

## OBITUARY.

THE REV. JOHN DUFF.

The Rev. Dr. Torrance has written a genial and loving sketch of the Rev. John Duff, which the exigencies of space require us to condense:

Mr. John Duff was born at Kennoway, in Fifeshire, Scotland, towards the close of 1806, so that he was within a few months of having completed his eighty-second year when he was called away by Christ to his Father's house of many mansions to the heavenly Jerusalem.

His college course was taken in St. Andrew's where he attended for the period, and took the subjects required of those who were looking forward to the ministry of the Gospel as their life work.

He entered upon the study of theology in the year 1830, in the Divinity Hall of the United Secession Church, which was then under the charge of Dr. John Dick, Professor of Systematic Theology, and Dr. John Mitchell, who held the professorship of Biblical Criticism. At the end of his theological course, he was regularly licensed, and was committed to the guidance of the Great Head of the Church. Among other places in which he was heard was Newarthill, in the Presbytery of Hamilton, Lanarkshire, and the congregation there, being satisfied of the suitableness of his gifts and graces for their instruction and edification, called him to be their pastor, and he, having accepted their call, was set over them in the Lord. He continued to labour among his people in Newarthill for almost seven years; applying himself with all diligence to the study of the Word, for, from the beginning, he was careful in his pulpit preparations, considering it presumption to attempt to serve the Lord with that which cost him nought; and with all faithfulness and energy to the discharge of the other duties incumbent upon him, such as pastoral visitation, and attendance upon the sick and dying. He then received a call from Dalry congregation, where he was inducted July, 1843. Here he continued to minister for six years. In response to appeals from Canada he resolved to make this Province the field of his labour. His first Canadian charge was Albion and Vaughan. After a short pastorate there he was called to the Bon-Accord settlement in the neighbourhood of Elora. This call he accepted, and after a brief period, a new church was built in Elora, where he remained for a number of years. Nearly nineteen years ago, he demitted his charge, but up till the time of his death he continued to reside in that beautiful village and its neighbourhood.

Two years ago, Mr. Duff completed his fiftieth year as an ordained minister, and the occasion was celebrated by the Presbytery presenting him with a suitable address, and a number of his friends with a sum of money. The meeting for the purpose was held in Knox Church, Elora, in which there was a large congregation assembled, embracing not a few from a distance who had come out of their respect and veneration for him. None of those present can soon forget the feeling allusions he made in his reply to the address to the infirmities of age which he felt creeping upon him, and the grateful recollections he cherished of tokens of kindness he had received from not a few; and especially his sense of obligation to the Master whom he had so long served, and his confidence in Him for the future.

In 1837, a year after he was ordained to the work of the ministry, Mr. Duff married Miss Eliza Rutherford, so that the two had an unbroken married life of fifty-one years. Mrs. Duff survives him. Eight children were born to them, all of whom remain, with the exception of one who was suddenly smitten down and carried away from a beloved husband and a family of young children. Only one of the children remain unmarried. Mr. Duff's grandchildren alive at his death were twenty-eight. Ten others had died in infancy.

Mr. Duff's character may be described in a few words. As a husband he was kind, as a father affectionate, as a friend warm and faithful. His disposition was truly amiable and benevolent, showing the transforming power of Divine grace. He grew in Christian attainments with growth in years, increasing in meekness for the inheritance in heaven.

As a preacher of the Gospel he was clear, interesting, earnest and impressive. One could not hear him and resist the conclusion that his own heart felt the power and preciousness of the truth he was setting forth. Christ was the burden of his sermons, which he always carefully prepared, seeking guidance from above; and his object in every discourse, whether in the study or in the pulpit, was the welfare of souls. He was not without fruits of his ministry, as the day will declare. None on earth can tell how many he will have for a crown of joy and rejoicing in the day of the Lord Jesus. With some of these he has already met; others are on the way homeward.

Mr. Duff was an energetic worker in all enterprises of the Church and of the Presbytery to which he belonged. Many a toilsome journey has he taken to the remotest settlements of the country, when many places which are now fruitful fields were unreclaimed forests, with a sparse population.

On Tuesday afternoon, September 4, at two o'clock, the funeral took place from his late residence to the public cemetery at Elora. After prayer at the house by Mr. Mullin, with the friends, the body was conveyed to the church, in which a large congregation had assembled. Here services suitable to the solemn occasion were conducted.

Mr. Duff's son-in-law, the Rev. Mr. Robertson, of Chesterfield, presided, giving out the hymns, all of which had been favourite ones with the deceased, and reading the fifty-first Psalm, which was also a favourite portion with him of sacred Scripture. Dr. Torrance led in prayer, and Dr. James addressed those present in suitable and impressive terms. Dr. Middlemiss closed with a short prayer and the benediction. The body was then carried again to the hearse, and the cortege, including many on foot, and a large number of carriages, moved away to the cemetery, in which the body now lies awaiting the resurrection of the just at the last day.

## Sabbath School Teacher

INTERNATIONAL LESSONS.

