

Calvinistic congregation. Mr. Wright, of Lyn, preached an appropriate discourse on Jeremiah's call, his preparation and work. Mr. Cameron offered the ordination prayer, and inducted Mr. Kalem into that pastoral charge. Mr. Scott addressed the newly-inducted minister, urging upon him the necessity of cherishing a deep conviction of the fact that his commission is from the Lord Jesus Christ, that the people need him, that the community needs him, and that the Bible is the Word of God. Being thus deeply convinced himself, he must seek to produce conviction in others by leading them into the truth, always remembering that in every congregation there are those whose knowledge of the plan of salvation is quite limited. He must also aim at bringing comfort to God's people in their afflictions and trials, and being faithful in these things, he would at last himself receive a crown of life. Mr. Cameron, who addressed the people, urged them, now that they had just heard the solemn responsibilities of their pastor, to think for a little of their own. They were to attend regularly upon his ministrations and thus encourage him in his work, as preaching to empty pews was not very inspiring. They were not to expect much visiting, as the field was large, and much work had to be done in the study. In the matter of visiting the sick they were not to suppose that, although their minister was a thorough student, he could know everything. They should let him know of cases of severe illness. In conclusion, he urged upon them to be charitable toward their minister and to make many allowances when he appeared to fail to come up to their expectation, to work with him, to rally around him, to pray for him, and to support him financially with all the liberality their means could afford.

**PRESBYTERY OF TORONTO.**—This Presbytery met on the 6th inst., Rev. W. Frizzell, Moderator. The attendance of members was very good. As Convener of the Presbytery's Home Mission Committee, Rev. A. Gilray requested to be relieved of the work of appointing supplies to vacant congregations within the bounds. The Presbytery agreed to grant the request, and Rev. R. Wallace was appointed to the work. The Moderator reported in a call from the congregation of South Side Church in this city, which was given unanimously in favour of Rev. G. Burnfield, B.D. The call was read, and was found to be signed by eighty-four members, and concurred in by thirty-two adherents. A guarantee for stipend was also read, promising \$1,000 per annum. Commissioners were heard in support of the call. A paper was read from the Presbytery of Brockville, certifying Mr. Burnfield as a minister of the Church, in good and regular standing; in connection with which he made a number of explanatory statements. The call was then sustained, and put into the hands of Mr. Burnfield, when it was accepted by him, whereupon the Presbytery agreed to meet for his induction in the church aforesaid, on Thursday, the 22nd inst., at half past seven p.m., the Moderator to preside, Rev. G. C. Patterson to preach, Rev. J. Carmichael to deliver the charge, and Rev. Dr. McTavish to address the congregation. The Presbytery called for reports from certain Sessions as to the petition brought up at last meeting from the Presbyterian congregation on Sumach Street, praying to be received into connection with our Church. The Sessions of Cooke's and South Side Churches reported favourably; the Session of East Church unfavourably. A report was also submitted and read by Rev. W. A. Hunter, for the committee appointed to consider this movement, detailing a number of particulars as to the site, constitution and numerical strength of the congregation, and expressing the opinion that it would be unwise on several grounds to grant the prayer of the application. Representatives of the petitioners were duly heard; and likewise members of East Church Session. On motion made and duly seconded, it was resolved to adopt the conclusion of the committee, and not to grant the prayer of the petitioners. Application was made by the congregation of West Toronto Junction for leave to change their church site and sell the old one, as also for leave to borrow the sum of \$20,000 with a view to the building of a new church. The leave asked, on each of the particulars, was readily granted. With consent of two neighbouring Sessions, and agreeable to application previously made, leave was given to the Session of Bloor Street Church to open Sabbath evening service in Wychwood Park. Letters were read from Messrs. K. Kilgour and H. Cassels, resigning their appointments as commissioners to the General Assembly, and giving reasons for so doing. It was also stated by Rev. W. Amos that he wished to be relieved of his appointment, as he would not be able to go to the Assembly. In these circumstances it was needful to substitute three others; and appointments were duly made in favour of Rev. Dr. McCurdy, Mr. D. D. Christie and Rev. Dr. McLaren. Attention was drawn by Rev. D. J. Macdonnell to the serious defect in the Augmentation Fund, involving an abatement in the meantime of \$114 due to ministers of weak congregations in this Presbytery alone, with other and heavier abatements elsewhere. To aid the removal of the local deficit, Dr. Parsons undertook to secure \$50; Dr. Kellogg undertook to secure \$30, and Mr. Macdonnell undertook to secure the rest; so that the deficit incurred in this Presbytery may now be regarded as virtually cancelled. There was read a petition from Rev. A. Wilson, accompanied by a request for the transmission thereof to the General Assembly, praying the Assembly to grant leave to the petitioner to retire from the active duties of the ministry, and to give him the benefit of the Aged and Infirm Ministers' Fund. The Presbytery agreed to transmit Mr. Wilson's petition, and also to recommend to the Assembly that the prayer of the petition be complied with. Agreeable to application made, authority was given to Mr. Cameron to moderate in a call from the congregation of Chester at whatsoever time they may be ready for the same. The Presbytery took up the remit from the last General Assembly as to whether it was expedient to make it obligatory on all pastors and missionaries to become connected with the Aged and Infirm Ministers' Fund. And the Presbytery agreed to answer in the negative. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of June, at ten a.m. — R. MONTEATH, Pres. Clerk.

