

service, Mr. Glassford was escorted to the door of the church by Rev. Mr. Grant, and Mr. McCracken, elder, where he was heartily welcomed by his new congregation. A welcome social having been arranged, the large congregation then met in the basement, and enjoyed a good Presbyterian tea in good Presbyterian style. After tea, Mr. Amos was called to the choir, and stirring addresses were given by Messrs. Milligan, Grant, Monteith, (Toronto) Haddow, (Millton) Argo, Barker, (Streetsville Methodist) and the newly inducted pastor. Thus began the new pastorate. Mr. Glassford comes to his new field with the best wishes of all who know him. Those who know the enthusiasm which his personality arouses confidently predict that this new pastorate will be honoured with spiritual success in all lines.

ACCORDING to appointment the Presbytery of Guelph met on the afternoon of the 3rd of July in the Presbyterian Church, Waterloo. Rev. D. Tait, B.A., Moderator. There was a small attendance of members. On application by the congregations of Hawkesville and Linwood, Mr. Hamilton was authorized to moderate in a call in both places on the 15th inst. The Presbytery then proceeded to the special business for which the meeting had been appointed, namely, the ordination of Mr. A. E. Mitchell to the office of the ministry, and his induction into the pastoral charge of the Presbyterian Church, Waterloo. The edict having been called for, was returned, certified as having been duly served on the two preceding Sabbaths. Mr. Litch then ascended the pulpit and preached an interesting sermon from John xvii. 15. After the sermon, Mr. Tait, who has acted as Moderator of the Session since the creation of the congregation, and had been appointed by the Presbytery to preside on this occasion, gave a brief narrative of the steps in the call to Mr. Mitchell, and put to him the usual questions of the Formula. Satisfactory answers having been returned to these, the Presbytery engaged in solemn prayer, in the course of which, by the laying on of hands, Mr. Mitchell was ordained to the office of the holy ministry, and was inducted into the pastoral charge of the congregation, with all the rights and privileges thereto pertaining. Mr. Hamilton then addressed him, and Mr. Jackson the people, on their respective duties. The people, as they retired from the place of worship, had the opportunity of welcoming Mr. Mitchell as their pastor by taking him by the hand. Having signified, when asked, his readiness to sign the Formula, his name was added to the roll of Presbytery, and he took his seat as a member of the court. The services throughout were interesting and impressive, and the church, which is a new and beautiful one, was nearly filled by an attentive audience. The congregation, though small, has shown a very liberal and energetic spirit, and there is every prospect that its numbers will increase.

THE Brockville Recorder says: Tuesday, 25th, was a red letter day in the history of the Presbyterian congregation of Athens and Toledo. About a year ago, the two places were united into a pastoral charge. Yesterday their first minister was settled over them. In the choice of Mr. Fleming, who graduated from Queen's last Session, they have been very fortunate. He comes highly recommended, and there is every reason to hope that under his ministry the congregation will greatly prosper. The services at the Church in Athens were very impressive and were witnessed by a large congregation. The congregation at Toledo was represented, and quite a number of the members of other denominations were present. The Moderator of Presbytery, Rev. A. Macgillivray, presided and performed the impressive service of ordination and induction. The sermon was preached by Mr. Potter, of Merrickville, an old friend and fellow student of Mr. Fleming. Rev. Mr. Ross, of Westport, addressed the minister, and Rev. Mr. Mackenzie, of Brockville, the people. Mr. Millard, of Landsdowne, Mr. Wilson of the Methodist Church, Athens, and Mr. Munroe, of the Baptist Church, Athens, were invited to take part with the Brockville Presbytery as corresponding members. At the close of the ordination service, a beautiful bouquet of white roses was presented to Mr. Fleming, on behalf of the Sunday school by little Miss Mabel Cornell. Tea was provided by the ladies, and the tables in the neat lecture room of the church presented a most attractive appearance. The meeting was largely attended, Mr. Macgillivray presided. Addresses were given by Rev. Messrs. Wilson, Millard, Mackenzie and Potter, and Dr. Cornell, and Messrs. Sturgeon, McPhail and Hutchins, students and friends of Mr. Fleming. The speech of the new pastor was brief, but thoughtful, appropriate and timely. The choir gave some choice anthems, and Mr. Stevens and Mrs. Gallagher, two charming solos.

