

efforts of the Directors, by sending their daughters to a college, which has already rendered signal service to our country and is capable of doing much more in future. The presentation of medals and prizes was then entered upon, in which Mayor Heyd and all the reverend gentlemen on the platform as also Mr. MacCarthy took part, followed by addresses upon the good work done by the College in the past, and its prospects in the future.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa held an adjourned meeting on the 25th of June in the congregation of Osgoode and Kenmore for the purpose of visiting the congregation presbyterially. The state of the congregation was found to be highly satisfactory. The Osgoode part of the congregation now worships in a fine new Church which does great credit both to the taste and liberality of the congregation. In the afternoon Kenmore was also visited. Presbyterial visitations are to be continued throughout the Presbytery. On the third of July at an adjourned meeting in Ottawa a call from Cumberland was sustained to the Rev. W. H. Geddes which has since been declined.—**JOSEPH WHITE, Pres. Clerk.**

PRESBYTERY OF OWEN SOUND.—This Presbytery met at Owen Sound on June 24th, and was constituted. The Rev. D. A. McLean was appointed Moderator. The following committees for the current year were appointed:—Finance, Messrs. McLaren, McInnis and Paterson; Aged Ministers' and Widows' Funds, Messrs. Fraser, McAlpine and Murray; Temperance, Messrs. McInnis, McDiarmid and McAlpine; Sabbath School, Messrs. McAlpine, McLennan, Mullan, and elder from Leith; Sabbath Observance, Messrs. Fleming, Somerville, Morrison, and elder from Division St. Church; State of Religion, Messrs. Fraser, McLennan, McLean and Mullan; Home Missions, Messrs. Somerville, McAlpine and Fraser; Augmentation, Messrs. Waits, Somerville and Morrison; Statistics, Messrs. Somerville and Morrison. The following committees were appointed to visit the mission fields, to dispense ordinances, make inquiry into the work done by the missionaries, arrange for the payment of the students in charge, and report at September meeting: Lion's Head, Mr. Griffith; Indian Peninsula, Mr. McLaren; Big Bay and Lake Charles, Messrs. McLennan and Mullan; Johnston and Daywood, Messrs. Waits and Morrison; Berkeley and Williamsford, Messrs. McAlpine and McGill; Woodford, Caven and Tiersville, Messrs. McLaren, Ross and Gardiner. Messrs. Fraser, McAlpine, Somerville, Waits and McLean were appointed a commission of Presbytery to hold a Presbyterial visitation of Wiarton on a day agreed upon by the commission. Mr. McLaren was appointed treasurer of the Delegates' Expense Fund, and instructed to notify congregations that three cents per member would be required; the collection to be made before the middle of August. The Presbytery then took up the question of arrears in Keady, to Mr. Stewart. Messrs. Waits and Somerville were appointed to meet with the people, and report to an adjourned meeting. Notice of a call to Mr. McLean, from Maitland Presbytery, was read, and the Clerk instructed to cite Sarawak and Kemble. Presbytery adjourned to meet in Division St. Hall, July 16th, at 1.30 p.m., and was closed with the benediction.—**J. SOMERVILLE, Pres. Clerk.**

