

in Roxboro' Presbyterian Church. It is pleasing to note, year by year, the growing interest in this long-neglected branch of mission work. The women are feeling that as God has given to them this particular field—a work which only can do—it is their duty to devote all their offerings to the liberation and salvation of women. It is a joy to those who know with what faithful earnestness the late president, Mrs. Fraser, laboured to lead her sisters in the Glengarry society to realize the woes of perishing eastern women, and to come to the help of the Lord against the mighty, to find that her successor, Mrs. McEwen, is as devoted and successful in the work. May her soul-irring words rouse many sleeping souls from their lethargy as she pleads the night is at hand, therefore be up and doing while it is yet day.

THE induction of Rev. Joseph Hogg into the pastorate of St. Andrew's Church, Winnipeg, took place in Selkirk Hall last week. Rev. Dr. Bryce presided and offered the opening prayer; and Rev. W. H. Spence, of Kildonan, preached an excellent sermon from Galatians vi. 1, 2. The two thoughts dwelt upon were faults and restoration. In his exposition of the text the speaker pointed out the distinction between faults, infirmities and sins. Infirmities he defined as those mental and moral phenomena over which a man has no control. They might, he said, lead to sin, but they were not sin. The preacher ably pointed out that we are to help each other in a spirit of meekness. Before we judge another we are to consider ourselves, to put ourselves in his place. At the request of Rev. Dr. Bryce, Rev. Mr. Hogg and the members of the Presbytery of Winnipeg present took seats on the platform. Rev. Dr. Bryce gave a short account of the steps which had led to the coming of Mr. Hogg; he then asked that reverend gentleman the questions appointed to be asked on such occasions, and on these being satisfactorily answered, after prayer, inducted Rev. Mr. Hogg into the pastoral charge of St. Andrew's Church. The ministers of the Presbytery present then extended the right hand of fellowship to the newly-inducted minister. On motion of Rev. Professor Hart, seconded by Rev. Mr. Ross, the name of Rev. Mr. Hogg was directed to be added to the roll of the Presbytery. Rev. Dr. Bryce briefly addressed the minister inducted. He referred to the lengthened experience of the reverend gentleman, and in the name of the congregation and the Presbytery gave him a hearty welcome. He said he had had opportunity of seeing the attachment of his former congregation; but assured him of the strong affection here, of as devoted a people as could be found within the limits of the Church. After the service had closed Rev. Mr. Hogg was conducted to the door, where the members of the Session, Board of Managers and trustees introduced to him many of the congregation as they were passing out. Rev. Mr. Lawrence was called upon to address the congregation. He exhorted the people to receive their pastor as God's messenger, and to make him feel at home, to love him for his work's sake, and to pray for him. He trusted that the union formed there that night would be long, prosperous and happy.

ADDITIONAL interest was given to the annual picnic of the Presbyterian congregation at Osprings this year by the laying of the corner stone of the new church, which took place last week. People gathered in large numbers from all parts of the township to the great centre of interest. Before the proceedings began, McLaren's String Band, from Guelph, entertained the crowd with some appropriate airs. The Rev. Mr. Fowlie, the pastor, then asked Mr. William McPhail to read a short account of the history of the congregation. Professor Hunt, of the Guelph Agricultural College, read the 148th Psalm. The company then sang the hundredth Psalm, after which the Rev. Mr. Armstrong, of Hillsburg, offered an impressive prayer. The paper giving the history of the congregation was then deposited in the cavity of the stone, along with the Toronto papers, the *Guelph Mercury* and *Herald*, THE CANADA PRESBYTERIAN and *Presbyterian Monthly Record*. Mr. Fowlie then presented Mr. James Innes, M.P., in the name of the committee, with a handsome silver trowel. Everything being ready the stone was duly set by Mr. Innes, who pronounced it well and truly laid. After the ceremony, Mr. Fowlie offered up a short prayer, and Rev. Mr. Reid pronounced the benediction. On account of the heat, the addresses usual to the occasion were held over till the picnic. Immediately after the ceremony, the company proceeded to the beautiful grove on Mr. James Miller's farm. When they were all gathered there could not have been less than 400 people, old and young. After everyone had done full justice to the good things, Mr. Fowlie called the company around the platform and discharged the duties of chairman during the afternoon with great ability. Able and suitable addresses were given by the Rev. Messrs. Walker, Munroe, Markham, Rae, Armstrong and Reid, and by Mr. Innes, Professors Hunt and Robertson, of the Agricultural College, and Mr. Hugh Black, of Eramosa. Between the speeches the band gave suitable selections of music in excellent style which were highly appreciated. The young people had lots of amusement during the afternoon and indulged to their heart's content in various innocent games. Mr. Fowlie wound up the proceedings by a few appropriate remarks, thanking the committee, the ladies and the speakers for the part they had taken in the work of the day, after which the Rev. Mr. Reid pronounced the benediction. The proceeds of the picnic amounted to about \$140.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville on the 2nd and 3rd days of July. The attendance of members was small. Rev. Mr. Allan was appointed Moderator for the ensuing six months. Mr. William J. Dick, of Kingston, was appointed treasurer. The several Standing Committees for the year were appointed, the respective Conveners of which are as follows: On Home Missions, Mr. Maclean; on State of Religion, Mr. Mackie; on Sabbath school work, Mr. Young; on examination of students, Mr. Houston; on Temperance, Mr. MacGillivray; on Sabbath Observance, Mr. Coulthard; and on Statistics, Mr. Chambers. Agents for the several Schemes were also appointed. There was read an extract minute of Assembly from which it appeared that Mr. C.