**PRESBYTERY OF ORANGEVILLE.**—This Presbytery met May 6 at Orangeville. Mr. Craig, Moderator, in the chair. Mr. McClelland was appointed member of the Synod's Committee on Bills. Messrs. Hossack, McLeod and Stewart were appointed a committee to superintend students and direct their studies. Leave was granted to Mr. Crozier to moderate in a call at Laurel and Black Corners, and to Mr. McClelland to moderate in a call at Corbetton, River-view and Gandier. Mr. Wilson read a very full report on Sabbath schools which was adopted and ordered to be transmitted to the Synod's Convener on Sabbath schools. Mr. McClelland consequent to notice previously given advocated the duty of the Sabbath schools of this Presbytery undertaking the support of a foreign missionary. After some discussion it was decided to defer the subject till next meeting and the members are requested to ascertain the mind of their congregations and Sabbath schools in the matter in the meantime. Notice was given by various Presbyteries that application would be made to next Assembly for leave to receive into this church, Rev. John Sutherland, late of Sydney Presbytery, New South Wales; Rev. A. Downley, B.A., late missionary of the Church of Scotland; Rev. B. Caulfield Jones, a minister of the American Presbyterian Church; Rev. Alex. Mogee, B.A., late of the Presbytery of Dublin, Ireland; and Rev. E. W. Florence of the American Presbyterian Church. In regard to the remits on the constitution of the General Assembly, and on the Aged and Infirm Ministers' Fund the Presbytery recommended that no change be made. The resignation by Rev. K. B. Smith of the pastoral charge of Rosemont and Mansfield was considered and as Mr. Smith pressed his resignation it was accepted to take effect on June 23. Mr. Stewart, Hornings Mills, was appointed interim Moderator of Session and to declare the pulpits vacant on June 29. Mr. Craig read an excellent report on Temperance which was adopted and ordered to be transmitted to Synod's

Convener on Temperance. Mr. Ballantyne having resigned his appointment as commissioner to the General Assembly, Mr. McClelland, of Shelburne was appointed in his place. Mr. John Henderson intimated his intention of appealing to the Synod against the decision of the Presbytery on the 23rd of April last year, by which he was deposed from the eldership. As Mr. Henderson failed to comply with the laws of the church in the matter his appeal was not allowed. Rev. John McNeil tendered by telegram his resignation of the pastoral charge of Osprey congregation. The Clerk was instructed to cite the congregations to appear for their interests at next regular meeting. The next meeting was appointed to be held in St. Andrew's Church, Orangeville, on Tuesday, July 8, at 10.30 a.m. — H. CROZIER, Pres. Clerk.

