

to the lands he had visited, he alluded to feeling terms to the deaths that had occurred in the congregation during his absence, and closed by again expressing his thanks for their hearty welcome home. Mayor Cown then presented a well-filled purse, on behalf of the congregation, to Messrs. Tolmie and Johnson, as a slight token of their appreciation of these gentlemen's services. Messrs. Tolmie and Johnson replied in feeling terms. Mr. Wilson then gave another selection on the organ, and after brief addresses by clergymen present, and a well-rendered solo by Miss Patrick, the proceedings closed with the doxology and benediction.

**PRESBYTERY OF ST. JOHN.**—This Presbytery met at Waweig, lately, for the induction of the Rev. W. C. Calder. Rev. A. Gunn preached and presided; Rev. J. A. F. Sutherland delivered the charge to the minister, and Rev. T. F. Fotheringham addressed the congregation. Calls were laid before the Presbytery from St. John's Church, Moncton, in favour of Rev. J. M. Robinson, of St. Andrew's, Spring Hill; from Waterford, etc., in favour of Rev. J. Hawley, of St. George, and from Springfield, etc., in favour of Rev. J. D. MacFarlane, probationer. The call from Moncton was ordered to be returned for additional signatures, with instructions to present it, and the reasons for urging the translation of Mr. Robinson, at the next regular meeting at Woodstock, on September 4. The call from Waterford was sustained, the congregation of St. George, etc., cited to appear for its interests at Woodstock; the commissioners appointed by the Watford congregation meantime to furnish the St. George congregation their reasons for urging the translation of Mr. Hawley. The call from Springfield, etc., was sustained and ordered to be transmitted to Mr. MacFarlane for his reply, the Presbytery agreeing, in the event of his acceptance, to apply to the Augmentation Committee for a supplement. Mr. Calder gave notice that he would move, at the meeting of the Presbytery in October, that some means be adopted for supplying congregations with reliable information regarding the method of legally incorporating. Mr. Fotheringham stated that he had seen a notice in one of the morning papers announcing the decease of Rev. S. Johnson, of Chipman, and with suitable remarks moved that the Moderator lead the Court in prayer for the bereaved widow, family and congregation. This was done most appropriately and with the deep sympathy of all present. The Presbytery then adjourned.

**PRESBYTERY OF LANARK AND RENFREW.**—The regular meeting of this Court was held in St. Andrew's Church on Tuesday, 28th August. Moderator R. McNabb took the chair at half past twelve o'clock, there being present a fair representation of ministers and elders. J. C. Campbell was then elected Moderator for the next six months, and he took the chair and addressed the Court. Rev. J. Wilkie being present, was asked to sit as a corresponding member. The case of the Mattawa cemetery being considered, it was resolved to re-affirm the resolution of three years ago, which gives all Protestant bodies perfect liberty to bury in the grounds, but retains the deeds by Presbytery. Rev. G. W. Bayne, of Pembroke, was appointed to visit Mattawa and explain the position to the people there. The report of committee on Missionary Deputations was then submitted and read, and after amendment was adopted and ordered to be printed. Rev. J. Wilkie was invited to address the Court, which he did with energy and effect, defining the course of the mission work in India. At the close of the address a resolution was adopted appreciative of the same. It was resolved by Presbytery to supply the pulpit of St. Andrew's Church, Almonie, for three months, owing to the illness of the pastor, each ministerial member of Presbytery to give a Sabbath, either personally or by substitute. Reports were received from the commissioners to the General Assembly. Mr. Drummond, a student labouring within the bounds, read an exercise, which being approved, he was ordered to be certified to the college which he attends. The other students having failed to appear, are required to furnish written exercises, which, being approved by the committee, they also are to be certified to the various colleges. The Home Mission report being submitted, its various items were considered, amended and adopted. Among these items were the consideration of Mr. McKechnie's engagement and work at Mattawa, it being resolved to seek his re-engagement at the expiration of his term. It was considered advisable to secure if possible a second ordained missionary for Upper Ottawa. Arrangements were made for the supplying of mission stations during the winter months. A committee was also named to arrange for the holding of missionary meetings in Mattawa and other stations up the Ottawa. A report was received from Lower Litchfield, which showed arrears of minister's salary, as also some want of harmony as regards the arrangements of the field. The Augmentation Committee not being prepared with a report, Mr. Crombie reported the state of the Presbytery fund, showing that some congregations have not yet paid their rate for the year. Mr. R. Bell having resigned the trusteeship of the Travelling Expense Fund, Mr. William Ewart was appointed in his place. A committee was appointed to act with the Clerk in striking Presbytery rate for the year. It was decided to continue the printing of the Presbytery Minutes. There being no further business, it was resolved that the next regular meeting be held in St. Andrew's Church, Carleton Place, on Tuesday, November 27 next, on the arrival of the noon trains, and the Presbytery was closed with prayer.