Cameron's request to have his course in theology shortened by one year had been granted. Mr. Maclean presented the report of the Home Mission Committee. Mr. Yeoman's resignation as ordained missionary at Glenvale, etc., was accepted. Mr. Givan having been inducted into the charge of Williamstown, his name was removed from the roll. The Home Mission Committee were authorized to secure an ordained missionary for L'Amable. Committees were appointed to make arrangements for the dispensation of the sacrament of the Lord's supper in the several mission fields. Mr. MacGillivray was appointed Moderator, *pro tem.*, of the Kirk Session of Glenvale, etc. Next quarterly meeting to be in Cooke's Church, Kingston, on Monday, September 17th, at three p.m.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 3rd inst., Rev. J. M. Cameron, Moderator *pro tem.* Rev. Dr. Gregg reported in a call from the congregation of Bloor Street Church, Toronto, to Rev. W. G. Wallace, B.D., minister of Georgetown and Limehouse. The call was found to be signed by 119 members, and concurred in by forty adherents. The guaranteed stipend is \$2,000. Reasons for translation were read. And of those whom the congregation had appointed as commissioners, Messrs. J. Harvie, W. Davidson and C. C. Robb, severally appeared and were duly heard in support of the call. It was then moved and carried, to approve of Dr. Gregg's conduct in this matter, as also to sustain the call. And Rev. J. Argo was appointed to preach on an early Sabbath at Georgetown and Limehouse, and to cite the congregations there to appear for their interests at next ordinary meeting of Presbytery. It was also reported by Dr. Gregg that, as substitute for Rev. A. Gil'ay, he had moderated in a call from the congregation of Erskine Church, Toronto, to Rev. W. A. Hunter, M.A., minister at Orangeville. The call was found to be signed meanwhile by 291 members, and concurred in by sixty-one adherents. The stipend promised is \$2,000, to be given in monthly payments in advance. Reasons for translation were read, and Messrs. W. Blackley and William Adamson were duly heard in support of the call. The conduct of Dr. Gregg in this matter was approved of. The call was also sustained, with liberty given to the Session to obtain for it additional signatures; and the same was ordered to be sent in due time, together with relative papers, to the Presbytery of Orangeville. Also Dr. Gregg and Rev. J. Carmichael, were appointed to appear before said Presbytery in prosecution of the call. A paper was read from the congregation of West Toronto Junction, making application for leave from the Presbytery to borrow \$1,500 for the erection of a new church on the old site. The said leave was unanimously granted. A committee was appointed, consisting of the Moderator and the Clerk, to assign to students within the bounds subjects for summer exercises, said exercises to be heard before the re-opening of the colleges of the Church. It was stated as a very probable thing that the Presbytery of Lindsay, at an early *pro re nata* meeting, would grant the translation of Rev. D. B. Macdonald; and with that belief, it was agreed to make provisional arrangements for his induction; a special meeting to be held in St. Andrew's Church, Scarborough, on Tuesday the 24 inst., at two p.m., Rev. D. J. Macdonnell to preside and deliver the charge, Rev. R. Thynne to preach, and Rev. J. Carmichael to address the congregation; the edict to be served in due order. Rev. W. G. Wallace reported in a call from the congregation of Knox Church, Milton, in favour of Rev. A. E. Doherty. The call was found to be signed by seventy-one members, and concurred in by forty-seven adherents. The stipend promised was \$800, to be given in quarterly payments in advance, together with the free use of a manse, Messrs. Bowman, Caldwell and Elliott, appeared as commissioners from the Sessions and congregation, and were duly heard. On motion made and agreed to, the call was sustained, and put into the hands of Mr. Doherty, who was present, when he stated that after considering various points, he had come to the conclusion that it was not his duty to accept of the call. The call was accordingly set aside; and power was given to Mr. Wallace to moderate in another, whensoever the congregation may be ready for the same. Next ordinary meeting of Presbytery on the first Tuesday of August, at ten a.m.—R. MONTEATH, *Pres. Clerk*.

MONTREAL NOTES.

This Convention has been for several the chief centre of interest in the city. It has wisely decided not to favour the formation of a third political party in the meantime, but to continue working along present lines. The minority, however, was a considerable one and shows that there is considerable feeling of dissatisfaction with both parties now existing. The dread of losing the support of such earnest men may help to make them more energetic in pushing forward this important reform.

