew ill and on Sunday sank into a state of unconsciousness from which he never recovered. At half-past one a. m. he ceased to live. The deceased divine was born in Nairn, Scotland, in 1814, and in 1838 he emigrated to Canada. He was engaged in the teaching profession. At Cornwall he was assistant to the late Rev. Dr. Urquhart in the grammar school, and a niece of whom he afterwards married. At Quebec he also filled a responsible position in the grammar school. In Kingston he was an instructor in the preparatory school of Queen's University. Then he entered the college himself and graduated in 1845. In 1847 he secured the degree of M. A., and in 1872 the honorary degree of D.D. was conferred. Dr. Bain passed through the theological hall and settled in Perth as pastor of St. Andrew's Church, where he remained for over thirty years. This was his only charge. Seven years ago he retired and located in Kingston.

He married Miss Urquhart, of Cornwall, who survives him. The following children are well-known, some of them holding important positions: Judge Bain, Winnipeg; Dr. Bain, Prince Albert, N.W.T.; W. G. Bain, Winnipeg; and Urquhart Bain, Kingston. Two unmarried daughters also resided with their father.

During his residence here he endeared himself to all who knew him by his remarkably kind and friendly disposition, and secured their respect by his high Christian character. His genuine sympathy, sound judgment and Christian experience especially fitted him to give comfort and wise counsel to the suffering, and his visits to the old, the infirm and sick, both in Kingston and in Perth, were greatly appreciated. Before the happy union of the Presbyterian Churches in 1875 he belonged to the Church of Scotland Synod, and of that Synod only four ministers survive who have reached his advanced age. During the greater part of his life he enjoyed good health. His last painful illness he bore with perfect resignation and without a murmur or complaint.

Dr. Bain was a trustee of Queen's University, and is the second to pass away in the last two days. His predecessor to the grave was Hon. A. Morris. Dr. Bain was one of the first students of Queen's when its sessions were held in a most unpretentious building on Princess Street. Rev. Mr. Morat was one of his contemporaries. Four of Dr. Bain's sons are graduates of the University. His funeral took place on Friday last at Perth by his own desire, as expressed both before and during his illness.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Nov. 17.
1889.

DAVID'S LAST WORDS.

{2 Sam. 23.
1-7.

GOLDEN TEXT.—He hath made with me an everlasting covenant, ordered in all things, and sure. —2 Sam. xxiii. 5.

SHORTER CATECHISM.

Question 57.—The time required for worship, especially public and united, is one full day in seven. And this is to be rendered as an acknowledgment that all time belongs to God, and that every day we are bound to glorify Him. The appointment of a set day for public worship includes the duty of having regular and frequent times for secret, family and social prayer, Ezek. xx. 12, 19, 20; Matt. vi. 6; Job i. 6; Psa. cxix. 164. The object is (1) to secure rest from worldly labour and pleasures. This is important, but is too often regarded as its principal aim. It is only preparatory to the chief object (2), to secure a full day of uninterrupted worship of God, an important part of which is instruction. This is evident from (a) the place of this law in the Decalogue; (b) the use of the terms "to keep it holy," "sanctified it," "blessed it," "halloed it," "the Sabbath of the Lord thy God;" (c) its design, to commemorate the creation, the deliverance from Egypt, Deut. v. 15, and therefore the redemption by Christ. This law is still obligatory because, 1. It is one of the Ten Commandments. 2. It is necessary from man's nature as a moral and immortal being, pressed by the labours and enticements of this fleeting world. 3. It is in fact perpetual. It has been observed from the creation, under the patriarchal, Mosaic and Christian dispensations, and will be to the end of time. 4. God's blessing follows its observance, Isa. lvi. 2, 4, 6, 7. It must be sanctified according to, 1. The definite directions here given. 2. Its design, as an entire day of united public worship, by all in the house, under one authority and influence and within the gates of the city. 3. The example of Christ and His apostles. He removed the traditions of the Pharisees, but obeyed this divine law, attending synagogue and temple services, preaching and doing deeds of mercy, Luke iv. 16; vi. 1-11; xiii. 11-17; Matt. xii. 1-13. So did His disciples. The day to be observed is important. Under the old dispensation it was the seventh day of the week, commemorative of the creation, and God's sovereignty over all. Under the new dispensation it is the first day, setting forth the new creation, and God's redemption offered to all. The change was made for a sufficient reason, as just indicated, and by divine authority. 1. Christ rose from the dead and appeared to His disciples frequently on the first day of the week, Matt. xxviii. 1-10; John xx. 2. It is called the Lord's Day, Rev. i. 10. 3. The inspired apostles recognized and encouraged its observance in the Christian Church, Acts xx. 7; 1 Cor. xvi. 1, 2; Rev. i. 10. 4. It has been, and is, the weekly Sabbath of the Christian world, and it receives God's approbation. 5. It is used as a type of heaven, Heb. iv. 4-11. This law forbids, 1. All unnecessary work on the Sabbath by ourselves, by those under our control or influence, and by our cattle. The only exceptions which Christ made were works of necessity and mercy, as the care of living creatures, the relief of the suffering and necessary labour in maintaining public worship, Matt. xii. 1-13. 2. The substitution of bodily rest or of social amusement for the worship of God, which is the real object of the Sabbath.—A. A. Hodge, D. D.

