

**PRESBYTERY OF WINNIPEG.**—This Presbytery met in Knox Church, lately, Rev. J. Lawrence, Moderator. Dr. Robertson presented a request from the congregation of Schreiber asking for a grant of \$100 to complete the building of their church which was opened last Sunday. It was stated that the congregation was a very enterprising and zealous one and had been very liberal in subscribing for the church. The request was approved by the Presbytery and transmitted to the Church and Manse Building Board. A request was presented from the congregation of North Church, Winnipeg, asking permission to purchase a new site across Main Street from the present church. The request was granted. A request was presented from the Fort William East congregation asking a loan for church building. Mr. Buchanan supported the application. He stated that there was much activity in Fort William owing to the new workshops and elevator being erected by the Canadian Pacific Railway. Within the last fortnight 350 men had arrived there to work on these buildings and 300 more were expected shortly. After the shops were built the population would be increased by the mechanics and their families. Hence the necessity of enlarged church accommodation. On motion of Dr. King it was resolved, that the Presbytery express its gratification at the action of this church, that Dr. Robertson be appointed to confer with the congregation as to the kind of building to be erected and the proportion of the expense to be met by the people, and that, on his being satisfied as to these points, would recommend a loan of \$550. A formal notification was received from the Rev. Dr. Duval, accepting the call to Knox Church, Winnipeg. On motion of Dr. Bryce it was resolved that the induction be on August 3, that the Rev. J. Lawrence preside, Rev. Mr. Hugg preach, Dr. Bryce address the minister and Rev. Mr. Burd the people. Mr. Spence reported moderating in a call at Emerson in favour of the Rev. James Lawrence, of Stonewall. The call was unanimous and was signed by fifty-nine members and thirty-five adherents. A salary of \$950 is promised, of which \$675 is paid by the congregation alone and the remainder by the Home Mission Board. Messrs. McArthur and Collins, commissioners from the congregation were heard, and on motion of the Rev. Mr. Hugg the call was sustained and the congregation of Stonewall cired to appear in their interests at the adjourned meeting of the Presbytery on August 3. Reasons for the translation of the Rev. J. Lawrence from Stonewall to Emerson were presented by Mr. D. McArthur. On motion of Rev. Mr. Baird, seconded by Rev. Mr. Hugg, it was agreed that these reasons be sustained and copies sent to the Stonewall congregation. After examination the Presbytery proceeded to license Mr. Hargrave. The prescribed questions were asked and answered, the Moderator offered prayer and then formally licensed Mr. Hargrave as a preacher of the Gospel. The members of the Presbytery gave him the right hand of fellowship, and Dr. Robertson, by invitation of the Moderator, addressed him a few appropriate words of counsel. Dr. Bryce presented a report on Home Mission matters, the chief part of which referred to the establishment of the Manitoba College Mission in the western part of the city. The committee on nominations reported the standing committees for the year, the following being the Conveners: Home Missions, Dr. Bryce; Foreign Missions, Professor Hart; State of Religion, Principal King; Sabbath Observance, Rev. A. Macfarlane; Sabbath Schools, Rev. J. Pringle; Finance and Statistics, Rev. A. B. Baird; Temperance, Rev. Joseph Hugg; Examination of Students, Rev. C. W. Byden; Systematic Benevolence, Dr. Duval; Maintenance of Theological Department, Manitoba College, Dr. Bryce. The latter presented a report on the theological department of Manitoba College, allocating the sum asked for from the various Churches within the limits of the Presbytery. Dr. Bryce and the Rev. J. Hamilton, commissioners to the General Assembly, reported on the proceedings of that body. The committee on Finance and Statistics was authorized to have a scheduled report prepared and 1500 copies of it printed, to be ready for distribution in September. The Presbytery then adjourned to meet again in Knox Church, Winnipeg, at half-past two p.m., August 3.—A. B. BAIRD, *Pres. Clerk*.

**PRESBYTERY OF TORONTO.**—This Presbytery met in the usual place on the 7th inst., Rev. J. M. Cameron, Moderator *pro tem*. The Presbytery took up the call from Bloor Street Church, Toronto, to Rev. W. G. Wallace, of Georgetown and Limehouse. The reasons for translation and answers thereto were severally read. The parties concerned were duly heard, viz., Messrs. D. Fotheringham, J. Harvie, W. J. McMaster and R. J. Hunter as commissioners from Bloor Street, and Messrs. N. Lindsay, P. Kennedy, W. McLeod and L. Grant as commissioners from Georgetown, etc. The call was put into the hands of Mr. Wallace, and he was asked to express his judgment thereon, when he stated in substance that he thought it his duty to accept the same. It was then moved by Rev. W. Meikle, seconded by Rev. D. J. Macdonnell, and carried, that while unwilling to deprive the people of Georgetown and Limehouse of their esteemed pastor, yet in view of the statement made by him, the Presbytery resolve to loose him from his present charge, and translate him to the charge of Bloor Street Church. His induction was appointed to take place in the church named on September 4, at half-past seven o'clock p.m., the Moderator to preside, Rev. Dr. McTavish to preach, Rev. Dr. McLaren to deliver the charge, and Rev. E. D. McLaren to address the people. The Moderator was appointed to preach at Georgetown, etc., on Sunday, the 26th inst., and declare the charge vacant, and Mr. Wallace was appointed to act as Moderator of the Session during the vacancy. Rev. Dr. Gregg reported that the Presbytery of Orangeville the previous day had granted the translation of Rev. W. A. Hunter. Arrangements, however, for his induction in Erskine Church, Toronto, were postponed to the next ordinary meeting. Rev. J. Alexander reported in a call from Boston Church, E. quising, in favour of Rev. W. J. Milne, probationer. The call was found to be signed by ninety-three members, and concurred in by fifty-five adherents. The