**PRESBYTERY OF TORONTO.**—This Presbytery met in the usual place on the 4th inst., at ten a.m., Rev. A. Gilray, Moderator. An extract minute of the Presbytery of Orangeville was read, granting the translation of Rev. W. A. Hunter, and his induction to his future pastoral charge was appointed to take place in Erskine Church of this city on the first Tuesday of October, services to commence at half-past seven p.m., the Moderator to preside, Rev. W. G. Wallace to preach, Rev. W. T. McMullen, of Woodstock, to be asked to deliver the charge, and Rev. J. Neil to address the congregation. Reports were read from Session

anent the petition brought up at last ordinary meeting from certain persons who have been gathering for religious services in the Parsonage Methodist Church, Scarborough, and who prayed with others to be organized as a Presbyterian congregation. In connection therewith a letter was read from the president of the Toronto Methodist Conference anent the relation of the said place of worship to the Methodist Church, and in which letter he expressed his mind anent the religious services referred to. Several parties concerned in the foregoing were afforded leave to express themselves, which they did accordingly. Eventually it was moved by Principal Owen, and agreed to, That in view of the letter received from the president of the Toronto Conference of the Methodist Church, a committee be appointed consisting of Rev. D. J. Macdonnell, Dr. Reid, D. B. McDonald, the mover, Mr. J. MacLennan, Q.C., and Mr. John Gibson to consider carefully the petition from members of the Parsonage Methodist Church, and others, and all related matters, to report to the next meeting of Presbytery. In the meantime the Presbytery directs that religious services shall not be held in the Parsonage Methodist Church by the missionary of the Presbytery. Conveners of Committees on the Schemes of the Church, etc., were appointed for the ensuing year as follows: Home Missions, Rev. A. Gilray; Augmentation Fund, Rev. D. J. Macdonnell; Foreign Missions, Rev. Dr. Kellogg; French Evangelization, Rev. Dr. McFavish; Colleges, Rev. J. Mutch; Aged and Infirm Ministers' Fund and Widow's and Orphans' Fund, Rev. R. Wallace; Temperance, Rev. P. Nicol; State of Religion, Rev. W. Frizzell; Systematic Benevolence, Rev. W. Burns; Assembly Fund, Rev. John Mackay. A commission was read from the Continental and Colonial Committee of the United Presbyterian Church of Scotland, in favour of Rev. Robert S. T. Anderson, a licentiate and probationer of said Church. Mr. Anderson was present, and in due form he was received through the Moderator as a regular probationer of our own Church. Testimonials were handed in by Rev. J. M. Cameron in favour of Rev. Henry W. Knowles, a minister for years of the Canada Methodist Church, who now desires to be received as a minister of the Presbyterian Church, in Canada. A committee was appointed, to retire at once with Mr. Knowles, to examine the testimonials given in his favour, to confer with him on the several points which are ordered to be investigated in such cases as his, and to report to the Presbytery at a subsequent stage. In due time the committee reported, through Dr. McLaren, that they had done the work devolved on them, that they had found the character of Mr. Knowles, as spoken of by his brethren, to be altogether good, that his views of Scripture doctrine, his past ministerial labours, and his official success claim for him sincere respect, and that as a committee they would recommend the Presbytery to ask leave next General Assembly to receive him as a regular minister of our Church. The foregoing report and recommendation was adopted by the Presbytery; and the Clerk was instructed to issue circular letters throughout. A committee was appointed to hear the summer exercises of students within the bounds; with power, if satisfied with their exercises, to attest the students to the authorities of their respective colleges. The next ordinary meeting was appointed to be held in the same place on the first Tuesday of October, at ten a.m., and the Presbytery adjourned, to meet in Bloor Street Church, at half-past seven p.m., for the purpose of inducing Rev. W. G. Wallace.—R. MONTEATH, *Pres. Clerk.*

# OBITUARY.

J. B. FERGUSON.

Died on August 8, near the village of Wellington, County Carleton, while on a visit to his son, John Stephen, J. B. Ferguson, aged eighty years.

Mr. Ferguson was born in the town of Fredericton, N. B., in the year 1808. After the death of his father, which took place when Mr. Ferguson was about five years of age, the family moved to Quebec. When a young man, Mr. Ferguson went to Bytown, and assisted in the erection of the first bridge that spanned the Chaudiere. From Ottawa he went to the county of Lanark, near Perth, and settled on a farm. There he married Jane Richardson, niece of Henry Montgomery. To them were born four sons and five daughters, of whom seven are still living; three in the North-West and four in the Province of Ontario.

Being an active, energetic and industrious man, Mr. Ferguson filled many prominent positions in the newly-settled district. About the year 1863 he sold his property in Lanark and removed to the village of North Gower where for a time he followed the mercantile business. Returning from business, he lived with his son-in-law, Mr. James Henderson, now of Ottawa, till the time of his death.

He was the son of pious parents and a consistent member of the Presbyterian Church, having become a communicant during the ministry of the Rev. Mr. Bell, father of Dr. Bell, of Kingston.