INTRODUCTORY.

After the suppression of Absalom's rebellion David resumed his rule in Jerusalem. The prominent events of his later years recorded are his numbering of the people of Israel, the famine, and his preparation of material for the building of the temple. Then when about seventy years of age, and after a reign of forty years, his end drew near, and now his parting words are before us.

I. David Described.—When a good man is about to die, his last words are usually such as give expression to his deepest convictions and his holiest hopes. Throughout his life David cherished feelings of thankfulness to God for the mercies bestowed upon him. In his last words the same thought finds utterance. He thinks of his humble origin, "David, the son of Jesse," the lad who had been a shepherd. This same David was "the man raised upon high." From his lowly home he had been called to enter upon that long and severe discipline by which he was trained to become the ruler of God's chosen people. In that chequered life he recognizes the guiding hand of God, and that he had been chosen by Him for this purpose, "the anointed of the God of Jacob." Then he had been enabled to show forth God's praise in another manner. He was richly endowed with the poetic gift which he had dedicated to the service of God. He was "the sweet psalmist of Israel." The songs of Zion have retained their freshness, beauty and spiritual strength through all the intervening centuries, and will continue to be the chief staple of the Church's praise while the world lasts. In addition to the great merits the Psalms of David confessedly possess, David claims for them the unerring guidance of divine inspiration; he says: "The Spirit of the Lord spake by me, and His word was in my tongue."

II. The Righteous Ruler.—David had a deep sense of the responsibility resting upon him as a ruler. Personal or dynastic greatness would fall far short of his ideas of regal responsibility. No monarch can be said to be irresponsible. There is One, whose kingdom ruleth over all, to whom all have to give an account. So David says that he that ruleth over men must be just, ruling in the fear of God. The effects of such a rule are beautifully described in the figurative language of the following verse, "as the light of the morning, when the sun riseth." The night of oppression is succeeded by the calm, clear, joyous light of the risen and cloudless sun. The darkness and desolation caused by misrule are followed by the light and gladness of a new bright day, and the earth is brightened by the fresh verdure that follows refreshing rains. David tried to fulfil his own ideal of what a righteous king should be. In this, however, he had failed. His life and reign were marred by several grievous faults, but these he did not attempt to conceal. Even now in these farewell words there is an acknowledgment of his shortcomings. "Although my house be not so with God," yet so great was God's forgiving mercy that the everlasting covenant was ordered and sure. David by faith looked forward to the time when He should come whose right it is to reign. In Him would be fulfilled all the prophecies, and all the expectations of all who long for the kingdom of God. In Jesus Christ the purposes of God, as revealed in the history of His people, receive their complete fulfilment. The perfect discrimination of the righteous ruler will be fatal to the sons of Belial, the wicked. As the good husbandman removes the weeds from his fruitful field, so must the evil be removed. They are rebellious, and they only work injury. Their end is destruction.

PRACTICAL SUGGESTIONS.

A life spent in the service of God is the only one that can be looked back to with peace as it nears its close.

Rulers of men must rule in righteousness.

All true hearts pray, "Thy kingdom come. Thy will be done on earth as it is in heaven."

The world unconsciously longs for the coming of another king, one Jesus.

The reign of righteousness is death to the sons of Belial.