PRESBYTERY OF STRATFORD.—A regular meeting of this Presbytery was held on the 9th inst. in Knox Church, Stratford; Rev. John Campbell, Moderator. Mr. Campbell's term of office having expired, Rev. W. M. McElbenn, M. A., was appointed Moderator for the next six months. Rev. A. A. Drummond, of Newcastle, being present, was invited to correspond with the Presbytery. The Presbytery took into consideration the case of Burns Church, Milverton, against Mr. Joseph Brydone, ex-treasurer of that congregation. It was resolved that "The Presbytery having heard the delegates from the congregation of Milverton anent the ex-treasurer's books, is of opinion that the session and congregation of Milverton, together with the Moderator of Presbytery to be appointed, should take the matter into their care and proceed with the case in conformity to the laws of our Church, and adopt such measures as may seem fit to them to secure justice in the case." Extract minutes of General Assembly were read re Harrington and Brookdale, showing that Brookdale should pay \$115 to Harrington; that the arrangements made in 1880 be set aside, and that application be made for a supplement to Harrington. The committee appointed to prepare a minute anent Mr. Wright's removal reported as follows: "In agreeing to the translation of the Rev. P. Wright, B. D., from Knox Church, Stratford, to Portage la Prairie, in the Presbytery of Brandon, we, as Presbytery, desire to place on record an expression of our sincere regret at the removal from the midst of us of a dear brother, who for the last nine years has been actively associated with us in Presbyterial work, and who has always manifested a deep interest in advancing the Redeemer's cause, not only in the large and important congregation over which he has been pastor, but also in other congregations within the bounds of the Presbytery. Mr. Wright's able and energetic services in the cause of temperance are well known in the Church at large, he being for the past five years Convener of the General Assembly's Committee on Temperance; but it may not be so well known that he has always been ready to apply his varied excellent gifts in helping forward every good work for the intellectual, moral and spiritual benefit of the community around, as well as for the building up of the Church. In parting with our dear brother we would desire to follow him with our prayers that our kind Lord and Master may accompany himself and his family on their long journey, take them in safety to their new home, and make them eminently successful in winning souls to Christ and edifying believers in his new sphere of labour. We would also express our sincere sympathy with the congregation of Knox Church in losing a pastor to whom they have ever evinced the most loyal attachment, and whose removal we know they so deeply lament, and we hope that the Lord will soon send to them one who shall feed their souls with the bread of life." Mr. Turnbull asked and obtained leave to moderate in a call to Knox Church, Stratford, when requested to do so by the congregation. Mr. Pantou was appointed Moderator of Tavistock session, and was instructed to take steps for the election of elders in Shakespeare. The Presbytery then adjourned to meet in Fullerton, on September 9, at half-past seven p.m., when Mr. Chrystal is to read a paper on "Exemptions from Taxation."—**A. F. TULLY, Pres. Clerk.**

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 2nd current, Rev. Walter Amos, Moderator. In virtue of leave obtained from the General Assembly, Rev. George McKay was duly received as a probationer of the Church. It was then reported by Rev. W. Frizzell that he had met with the congregations of Queensville and Ravenshoe and moderated in a call, which was given unanimously in favour of the said Mr. McKay. The call was found to be signed by eighty members, and concurred in by thirty-five adherents. A guarantee for stipend was read, promising the sum of \$450, together with free use of a manse. After hearing Mr. G. Crann as a commissioner, Mr. Frizzell's conduct in the matter was approved of, and the call was also sustained. Thereafter it was agreed to apply to the Assembly's Home Mission Committee for a supplement of \$300. The call was put into the hands of Mr. McKay and accepted by him. Subjects of trial for ordination were assigned to him, and it was agreed to meet at Queensville on the 16th inst., at 6.30 p.m., for the hearing of said trials, and if satisfied therewith to proceed with the services for his ordination at 7.30 of the same day, the Moderator to preside, Rev. W. Bell to preach, Rev. J. Carmichael to deliver the charge, and the J. Rev. W. Frizzell to address the people. The Moderator and the Clerk were appointed to assign to students within the bounds subjects for summer exercises, said exercises to be heard by the Presbytery or a committee thereof, before the re-opening of the Colleges of the Church. It was moved by Rev. Dr. Gregg, seconded by Rev. Dr. Parsons, and unanimously carried, That the Presbytery having learned of the removal by death this morning of Mrs. Edwards of Peterborough, daughter of Rev. Dr. Reid, agree to record their deep sympathy with the bereaved parents and husband in the great trial