PRESBYTERY OF KINGSTON.—This Presbytery met in John St. Church, Belleville, on Tuesday, the 2nd inst. The attendance of members was small, only nine ministers being present. No elder put in an appearance. Mr. M. W. McLean was chosen Moderator for the next six months. A deputation from the mission station of Melrose, Lonsdale and Shannonville appeared, asking that the hours of service in that field be defined. It was decided that service be held every Sabbath forenoon at Melrose, and every alternate Sabbath afternoon at Lonsdale and Shannonville, at such hours as may be deemed suitable. Permission was granted by the General Assembly to take Mr. James Rattray, B.A., on trials for license, on the understanding that he appears before the authorities of Queen's College for examination on the work of the third year in theology. Permission was also given to place the name of the Rev. T. G. Smith, D.D., on the roll of the Presbytery, which was done accordingly. Standing committees were appointed for the ensuing year. The Home Mission report was presented and read by Mr. McLean, Convener, from which it appeared that Mr. John A. Snodgrass had resigned his appointment as ordained missionary at Concession and Hillier, on the ground of ill health. His resignation was accepted, and another designated to that field. Mr. John McKinnon, M.A., B.D., was appointed ordained missionary to Roslin and Thurlow, for a period of two years. There are, at present, eighteen missionaries employed within the bounds, four of whom are ordained. The Convener was authorized to secure the services of a student to labour in Haliburton County during the summer. Messrs. Houston and Gracey were appointed to arrange for the dispensation of ordination at the mission stations in the eastern section of the Presbytery; and Messrs. McLean and Gray to make similar arrangements for the western section. A special meeting of Presbytery was appointed to be held at Kingston, and within Cooke's Church there, on Tuesday, the 30th of July inst., at 3 o'clock p.m., to take Mr. James Rattray, B.A., on trials for license. The next regular meeting of Presbytery will be held in the city of Kingston, and within Cooke's Church there, on the third Tuesday of September, at three o'clock in the afternoon. A. YOUNG, *Proc. Clerk*.

PRESBYTERY OF MONTREAL.—This Presbytery met recently in the David Morrison Hall. The Rev. J. Fraser presided. The Rev. John Turnbull applied for leave to resign his charge of St. Louis de Gonzague; deferred till August. The Rev. A. Rowat, of Elgin and Atholstone, was chosen Moderator for six months. Mr. A. McPhee, Grenville, was placed on the list of mission field workers. The Rev. G. C. Heine reported that the contract for the East End French mission was about to be let, and that Mr. Savignac was prosecuting zealous work at St. Jud. The Rev. Dr. Campbell moved in regard to city mission work that all congregations not under obligations for a fixed amount, give the net proceeds of collections at the annual missionary meetings to this object. Carried. The Rev. Mr. Patterson reported that free access to the Montreal goal was permitted as formerly. It was decided to meet in Valleyfield on Monday week to hear Mr. J. A. Macfarlane's "trial," and to ordain and induct him. The standing committees appointed are: Examining Committee: Revs. Dr. Smyth, Convener; Dr. Watson, L. H. Jordan, B.D., A. B. Cruchet, D. W. Morison, Daniel Patterson and Andrew Rowat. Home Mission Committee: Revs. Dr. Warden, Convener; Dr. Mackay, James Fleck, James Barclay, John Mackie, J. B. Muir, James Myles Crombie, Charles M. Mackenzie, and