**PRESBYTERY OF STRATFORD.**—This Presbytery met in Knox Church, Mitchell, on the 12th inst. Mr. Grant, Moderator. Mr. Pantou read a paper on "The State of Religion," which was followed by a general conference. Mr. Pantou was thanked for the paper and requested to publish it. The following resolution anent Mrs. Gordon's death was passed: As a Presbytery, we desire to place on record our keen sense of the very great loss the Church has sustained by the demise of Mrs. Gordon, wife of the Rev. Mr. Gordon, of Harrington, and to express our high appreciation of her many excellent qualities, both of head and heart. Mrs. Gordon was a woman whose intellectual powers were of a very high order. She possessed a mind well stored with knowledge which had been thoroughly investigated and carefully sifted. Her piety was of the most excellent and fervent type—love for the Master and His work was the great motive of her life. This, associated with the most unfeigned humility and kindly bearing, made her to be loved and revered wherever she was known. As an active worker in the congregation of which her husband was pastor, as President of the Presbyterian Women's Foreign Missionary Society, the members of which will deeply feel and sadly mourn her loss, and as an active organizer of auxiliary societies in the several congregations of this Presbytery, where her influence has been felt, and will long survive her labours to interest the women in Foreign Mission work, which was so dear to her own heart, she has done a noble work. God in His all-wise Providence has called her home. She received the Master's invitation to come up higher, and receive the victor's crown, "well done good and faithful servant," and we, rejoicing in her gain, whilst lamenting our loss, bow in submission, and shall ever cherish as a sacred thing her memory. She rests from her labours and her works do follow her. We extend to her bereaved husband and family our warmest sympathy, and commend them to the God of all grace for comfort and support, praying that they may one and all be able to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Further, that the Clerk be instructed to forward to the family a copy of this resolution. A communication from Rev. W. Gordon was read in which he tendered his resignation of Harrington. It was agreed to hold a special meeting in Harrington in two weeks for the disposal of the matter. Messrs. Turnbull and Hamilton were appointed to meet the Harrington congregation and consult with them regarding the resignation. The Presbytery agreed to make application to General Assembly that Mr. Gordon's name be added to the list of beneficiaries on the Aged and Infirm Ministers' Fund. Permission was granted to Lucan congregation to sell their present site and purchase a new one. Mr. Chrystal's resignation of Avonlea and Carlingford was taken up and after all parties had been heard accepted. It was agreed to declare the pulpit vacant on first Sabbath of June and appoint Mr. Hamilton Moderator of session during the vacancy. Messrs. Hamilton, Grant and Tully were appointed to prepare a suitable minute anent his removal and report at next meeting. The Clerk was instructed to give Mr. Chrystal a Presbyterial certificate. The remit anent appointment of Sabbath School Secretary was considered. It was unanimously agreed that such an appointment is inexpedient. Mr. Jas. Patterson was appointed a commissioner to Assembly in place of Mr. John Ramsay resigned. The Presbytery then adjourned to meet in Harrington at one p.m., on 27th inst., and in Knox Church, Stratford, on July 8th at 10.30 a.m. — A. F. TULLY, Pres. Clerk.

#### OBITUARY.

THE LATE MRS. MALCOLM McLENNAN, FORT FINLAY, ALGOMA DISTRICT.

On Good Friday, 4th April, at the family residence, after several months' illness, borne with Christian fortitude and resignation, there passed on to the rest that remaineth to the people of God Mrs. McLennan, so well known to strangers, especially to ministers and missionaries visiting and labouring in that new district. Her life, which extended over three score years, was most exemplary and well spent. Early in life, in the times of refreshing from the presence of the Lord enjoyed in her native land—amid the hills and glens of Inverness shire, Scotland—Mrs. McLennan received such saving and sanctifying impressions of the Truth as it is in Jesus, as ever after appeared in her useful and consistent Christian walk and conversation. Having emigrated to Canada, and located in the County of Huron, she soon qualified for the honourable position of a Public School teacher, being among the pupils who passed the Toronto Normal School while the first head master, Principal Robertson, had charge of that institution. Having successfully taught for years she was united in marriage to Mr. McLennan, a gentleman of congenial spirit and tastes, who survives her. There also survive to mourn their loss, a son, two married and two unmarried daughters, and three brothers, one of whom is Rev. Alexander McLennan, of Sydenham, near Owen Sound. The officiating minister, the Rev. Jas. Ferguson, an old friend, assisted, on the occasion, by the Rev. Mr. Wilson of the Methodist Church, took for his text, as most appropriate, Rev. xiv. 13, "Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works follow them." Her remains, followed by mourning relatives, and many sorrowing friends and acquaintances, were laid beside the remains of her lamented son, Finlay (who departed this life soon after closing a short but brilliant career as student and graduate of Queen's College), in the new cemetery, in the Township of Tarbut, to await the resurrection of the just.

