

as commissioner to the General Assembly owing to the unsatisfactory state of his health, and Mr. Finlay McLennan, of Kenyon, was appointed in his place. The Presbytery adjourned to meet at six o'clock p.m. and the diet was closed with prayer. At six o'clock p.m., same day and place, the Presbytery met according to adjournment, sederunt same as in the afternoon, with the addition of Mr. J. S. Burnet. Mr. A. McGillivray read a memorial from twenty-five representatives of families—connected with Knox Church, Lancaster—residing in the Second Concession of Lancaster, praying to be disjoined from Knox Church, and erected into a mission station. Messrs. Alex. McGillivray and T. Hill were severally heard in support of the memorial. Mr. D. B. McLennan moved that the petition lie on the table until a meeting of Presbytery to be held in Knox Church, Lancaster, on the 27th inst., at half-past two o'clock, and that the clerk be instructed to cite the parties concerned to appear in their own interests. This motion was seconded by Mr. Wm. Ross, and was agreed to. It was agreed to meet to-morrow morning at nine o'clock to receive Mr. Burnet's report on hymns. The Presbytery adjourned to meet again this evening at the close of the Synod's evening sederunt, and this diet was closed with prayer. At 10 o'clock p.m., the Presbytery met according to adjournment, and was constituted. Sederunt, Dr. McNish, Moderator; Messrs. Ross, Binnie, F. McLennan, Lang, Lamont, Fraser, and Burnet, Ministers; and D. B. McLennan and Colin Cameron, Elders. Mr. Binnie gave notice that he would, to-morrow morning move for a reconsideration of Mr. McLennan's resolution in reference to the memorial from certain petitioners connected with Knox Church, Lancaster. The Presbytery adjourned to meet to-morrow morning at nine o'clock in this Church, and this diet was closed with prayer. St. John's Church, Cornwall, Wednesday the fifteenth day of May, the Presbytery met according to adjournment. The clerk read a communication from Mr. Colin McKeracher asking for employment as missionary within the bounds. There was also read a Presbyterial certificate in the usual form, from the Presbytery of Lindsay which was approved of. Dr. Lamont moved that Mr. McKeracher's communication be referred to the Home Mission Committee with the sanction of Presbytery to employ Mr. McKeracher as they may find need. This motion was seconded by Mr. Fraser and unanimously agreed to.

In accordance with notice given at the sederunt held last night, at 10 o'clock p.m., Mr. Ross, in behalf of Mr. Binnie, moved, seconded by Mr. D. B. McLennan, that the consideration of the petition of certain members of Knox Church, Lancaster, be deferred until next ordinary meeting; that the parties interested be cited to appear at the meeting of Presbytery, to be held at Alexandria; that the matter in the meantime be left in the hands of the Rev. Alex. McGillivray, with instructions that said petitioners are not to be treated as a separate body distinct from Knox Church congregation, and that no meeting of Presbytery be held on the 27th May, as contemplated in Mr. McLennan's motion. The motion was agreed to. The Rev. J. S. Burnet gave in and read a valuable report on the collection of hymns sent down to Presbyteries by the General Assembly. Dr. Lamont moved that the report be adopted as read; that Mr. Burnet be requested to forward the same to Dr. Jenkins and that the Presbytery's committee on hymns be re-appointed with Mr. Burnet as convener. The motion was seconded by Mr. Fraser, and unanimously agreed to. Closed with prayer.—HUGH LAMONT, *Pres. Clerk*.

THE NEW HYMN BOOK.

Below we publish the report of the Committee of the Presbytery of Peterboro' (Rev. Jas. Ballantine, Convener) on the remittant the Draft Hymn Book as adopted at the meeting of Presbytery in Guelph: "That this Presbytery after careful examination of the Draft Hymn Book transmitted by the General Assembly's Committee, express satisfaction at finding therein so many choice Scriptural and Standard hymns; but, desiring to see in the book in question such hymns only as are of thoroughly evangelical and well-established character, urges on various grounds, e.g., doctrine, style, sentiment, in part or in whole, the deletion of the following twenty-one hymns: 5, 26, 27, 30, 36, 37, 38, 43, 46, 57, 70, 82, 89, 97, 135, 151, 174, 190, 199, 234 and 243; advises the insertion of the best of the paraphrases so long in use in our Churches, viz.: 2,

