

so much beauty and goodness, but mankind in his deplorable and sinful condition. He very simply and yet forcibly pointed out how God had given His Son for us, and now wanted to give His Son to us and how sinners could get that Son, by believing on Him. He also in a beautiful way set before a most attentive audience what God's design was in yielding His Son, namely, "That whosoever believeth in Him should not perish, but have eternal life." In concluding his sermon the Rev. Dr. in a most earnest appeal showed it to be the height of folly and wickedness on the part of any sinner to reject or despise God's Son as man's only Saviour; and exhorted his hearers now to seek the Lord and repent of sin and believe now in the Son of God that they may have eternal life. In the evening the Doctor's theme was "Christ Constituting the Christian's Religion here and his Hope of Glory Hereafter." His text was Col. v., 27: "Christ in you the Hope of Glory." As in the morning his remarks were simple and touching, indicating an anxiety to impress on his hearers the necessity of having Christ in their lives. Dr. Burrows showed himself to be a preacher of great earnestness and vigour, while his style is so simple that the youngest can understand. The congregation of Knox Church has shown a high appreciation of the pulpit services during the last two Sabbaths in the large numbers who have waited on the ministrations. The Dr. left the city this afternoon for his home in Boston; and we hope he has carried away with him as favourable impression of our city churches, as he has succeeded in leaving behind him.

Last week Dr. Wad-el-Ward delivered another of his interesting lectures in the school room of the MacNab Street Presbyterian Church, Hamilton. There was a large attendance, the majority of those present being ladies. Among the clergymen present were Rev. Dr. Fraser, Rev. Dr. Fletcher, and Rev. K. G. Boville. The lecturer and his wife, who had a seat on the platform, were dressed in Oriental costumes. The subject of the lecture was a Donkey Ride from Dan to Beersheba. The lecturer spoke about the customs of the people of Jerusalem, and touched upon the beauties of the cities along the route, making the talk exceedingly interesting. He caused considerable amusement when he spoke about the manner in which the Arabs treated their wives, compelling them to do the most of the work. He strongly denounced the government for its tyrannical treatment of the natives, who are ground down by the officials. No man knows what his taxes are until the time comes for paying them. The government sells the taxes to the highest bidder, who places his own value on the land; if the taxes are not paid it is sold. If any grand visitor goes to Turkey, the governor deems it his duty to make costly presents, the price of which comes out of the people. The lecturer also described the homes of the farmers and their customs of eating and entertaining their guests. He spoke favourably of the cooking of that country, claiming that the way in which food was served was superior to any other land. Very little cow's milk is used, the natives prefer goats' milk, from which delicious butter is made, the style of churn used being different from those used in this country. He referred to the superstition of the Arabs which was very great, but they were not inclined to credit the yarns told them by the lecturer on his return from America. The form of burial was explained. When a man dies his relatives must wear clothes made of sackcloth and their heads are covered with ashes. They are not permitted to see the grave for eight days, at the end of which time they are dressed in their best clothes and a great ceremony takes place. The lecturer read many passages of scripture to illustrate his remarks. At the conclusion the lecturer and his wife sang several hymns in Italian, Hebrew, Arabic, and other languages. A hearty vote of thanks to the lecturer was moved by Rev. Dr. Fletcher.