WALTER HUNTER, CLARKSBURG, ONT.

In the death of Walter Hunter of Clarksburg, Ont., on March 17th, the Presbyterian Church lost a valuable adherent and supporter of thirty years' standing. He was a native of Dumfriesshire, Scotland, where he was born, July, 1833, and received his education, first at the Dumfries Academy and finally at Edinburgh University. He came to Canada in 1851, and in 1860 married Miss Jane Teller, of Collingwood, who survives him. During the ministry of Rev. Mr. Gauld, he became in 1862 a member of St. Paul's Presbyterian Church (Thornbury and Clarksburg), and at a subsequent date he was appointed secretary-treasurer of that church, which office he held at the time of his death. Under the pastorate of Rev. D. J. McInnes, on January 16th, 1876, he was ordained an elder of St. Paul's, all the members of which bear testimony to his steadfast sympathy and kindness. During the greater part of his life he also engaged in the work of the Sabbath school and he was its superintendent for many years. He was likewise a strong supporter of the Bible Society, and was identified with it during the whole period of his existence in that locality. At the time of his death he was secretary-treasurer of the Clarksburg branch, and had a strong depository branch in his post office at Clarksburg, which will be continued by his bereaved widow. His funeral services were conducted by the pastor, Rev. P. Fleming, on March 23rd, before a very large congregation, the interior of the church on that occasion having been draped in black out of respect for the departed brother.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

#### THE GOOD SAMARITAN.

John 18:90

Luke 10:25

GOLDEN TEXT.—Thou shalt love thy neighbour as thyself. —Lev. xix. 18.

#### INTRODUCTORY.

Our Lord has left Galilee where for about a year and a half He has been constantly engaged in the beneficent work He came to accomplish. He instructed the people in the truth of God, proclaimed the advent of the heavenly kingdom and exercised His miraculous power in healing diseases, and promoting the welfare of the people. In everything illustrating the divine system of man's redemption, and also substantiating His Messianic claims. Jerusalem and the surrounding country were the scenes of the closing months of His ministry. The instructive incident that forms the subject of to-day's lesson is supposed to have taken place in Perea, east of the Jordan.

**I. A Most Important Question.**—Jesus was no doubt engaged in His customary work of declaring divine truth to the people congregated where He was. One of His hearers, a lawyer, thinks that by a skillfully put question he will be able to discomfit the divine teacher. He was not the only one who tried to evade the force of Christ's teaching nor the only one who failed. He was no doubt a clever lawyer and trusting to his learning and experience he no doubt thought that he might be able to puzzle the teacher to whom people so eagerly listened. The Jewish code of laws was the Old Testament Scriptures. These the lawyers studied with diligence, as they did also the great mass of traditional subtleties that successive generations of lawyers had piled up on the simple and sublime code of laws given by divine inspiration. This representative of a numerous learned class stood up and addressed a question to Jesus. In doing so he addresses Him respectfully, using the title that signifies instructor, teacher, here as in other places given as Master. Whatever the motive by which it was presented, the question put by the lawyer was one of the utmost importance "What shall I do to inherit eternal life?" He spoke for himself, but it is a question that deeply concerns every one in every land and in every age. It implies that eternal life is the most valuable of all possessions, that it is not ours by natural inheritance; and also that it can be obtained. The question put by the lawyer was one with which he was familiar; he may have been often thinking about it. It is one that we ought seriously to ask, and one which Jesus answers satisfactorily. If doubts and difficulties perplex us, the best and the only way to get the light we need is to come, not in a cavilling spirit, like the lawyer, but in a humble and teachable spirit. He will enlighten and guide us. In His light we shall see light clearly.