which has befallen them, and pray that the God of all consolation may comfort them in their sorrow. An extract minute of the General Assembly was read, granting leave to Rev. D. Camelon to retire from the active duties of the ministry, &c. In connection therewith a letter was received from Mr. Camelon, tendering the resignation of his pastoral charge; and he stated personally that he wished his resignation to be accepted forthwith. It was also stated by Mr. Elder, as representing the congregations under Mr. Camelon, that they had agreed to offer no opposition to the acceptance of his resignation. It was then moved by Dr. Caven, seconded by Rev. J. Carmichael, and agreed to, That Mr. Camelon's resignation be accepted by the Presbytery, and the Presbytery wishes to put on record its sympathy with him in the affliction which necessitates his retiring from the active duties of the ministry, and also its sense of the long and faithful service which Mr. Camelon has rendered to the Church in a pastorate extending over thirty years, and hopes that the great King and Head of the Church may see fit to bless him with restored health and strength. Mr. Carmichael was appointed to preach to the congregations concerned on the 14th current and declare the charge vacant, and he was also appointed to act as Moderator of the Session during the vacancy. The committee who were previously re-intrusted with consideration of the petition from St. George's Hall, and were requested to confer thereanent with the Sessions of East and Cooke's Churches, submitted and read a report through Rev. Dr. McLaren, setting forth in the main that they had received a minute from the former of these Sessions (which was read to the Presbytery) pronouncing quite unfavourably on the prayer of the petitioners, and that while the Committee do not withdraw their former recommendation, in favour of granting said prayer, they would submit the whole questions to the judgment of the Presbytery. Commissioners were then duly heard, first from the Session of East Church, and next from the petitioners. After some deliberation on the foregoing, it was moved by Rev. Dr. Parsons, and seconded by Rev. T. Johnstone, that in view of the past action of this Presbytery in relation to East Church and its field of work, the Presbytery do not see their way to grant the prayer of the petitioners for a new organization. In amendment it was moved by Dr. McLaren, seconded by Rev. J. Carmichael, that the recommendation of the Committee presented at last meeting in favour of granting the prayer of the petitioners be adopted. On a vote being taken, the motion carried over the amendment. The yeas and the nays were then taken in regard to the motion; and the roll was called thereanent, when seven members voted yea, and six voted nay; several members not voting at all. Thereafter it was moved by Rev. G. M. Milligan, seconded by Rev. W. Frizzell, and carried, that a Committee be appointed to confer further with the petitioners and the Session of East Church with a view to bring about an amicable arrangement, and report to next meeting. The following Committee were then appointed, viz., Revs. W. Frizzell, W. G. Wallace, J. Carmichael, and Messrs. Mitchell and Yellowlees. Messrs. J. McD. Duncan, B. A., and Donald McKenzie, both of them graduates of Knox College, underwent the usual probationary trials, and after affording satisfaction thereby were duly licensed to preach the Gospel. Next meeting of Presbytery will be held on the 6th of August at 10 a. m.—**R. MONTEATH, Pres. Clerk.**

QUEBEC NOTES.

The Ladies' Aid Society of St. Andrew's Church, Levis, held its annual summer festival last week. It was largely attended and, we learn, very successful.

The Rev. Dr. Weir is at present visiting his daughter in England, and expects to return to Quebec late in August to make the necessary preparation for the College opening in September.

The Rev. Principal Cook and family are spending the summer months at Cacouna. Last winter, for his advanced age, the Doctor was remarkably vigorous, and we hope to see him in the autumn hale and hearty as ever.

We clip the following from the *Quebec Morning Chronicle* of June 29th:—

"A large congregation assembled in Chalmers' Church the night before last to witness an interesting, and in Quebec a rather unusual service. The occasion in question was the setting apart of Miss Jamieson, a member of that Church, for missionary work in India. The Rev. Dr. Clarke opened the service with prayer and Rev. J. Morin, of Montreal, next spoke of the blessedness of the work and of the hardships of those engaged in it had to endure. After further prayer Rev. Dr. Wardrop presented Miss Jamieson, who occupied a prominent position in the Church, with a Bible in the name of the Foreign Mission Committee of the Presbyterian Church. He exhorted her to do her duty cheerfully and well, and said that in the Bible she would find her commission to go and make disciples of all nations."

Miss Jamieson has resided for some time in Quebec where she has distinguished herself by her sterling Christian character, and by the active part she has always taken in every good work. She carries with her the prayers and best wishes of a large circle of friends to that portion of her Master's vineyard which she has chosen for her future labours.

