

time, and very favourably, whereupon the Presbytery agreed to apply in his favour to the General Assembly, as recommended by the committee, and to send to the Assembly the aforesaid documents. A call to the Moderator from St. Paul's congregation, Bowmanville, was handed in, and relative documents were handed in from the Presbytery of Whitby. Rev. A. A. Drummond was heard for said Presbytery in support of the call. Rev. J. R. Gilchrist was appointed to preach to the First and Second congregations in Chinguacousy on the 21st inst., to inform them of said call, and cite them to appear for their interests at next ordinary meeting of Presbytery. Rev. W. Frizzell submitted a resolution, which the court adopted, expressing gratitude for the success of movements in many counties of the Dominion under the Scott Act, and disapproving strongly of the amendments to said Act which have recently been passed by the Senate at Ottawa. A petition for a new Presbytery, to be called the Presbytery of Orangeville, signed by certain members of the court, was ordered to be transmitted to the General Assembly, with a favourable expression in regard to the movement. A committee appointed in the forenoon to confer with parties concerned in the financial difficulties of Carlton Street Church reported in the afternoon that said difficulties had been removed, arrangements having been arrived at for effecting the payment of the arrears of stipend. Hereafter Rev. A. Wilson submitted the resignation of his pastoral charge, and thanked the Presbytery for the kindly interest they had taken in his case. On account of recent dealings held with the congregation, when the Presbytery had ascertained their minds as to this matter, it was deemed unnecessary to cite the congregation thereunto; and with brotherly regards toward Mr. Wilson, as also with the hope of his still performing good work for the Master, it was resolved to accept of his resignation. Accordingly, Professor Gregg was appointed to preach in Carlton Street Church on the 7th inst, and declare the charge vacant. Also Rev. A. Gilray was appointed interim Moderator of Session. Several members resigned their appointments as commissioners to the General Assembly; and others were appointed in their stead. The annual report of the Presbytery's Home Mission committee was read by the Convener, Mr. Gilray; time and space forbid even a *vidimus* of it; it was cordially adopted, and thanks were also given for the same. Mr. John A. Ross, a theological student, underwent probationary trials; and these being sustained, he was duly licensed to preach the Gospel. Intimation was made by Rev. J. Kirkpatrick that he did not intend to prosecute his appeal before the General Assembly. In consequence thereof, the decision of Synod, from which the appeal was taken in May, was duly read, as also the deliverances of Presbytery in his case, as adopted in February. And, it having been resolved in said deliverance to accept of the resignation of Mr. Kirkpatrick, the Presbytery now resolved, agreeably to the recommendation of the Synod, that the resignation should take effect from the last Sabbath of the present month. The Clerk was appointed to preach in Cooke's church on the 5th of July, to inform the congregation of the decision now come to, and declare the charge vacant. Dr. Gregg was appointed interim Moderator of Session: certain arrangements were made for the subsequent supply of the pulpit. Various other matters were taken up and disposed of, which do not require to be reported here. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of July, at 10 a. m.—R. MONTEATH, Pres. Clerk

OBITUARIES.

MRS. A. URQUHART.

Janet, wife of Alexander Urquhart, and mother of Rev. A. Urquhart, of Dunwich, died at Glenora on May 6th. Her life was characterized by great humility and meekness. She was a most devoted and affectionate wife and a tender, loving mother. It was frequently remarked by the family after her decease that none of them ever heard her speak an angry word. She was uniformly kind and patient, even under the most irritating circumstances. Hers was the ornament of a "meek and quiet spirit," which in the sight of God is of great price. Her suffering toward the last was very great, but she endured it with calm resignation, and in her greatest agonies was heard to utter the prayer of Stephen "Lord Jesus, receive my spirit." Rev. William Sutherland, of Ekfird, whom she long esteemed highly in the Lord, preached at her funeral a solemn and impressive sermon from Song of Solomon vi. 2, in which he referred to the deceased as having been acquainted with her for thirty-five years, during which time her peace was like a river. Her death is a sore affliction to the bereaved family, but it is greatly lightened by the comforting truth, "Blessed are the dead that die in the Lord."

MRS. JAMES O. FRASER.

The death of Mrs. James O. Fraser, of Oak River, Manitoba, which took place on the 18th of last March, will be learned with deep regret by her many friends both in Ontario and Manitoba. Mr. and Mrs. Fraser, with their family, came to Manitoba about the year 1872, and settled in High Bluff until 1881, when they moved west to Oak River. Mrs. Fraser was a true mother in Israel and a loyal daughter of the Presbyterian Church. She took a deep interest in all matters pertaining to the spiritual well-being of her own home, as well as in that of the homes of all who came within the range of her influence. Her piety was unobtrusive, but very practical. It found expression in deeds of love and words of kindness, such as the Saviour's words apply when He said: "I was an hungred and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; I was sick and ye visited Me." Those of the pioneer ministers and missionaries of our Church in Manitoba who still remain (some have gone to their rest) can truly testify that her home was like that of Bethany to them; as from time to time they called to enjoy its quiet rest and hospitality during the days of the struggling past, when there were no rail-coaches in the land. Mr. and Mrs. Fraser belonged to the congregation of Norval, Ontario, over which the venerable James Alexander has so long and

faithfully presided as pastor. For the past year or two Mrs. Fraser had been gradually failing in health. She knew the end was not far off, and waited patiently and confidently for the Master's call until the midnight hour of the 18th and 19th of March, when she peacefully entered into rest.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 21,
1885.