9, 15, 16, 18, 19, 20, 23, 24, 25, 26, 30, 32, 33, 35, 37, 39, 41, 42, 43, 46, 48, 49, 50, 51, 52, 53, 54, 55, 56, 58, 59, 60, 61, 63, 64, 65, 66, 67, with such modifications and emendations as are found in the latest edition of the English Presbyterian Hymn Book; and with the view of making the collection, as a whole, acceptable to the Church, recommends the addition of the following well known hymns:

"Awake my soul in joyful lays."—*Bateman*.
 "Almighty God, while angels bless thee."—*English Presbyterian Book*.
 "Glory to Thee my God this night."—*English Presbyterian Book*.
 "Alas! and did my Saviour bleed?"—*Chapel Hymn Book*.
 "One sweetly solemn thought."—*Chapel Hymn Book*.
 "How firm a foundation."—*Chapel Hymn Book*.
 "I need Thee every hour."—*B.*
 "When Thou my righteous Judge shalt come."—*C. H.*
 "Oh! eyes that are weary and hearts that are sore."—*E. P.*
 "I hear the Saviour say."—*B.*
 "O bliss of the purified, bliss of the free."—*B.*
 "I will sing of my Redeemer."—*Bliss*.
 "O Christ, what burdens bowed Thy head."—*Mrs. Cousins*.
 "There were ninety and nine."—*B.*
 "He leadeth me."—*B.*
 "Be gone unbelief."—*E. P.*
 "Ere God had built the mountains."—*E. P.*
 "I once was a stranger to grace and to God."—*E. P.*

At the same meeting Mr. Ballantine was appointed delegate to Assembly in place of Mr. Fotheringham. An overture on Sustentation was unanimously adopted, and an overture "anent the control of Presbyterian emigration to Manitoba and the North-West," ordered to be transmitted.—WM. BENNETT, *Pres. Clerk*.

MR. DAVID MACRAE, of Gourock, must be a very persistent man. He seems determined to force the United Presbyterian Church of Scotland to throw off the symbols, or, at least, the old interpretation of them. At a recent meeting of his Presbytery, he asked that body to transmit an overture to the Synod praying it "to release the Church from identification with the Westminster interpretation of Scripture," on the subject of everlasting punishment. He wants to get rid of the "dogma of everlasting and unspeakable torment." The wonder to us is, that such a man is permitted to remain in the ministry of the United Presbyterian Church.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXII.

JUNE 1. } PROPHECY AGAINST TYRE { Ezek. xxv. 1879. } 7-14

GOLDEN TEXT.—"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35.

HOME STUDIES.

M. Ezek. i. 1-3. The Prophet Ezekiel. T. Isa. xxiii. 1-18. . . . The burden of Tyre. W. Ezek. xxvi. 1-21. . . . Prophecy against Tyre. Th. Ezek. xxvii. 1-36. . . . Her riches and commerce destroyed. F. Ezek. xxviii. 1-26. . . . Her brightness defiled. S. Ps. lxxvii. 1-12. . . . The stout-hearted spoiled. S. Matt. xi. 20-30. . . . A more dreadful doom.

HELPS TO STUDY.

Ezekiel, the son of Buzi, a priest and the great prophet of the Babylonian captivity, was carried into exile eleven years before the destruction of Jerusalem by the Babylonians. He dwelt in the Jewish community, upon the river Chebar, where he was held in the highest consideration. His prophecies extended over at least 22 years. The book is divided into two parts—the prophecy of judgment, chaps. i. xxiv.; and the prophecy of mercy, chaps. xxxiii. xlvi. Between them lies a transition consisting of predictions against seven nations, enemies of the Jews, xxv. xxxii. Among them was haughty Tyre, which sat enthroned beside the Mediterranean, the Queen of the seas. Chapter xxxvii. contains a wonderful description of the doomed city, the beauty of its situation, the extent of its commerce, and the splendour of its civilization. We obtain from its study a remarkable insight into the industries and enterprises of those far-off times. But wealth brought pride, and pride was followed by destruction. The siege and overthrow of the city by the great Chaldean king are here foretold by the prophet. We almost see the martial array and hear the tramp of the mighty host of the desolator marching against haughty Tyre. He comes as the servant of Jehovah, who brings him to be executor of His wrath. God is in all history. He makes all things serve Him and work out His wise and gracious purposes. Even the ambition of one self-sufficient and worldly king He makes the instrument by which He punishes the pride and rebellion of another. So God said of Sennacherib—"I have brought it to pass that thou shouldst be to lay waste defenced cities."—Isai. xxxvii. 26. Nebuchadnezzar is called by name as Cyrus was—Isai. xlv. 1-4. From the north he comes. This was the line of his approach on account of

