

to excess. Last Sunday the formal opening services were conducted by Rev. George H. Wells, of the American Presbyterian Church, Montreal. A supper and entertainment was held in the large lecture room, when addresses were delivered by Rev. James Barclay, of St. Paul's, Montreal; Rev. A. F. Tully, of Mitchell, Ontario, and others.

THE reopening services of the Central Presbyterian Church, Galt, were held on Sabbath week, and attracted large congregations at the three diets of worship. Rev. Dr. Mackay, of Montreal, preached in the morning to a congregation numbering about one thousand. He took for his text Judges vii. 1-7—the sifting of Gideon's army, whereby it was reduced from thirty-two thousand to three hundred. The Rev. Dr. is a powerful and eloquent preacher and his discourse was a very able effort. He claimed that the test which was adopted by Gideon could be applied with profit to the Christian Church to-day. Of Gideon's army twenty-two thousand were utterly inefficient and weak-kneed, whilst nine thousand seven hundred lacked the courage and determination to go through the fight; while there were only three hundred possessed of the necessary enthusiasm and zeal to prosecute the work of the Lord successfully. The preacher said that so it was in the Church—what was wanted was quality more than quantity. The great cry with our modern churches was for members—a large membership roll. In this way there was much undesirable material, and the Church suffered in consequence. In one Church where he (Dr. Mackay) had preached this sermon, an officer told him after the service that the three hundred men in their Church were all women. In the afternoon Rev. Mr. King, of the U. P. Church, preached to a fair-sized congregation, being assisted in the services by Rev. Mr. Cunningham, of the Methodist Church. The preacher took for his text, Luke ii. 18, "And the angel said unto him, Fear not; for behold I bring you good tidings of great joy, which shall be to all people," from which he delivered an interesting and profitable discourse. Long before the hour of service in the evening the church was crowded and large numbers were unable to obtain even standing room. The draw seats as well as chairs were called into requisition, and it is estimated that there must have been very close upon two thousand people present. Rev. Dr. Mackay preached a splendid sermon from Prov. iv. 18, "But the path of the just is as the shining light that shineth more and more unto the perfect day." Professor Vogt, organist of the Jarvis Street Baptist Church, Toronto, presided at the organ on Sabbath, and the musical part of the services was most creditable to the choir and the organist. The collections at the various services were: Morning, \$173.50; afternoon, \$34.91; evening, \$79.65—making a total of \$288.06. In the neighbourhood of eight hundred people attended the organ recital and sacred concert in the church on Monday evening week, and enjoyed a rare musical treat. Rev. Mr. Dickson presided, and a most attractive program was presented. Professor Vogt and Mrs. Agnes Thompson, along with other cultured musicians, took part. Dr. Mackay also delivered an address.

**PRESBYTERY OF KINGSTON.**—An adjourned meeting in Cooke's Church, Kingston, was held on the 8th inst. A call from the congregation of Glenvale, Harrowsmith and Winton in favour of the Rev. George Porteous was sustained and accepted. Induction appointed to take place at Harrowsmith on Tuesday the 22nd inst., at half past one o'clock in the afternoon. Mr. E. N. B. Millard's resignation of the pastoral charge of Lansdowne, Fairfax and Sand Bay was accepted, to take effect on and after the first Sabbath of November ensuing, the pulpit to be declared vacant on the second Sabbath of November; Mr. Gracey of Gananoque, to be *interim* Moderator of the Session during the vacancy. Mr. James Rattray, B.A., was ordained, and inducted to the pastoral charge of Melrose, Lonsdale and Shannonville on the 10th inst. The next meeting will be held in Belleville on the 17th December, at 7:30 o'clock p.m.—A. YOUNG, Pres. Clerk.