CHRISTIAN PROGRESS.

{ 2 Pet. 8
1-11.

GOLDEN TEXT.—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Peter iii. 18.

TIME.—Probably 66 or 67 A.D.

INTRODUCTION.

The charm of Peter's character makes an epistle from him specially interesting. His prominence amongst the disciples is well known. His name is always placed first amongst the Twelve, and he is selected as one of the three nearest companions and special witnesses of our Lord's miracles.

He thus had precedence amongst the disciples, although not supremacy as is claimed by the Church of Rome.

Of the life of Peter after the council at Jerusalem (Acts xv.) the Scriptures give us no account. Tradition says that he was Bishop of Antioch for seven years and afterwards was Bishop of Rome until his death. It is said that he was crucified with his head downward, about the same time that Paul was beheaded.

But much of that testimony is rejected on the ground that it is incredible that Paul should have made no reference to Peter in the Epistle to the Romans, if he was Bishop of the Church there, and more incredible still that in the Epistle written by Paul in Rome during his imprisonment Peter's name should not occur.

The question would not be regarded as of much consequence had the Church of Rome not built so great a superstructure on so uncertain a foundation as the primacy of Peter. The first Epistle of Peter was written from Babylon to the Churches founded by Paul in the province of Asia Minor.

This Epistle is probably written shortly before his death, to the same churches to which the first was written, admonishing them to faithfulness and progress in the Christian graces, and warning them against scoffers and injurious persons.

EXPLANATORY.

The Epistle begins with the

I. **Salutation.**—Ver. 1. This is the same as the introduction to the first Epistle.

(1) *The writer.*—Simon Peter—the two names, one given by Christ, and the other by his parents. He calls himself "a servant and an apostle of Jesus Christ." What a noble title! The name *apostle* means "one sent." Sent by Christ to preach. If we are *servants* He will give us work.

(2) *To whom written.*—"To them that have obtained like precious faith with us." What a beautiful characterization! Peter elevates them thus to his own level—as rich as he is himself.

Precious faith.—How precious, is seen by what it delivers from, and what it secures.

Through the righteousness, etc.—It is given by Jesus Christ, in the administration of His kingdom, whose sceptre is a sceptre of righteousness.

II. **The Value of Knowledge.** Ver. 2. *Through* is better translated *in*. The thought is very rich. To live in the knowledge of Jesus Christ is not simply intellectual knowledge but the spiritual discernment, breathing the atmosphere of fellowship, that will give

(1) *Grace and peace.*—That is a part of the salutation. Grace is the favour of God—which includes all good.

Peace.—Temporal, spiritual and eternal.

(2) *All things . . . life and godliness.*—Ver. 3. The *life* and *godliness* refer to the inner and outer life respectively. And in order to cultivate these everything necessary is provided in the knowledge of Christ. To know Him is to love Him, and to delight in His service.

By His glory and virtue, i.e., the manifestation of His glory and the exercise of His efficiency, have called us and given us all things necessary for life and godliness.

(3) *Great and precious promises.*—What promises for time and eternity are given to us by Christ—how great they are and how precious—how highly to be valued, is a matter easily developed, and very profitable for meditation. What shall it profit a man if he gain the whole world and lose these?

(4) *Divine nature.*—Through this knowledge we become like Christ. "We put off the old man with his deeds and put on the new man renewed in knowledge after the image of Him," etc.

(5) *Escape corruption.*—Of course to become like Christ is to get rid of all that is unlike Him. All these points are capable of indefinite amplification. They show what the knowledge of Christ is capable of doing for us. And in proportion as we are in that knowledge have we attained unto these things.

III. **Personal Effort.**—There are two parties to the Christian life—God and man. He works within us, and we work out our own salvation. All this knowledge and these great and precious promises will be of no use to us unless we strive to improve them. Here are named seven qualities, each of which helps us to win the next.

(1) *In faith supply virtue.*—We are to begin by the exercise of faith and from that sure foundation we can rise step by step to a perfect life.

Virtue means Christian courage. We should have a manly heroic faith that will not readily falter.

(2) *Knowledge, i.e.,* the wisdom—spiritual discernment—that can regulate our conduct aright. It is very necessary as a companion to *virtue*.

