

to occupy the important position of Missionary at Prince Albert, N.-W. T., preached in the Central Presbyterian Church last Sabbath morning, and in Knox Church in the evening. The reverend gentleman's present visit to Ontario is taken for the purpose of soliciting subscriptions for the erection of a Young Ladies' Seminary as a memorial to the late Rev. James Nesbit, the pioneer Presbyterian missionary to the North-West. Dr. Jardine has met with considerable success, having raised in Guelph about \$300, and in Fergus and Elora about \$200. He has been in Galt since Sunday, and we understand is meeting with good success.

DURING the absence of Dr. Kellogg for a few weeks, the Rev. Augustus Broadhead, D.D., pastor of First Presbyterian Church, Bridgetown, N. J., agreed to supply the pulpit of St. James Square Church, Toronto. On his way he was seized with severe illness, but was able to reach Toronto on Saturday, the 6th ult. Next day, though in feeble health, he preached two very able and thoughtful discourses, his last public proclamation of the Gospel. In the evening he took for his text Psalm xxxii. 8, "I will guide Thee with Mine eye," a fitting close for a devoted and faithful ministry, in which the divine guidance had been experienced. For several weeks he lingered, but the end came on Monday week, when the gentle spirit entered into rest. Dr. Broadhead had rendered faithful service in the foreign mission field, having been twenty years in India. The remains were removed by his sorrowing relatives for interment in Bridgetown.

A CORRESPONDENT of the *Interior*, describing "A Day Along the Forty-ninth Parallel," says of the former minister of Napanee: "Before leaving Walhalla, we enjoyed the hospitality of the Rev. John Scott and his estimable wife. Father Scott is a man greatly beloved, and the pioneer missionary in our present work along the boundary of North Dakota. Having set out to engage in the foreign missionary service in Western Africa, he was detained at Edinburgh by illness, and afterward led to devote himself to the work then opening up in this new North West. He commenced labouring at Pembina and vicinity in 1876, and afterward succeeded in organizing a Presbyterian Church there, which was the first Protestant Church in this region. During the past two or three years he has resided at Walhalla, where his congregation has raised for him a pleasant parsonage at the foot of the Pembina Hills, affording ample grounds, and a varied and lovely view. He is a great lover of flowers and little children. An army of little ones has already been 'christened' by him, and the loveliest garden of choice flowers that we have seen in the West is to be found artistically grouped along the gentle swell of ground which rises from the rear of his quiet home. It is the desire of his heart to see a prosperous school established here. And in walking with him over the grounds, and climbing to excessive heights along this noble range of hills, we were enthusiastically impressed with the natural attractions of the place for the ultimate location of a Presbyterian school. And when we reflect that this ground has been consecrated for all time by the blood of our martyred missionaries, and invested with tender interest by the memory of their sufferings and toils for the wretched natives to whom they came, what more fitting place, or better memorial to the sainted dead, than the early planting of an institution here for the training of our daughters for the great work to which this heroic woman gave her life?"

PRESBYTERY OF HAMILTON.—A meeting *pro re nata* was held on August 26. A call from Dunville to Mr. R. McKnight, licentiate, was sustained, stipend \$500 and \$50 for house rent. A call from Erskine Church, Hamilton to Rev. Hugh Rose, of Elora, was sustained, stipend \$1,500. Dr. Laing was appointed to prosecute the call. The call from Merriton to Mr. William Norval, licentiate, was, on the report of Mr. Ratcliffe, sustained. The call to Rev. Mr. Rae, from Caledonia, was set aside, and the Moderator was empowered to proceed with another call.—JOHN LAING, *Pres. Clerk*.

OBITUARY.

REV. HUGH ROSE.

The following appreciative tribute to the memory of the late Rev. Hugh Rose is from the *Guelph Mercury*: It is to-day with deep regret that we have to announce the death of the Rev. Hugh Rose, M.A., minister of Knox Church, Elora, which sad event occurred at the manse in that village last evening. Mr. Rose had been for a time very ill from typhoid fever, and although it was generally reported that his condition was critical no one thought there was such immediate danger. Mr. Rose, who, prior to his coming to Elora, had charge of a large and influential congregation in Manchester, England, was but a comparatively new arrival in Canada, but his name was already well known throughout the Dominion Presbyterian world. As a lecturer of no ordinary power, as an eloquent and fearless minister of the Gospel, his fame was far more than local. When he took charge of the congregation at Elora he found the church almost overwhelmed with debt. To relieve it from this burden he set himself with all his energy and determination. Lectures, entertainments, subscriptions were all invoked with no ordinary success, and in everything he was the moving spirit. So successful were his efforts indeed that the debt on Knox Church is now practically provided for. But it is to be feared that a constitution already weakened by overwork before he left England was unequal to a strain of such continued and exhausting efforts as Mr. Rose put forth, and that his system all too readily fell a prey to the insidious fever by which he was at length stricken down. His broad-minded liberality, his truly catholic spirit was evident in all he did. He had endeared himself to his congregation in no small degree, and his quiet, unostentatious charity, although he was by no means a rich man himself, will long be missed and mourned by those among whom he laboured. Just before his death he had received a unanimous call to Erskine Church, Hamilton. At present we are not in possession of the facts of his life

sufficient to outline his career. This we must reserve for a future day. At present we can only extend to his wife and his six fatherless children in their bereavement the sympathy of the entire community, mourning as they are for a father of no ordinary ability, cut off in the prime of his manhood and the full pride of his usefulness, which promised to be as lasting and beneficial as it was widespread and cherished.