**PRESBYTERY OF TORONTO.**—This Presbytery met in the usual place on the 1st of October, Rev. Walter Amos, Moderator. A letter was read from Mr. A. McMurchy, thanking the Presbytery for their minute of sympathy with him in regard to his late domestic bereavement, as also for their kindly recognition of the personal worth and devoted services of one who was much loved and is now greatly missed. Messrs. John A. McKenzie, Thomas Bell, John R. Sinclair and Albert D. Camp, all of them certified members of the Church, offered themselves for examination with a view to their being admitted as students at Knox. A committee was appointed to examine and confer with them. And as afterwards recommended by said committee, they were ordered to be attested to the Senate of said College. As Convener of the committee appointed at last meeting to organize the people who meet for worship in St. George's Hall, Rev. W. Frizzell reported that he had written to representatives of said people, proposing a meeting for the purpose named, when he was given to understand that such organization was not desired in the meantime. The report was received, and the committee was continued for a term longer. It was then reported by Rev. R. Haddow that he had acted on the appointment assigned him at last meeting, and that owing to exertions made by the ladies of Omagh congregation the amount due to their late minister from said congregation was duly promised, and would probably be paid within a week. An application was read from the congregation of St. Mark's Church, Toronto, requesting the Presbytery to take steps to moderate in a call, and promising also that a guarantee for the payment of an annual stipend of \$1,300 will be ready on the day of moderation. In support of this application Messrs. Hudson, Joss and Dale appeared as commissioners, and were severally heard. The prayer of the application was granted, and Rev. D. J. Macdonnell was appointed to moderate at such a time as he might arrange for. The committee appointed at last meeting to organize a regular congregation at Seaton Village reported through Rev. A. Gilray that they had held a meeting with the people referred to, and had constituted forty-two members in that locality a regular congregation under the jurisdiction of the Presbytery, and further, that the people so organized wished to be known henceforth as the congregation of St. Paul's Church, Toronto. The report of the committee was received and adopted; and the wish of the congregation as just stated was also conceded; moreover, on motion made and agreed to, the brethren composing the committee were appointed to act as an interim Session. As Convener of the Presbytery's Committee on Sabbath Schools, Rev. J. Neil submitted a number of statements sent the Assembly's syllabus for higher Christian instruction in such institutions, and advised that the Presbytery heartily commend said syllabus to the different congregations throughout the bounds. The Presbytery agreed to commend accordingly. There was read a copy of a resolution adopted by the congregation of Charles Street Church, Toronto, instructing the Moderator of their Session to ask authority from the Presbytery to borrow from \$30,000 to \$40,000, with a view to the erection of their new church on Bloor Street East. The Moderator of their Session was heard thereon, and authority was given in accordance with the terms of their resolution. It was reported by Rev. J. A. Grant that after due intimation he had met with those of Mimico and its neighbourhood who had previously petitioned for church organization, that from sixteen of these he had received certificates of church membership, that with two others of them he had dealt in the way of examination, and that these eighteen persons he had organized as a mission congregation under the jurisdiction of the Presbytery. The action of Mr. Grant was approved by the Presbytery, and an interim Session was also appointed. A paper was then read from said congregation, setting forth an application to the Presbytery for leave to borrow \$1,000 for the purpose of erecting a church. Wherefore it was moved by Dr. McLaren, and agreed to, That the Presbytery express satisfaction with steps taken by the congregation

at Mimico for the erection of a church, and agree to grant leave to the congregation to mortgage their property as soon as they have secured a deed for the same. A schedule of apportionments for the Foreign Mission Fund was submitted and read by Rev. Dr. Kellogg; another for the Augmentation Fund, by Rev. D. J. Macdonnell, and another for the College Fund by Rev. John Mutch; which schedules were adopted by the Presbytery. But several other schedules, which were not ready, will have to be added to those aforesaid, in order to provide a full exhibit of what sums will be asked within the bounds as contributions to the Schemes of the Church. The next ordinary meeting of Presbytery was appointed to be held in the same place on the first Tuesday of November, at ten a.m.—R. MONTGOMERY, Pres. Clerk.

#### HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee of the Presbyterian Church met Tuesday morning week in the lecture room of St. Andrew's Church. Rev. Dr. Cochrane, of Brantford, convener, occupied the chair, and Rev. Dr. Warden, of Montreal, acted as secretary. There were also present: Rev. Drs. Robertson, Laing and Campbell; Messrs. McDonald, Moodie, Gilray, Tolmie, Sumner, Farries and Findlay, ministers; and Mr. Robert Kilgour, elder. A large part of the day was spent in considering and passing claims for Home Mission stations and augmented congregations, amounting to upwards of \$30,000 for the past six months. A communication was received from the Presbytery of Stratford, asking for a grant of \$200 per annum for the Harrington congregation. After consideration the matter was deferred until the full meeting of the Committee in March next. The Convener read a letter from Rev. Mr. Jansen, of Gore Bay, to the effect that he had received a call from the congregation of Allis Craig and Carleton, but was willing to remain in his present field at Gore Bay if the Committee thought it best in the interests of the Church at large. The Committee unanimously decided that Mr. Jansen should remain in his present field. A list of the catechists, licentiate and ordained ministers, applicants for work during the winter months, was made up, also a list of the number of men wanted by the different Presbyteries of the Church from Quebec to British Columbia.