A mournful accident happened in the Presbyterian College on Friday last. Mr. Hugh Clark, a student who had taken one session in the literary course and was preparing to matriculate in the university, entered the bathroom and having locked himself in turned on the water. He appears to have been seized with a fainting fit and fell forward into the water. He was discovered in this position some time after, but too late to render any assistance. A doctor was hastily summoned, but only to pronounce him dead. He had been doing efficient mission work in connection with Calvin Church for several months back, and gave promise of great usefulness. Except one brother, he had no relatives in this country.

A reunion of French Protestants, students and former students in the various mission schools is to be held at Highgate, on Lake Champlain, on the 10th inst. Such gatherings from year to year will do much to encourage French mission work by giving a certain visibility to some of its results and bringing scattered French Protestants into social contact with each other. It is a fact which can be no longer ignored that there is now an actual French Protestant community in Lower Canada having considerable cohesion and influence.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 22, 1888. } FREE GIFTS FOR THE TABERNACLE. { Ex. 35: 20-29.

GOLDEN TEXT.—Got loveth a cheerful giver.—2 Cor. ix. 7.

SHORTER CATECHISM.

Question 85.—The sentence of death is passed upon all, for all have sinned. In the infinite wisdom and mercy of God there is a way of escape from the wretchedness, the guilt and the doom of sin. Jesus has made a complete atonement for the sins of men. The benefits of His death can only be received in God's own way. Salvation cannot be merited by any one. It cannot be bought. It must be accepted as God's free gift. Faith and repentance are necessary to salvation. Trust in Jesus Christ and in Him alone for deliverance from sin, and repentance, true sorrow for sin and the resolve to forsake it are the conditions on which God's saving grace is bestowed. It is through the channel of word and ordinance that the blessings of the Gospel are usually enjoyed, and their diligent and faithful use is enjoined.

INTRODUCTORY.

After having witnessed the impressive manifestation of the divine glory Moses ascended again to the summit of Sinai, and the moral law was again, by supernatural means, inscribed on tables of stone. Again minute directions are given for the government of Israel and the worship of God. On his descent from the mount after forty days' absence, Moses assembled the people and delivered to them God's message, and the particulars relating to the construction of the tabernacle.

I. **Willing Givers.**—According to the statute each Israelite was required to give a half a shekel for the maintenance of the tabernacle service. It was a very small sum and binding on all, rich and poor alike. For its full equipment and maintenance much more than this was required. What was to be given was to be the freewill offerings of the people. These gifts were given in accordance with a higher law, the law of gratitude to God for all His precious gifts, an expression of love to Him. There was a full and generous response to the message that Moses delivered. "Every one whose heart stirred him up and every one whom his spirit made willing" gave freely the things required for the tabernacle. Remembering what had only lately taken place when they contributed their valuable ornaments with which the golden calf was made, they are now generally willing to give for the worship of the living and true God. It was only from those who were willing that the gifts came. It is the gift cheerfully given that God accepts and blesses. Men and women were alike willing in offering their gifts. Men and women equally need the blessings of the Gospel, the same spiritual blessings are free to all without distinction; the same duties rest on both and God accepts and blesses the labours of both man and woman for the advancement of His glory. It is quite possible that there were some who declined to bring free-will offerings. It was left to themselves, and it may be that they preferred not to part with their possessions for such a purpose. They would not benefit by their want of generosity. So numerous were the gifts, however, that more than was required for the tabernacle was speedily provided, and Moses had to tell them to stay bringing their offerings.

II. **Valuable Gifts.**—Money was not coined at the time of the exodus, and what wealth people possessed was usually in the form of jewels made of the precious metals, and costly garments, etc. The gifts offered for the tabernacle consisted of various gold ornaments obtained in Egypt. Fine linen also of various hues and dyed skins of animals were among the offerings. Those who had not gold brought silver and bronze ornaments and shittim wood. This was an accacia, a finely-grained wood suitable for cabinet work, and which was used exclusively in the tabernacle and for its furniture. The women not only gave their ornaments willingly, but gave their skill and labour in spinning and weaving the materials for the construction and decoration of the sanctuary. The rulers were as willing to contribute as were the mass of the people. Their gifts corresponded to their influence and to their possessions. The precious stones, symbolical in their meaning, for the dress of the high priest. The ornaments of onyx stone were worn on the shoulder. The stones set, twelve in number, were in the breastplate of the high priest, and on each was engraved the name of one of the tribes. The rulers also provided spice and oil for the light which was to burn continually in the sanctuary, the anointing oil, and the sweet incense. The aromatic odour of the light and the fragrant incense were symbolic of the grateful worship of loving hearts. The marked feature of all the gifts was the hearty cheerfulness of the givers. The lesson closes with a repetition of this characteristic which marked all the giving. "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work which the Lord hath commanded them to bring by the hand of Moses. The willingness with which the gifts were made was acceptable to God, and productive of good to the people themselves. No one gives to God willingly but is the better for it.

PRACTICAL SUGGESTIONS.

It is in the heart that all true and acceptable service of God takes its rise. We should in everything serve God with a willing mind.

Fathers, mothers and children can all serve God in building His spiritual temple here on earth.

Giving for God should be systematic, proportionate, cheerful and liberal.

We should give to God according to our means.