Nov. 28,  
1888.

## DEFEAT AT AI.

Joshua 7  
1-19.

GOLDEN TEXT.—Incline my heart unto thy testimonies, and not to covetousness.—PS. CXIX. 36.

SHORTER CATECHISM.

Question 100.—The model of all prayer begins by addressing the Hearer of Prayer as Our Father. God is the Creator, the Preserver and the Sustainer of all mankind. He is therefore the Father of all. They have, by sin, become estranged from Him. Jesus Christ, the elder brother, has come to reconcile sinners to the Father. All who accept His offer of mercy are adopted into the family of God's redeemed. They receive the spirit of adoption, whereby they cry Abba, Father. As the child can approach his parent confidently and lovingly, so all God's believing children can draw near to him with the fullest confidence and love, to present their petition for themselves and for others. The manner in which God should be approached in prayer is here declared that it should be "with holy reverence." This should not be forgotten. There is a tendency in our days to indulge in what looks remarkably like irreverent prayer.

INTRODUCTORY.

AI was, at the time of the entrance of the Israelites into Canaan, a city of considerable importance, with a population of about 12,000. It was twenty-five or thirty miles west of Jericho, and some distance east of Bethel. Jericho having been levelled with the ground, the Israelites pursued their march westward and found the well-fortified city of AI, in a strong situation difficult of approach, barring their further progress.

I. Defeat at AI.—The cause of the repulse of the Israelites at AI is foreshadowed in the opening verse of the lesson. Though it was through the sin of one individual, the nation is held responsible for it. Nations are held responsible for the sins of their individual citizens. A nation, no more than an individual, can escape responsibility by saying, "Am I my brother's keeper?" It was a "trespass in the accused thing." The gold and silver found in Jericho was devoted, set apart, consecrated to the service of the Lord. To steal it and apply it to personal ends was an accursed thing. It was a bold and defiant disobedience of God's command. Achan was the guilty person who brought disgrace on his nation and on his ancestry. The anger of the Lord was kindled against the people. Sin always awakens the divine indignation. God is righteous and holy, and can never look upon sin but with displeasure. Joshua sent men to AI to get all possible information concerning it, to guide him in directing the attack against the city. Though the place was difficult of access, a large army was not requisite for its capture. Three thousand warriors were deemed sufficient, and accordingly that number were sent on the expedition. Instead of an easy victory, the Israelites met with an unexpected and a tounding defeat. The men of AI drove them from their gates and chased them into the valley of the Jordan, killing thirty-six of the Hebrew soldiers. The effect of this disaster was overwhelming, "the hearts of the people melted and became as water." It was not only that they were humiliated before their enemies, but they felt they had incurred the divine displeasure.

II. Inquiring the Cause of Defeat.—When tidings of defeat reach Joshua and the elders of Israel they betake themselves at once to God's mercy-seat in deep humiliation and fervent prayer. The stout-hearted leader is dismayed. He rent his clothes. Together with the elders he prostrated himself on the ground, and threw dust on his head. All of these were tokens of the deep distress he experienced. He pours out his soul in importunate and passionate prayer. The words of his prayer sound very like the murmuring complaints of the Israelites when they were in the wilderness. Their meaning is widely different. They are not the outcome of selfish complaint and reproach. Joshua was concerned only for the well-being of the people and the honour of Jehovah's name. If the people were crushed by their enemies, how could His promises be fulfilled?

III. The Cause of the Defeat Discovered.—Joshua's prayer is speedily answered. In going to God in his distress he did perfectly right. True prayer is always nearly related to activity. Joshua must not at this crisis spend more time in bemoaning disaster; he must arise and act. "Get thee up; wherefore liest thou thus upon thy face?" is God's answer to his prayer. He is also told that Israel has sinned. Here the act of one is regarded as the act of all, that every one may thereby be impressed with the enormity of transgressing the divine commands. God's covenant had been broken by Achan's act. What had been set apart to God's service had been misappropriated and stolen. He had dissembled, that is, acted the hypocrite also. Now the cause of the defeat at AI is clearly revealed. "The children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed." Because they had sinned they were discomfited. The condition of the restoration of God's favour and blessing was that the accursed one should be destroyed. The punishment on the offender was severe, but his guilt was great. He could not plead ignorance. He, as well as all, had been plainly warned of the consequence of disobeying God's command. He stole the splendid Babylonish garment, the silver and the gold, because he could not resist the promptings of his greed. He thought he would gain by his sin, but he found soon afterwards that it cost him his life.

PRACTICAL SUGGESTIONS.

The sin of one is an injury to all. The nation is responsible for the offences of its criminals. The distressed soul finds a refuge in God. God's laws require that the offender should be justly punished. Further disaster can only be avoided by repenting of and forsaking the sins that incur God's displeasure.

dress in full appears in the *Presbyterian College Journal* for this month.