Morrin College has been completely renovated and refurnished, and a number of the ladies of Chalmers' and St. Andrew's Churches have kindly consented to exercise a supervision over the students' apartments, so that no pains may be spared to secure the comfort and good health of students. For in this Morrin College has ever been characteristic. Recently, through the generosity of some of the friends of the College, large additions have been made to the endowment fund, which has allowed new appointments to be made on the teaching staff, notable among which is that of the Rev. R. Campbell, M. A., D. Sc., of Renfrew, Ontario, to the chair of Mental and Moral Philosophy and Systematic Theology. If Dr. Campbell accepts, the College may congratulate itself in procuring the services of such an eminent scholar.

During last session Morrin College was affiliated with McGill in Divinity as well as Arts, thus affording great advantages to students studying with a view to the Church.

For the last few years the classes have been greatly on the increase, and for next session a larger number of students than ever is expected. We hope funds will be forthcoming by which the building may be enlarged to meet the rapidly increasing demands on the College. At the close of last session five of the students received the degree of B. A. from McGill University, and it is expected next year six will graduate in Divinity.

OBITUARY.

WILLIAM BYERS.

On Wednesday, May 29, Mr. William Byers died at his residence in Stratford at the ripe age of eighty years. The deceased was a native of Scotland but came to this country about half a century ago. For over forty years he had been an elder in St. Andrew's Church, Stratford, and during that long period had led a most exemplary Christian life, being always characterized for high honour, strict integrity, and zeal in forwarding the Master's cause.

The hospitalities of his home were ever ready to the servants of God during his whole life. He felt keenly the need of proper provision for the wants of the poor of the city, and put his compassion into practical shape by leaving \$2,000 in his will to be appropriated to the building of a poor house. He also left \$2,000 to the Hospital Fund, \$1,500 for Foreign Missions, and \$500 to St. Andrew's Church. He will be much missed and long remembered not only in his church but in the community. At the close he was eager "to depart and to be with Christ." "Thou shalt come to thy grave in a full age; like as a shock of corn in his season."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 28,
1889.

ISRAEL ASKING FOR A KING.

1 Sam. 8
4-20.

GOLDEN TEXT.—Nevertheless the people refused to obey the voice of Samuel; and they said, nay; but we will have a king over us.—1 Samuel viii. 19.

SHORTER CATECHISM.

The Scriptures expressly teach that there are two calls to salvation—the one outward by the Word, the other inward by the Spirit. Of the subjects of the first call it is said, "Many are called, but few are chosen" (Matt. xxii. 14). Of the subjects of the other call it is said, "Whom He called, them He also justified" (Rom. viii. 30; compare Prov. i. 24 and John vi. 45). (1) The outward call of the Word is divinely appointed, and is, under all ordinary conditions, a necessary means of salvation. The established order is—salvation cometh by faith, faith cometh by hearing, and hearing by the Word of God (Rom. x. 13-17; Mark xvi. 15, 16). The outward call of the Word consists (a) of a statement of the plan and conditions of salvation through Jesus Christ. (b) A command to repent and believe on Christ. (c) An exhibition of the motives which should naturally dispose men to accept and obey the Gospel. (d) A promise of salvation in case we do repent and believe. The outward call is in absolute good faith; without possible exception, whosoever does repent and believe shall be saved; and it is intended to be addressed to all men, to every creature, of every nation, of all times, to the end of the world (Mark xvi. 15, 16; Rev. xxii. 16, 17). (2) But there is also an inward spiritual call, distinct from that of the Word. This is proved (a) from the fact that the Scriptures teach that man by nature is spiritually "dead" and "blind" and impotent. In order that the blind shall see, two things are necessary: their eyes must be opened and they must have light. The outward call supplies the light. The inward call opens the eye. (b) The Scriptures distinguish between the Spirit's influence and that of the Word alone (1 Cor. ii. 14, 15; iii. 6; 1 Thess. i. 5, 6). (c) A spiritual influence is said to be necessary to dispose and enable men to see the truth (John vi. 45; Acts xvi. 14; Eph. i. 17). (d) All that is good in man is referred to God as its author (Eph. ii. 8; Phil. ii. 13; 2 Tim. ii. 25; Heb. xiii. 21). (e) The working of the Spirit in the heart of the new-born Christian is represented as far more direct and powerful than the mere moral influence of the truth on the natural understanding and affections (Eph. i. 19; iii. 7; ii. 1, 8). (f) The effects of this inward call of the Holy Ghost are far more profound and lasting than any mere moral influence of the external call. It is declared to be a "new birth," "a begetting," "a quickening from death to life," "a new creation." The subjects of it are "new born babes," and "new creatures," and God's workmanship, and "life from the dead."—**A. A. Hodge, D.D.**