the great eastern desert which had to be avoided. The great host marches on with chariots and horsemen, spreading desolation far and wide. In the field, the open country where they marched, even the women were slain. Now he lays siege to the city. He makes a fort, a moveable tower from whose battlements are assailed. He heaps up a mound; or cover of the buckler, or great shields linked together, the sappers get near the walls, which are demolished with engines, battering rams and axes. The breach is made. Amid clouds of dust, the horsemen and chariots press into the gates. The people are trodden down by the horse hoofs, slain by the sword. The statues of the gods (not "strong garrisons") are laid prostrate in the dust, the gods in whom they vainly trusted. The spoil is taken and divided. Utter destruction is made of house and wall. The island citadel which stood in the midst of the waters is demolished. The desolation is complete and irretrievable. The sound of song and of harp ceaseth. Joy and revelling are changed to sorrow and sadness. Proud Tyre is made bare and desolate as the top of a rock, the populous city becomes but a place to spread nets, a mere fishing station, no more to be built. (Note 1.)

Has Tyre no warning for us? God gave that ancient city, and He has given us, great privileges, a high civilization and mighty commerce. Far greater things He has bestowed upon us, the knowledge of His love, the religion of Jesus. Tyre abused her privileges, hence her doom. And if we abuse our privileges, our sin is greater and our doom will be more terrible. It will be more tolerable for Tyre and Sidon in the judgment than for us.—Matt. xi. 22.

God is the arbitrator and judge of nations. He hates now just as much as then, and He will punish now as surely as then, pride, dishonesty and lust.

The highest civilization and the greatest material prosperity cannot give stability to a nation. Without righteousness it must sooner or later perish in its own corruption.

Sin involves, sooner or later, destruction. There is no exception to the Divine law. None can escape.

Prophecy fulfilled is a wonderful evidence of the truth and faithfulness of God.

God's word cannot fail. His promises and His threatenings will all be realized and fulfilled.

God's faithfulness in nature is an emblem and guarantee of His faithfulness in Providence and grace. As surely as day and night succeed each other, so surely will His word abide.—Jer. xxxi. 35, 36; xxxiii. 20, 21, 25, 26.

EXPLANATORY NOTE.

1. Make thee like the top of a rock, &c.—So literal has been the fulfilment of this prophecy, that Tyre, once so rich and populous, has become a mere fishing-station; and nearly every traveller who has visited its remains has remarked upon the fact that fishermen were to be seen drying their nets upon the top of the rocks which stretch into the sea. Volney, the celebrated infidel historian, adds his testimony, unconsciously, to the truth of God's word. He says, "The whole village contains only fifty or sixty poor families, who live but indifferently on the produce of their little grounds and a trifling fishery." Since Volney's time the place has somewhat increased in population.—*Bible Treasury*. The Hebrew historians, prophets and poets constantly allude to her power, wealth, luxury and vices; and Ezekiel seems to tax the entire geography of the known world to set forth the extent of her commerce, and the multitude of her riches. It would take a volume to trace the varied fortunes of Tyre, through Egyptian, Chaldean, Macedonian, Roman, Saracenic, Frank and Turkish dynasties, down to the present wretched representative of so much greatness and glory. With but few exceptions, it is a cluster of miserable huts, inhabited by about 3,500 impoverished Metawelies and Arab Christians, destitute alike of education, of arts and of enterprise.—*Dr. Thomson's Land and Book*.

MEETINGS OF PRESBYTERY.

BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9.30 a.m.

QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.

LINDSAY.—At Woodville, on Tuesday, 27th May, at 11 a.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

PARIS.—In Knox Church, Woodstock, on Wednesday the 28th of May at 2 p.m.

TORONTO.—On the first Tuesday of June, at 11 a.m.

Hats for gentlemen at popular prices. Correct styles ready. Fine silk hats, \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At the Manse, St. Louis de Gonzague, Que., on Saturday morning, the 3rd May, 1879, the wife of Rev. Chas. Brouillette, of twins (son and daughter). All doing well.

At St. Andrew's Manse, Guelph, on the 20th inst., the wife of the Rev. J. C. Smith, M.A., of a son.

DIED.

At Aultsville, on the 15th inst., John N. Ault, in the 91st year of his age.