Messrs. Warden King, John Stirling, Robert Stewart, Alexander Robb, David Morrison, Alexander Macpherson and James Muir. City Mission Committee: Revs. Dr. Campbell, Convener; William R. Cruikshank, Dr. Smith, G. Colborne Heine, J. Patterson, Thomas Bennett and the Convener of the Home Mission Committee and Messrs. W. D. MacLaren, David Yule, Malcolm Thomson, James Tasker and William Drysdale. State of Religion: Revs. James M. Boyd, B.D., Convener; George Whillans, Chas. B. Ross, B.D., N. Waddell, B.D., John Nichols and Daniel Patterson, and Mr. James Middleton and Dr. Christie. Temperance: Mr. Walter Paul, Convener; Rev. D. W. Morison, M. F. Boudreau, Andrew Rowat, John Macgillivray and Messrs. J. A. Stuart, James Black, Dr. Ferguson and Dr. Shanks. Sabbath Schools: Rev. John Nichols, Convener; F. M. Dewey, William R. Cruikshank, N. Waddell, B.D., James M. Boyd, B.D., and Messrs. James Bisset, John W. Kilgour, John L. Morris and Walter Paul. Statistics: Rev. J. Patterson, Convener; Professor Coussirat, B.D., William R. Cruikshank, Dr. Warden, Hugh McLean and Mr. W. A. Kneeland. Protestant Education: Revs. Principal MacVicar, D.D., Convener; John Mackie, James Blair, E. F. Srylax, J. L. Morin, Antonio Internoscia, Dr. Watson, James Fraser, and Messrs. L. H. Jordan and Dr. Kelley. French Work: Rev. G. Colborne Heine, Convener; Professor Coussirat, B.D., L. H. Jordan, B.D., James Fraser, Principal MacVicar, D.D., Professor Scrimger, F. M. Dewey, A. B. Cruchet, and Messrs. W. Paul, William Drysdale and John Herdt. On Application for Work: Revs. Professor Scrimger, Convener, Dr. Warden, G. Colborne Heine and A. B. Cruchet. Sabbath Observance: Revs. Thomas Bennett, Convener; John Nichols, J. C. Martin, Wm. Robertson, John Macgillivray and J. F. Langdon and Messrs. John W. Kilgour, Dr. Christie and James Middleton. Church Extension: Rev. James Barclay, Convener; Dr. Warden, Dr. Smyth, G. Colborne Heine; William R. Cruikshank, Thomas Bennett, James Fleck, John Macgillivray, L. H. Jordan, B.D., Dr. R. Campbell, Dr. Mackay, James Patterson and F. M. Dewey and Messrs. Warden King, W. D. MacLaren, Walter Paul, David Yule, J. Murray Smith, C. C. McArthur, D. Morrison, Peter Nicholson and John Gow, with power to add to their number. The Augmentation report showed the receipts for the year to have been: St. Paul's, \$165; Erskine, \$150; Knox, \$65; Calvin, \$15; Stanley Street, \$10. The two augmented congregations received \$302.50 each. The Rev. J. H. Beatt was received as a minister, the Rev. Charles Chiniquy and the Rev. Mr. Groulx were added to the roll, and Mr. Jules Burgoin taken on trial. The Rev. Mr. Bennett declared the fact that the St. John, N. B., line was opened by the Canadian Pacific on Sunday.

MONTREAL NOTES.

The Rev. Dr. Smyth of Calvin Church, Montreal, and Mrs. Smyth have sailed per steamship *Capitan* on a two months' vacation to Europe. Before leaving they were each presented with a purse of \$100 in gold from members of the congregation.

The Rev. F. M. Dewey, of Stanley Street Church, has sailed per steamship *Ontario* for Liverpool. The evening previous he was married to Miss Coull, daughter of the Rev. G. Coull, M.D., of Sylvester. His many friends here congratulate him and wish him and his worthy helpmeet a prosperous voyage all through life.

On Wednesday of last week the Rev. J. Macgillivray, of Melville Church, Cote St. Antoine, left per steamship *Jancaer* for Britain where he expects to spend five or six weeks. His congregation held a social meeting on Friday evening to express their appreciation of his faithful services and their good wishes for an enjoyable vacation. At the recent communion in his church thirty-one members were received. By the same steamer the Rev. James Fleck, of Knox Church, and Mrs. Fleck left to visit friends in Britain, hoping to return early in September.

During July and August the congregations of Knox and Erskine Churches unite for service. During July they meet in Erskine Church and during August in Knox Church.

The Rev. Prof. Scrimger supplies Crescent Street Church during Dr. Mackay's vacation. The services are to be held in the Lecture Hall, the church undergoing renovation. Among other improvements to be effected is the introduction of the electric light.

St. Paul's Church is to be closed for July and August, the interior of the building being repaired and redecorated. The Rev. J. Barclay is at present in Scotland.

On Sabbath week the Rev. J. Brown, of St. Margaret's Church, Edinburgh, preached in Erskine Church in the morning and in St. Matthew's Church in the evening. Mr. Brown is a brother of the late Rev. Ogilvie Brown, of Campbelltown, N.B.

Mr. A. S. Grant, B.A., a graduate of the Presbyterian College, Montreal, has been unanimously called by the congregation of St. Andrew's Church, Almonte, and Mr. James Macfarlane, B.A., another graduate of the college here, by the congregation of Valleyfield. In both cases the calls are being accepted.