There was a large congregation at the First Presbyterian Church, Port Hope, recently, to hear Mr. Mitchell's farewell sermon. The various congregations of the town were well represented, and numbers from the surrounding country. He took as his text 2 Cor. xiii., 14. "The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all. Amen!" After an able exposition Mr. Mitchell concluded by passing in review the five years of his ministry in Port Hope. Material progress is secondary, yet worthy of record; \$3,000 had been expended on the renovation of the church. The amount contributed for all ordinary purposes had been largely in excess of that for any similar period in the past. There had been an increase from year to year; last returns being the largest for ordinary purposes in the history of the congregation. He was still more deeply thankful for the unprecedented additions to the membership, all the more satisfactory that they had been made in the face of a declining population. On three occasions larger accessions had taken place than for many years past, one of them being the largest in the history of the congregation. They amounted to 203, of whom 130 were on profession of their faith in Christ, the net increase during his ministry being 59. He was specially grateful that so many of these were young men who had formerly stood aloof from the communion of the church. There had been a noticeable increase in the liberality of the contributions to missionary objects, and an advance in the organization of the congregation and the efficiency of its operations. He specially adverted to the success of the Young People's Christian Society, and to the hearty co-operation of a devoted, intelligent and active band of Christian workers. These years he said had been marked by great peace and harmony in the relations of the ministers and congregations of the town, which had made possible the union evangelistic movements which had been fraught with so large a blessing to many. He would always rejoice to hear of the prosperity of the congregation, in their growth and numbers, and peace and unity and concord reigning among them. In conclusion he would say with the Apostle, "Brethren pray for us." If any had received spiritual blessing at his hand, their prayers were the best return they could make, and the return which he would prize most highly. He prayed that the Lord would keep them and present them faultless at His coming.

The Ottawa Free Press says: A large and fashionable audience gathered in the Presbyterian Church, Aylmer, Que., last week, to hear Miss Wright, of Ottawa, who had been invited out by the Woman's Foreign Missionary Society, to speak on the subject of Home Missions. On being introduced by the Rev. Mr. Miller, Miss Wright said that during the past fifty years the grand question which had absorbed the best minds and hearts in the Church was how to bring every soul of the one hundred and fifteen millions of mankind who are passing into judgment at the rate of a million a month to a realization of redeeming love. A gigantic work had been organized for the world's evangelization—a work having two arms which encircle the globe: Home Missions and Foreign Missions. Nearly 1,900 years had elapsed since the commission was given, "Go ye into all the world and preach the Gospel to every creature," and it was a burning shame that the Church had been so slow in obeying His last wish and command. The lecturer went on to show that if Queen Victoria were to issue a command to her soldiers, to be proclaimed to every part of the habitable earth, that it could be done in eighteen months, and yet the Church had taken 1,900 years to send the good news of salvation to one-fourth of the human race. Though the foreign field was most destitute of the Gospel, and was calling loudly for men and women who would live and work and die for the salvation of souls, the Home Mission field offered almost as great inducements for aggressive evangelistic work. Recent investigations in New York and London have revealed such depths of moral corruption, that it was not thought best to expose the full facts to the public gaze. Could the depravities of our own little city of Ottawa be investigated and made known, surely there would not be a converted man or woman who would not become a home missionary. Miss Wright then spoke of the worst features of heathenism existing in the crowded tenements of the back streets, and between these and the

churches, with their rich and noble and cultured was a great gap—a gap which could be filled only by evangelistic workers, who believe in a hell, and who don't preach that men had better be saved, but that it is a necessity to be saved. She then gave an account of the evangelistic work carried on under the auspices of the Y.W.C.T.U., which was listened to with much interest. Mr. Miller, on behalf of the society, then thanked Miss Wright for her interesting address, after which the meeting was brought to a close by the Rev. Mr. Service, who led in prayer.