I. The People ask for a King.—The elders, that is, the recognized leaders of the people, knowing the general feeling among the people, have made up their minds to seek for change in the method of the national government, went to Ramah to present their request to Samuel. Ramah, a village a few miles north-east of Jerusalem, was Samuel's birthplace and which he made his permanent home. The elders gave as their reason for asking that a king should be appointed to rule over the nation Samuel's advanced age (he was at the time about seventy years old) and the bad conduct of his sons. Good fathers have not always good sons. Grace is not hereditary. Samuel's sons who had been appointed judges in the southern part of the land had become mercenary, they perverted justice for the sake of making money. They took bribes and thus lost the respect and confidence of all honest people. Their continuance in office or succession to their father would have brought disgrace on the people and incurred the divine displeasure. Samuel did not like the request. He could not but feel that it implied impatience with his administration of the national affairs. He had done his best to promote the true interests of the people. He had dispensed justice with impartiality, and had endeavoured to make the Israelites an upright and God-fearing nation. This proposal, therefore, was the overthrow of Samuel's hopes for the future. In this, as in all other matters, Samuel sought light and guidance only where they were to be found. He prayed unto the Lord.

II. The Answer to Samuel's Prayer.—Whatever may have been Samuel's personal wishes in the matter, the answer from God comes to him that he is to hearken to the voice of the people. That the request of the people was displeasing to Samuel was not a matter of God's disapproval is evident from the answer given, "They have not rejected thee, but they have rejected Me, that I should not reign over them." God's intention regarding Israel had been fully expressed. They were to be "a people who should dwell alone, and not be reckoned among the nations." God was their King. The government was a theocracy—a God-governed nation. By obedience to the divine plan their true happiness and prosperity could only be secured, but they had grown weary of their peculiar distinction, and this feeling of distrust was deepened by the unworthy conduct of Samuel's sons. They wanted to be like the nations around them, because surrounding peoples had kings, they too desired to have one. God had bestowed upon them many blessings, but they had been wayward and rebellious. They had over and over again lapsed into idolatry, and if they were not prepared for the pure and equitable government of Jehovah they would get their own choice, and have the opportunity of learning by bitter experience the truth they have neglected, "Blessed is the people whose God is the Lord." Samuel is commissioned to tell the people the kind of king they should have.

III. A Warning.—Samuel is faithful in the discharge of every duty assigned him. He was not favourable to the change in the method of government, but now that God had granted the people's request he delivers faithfully the message with which he was entrusted. In those days in the East, as is the case to this day, there was no such thing as a constitutional monarchy. The king was absolute, and having the power he did not scruple to use it. His immense retinue of servants and soldiers would be taken from among the people whether they were willing to serve or not. The royal command was sufficient. Obedience was enforced. The expression, "and will set them to ear the ground" means that his servants would be sent to plough the fields, ear being an old English word—derived from the Latin verb *aro* to plough—never used now. In addition to the forced labour of the multitude, the king would also exact from the people a high rate of taxation. Samuel also foretold that when the burdensome nature of the monarchy was understood from experience, the people would cry for deliverance, a prediction that was fulfilled at the death of Solomon—yet because of their obstinacy God would not near their cry in that day. Those true words of warning were of no avail in turning the people from their purpose. After all that had been shown them they were determined to carry out their plan of having a king set over them who should give them a rank among the nations, and be their leader in battle. They made their choice, and in due time all that God had told them by Samuel came true.

PRACTICAL SUGGESTIONS.

Bad sons humiliate a good father.

The people of Israel thought a change of government would bring them greater happiness and honour, though warned against it. God sometimes grants the requests asked of Him, though they be unwise, that we may learn by experience that His way is always the best.

The rejection of the King of kings can never lead to anything else than misery.

See that ye refuse not Him who speaketh from heaven.