On Tuesday week the Rev. M. I. Boudreau was inducted to the pastorate of New Glasgow in this Presbytery. The Rev. F. M. Dewey preached and addressed the pastor, and the Rev. Colborne Heine presided and addressed the people. Mr. Boudreau was already pastor of this joint French and English congregation for six years. After a year's absence in the New England States he has been recalled by his former charge and enters upon his second pastorate with most encouraging prospects.

The ordination service on Sabbath week was one of special interest. It is seldom that three foreign missionaries are ordained at one service in Canada, and this fact tended to draw together the large congregation that assembled in Crescent Street Church. After devotional exercises and an appropriate sermon by the Rev. Dr. Mackay, the Rev. Dr. Warden, of Guelph, put the usual questions to the three missionaries elect, Messrs. J. H. MacVicar, M. McKenzie and J. McDougall. The ordination prayer was offered by the Rev. Principal MacVicar and suitable addresses to the missionaries of the congregation were delivered by the Revs. L. H. Jordan and James Fleck. Nearly all the city ministers and several from beyond the city were present. As your readers are aware these three gentlemen are graduates of the Presbyterian College, Montreal, and are all to labour in Honan, China. They expect to leave Canada in a few weeks and will be followed by the prayers, not only of our people here, but of the whole Church. Another of this year's graduates of the Montreal College has gone out to the South Seas as a missionary of the American Board.

The Rev. Dr. Warden left Wednesday on a short business trip to Europe. He will return next month. During his absence the Rev. Prof. Scrimger is to receive and answer all correspondence and attend to other matters connected with the office. All communications and contributions should be addressed to Dr. Warden, 198 St. James Street, Montreal, as if he were at home.

The Ottawa Ladies' College is now soon to be transferred to the Board of French Evangelization. Less than \$1,000 has been received of the \$20,000 to be paid for the property and intending contributors are earnestly requested to forward their contributions without delay to the Rev. Dr. Warden's address. The college is to be opened by the Board in the fall, full particulars of which will be made public in due time. The services of a suitable matron or lady housekeeper are now being sought. An earnest Christian lady is desired, one adapted for the position, who will exercise a good influence in the formation of the character of the pupils, a member of the Presbyterian Church, with some knowledge of French, which is to be chiefly the language of the college. It is intended to have a thoroughly competent staff of teachers, and to make the institution as efficient as possible.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 21.
1889.

SAMUEL THE REFORMER.

1 Sam. 7: 1-12.

GOLDEN TEXT.—Cease to do evil; learn to do well. Isaiah 1: 16, 17.

SHORTER CATECHISM.

Question 29. The Scriptures teach that men are by nature spiritually dead in trespasses and sins: that we cannot turn from sin unto God except we are first drawn by God (Ps. xli. 5; Job xiv. 4; Eph. iv. 18; Rom. viii. 7, 8; John vi. 44; Rev. iii. 17). The salvation, therefore, which Christ has wrought out for us must be applied to us by the mighty power of God. The work of the Holy Spirit in us is just as essential as the work of Christ for us. And in the first instance we are no more able to co-operate in the work of the Spirit applying redemption than we are able to co-operate with the atoning work of Christ meritoriously effecting redemption. This is rendered certain by what the Scriptures clearly teach. 1st. As to man's natural state as a sinner. He is declared to be spiritually "dead," "blind," "insensible," "he pless or impotent" (1 Cor. ii. 1; 2 Cor. iv. 4; Eph. iv. 18; Col. ii. 13; 2 Tim. ii. 26; Matt. xii. 33, 35). 2nd. It is proved by what the Scriptures teach as to the nature of the Spirit's work in the first steps of his application of the redemption purchased by Christ. It is called "a new birth," "a quickening," "a begetting," "a new creation" (John iii. 3, 5, 7; 1 John v. 18; Eph. ii. 1, 5, 10; iv. 23). In all these respects the life-giving act of God must precede the act of the creature. He "creates," "begets," "quickens," and then we live and act in a manner corresponding to the new life. The order is as follows: The soul is dead; God quickens it. The soul repents and believes: it is then justified freely through faith in the blood of Christ. Then it enters upon a course of holy obedience, in which the Holy Spirit continually sustains, prompts, and guides it; thus it grows in grace continually, being progressively more and more sanctified inwardly, and outwardly enabled more and more to resist evil and conform to the example and commandments of Christ. This is the special office work of the Holy Ghost, the Third Person of the glorious Trinity. Christ promised to send the Holy Spirit, and that He should testify of Christ and receive of Christ, and show it unto us (John xv. 26; xvi. 7-14). When Christ ascended and sat down at the right hand of God He fulfilled his promise and sent the Holy Spirit in His fulness to His Church (John vii. 39; Acts ii. 32, 33). Christ has given us the Spirit to abide with us for ever as "another Advocate": this is the same term translated advocate when applied to Christ (1 John ii. 1, compare John xiv. 16, 26; xv. 26; xvi. 7, 9). Regeneration, sanctification, and all the operations of grace in the hearts of men are referred to the Holy Ghost (John vi. 63; Rom. viii. 8, 9, 11, 14, 16, 26; 1 Cor. xii. 13; Gal. iv. 6, 7; Eph. ii. 18). Hence in the Nicene Creed, received by all the churches, the Holy Ghost is called "The Lord, the Giver of Life."—A. A. Hodge, D.D.