The Church at Cote des Niegues was burned to the ground last winter. It was a union church, owned by the Presbyterians and Episcopalians. The Presbyterians have bought out the interest of the Episcopalians in the property and rebuilt the Church. On Sabbath last it was opened for public worship, the services being conducted morning and evening by the Rev. Professor Scrimger.

The delegates to the Christian Conference, which opens this evening, are beginning to arrive, though only a few from any great distance, will be here till the arrival of to-night's trains. The Rev. Dr. Burns, of Halifax, came by New York on Saturday and preached to his former congregation in Crescent Street Church yesterday morning. The Conference promises to be well attended, and will, it is hoped, be productive of good. The Presbyterians have shown their interest in it in a very practical form, the large bulk of the money required for it having been subscribed by them. It is really amazing how little is given by our brethren of the Methodist and Episcopal Churches for other than purely denominational work.

The expenses of this Conference under the auspices of the Evangelical Alliance amount to upwards of \$2,000; of this amount the Episcopalians and Methodists have contributed about \$100 each, whereas the Presbyterians are down for nearly \$1,400. This is by no means an isolated case, as is exemplified by the annual reports of many of our religious and charitable societies, the funds for the support of which come chiefly from Presbyterian sources, while the administration and patronage are largely in the hands of those of other denominations. Some prefer to "run" an institution rather than support it financially. It would seem as if one denomination would even like to control and run a certain institution in our midst, the building connected with which was entirely erected by a generous Presbyterian.

The annual report of the Industrial Rooms is recently to hand. Work for the needy in the form of sewing, etc., is provided. The number of women thus helped by the committee last year was 114, divided among the denominations as follows: Episcopalians, thirty-eight; Presbyterians, thirty-three; Methodists, twenty-four; Baptists, five; Congregationalists, four; and French Protestants, ten. Contributions for the support of the work are acknowledged as follows: From Presbyterians, \$902 47; Unitarians, \$100; Congregationalists, \$78 25; Episcopalians, \$54 30; Methodists, \$34 30. In other words the Presbyterians gave \$902 and all other denominations combined \$267. Were the other Churches to contribute proportionately to their wealth and numbers, as the Presbyterians do, the revenue of most of our benevolent institutions would be more than doubled and their power for good very greatly increased.

Speaking of the various denominations recalls an official visit made to Montreal last week by the Lieutenant-Governor of the Province. The chairman of the reception committee was an Episcopalian and it was quite amusing to notice the arrogant assumption as to the superiority of the Episcopal clergy. To the official dinner invitations were extended to persons in their official capacity. These included the heads of several Roman Catholic institutions; also the Episcopal Bishop of Montreal (?) the Episcopal Dean of Montreal (?) and the Principal of the Episcopal Diocesan College, but no Presbyterian Bishop or Principal received an invitation. When will otherwise sensible men manifest a little common sense? No one who is familiar with the facts but knows that the Presbyterians of Montreal are, to say the least, the equal of the Episcopalians in numbers, wealth, influence, social position, intelligence and public spirit.

An effort, likely to be crowned with complete success, is at present being made in the Crescent Street congregation, to raise funds sufficient to support a missionary in the foreign field, the missionary in view being a member of the congregation who completes his college course next spring.

The annual meeting of the Calvin Church Young People's Association was held in the lecture room of the church on Tuesday evening, the retiring president, Mr. Thomas W. Foster, in the chair. The election of officers for the session of 1888-89 resulted as follows: Rev. Dr. Smyth, honorary president; Mr. Alexander M. Jeffrey, president; Mr. Walter H. Smyth and Miss Norris, vice-presidents; Mr. William Niblo, secretary; Miss Dyer, assistant secretary; Miss Whyte, treasurer; Miss Moore, organist. Messrs. James Osborne, John Osborne, E. J. Hilliard, John Gow, and Misses Crawford, Niblo, Matthews and J. Frey. The members of the Association look forward to a prosperous session.

Dr. J. C. Cameron, President of St. Paul's Church Young Men's Association, occupied the chair at the annual meeting held on Monday evening last. The annual report was read, and the following were elected officers for the ensuing year: Rev. James Barclay, M.A., honorary president; Mr. Alexander McFee, president; Mr. J. F. Mackie, B.A., B.C.L., first vice president; Sergeant P. Sterns, second vice-president; Mr. George S. Canlie, secretary-treasurer. A committee of management was also elected. November 5 next will be the occasion of the first meeting of the society.

Of the thirteen new students at the Presbyterian College here this session, eight are French speaking and have the work of French Evangelization in view. One is an Italian, who came from his native land about a year ago, and studies with the purpose of labouring among his fellow-countrymen in Canada.

The present session of the Pointe-aux-Trembles schools opened last Monday. Already seventy boys and forty-five girls are in attendance, and a considerable number of others are expected this week. The public re-opening of the building takes place on Friday, the 26th inst., at two o'clock in the afternoon, when an interesting meeting is expected.

The Rev. Dr. Mathews preaches his farewell sermon in Chalmers Church, Quebec, on Sabbath next, and sails for England the following Thursday. His future residence will be in London, England.