In all his relations in life he witnessed a good confession. His children and grandchildren have a rich legacy in his example. We might sum up his path in these words, words which were almost his last:

Not in my innocence I trust,  
I bow before Thee in the dust.  
And through my Saviour's blood alone,  
I look for mercy at Thy throne.

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## INTERNATIONAL LESSONS.

Sept. 23. } DEATH AND BURIAL OF MOSES. { Deut. 34.  
1888. } 1-12.

GOLDEN TEXT.—The path of the just is as the shining light that shineth more and more unto the perfect day. —Prov. iv. 18.

## SHORTER CATECHISM.

**Question 95.**—As already stated Baptism is the ordinance by which admission to the visible Church is obtained. As there is no warrant for it, the ordinance is not administered to those beyond the pale of the visible Church. If a few is converted to Christianity, or if a heathen professes his faith in Christ, they are received into the Church by Baptism. All who are baptized in mature years must profess their faith in Christ and their purpose to obey Him. The infants of members of the visible Church are fit subjects for Baptism, because in the Old Testament Church the children had a recognized place and were publicly received into the covenant. The New Testament Church is not narrower in its limits than the Old Testament dispensation. Besides the Saviour said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

## INTRODUCTORY.

The forty years' wandering in the wilderness by the children of Israel was nearly accomplished. Arrangements were being completed for entrance into the Promised Land. There were only three survivors of all the vast multitude who had left Egypt forty years before, Moses, Caleb and Joshua. One of these is not to enter the earthly inheritance. Moses, the man of God, who had reached the great age of 120 years, because of his waywardness when the people murmured at Kadesh Barnea was denied the privilege of settling in Canaan. He was, however, permitted to ascend Mount Pisgah from whose summit he could see the goodly land stretched out before him and there complete his long and eventful life.

**I. The Vision of the Promised Land.**—The servant of God had done his work. The deliverance of the afflicted bondsmen had been achieved, their civil and religious polity had been established, their wilderness wanderings were finished. They were now on the confines of their promised inheritance, and their divinely appointed leader has taken his last farewell. He has ascended Pisgah, the highest peak of Mount Nebo, from which he gets a complete view of Canaan, from Gilead, the mountainous region on the east to Naphtali on the north, while the view on the south is bounded by the plain of Jericho unto Zoar. Westward, the eye ranges as far as the utmost sea, the Mediterranean. God, who had so often spoken to him in past years in His loving kindness, tells him of a promise fulfilled: "This is the land which I swore unto Abraham, and unto Isaac and unto Jacob saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." Because Moses had disobeyed God at the waters of Meribah he was not to enter the promised land.

**II. The Death of Moses.**—As a servant of the Lord, Moses lived and died. Though not perfect, he was faithful unto death. God had watched over him all his life long and He was with him in death, and his death was according to the word of the Lord. His was a lonely death, but God was with him as he passed through the dark valley and the shadow. Although no earthly pomp attended his burial, the Lord "buried him in a valley in the land of Moab, over against Beth Peor, but no man knoweth of his sepulchre unto this day." Moses' grave was hidden lest it should be the shrine of superstitious and idolatrous pilgrimages. He reached a good old age, being at the time of his death 120 years old, yet possessing in unusual degree his varied faculties, "his eye was not dim, nor his natural force abated." The loss sustained by the people of Israel was sincerely mourned. The usual time for mourning the death of a distinguished person was seven days, but in the case of Moses, the period was extended to thirty. A successor in the leadership of the people had been prepared. Joshua, the son of Nun was the divinely appointed leader, when Moses was removed. He had been specially trained for the work, and had special qualifications, he was "full of the spirit of wisdom," and had been solemnly set apart by the laying on of hands. The people cordially accepted him as their chief, they "hearkened unto him and did as the Lord commanded Moses."

**III. Moses' Epitaph.**—The references in the Book of Deuteronomy, to the death and character of Moses are necessarily by some other inspired hand than his. He was the greatest of the prophets. He was God's instrument in the founding of his kingdom, whom "the Lord knew face to face." He did not receive the truth of God by means of dreams and angelic communications, but directly from God Himself. In this he was distinctly above the other prophets. He was in several respects a type of Christ, and specially in his prophetic character. It was prophesied that Christ should be a prophet like unto Moses. He was a wonderworker. The plagues of Egypt, brought on through his instrumentality, invested him with the respect and awe of the people. Moses was a wise statesman, a skilful leader of the people, a divinely inspired writer, and a man of great excellence of character. He is one of the best examples of a great and good man.

## PRACTICAL SUGGESTIONS.

Moses was permitted to see the earthly Canaan, though not allowed to enter it; but he was privileged to have an abundant entrance into the heavenly inheritance.

A life of faithful obedience to God and devoted service is crowned with blessing.

Moses died alone, so in fact do all, when God's servants die, He raises up others to take their places and carry on his work.

The Lawgiver of the heavenly kingdom never dies. He is alive for evermore.