In an admirable and appreciative biographical sketch of the late Rev. Hugh Rose, the *Elora Express* says: His sermons were greatly relished, not only by his own people, but wherever he went. The hearer felt that there was a man behind them. His nervous temperament as well as his quaint and original thinking and his terse and incisive words made him magnetic in the pulpit. But such a man was still more felt as a pastor. His heart glowed with sympathy. His eyes glistened at sight of human suffering. To the poor and bereaved he was a friend indeed. He was welcome in every man's house. With such qualities combined Mr. Rose could be no other than an active partaker in everything pertaining to the welfare of his fellow-men. His brethren in the ministry of every denomination loved him. He was the life of every movement for the educational and social well-being of men. As interested in our Mechanics' Institute we can never forget him. In the Presbytery he took an active part. He was a rising man, and his influence would soon have been felt far beyond these bounds. The funeral was attended by a large concourse of people. It was a fitting token of appreciation. A number of the ministers of Guelph Presbytery, in session here on Tuesday, took part in the services, which were very solemn and impressive. Mr. Mullan announced the hymns and explained the order of the procession. Mr. Mitchell read the Scripture lessons, Dr. Smellie led in prayer and Mr. Beattie delivered a touching address. After the services, the immense congregation were given an opportunity of taking a last look at the deceased. The solemnity of the occasion, and the tear-stained faces as one after another took a parting glance, bore testimony to the esteem and love and reverence in which the departed pastor was held by people of all denominations. The procession formed outside, with the ministers preceding the hearse and the Sabbath school children following it. A large number of citizens and others followed, and those who attended in conveyances brought up the rear. At the open grave a hymn was sung by the children, and a prayer and benediction by Rev. Mr. Pedley closed. The services will be long remembered as worthy of the man and of the Church, and we cannot find words more appropriate than these with which to conclude:

"Calm on the bosom of thy God,
Fair spirit! rest thee now,
E'en while on earth thy footsteps trod,
His seal was on thy brow.
Dust! to its narrow house beneath,
Soul! to its home on high,
They who have seen thy look in death
No more may fear to die."

THE MORRISBURGH *Courier* says: The painfully sudden death of Dr. Colquhoun excited no little sympathy for the bereaved family. He was just in the prime of his manhood, had been uniformly healthy, and would have been regarded as about the last person likely to be stricken down with apoplexy. The funeral was largely attended, the Methodist Church, in which it was held, being filled to the door. The services in the church were conducted by the Rev. Mr. McAlister, assisted by the Rev. Messrs. Bain, Huxtable and McArthur. He was buried in the Presbyterian cemetery on Point Iroquois. The Workmen, of whose Order he was a member, turned out in large numbers—the lodges from Morrisburgh and Cardinal being well represented—and marched in procession from the house to the church and thence to the grave, where the interment took place according to the ritual of the Order. Dr. Colquhoun was born in the township of Williamsburg on the 7th May, 1847, and was the oldest of nine brothers, eight of whom survive him. He was educated at the High School in Cornwall, and when a young man taught school in the county of Perth. From there he went to Cleveland, Ohio, and from that to Danville, Kentucky, remaining about a year and a half at the latter place. He then returned to Canada, and entered McGill College, where he graduated in 1876. In 1879 he came to Iroquois, where he had been steadily gaining friends, and where he had succeeded in establishing for himself a fairly remunerative practice. In 1884 he was appointed Associate Coroner. He always took a lively interest in matters affecting the well-being of the community—was one of the most active promoters of the Mechanics' Institute, of which he was secretary, and the success so far attained by that institution is largely due to his exertions. He was also an elder in the Presbyterian Church, where he will be missed more perhaps than in any other place outside of his own family. He leaves a wife and two small children who have the heartfelt sympathy of all who know them.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 19, 1887.

SOLENN WARNINGS.

GOLDEN TEXT.—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. vii. 19.

SHORTER CATECHISM.

Question 39.—All men are under obligation. The first duty we owe is to God. His claims on us, and His only, are absolute. We may neglect our duty to Him, but that does not set aside His claims or free us from its requirements. God requireth that we discharge the obligations He has placed upon us. Then as to what His will is there can be no mistake. There are difficulties in the way of our under-

standing some things in the Bible, but the Ten Commandments are plain enough. Christ's teaching of the way of life and duty is so simple that a child can understand it. Then God has a right to our obedience. We cannot dispute that claim. At the same time we should remember that His commands are not grievous. In the keeping of them there is a great reward. Love is the fulfilling of the law.