stipend promised is \$850, and materials are on the ground for the erection of a manse. The conduct of Mr. Alexander in this matter was approved of, and the call was sustained. When put into the hands of Mr. Milne, the call was cordially accepted by him. It was then devolved on the Moderator and the Clerk to assign him trial subjects for ordination, and the Presbytery resolved to meet at Boston Church, on the 23rd inst., at half past ten a.m., for receiving said trials, and if satisfied therewith, to proceed at two p.m. of the same day with the services for his ordination; the Moderator to preside and address the people, Rev. J. Johnston to preach, and Rev. J. Alexander to deliver the charge. An application was read from the congregation of Deer Park for leave to borrow the sum of \$7,000, to be expended in the erection of their new church. The leave applied for was granted by the Presbytery. A petition was read from eighty-four persons, residing at or around Wexford on the western side of Scarborough, representing themselves, some of them as having been members of the Methodist Church, others of them as being members of the Presbyterian congregation in the neighbourhood, and others of them also as being adherents, and praying the Presbytery to organize themselves a congregation of the Presbyterian Church in Canada. In connection with the foregoing, Messrs. G. Fitzpatrick and T. Pelkey, appeared before the Presbytery and made a number of explanations. After some deliberation, the Clerk was instructed to inform the neighbouring Sessions of the petition aforesaid, and request them to report their judgment thereon to the next ordinary meeting. And the Moderator and Rev. D. J. Macdonnell were also instructed to consult with the chairman of the Methodist district meeting as to the relation of what is known as the "Parsonage Methodist Church" to that denomination and report to the Presbytery. In name of the Session of East Church, Toronto, the Moderator applied for leave to organize a mission Sabbath school near the site of their present place of worship, from which they are soon to remove to their new one on Oak Street. The leave applied for was granted by the Presbytery. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of September, at ten a.m., and the Presbytery adjourned to meet at eight p.m., in Central Church for the induction of Rev. Dr. McTavish.—R. MONTEITH, *Pres. Clerk*.

## OBITUARY.

MUNGO THORBURN.

Mungo Thorburn, who died at Gore Bay, March 18, 1888, served in the eldership of the Presbyterian Church about forty years. He was born in Roxburghshire, Scotland, on the 28th of April, 1808, and was, consequently, within a few days of his eightieth year. Early in life he left his native land and for some eight years resided near the city of New York as manager of a large farm. After this he came to Canada and settled near the village of Caledonia, where he lived some forty years. The Presbyterians were not very strong at that time, but they had regular services conducted by the Rev. Dr. Ferrier. Soon after his settlement in Caledonia, Mr. Thorburn was chosen as one of the first elders of the Church. This office he held to the day of his death and faithfully and quietly discharged all the duties laid upon him. He was much beloved by his pastors, Dr. Ferrier, and Rev. Mr. Black, of whom he often spoke in terms of affection and esteem. The last few years of his life were spent in Gore Bay, Manitoulin Island, where two of his sons reside. He shared the struggle of the Church in this newly settled place and always gladly assisted the pioneer ministers in gathering congregations and administering ordinances. He was, Isaac-like, eminently a man of peace. He was greatly beloved by all, old, middle-aged and young. He was a model citizen, wide in his sympathies, interested in all the activities of the people. He was an exemplary Church member and office bearer. He was greatly beloved at his own fireside. The children gathered about him and shared his sympathy and love.

## TORONTO COLLEGE OF MUSIC.

Mr. F. H. Torrington, who has been organist of the Metropolitan Church for fifteen years, and whose labours in Toronto in the cause of music are so well known, has found his teaching practice growing to such an extent that he has found it necessary to organize a College of Music commensurate with the importance of Toronto as a music centre. This institution will open in September at Nos. 12 and 14 Pembroke Street, where commodious premises are being erected. These will contain a number of class rooms and spacious music room, with a fine three manual organ for lessons and practice. All departments of music—vocal, instrumental and theoretical—will be taught in the most thorough and systematic manner. Special attention will be paid to the study of the organ, for which a practical course has been designed, covering obligato pedal playing, solo playing and church music. Mr. Torrington's connection with the Philharmonic Society and with his or ches tral concerts enables him to make the orchestral department an eminently practical study where instrumental students can have an opportunity to learn the routine of the orchestra in both rehearsals and concerts. During his residence in Toronto Mr. Torrington has had many pupils who owe their success in professional life to the excellence of his teaching, and under his guidance the prospects of the new college are the brightest.