Not to be confounded with knowledge of ver. 2.

(3) *Temperance, i.e.,* self control. To have ourselves so under command as to be able to obey the dictates of *knowledge*, a wider word than the modern use to which it is put.

(4) *Patience, i.e.,* endurance—whether active perseverance or passive submission.

(5) *Godliness, i.e.,* correct relations to God; all our exercises should have a reference to Him—love, submission, reverence should characterize all.

(6) *Brotherly kindness.*—That would make the Church a home, all the members of it regarding each other as brethren.

(7) *Charity.*—A wider word—reaches all men. A love to all men which can pray and strive for their salvation.

IV. **Reward of Diligence.**—The advantage of possessing these graces is very great.

(1) *Negatively.*—Ver. 9. Without them, we are blind and cannot see afar off. Our spiritual eyes without them remain in their natural state, closed to the glory of the invisible world, and rest only on the temporal and shadowy. And *hath forgotten that he was purged from his old sins.* When the spiritual life runs low, it results in forgetfulness of what Christ has done for us, and love and gratitude and happiness vanish.

(2) *Neither barren nor unfruitful unto the knowledge, etc.*—In proportion as we get these graces, on the other hand, our eyes are opened to comprehend and live in this knowledge of which so much has been said above.

(3) *Make calling and election sure.*—There is no certainty that we are amongst God's elect, unless we are adorned by these graces. In fact, unless we are cultivating them we may take it for granted that we are not amongst the elect.

Never fall.—If your election is made sure by this diligence you will never stumble—come short of the goal you have in view. There is no failure to a life that is devoted to acquiring knowledge of, and conformity to the life of Christ.

(4) *Abundant entrance into heaven shall be ministered.*—To all these other requirements God will add that of entering into heaven with triumph. It will not be merely "saved as by fire," but a full and satisfactory close—such as Paul had—to a completed life. And once we have entered there, it is to stay. An everlasting kingdom, with Jesus Christ as Head, and we shall be like Him and know Him as we are known.

PRACTICAL SUGGESTIONS.

1. What a tree grows on the root faith! The top of it reaches into eternity.

2. Name the different kinds of fruit it bears.

3. Notice particularly how intimately life is connected with knowledge.

4. And note whence the power comes by which we can live.

THE CAPITAL OF MADAGASCAR.

Antananarivo—the "City of a Thousand Hills"—is the capital of this the third largest island on the known surface of the globe. It has an estimated population of 120,000 souls. In recent years the town has been almost entirely rebuilt on a European model, so that from a not far distance it presents an appearance of an ordinary modern city, lacking, however, the tall chimneys and incessant smoke and bustle of the modern metropolis. The streets are generally narrow and badly paved, though this latter defect is rapidly being improved of late. No public means of conveyance of any kind is used in the city except the "filanzana," borne on the backs of slaves, generally employed by the foreign residents or the Andrians and persons of high rank and caste. Antananarivo is generally quiet, peaceful, and almost a noiseless city. At ten o'clock a gun from the palace yard is fired, and all is hushed in repose; the deathly silence of a tropical night only broken by the sing-song hail of the native sentries about the town. On two separate little eminences, and about half-a-mile apart, are built the palaces of the Queen and the Prime Minister. They are by far (except perhaps the Jesuit Cathedral) the most striking of all the buildings in the city. The former is surrounded by a high stone fence, having a gate, over the door of which is fixed a huge bronze eagle. In the interior of either the furniture is meagre and well worn, and the grounds about not well kept. But they are remarkable buildings to find in the heart of a country naturally supposed to be only semi-barbarous and uncivilized. Several publications emanate from the capital: the *Madagascar Times*, the *Ny Gazette* (official organ), and many others in both the English and the native languages from the constantly active press of the London Missionary Society. The houses are built mostly of semi-dried brick and roofed with native tiles. Both of the latter are manufactured in the vicinity of the city. Little carving or decoration is noticeable; the Hovas know little of modern architecture or the decorative arts. Ready imitation of European manner of house-keeping, of furniture and upholstery, is noticeable everywhere. The principal occupation of the mass of the population seems to be always walking the streets or sitting wrapped closely in their white lambas on their haunches against every convenient wall and dreaming the dull hours away. Sometimes a great "kabary" or public meeting excites them to a faster walk or to more congregation and gesticulation, and on Fridays, the capital market day, great crowds of them press into the plain to the south of the city devoted to that purpose. At all other times they seem to have but little to do or to interest them. Many churches, some of very striking appearance, and representing every variety of creed, are scattered all over the city; the largest I have mentioned as the Jesuit Cathedral. To the north of the town and at the foot of the hill upon which stands the palace of the Queen is the great drill plain of the army. The country for many miles around is dotted with flourishing farms and thickly-populated villages; from the roof of the Prime Minister's palace a grand view of interior Madagascar can be had.—*Lieut. Shinfeldt.*