**II. Christ's Answer.**—Jesus treats all who approach Him with kindness and courtesy. Speaking to a lawyer He appeals to his knowledge of the law and calls his attention to what is written and adds another question "How readest thou?" as much as to say how do you understand what is said in Scripture. The answer shows that the lawyer had read his Bible intelligently. He had an intellectual apprehension of the design and spirit of the law of God and he stated correctly that the love of God supremely, with the whole capacities of the moral and intellectual nature, was the first duty of man. The one predominating quality of divine service, as it is the only condition of true human happiness, is the love of God. This lawyer also understood that the divine law comprehends as one of its requirements the love of our fellow-men as well. This he expresses in language that may be disregarded but that cannot be misunderstood. "Thou shalt love thy neighbour as thyself." This means a great deal. As we cannot love God aright without the inspiration of the Holy Spirit, so neither can we fulfil the requirement of the second table of the law without the same divine agent inspiring us. So far the lawyer is justified in what he has said. Christ approves of it, but now instead of the lawyer entangling Jesus in His talk, he finds himself in a difficult place. Christ says "This do and thou shalt live." That is, if eternal life is to be had by the law, there must be no failing in the obedience, it must be perfect, complete in every particular. The lawyer, however, is now on the defensive. He seeks a loophole of escape by asking "who is my neighbour?" Instead of a formal answer to a captious inquiry the Saviour makes his meaning plain by means of a parable, whose beauty and directness of instruction has won for it unqualified admiration, perhaps more admiration than imitation.

**III. The Good Samaritan.**—The rough region east of Jerusalem afforded opportunities for robber hands to carry on their wicked and cruel work. What is here pictured might have been an actual occurrence. The solitary traveller has been waylaid by cruel-hearted and wicked robbers. The poor man has been plundered of everything he had, severely beaten, and left half-dead. Had help not come, he might have perished. The first passer-by is a priest; who of all men ought to be merciful and humane, but he passes on compassionless and pitiless. The next to come along was a man in humble station, but still connected with the service of the temple. He was not quite as stiff and unfeeling as was the priest. He came and looked upon the wounded man, that was all. His emotion was momentarily aroused, but it led to no kindly, helpful action. The next comer had no official connection with the public religious service, he belonged to a despised race. He was an inhabitant of Samaria. The Jews had no dealings with the Samaritans. The kindly feelings of the Samaritan traveller were aroused and he soon gives practical proof of their reality and sincerity. He denies himself in order that he may relieve the wounded man, and sees that every care and attention he needs and that is within the Samaritan's power to bestow, shall be extended to him. At the close of the narrative the Saviour asks the lawyer the question "Which now of these three, thinkest thou, was neighbour to him who fell among the thieves?" There could be only one answer, we all see what it ought to be, and the lawyer gave the same answer that we would. To him the Saviour said, and to us He still says "Go and do likewise." He says to each one "Do thou likewise."

#### PRACTICAL SUGGESTIONS.

The law of the Lord is perfect, converting the soul.

It is also true that by the deeds of the law shall no flesh living be justified.

Eternal life can only be obtained by a living faith in the risen and glorified Saviour.

The supreme love of God necessarily implies love for our fellow men. It prompts to the practical application of the Golden Rule.

In this parable another important lesson is indirectly taught. It shows the danger of spiritual pride. The Jewish people were highly privileged. However little many of them had profited by their superior advantages, they were conscious that they had been more highly favoured than other peoples. Even concerning Jesus Himself the question had been asked, "Can any good thing come out of Nazareth?" It was not the priest nor the Levite that showed by their conduct that they were moved by God's love, and compassion for a suffering fellow-man; it was the Samaritan, one belonging to a race despised by the Jews. Good may be done by those whom we never expected to be capable of it, and it may be left undone by those to whom we naturally look for the manifestation of the spirit of Christ.