FROM Metpranga, a village in the central Provinces of India, comes a shocking story of a boy sixteen years old, being offered a sacrifice to the gods on 6th ult. One man has been arrested on suspicion of belonging to the company who committed the murder. The people believe that by such a sacrifice they will secure a rich harvest.

## Sabbath School Teacher.

## INTERNATIONAL LESSONS.

August 26, 1888. } THE PILLAR OF CLOUD AND OF FIRE { Num. 9 15-23.

GOLDEN TEXT.—O send out Thy light and Thy truth; let them lead me.—Psa. xliii. 3.

## SHORTER CATECHISM.

Question 90.—The Holy Spirit convinces and converts the soul, but the Spirit works by means. The truth of God revealed in the Scriptures is the instrument employed. In hearing and reading the Word of God to profit, mind and soul must be in the proper frame. "We must attend thereto with diligence." Hearing a sermon or reading a chapter with indifference in a formal way will have but little effect. That truth must be heard and read as God's own message direct to the soul. The blessing of God should be asked in prayer to make the truth effectual. The divine message has to be received in faith and love, as young Samuel received it, "Speak, Lord, for Thy servant heareth." The message has to be treasured in heart and memory, and—most important part of duty—practised in daily life. Many people profess to receive the Bible as God's message to them, who do not take it as the guide of their life. What a different world this would be if all who acknowledged the Bible as God's book did as it tells them!

## INTRODUCTORY.

The symbol of God's presence with the Israelites was the pillar of cloud and of fire. It had appeared first when they were pursued by the Egyptians. The dark side was turned to the Egyptians, and the bright side was towards the Hebrews. Now that the laws regulating their life and worship had been given at Sinai, henceforth the pillar of cloud and of fire was while the people were encamped to rest above the Mercy-seat, and to ascend and guide them through the wilderness when marching. Their movements were to be guided by its position, as indicative of the will of God.

I. Need of Guidance.—The vast multitude, comprising men, women and children, did not march over a well-constructed highway nor along a grassy plane. The way was rough, untrodden, and to them unknown. There were enemies to be dreaded at many a turn. To direct the movements of such a mighty host was not possible for one or even several leaders. God in His wisdom provided for them a means of unerring guidance, like all God's methods, sublime yet simple. Without heavenly guidance we cannot find our way through the wilderness of this world. God has given us His word to be a light to our feet and a lamp to our path, and He has given us His Son, who has left us an example that we should follow in His footsteps. He has also given us the Holy Spirit, whose direct and immediate influence on the soul quickens the conscience, enlightens the understanding and directs the will so that we may the more intelligently and cheerfully follow the divine leading and be made meet for the inheritance of the saints in light—the heavenly Canaan to which life's pilgrimage should lead.

II. God's Provisions for the Guidance of His People.—The Tabernacle, as we have already seen, was set up on the first day of the first month of the second year of their deliverance, about a year from the time of their leaving Egypt. The cloud covered the Tabernacle, namely the Tent of the testimony. It rested above the Holy of Holies. As a symbol of God the cloud was full of significance. It was real, yet without definite form. It betokened the divine presence but conveyed no material likeness, giving no room for idolatry. The cloud is a visible sign of that moi-tu-e which is all-pervasive in nature, teaching God's special manifestation and at the same time His omnipresence. It adapts itself to varying circumstances and yet is permanent. The cloud hides and yet reveals. Clouds and darkness are round about God's throne; but their presence reveals the presence of God. The cloud hovering in the air suggested the self-existent independent nature of God. So also the other aspect presented at night "as it were the appearance of fire," was suggestive of the purity and holiness of God. It was a proclamation that God is light; the source of all spiritual life, illumination and joy. The cloud resting above the Tabernacle was the sign that the people were to remain in their encampment, but when it rose majestically to a height where it could be clearly seen by all the people then it was the signal that they were to resume their march. The length of that march was uncertain. It might be a day or a night or for several days in succession. However long the symbol of the divine presence rested above the Tabernacle for that length of time the people had to remain quietly in the camp. The people were obedient to the directions given them by the movements of the pillar of cloud and of fire. They stilled by their impatience and murmuring at God's provision for them, but the lesson says of them, "the children of Israel kept the charge of the Lord," and again it says, "At the command of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord, by the hand of Moses." From the shores of the Red Sea all through the forty years wandering the Pillar of Cloud by day, and the Pillar of Fire by night was God's banner for the guidance and protection of His people.

## PRACTICAL SUGGESTIONS.

Through the wilderness of this world lies our way to the heavenly land. We need divine guidance for without it we could never reach the heavenly inheritance.

God is present with us as our Guide by His Word and Spirit.

We can only be safe by walking in the light of His countenance.

We may not be able to understand the way in which God leads us. It would not be the way we would choose if left to ourselves. It is the only safe course for us to follow the divine leading. He will bring us to a city of habitations.