INTRODUCTORY.

In to-day's lesson we have the solemn and impressive close of the Sermon on the Mount. The kingdom of heaven is not the gorgeous dream of an imaginative enthusiast, but God's undeviating purpose for the blessed future of His ransomed people. He has founded it, and it is the kingdom that shall stand. All Christ's teaching is designed for our benefit. It is therefore practical. It demands two things: belief and obedience.

I. The Strait Gate.—The Saviour urges His hearers to enter into the kingdom of God. Christ Himself is the way—the only way. Salvation, eternal life, the kingdom of God all mean the same thing. The unspeakable blessing signified by these terms can only be obtained in one way, and that is God's way—by faith, repentance, love. Towns and cities in ancient times were surrounded by walls for the protection of the inhabitants. At sunset the gates were usually closed, but a belated traveller might find an entrance through the small port that opened in the larger gate. The gateway of salvation is narrow because each one must enter singly. Another's faith will admit no one, and also because there is no room for the sinner and his sins in the kingdom. He must leave them outside the gate. The way of life is through the strait gate and along the narrow way. Christ tells us the truth about it. He does not say that the evil way is disagreeable, and the narrow way smooth and pleasant. He means us to understand that if we would go against the stream it is difficult and laborious, calling for many sacrifices, while if we are going with the stream we float along easily enough till the end is reached, and then the full truth is known. At the same time it is perfectly true that Wisdom's ways are ways of pleasantness and all her paths are peace. It is equally true that the way of the transgressor is hard. The plain practical application is, Enter ye in at the strait gate; Agonize, strive to enter in.

II. The True and the False.—First the Saviour warns against false prophets. The True Prophet speaks God's message to men, whether it relates to God's purposes in the future or to present duty: The false prophet pretends to be God's messenger, but while professing to teach in God's name does not proclaim God's truth. Their mode of proceeding is described. They join the flock in sheep's clothing, to deceive the sheep and lull their suspicions. Beneath the sheep-like covering they are really the flock's deadly foes, inwardly ravening wolves. The sin of hypocrisy is dreadful, but a false religious teacher is the worst of hypocrites. The unfulfilling test of the false and the true in religious teaching is the effect it produces on its followers. Evil doctrine believed cannot produce good lives; good doctrine believed cannot produce evil lives. Just as the tree brings forth fruit after its kind, so will good or evil teaching produce their inevitable results. The touchstone is given, "By their fruits ye shall know them." There is such a thing in the service of God as great professional zeal, but not from pure hearted motives. Not every one that cries Lord, Lord, is the true and sincere servant of God. Even among men there is a strong impression that those who make the loudest and most ostentatious displays of their religious zeal are lacking in sincerity. Here again Jesus lays down a sure rule by which we may try, not the professions of others, but certainly it will enable us to ascertain the character of our own. "He that doeth the will of my Father which is in heaven;" that includes trust in Christ, love to Him and to our fellow-men, personal holiness and the possession of the graces of the Spirit. The end of all such insincere professions is clearly foreshadowed. "In that day," the great and notable day of the Lord, when the final destinies of all will be determined by the unerring Judge of all mankind. "I never knew you." Christ never recognized them as His, notwithstanding all their professions and wonderful achievements. "Depart from Me ye that do iniquity." The heart motive determines the character of all work for Christ.

III. The Two Foundations.—The Sermon on the Mount closes with a pointed personal application. It was for each hearer to apply it to himself. It is to us still. To us the Lord Jesus speaks as directly as He did to the people assembled on the Galilean mountain. The hearers are divided into two classes. All heard, but all did not act on what they heard, and what their consciences attested to be true. There are two things about the words of Christ never to be forgotten. They are to be heard, and then acted on. The hearing may be pleasant; it is the doing that is profitable. The wise man looks out for a sure foundation on which to build his house. He builds on the rock. It withstands the shock of the storm because it is firmly founded. The foolish man who heard Christ's teaching, but did it not, is like to the man who is too careless to think of the future, and builds his house on the shifting sand. When the pitiless storm comes it sweeps all before it, and the house is a worthless ruin. The application of the parable is obvious. The only foundation on which we can build for eternity is the Rock of Ages. All others are only shifting sands. If on these we build the storms of time will assuredly shatter the flimsy structures we have raised. Those who heard Christ's Sermon on the Mount recognized His authority. Do we?

PRACTICAL SUGGESTIONS.

The gateway of eternal life is strait, but every one that hears Christ's voice may enter in.

The end of the broad way is destruction.

Only the pure in heart can live good lives.

Only the heart that is right with God can serve God aright.

Jesus Christ is the only sure foundation on which we can build for eternity.