THE Vancouver World says: Dr. Blaikie, the well known Scotch Divine, and one of the heads of the powerful and important Presbyterian Alliance, numbering among its adherents 20,000,000 souls, arrived from Victoria this morning with Mrs. Blaikie, where he lectured last night. The subject he spoke of was the Alliance itself, in which he explained the workings of the executive of that body, and quoted figures to show the extent of its operations during the past few years. He opened his remarks by stating that he very often received letters from people in America asking him for information for relatives and friends whom they had lost sight of after leaving home and whom they desired to know about. It was a natural thing for men to enquire after their natural kindred, he argued that it was only right to desire knowledge of their ecclesiastical kindred. He then proceeded to introduce them, so to speak, to their brethren of the past and present. The fathers of the great movement for Church reformation had nearly all adopted the Presbyterian form of Church government as being the nearest to the idea of the Scriptures. Presbyterianism had been adopted by the Reformed Church in France, Holland, Switzerland, Bohemia, and, in fact, in most parts of Europe, and the Waldenses had from time immemorial been Presbyterians. It was therefore a mistake to think, as many did, that it was in Scotland alone that Presbyterianism had its roots. There were two reasons why it had not been so permanent in Europe as in Scotland. (1) Owing to persecution, and (2) on account of interference on the part of the governments in Church affairs. The speaker traced the rise and progress of Presbyterianism in France, and described the persecutions which its adherents had been subjected to until 1685, when it was practically extinguished by the revocation of the Edict of Nantes, and the consequent exile of the entire Protestant population. He then showed how in the other countries of Europe the same system of persecution and extermination had been pursued by the various governments in regard to the Protestants at the dictation of the Jesuit Order. It was this persistent persecution directed against the Protestants which had crippled Presbyterianism in Europe. In Scotland efforts to subvert Presbyterianism had been strenuously made for 130 years, but thanks to the courageous nature of the people, who suffered all forms of cruelty and death rather than submit, they proved unsuccessful. The speaker then traced the rise of the Presbyterian Church in Ireland, and subsequently in America, Australia, India, and in fact in all parts of the world, until to-day it embraced 20,000 congregations in connection with the Alliance. These were all under charge of ordained ministers, and the combined congregations would include six million persons. After the union of the old and new schools of Presbyterianism in America, the idea of an Alliance such as at present exists, was suggested by Dr. McCosh, of Princeton, and was taken up and pushed through by prominent men both here and in the Old Country. Four meetings had been held of the Alliance with great success and the next one would be held at Toronto, Rev. Dr. Caven having the arrangements in hand. The objects of the Alliance were: To bring the members of the Church in different countries to a knowledge of each other, and thus create friendly feeling; to bring the influence of the strong churches to bear upon the weak ones and for co-operation in foreign missions.

MONDAY week was an important day in the his dry of St. Andrew's Church, Almonte. The congregation had been without a pastor ever since the lamented death of the late Dr. Bennett, who had been minister of the congregation for about sixteen years. The congregation which is a strong one financially and numerically, have always had able ministers, and it is not surprising, therefore, that they heard quite a number of candidates before they made a selection. The choice of Rev. Andrew Grant, at a congregational meeting held a few months ago, was practically a unanimous one. Mr. Grant at the time accepted the call, but owing to prior engagements was unable to enter upon his duties earlier than the present time. The Presbytery met in St. Andrew's Church for the purpose of examining and licensing Mr. Grant. After a careful examination in all the theological subjects by a committee appointed by the Presbytery, and composed of Rev. Messrs. A. H. Scott and Jas. Ross, of Perth, R. McKay, of Douglas, and J. Crombie, of Smith's Falls, the committee reported to the Presbytery that they found Mr. Grant worthy of a license. He was then duly licensed by the Presbytery. At three p.m. the solemn and impressive ordination service of the Presbyterian Church was held. There were present Rev. Messrs. Crombie, of Smith's Falls, the venerable Clerk of the Presbytery, J. D. McLean, of Perth, Jas. Ross and A. H. Scott, Perth; N. Campbell, Lombarly; J. Andrews, Middleville; R. McKay, Douglas; G. D. Bayne, Pembroke; J. B. Stewart, Castleford; R. Knowles, Ramsgate; J. B. Edmondson, Almonte; and W. J. Drummond, Alice. Rev. Mr. Tennant of the Methodist Church, Almonte, Rev. Mr. Coleman, of the U. P. Church, Ramsgate, and the Rev. Mr. Dunlop, of the Baptist Church, Almonte, were also asked to take part in the ordination service. The sermon, which was an able and suitable one for the occasion, was preached by Rev. R. McKay, B.D., of Douglas. Rev. Mr. Crombie delivered a very able, solemn and impressive address to the new pastor, setting forth in clear and pointed terms the duties and responsibilities which he was that day assuming. A very practical and clever address was then given by Rev. Mr. Bayne, of Pembroke, who pointed out to the people in very explicit terms their duty and responsibility to their pastor. Both addresses are spoken of as more than usually able and appropriate. Rev. Mr. McLean presided, and offered the ordination prayer, all joining in "laying on of hands" on the young clergyman, who knelt in their midst. Mr. McLean then accompanied the new pastor to the door of the church, where he was introduced to all the members of the congregation present as they passed out. The handshaking was as long as, and probably more hearty than, at a Governor-General's levee. In the evening a social was given by the ladies of the congregation, so as to give the people of the town and the members and adherents of the congregation an opportunity of welcoming the new pastor. Rev. Mr. McLean presided. Tea was served on the grounds surrounding the church, which were beautifully illuminated with Chinese lanterns. After ample justice was done to the good things that were so liberally provided by the ladies of the congregation, all repaired to the church, where a programme was gone through that lasted until 10.30 o'clock. Very excellent vocal music was supplied by St. Andrew's choir, who were highly complimented for their very fine rendering of several anthems. Short and appropriate addresses were given by Revs. A. H. Scott, James Ross, J. B. Edmondson, N. Campbell, G. D. Bayne, R. Knowles, E. Tennant, of the Methodist Church, J. C. Dunlop, of the Baptist Church, and J. Coleman, of the U. P. Church. All the speakers gave a hearty welcome to the newly inducted minister, and bade him God-speed in the noble work which he had that day undertaken. On behalf of the office-bearers, members and adherents of the congregation, an address of welcome to Mr. Grant was read by Mr. R. Pollock. Mr. Grant replied in a few words, being too much affected and fatigued by the long and solemn services of the day to speak at length. He thanked the congregation and all present for the hearty welcome accorded to him, and said he fully realized the grave responsibilities he had assumed, and hoped for the prayers and assistance of all in carrying on the great and important work of the Church. The meeting came to a close about 10.30 p.m., those present being well pleased with all the services in connection with the ordination and induction.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 15, 1889.