I. Israel's Repentance.—Kirjath-jearim, the nearest Jewish town of importance to the territory usurped by the Philistines, was a few miles west of Jerusalem on the Jaffa road. The calamities that befell the Philistines because of their capture and retention of the Ark of the Covenant, prompted them to return it after it had been seven months in their possession. On the invitation of the Philistines men from Kirjath-jearim went down for the ark and brought it back with them, placing it in the safe-keeping of Abinadab, whose son was specially appointed to take care of it. The people did not return to God when the Ark was restored to them. It took twenty years longer for them to be fully convinced of their sin. They were, however, conscious of the misery which sin always brings with it, "They lamented after the Lord." The idols they served could do nothing for them and they only sunk the deeper in their corruption. Samuel was earnest in his efforts to bring the people to repentance. He spake unto all the house of Israel. During these years there was no general meeting place, but he went from place to place administering justice and proclaiming God's message to the people. Wearied with the consequences of their sin they were now willing to listen to that message. There was a longing desire to return to the service of God. The prophet shows them that this, to be of avail, must be with the whole heart, no mere formal acknowledgment of God and an outward service. It is heart work and heart worship that God requires. They must turn from their idols, their strange gods, and give God the place in the heart that excludes all else. If they did this then God would deliver them out of the hand of their enemies. Sorrow for sin is a part of the work of repentance, but not the only part. Those that truly repent of their sins give them up. The Israelites had reached this important stage in their repentance and actually gave up the gross forms of idolatry, the worship of Baal and Ashteroth, the idols served by the surrounding nations with revolting and debasing ceremonies.

II. Israel's Deliverance.—What the people individually had resolved upon they were now called upon to do in their national capacity. By Samuel's advice the people assembled at Mizpah, the scene of their former most humiliating defeat. He undertook to intercede with God for them. The people entered heartily into the service that was required of them. They had bewailed their sins, they had forsaken them, and now they humbled themselves before God on account of them. The precise symbolic meaning of drawing water and pouring it out before the Lord may not with certainty be ascertained, although it may signify that, like water spilt upon the ground, they were useless and helpless without God. Their sorrow for sin was also expressed by fasting. Then Samuel engaged in dispensing justice. The vast assemblage of the Israelites aroused the suspicion of the Philistines, who hasten to confront their foes on the old battlefield. Their appearance filled the Israelites with alarm. They had been beaten before, and now that they had become conscious of their transgressions they felt that their courage was weak. They urge Samuel to continue his intercession for them. Samuel offered up a sucking lamb for a burnt offering, which God accepted, and answered Samuel's cry for God's deliverance. This deliverance was accomplished by God's miraculous intervention on behalf of His repentant people, at the very time their strait was greatest. "The Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel." Encouraged by this signal victory the Israelites pursued their fleeing foes for a considerable distance, thus gaining their freedom from a tyranny that had oppressed them for many years. Near where the Philistines were vanquished Samuel set up a stone in memorial of God's deliverance, and gave it the name Ebenezer—hitherto hath the Lord helped us. On the place where twenty years before the Ark, the symbol of God's presence—had been captured and Israel discomfited. "I will overtake those who forget God," blessings follow repentance. God gave them the victory.

PRACTICAL SUGGESTIONS.

Samuel laboured long to bring the people to repentance before they gave heed to his teaching. Yet he had great patience with them, and was rewarded in due time.

There is only one way of gaining God's favour and blessing; by repenting of sin, forsaking idols, accepting His forgiveness and doing His will.

Samuel prayed to God for the people's deliverance. Intercession for others' welfare is a necessary part of all true prayer. God gives the victory to them that trust and obey Him.