DAVID SPARING SAUL.

GOLDEN TEXT. Be not overcome of evil, but overcome evil with good.—Rom. xii. 21.

SHORTER CATECHISM.

Question 37.—(1) Death consists of the temporary dissolution of the personal union of soul and body. As long as this continues, the person is dead, and until the resurrection the soul, although holy and happy, as a disembodied spirit is under the power of death. Thus, our Larger Catechism says that "Christ continued in the state of the dead, and under the power of death, till the third day" (Quest. 50), when he ceased to be one of the dead, and became one of the living by rising from the dead. (1) Immediately upon death "the soul of unbelievers are made perfect in holiness." They should be growing in holiness as long as they live. This process is consummated at death (2) by the power of the Holy Ghost, the divine Agent whereby the redemption purchased by Christ is applied in all its stages: (3) by the removal of the diseased and mortal body, and the consequent cessation of the "lust of the flesh" and the injurious struggle of "the law in our members" against "the law of our minds;" (4) and by the entire change of environment from this evil world and its spiritual condition to heaven. (5) At the same instant the soul of the believer passes into glory. The intermediate state is not final. The consummation of our salvation can come only after and in consequence of our resurrection. But in the mean time the holy soul, now made perfect, is in the presence of, and in the immediate fellowship with, Christ. Christ is already risen and glorified as "the first fruits of them that sleep," and as such has sat down on the right hand of the Majesty on high. Paul's whole conception of heaven is expressed in the beautiful phrase, "To be present with the Lord" (2 Cor. v. 8). We know nothing as to the place of heaven, except that it is where Christ is now glorified in the presence of his saints. As to its happiness, we know that it will consist (a) in the total absence of sin and pain; (b) in the love of God and Christ; (c) in the vision of God in Christ; (d) in the perfect peace of God shed abroad in our hearts by the Holy Ghost, given now without measure; (e) in the blissful exercise of all our faculties in the service of God, and in the constant ceaseless growth of all our powers; (f) in the blissful social relations of the redeemed and of the angelic hosts. (4) "Their bodies, being still united to Christ, do rest in their graves till the resurrection." The union established between the believer and Christ by faith includes the whole person, body as well as spirit. The body though temporarily laid aside, is never alienated. It is always ours, and therefore it is always Christ's, for Christ has redeemed it by his blood and made it a temple of his Holy Ghost. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," therefore, "our flesh also shall rest in hope" (1 Thess. iv. 14, Ps. xvi. 9).—A. A. Hodge, D.D.

I. Temptation Resisted.—David, with his followers, had taken refuge in the wilderness of Engedi on the western shore of the Dead Sea. Hither Saul with a large force went in pursuit. David and his men had taken shelter in a large cave, and the King of Israel, not knowing that David was there, had gone into the cave to rest. David's men did not hesitate to declare this as a providential opportunity presented to their leader for the destruction of Saul. Thus they thought they saw in it the fulfilment of those promises that had been previously made to David. God did, indeed, deliver Saul into David's hand in the Cave of Engedi, but it was not for the murder of the king but to enable David in very peculiar circumstances to do justly and to show mercy. The temptation to David was great. Saul had been pursuing him with such relentless energy that his life was a burden to him. By slaying Saul, he might think that this misery would come to an end, that in self-defence he might be justified in striking the blow that would at the same time deliver the people from the tyrannous rule of a capricious and incompetent king, and open up the way for his own accession to the throne. David advances to the place where the king was sleeping and cut off a portion of his clothing, which would be an evidence to Saul that he had been completely in David's power, and that his life might have been as easily taken. Even this indignity to the king was immediately afterwards a matter of regret to David, for "his heart smote him because he had cut off Saul's skirt." He had a tender conscience and it was ever ready to upbraid him when he did wrong. He returns to his men and gives them good reasons why he cannot follow their advice. Saul was still king, though forced into rebellion, David still acknowledged his allegiance and recognized the honour due to the king because he was the Lord's anointed. He prevailed with his men and so the entrapped king was safe from further harm. He left the cave in safety.

II. David Proves His Innocence.—David followed after and called respectfully to the king, who turned to see who spoke, and bowing to his king, after the custom prevalent in the east, David candidly remonstrates with Saul for giving heed to the lying misrepresentations of unprincipled courtly flatterers who told him that David was seeking for an opportunity to take his life. Now here an opportunity had presented itself, and still Saul was safe. The proof of David's forbearance is complete. He showed him the part he had cut off from Saul's robe; if he was able to do that he had equally the opportunity of taking the king's life. Here, then, Saul had been pursuing David without cause, "thou hast met my soul to take it," and yet, David spared this foe when he could easily have put him to death. It was not weakness but strength of character that prompted David to act as he did. The wrong that Saul had meditated he still considered wrong, and though he would not avenge himself he leaves his case with God, and by using vivid, figurative expressions, shows how unreasonable is Saul's vindictive pursuit of him. In a spirit of true submission to the righteous orderings of God's providence, David leaves his case to the judgment of infinite wisdom.

III. Saul Convinced of David's Innocence.—For a time, at least, Saul acts in accordance with the promptings of his better nature. David's magnanimity touched him. Generous actions call forth generous response, even from mean and suspicious natures. As the old familiar tones of David fell on his ear, Saul was moved. Still more was he impressed by the true and noble sentiments uttered by David. He was moved to tears. Not alone because his life was spared did Saul feel grateful. At the time he had the candour to confess that David was more righteous than he. He admitted that his actions toward David had been prompted by mean and wicked motives, and that David's conduct had been large-hearted and generous. Saul's keen perceptions of what was right and wrong did not long continue; though he relinquished for a time his pursuit of David, the old enmity again broke out, and remained with him till the close of his melancholy and troubled life.

PRACTICAL SUGGESTIONS.

Trial and hardship are not in all cases to be regarded as evidences of God's displeasure. They are necessary means of discipline in preparation for future and higher service.

To seize an opportunity for doing wrong is no excuse for an evil deed. When Saul was in his power, David's virtue was put to the test. Had he yielded to the temptation, he would have been a murderer; his forbearance proved him a true hero.

The end never justifies the means.

Saul was moved by David's appeal, but he was not moved to true repentance.