In the evening a joint conference was held in Knox College between the Home Mission and Foreign Mission Committee and representatives of the Woman's Missionary Society for the purpose of considering in terms of the instruction of last Assembly, whether the constitution of the Woman's Missionary Society should not be altered so as to include home missions as well as foreign. Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, occupied the chair. Rev. Dr. Cochrane introduced the members of the Home Mission Committee, and indicated in general terms the reasons why such a course should be taken. He was followed by Mr. McDonald, Dr. Warden and Dr. Robertson, who at length stated the reasons why it was proper and necessary that the ladies should aid the home mission work of the Church. On the part of the ladies, Mrs. Harvie, Mrs. Dr. McLaren, Mrs. Robertson and Mrs. Campbell were heard, and a resolution previously prepared by them was read, declaring their willingness to broaden the constitution so as to admit all Home Missions. Rev. Dr. McLaren, Mr. Barclay, Mr. A. D. McDonald and Principal Grant afterwards spoke on this part of the Foreign Mission Committee, taking in the main the view adopted by the ladies. It was understood that the Foreign Mission Committee would send a deliverance to the Home Mission Committee, and that the latter should report to the next General Assembly the results of the conference. At the close Rev. Dr. Cochrane tendered a vote of thanks on behalf of the Home Mission Committee for the courtesy extended to them by the ladies and the Foreign Mission Committee in meeting with them to discuss this important matter.

The following mission appointments were made to the Presbyteries, etc., named: Mr. A. McFee, Ottawa; Rev. E. B. N. Millard, Algoma Mills; Mr. R. Thompson, Montreal; Rev. R. Fairbairn, Saugeen; Mr. H. D. Currie, Mr. J. D. Smith, Mr. W. Morden and Mr. James Lochore, Bruce; Rev. A. Magee, Owen Sound; Rev. R. C. Hunter, Quebec; Mr. R. T. Mullen, Barrie; Rev. J. L. Robertson, Sandridge; Mr. G. W. Logie, Barrie; Rev. M. Turnbull, Medonte; Rev. H. Knox, Barrie; Mr. Menzies, Mr. A. Nelson and Mr. M. Wilson, Lanark and Renfrew; Mr. J. S. Allan, Barrie; Mr. M. McGillivray, Chatham; Rev. T. C. Gilmore, Magnawan; Mr. J. H. Courtney, Ottawa; Mr. T. Harrison, Barrie; Rev. W. E. Wallace, Little Current; Mr. John McGregor, Rev. J. Ferguson, Bruce; Mr. W. Smith, Mr. J. G. Jackson, Barrie; Rev. R. C. Tibb, Toronto; Rev. J. S. Stewart, Brockville; Rev. J. A. Birrell, Ottawa; Mr. A. McCartney, Barrie; Rev. W. McKinlay, Ottawa; Rev. J. B. Duncan, Paris; Rev. J. Turnbull, British Columbia; Rev. W. Robertson, Peterborough; and to Synod of Manitoba, Rev. J. McEwen, Rev. D. Hickell, Rev. R. Munroe, Rev. D. McMillan, Mr. Wm. Finlay, Mr. D. Lamont, Mr. W. Fraser, Rev. Dr. Burrows, Rev. C. W. Gordon, Rev. Arch. Brown, Mr. James Laing, Mr. A. J. McGillivray, Mr. James Patterson, Rev. A. Campbell, Rev. T. J. Barron and Mr. J. D. Jeffrey.

The committee agreed to invite Rev. W. J. Day to take charge of the Sudbury field.

The Rev. Dr. Laing was appointed to visit the Presbytery of London in connection with East Williams and grants to other augmented charges.

An application from the Presbytery of Montreal as to the appointment of a missionary to meet and direct immigrants arriving from Europe was referred to Drs. Warden, Campbell and Rev. Mr. Farries. Steps are being taken, and that with fair prospects of success, to raise sufficient to wipe out the Home Mission and Augmentation Fund deficit.

The following extract minute of the General Assembly was read: "In order to secure the co-operation of women of the Church in the Home Mission work, the General Assembly instructs the Home Mission Committee, instead of taking action in the direction of Young Women's Home Mission societies, as sanctioned by a previous General Assembly, to confer with the Foreign Mission Committee, and with the Executive Committee of the Woman's Foreign Missionary Society, with a view to widening the basis of said society, so as to include the Home Missions in its operations."

The Home Mission Executive met in the evening in Knox College. There were present to confer with them the members of the Foreign Mission Committee and also representatives of the Executive of the Woman's Foreign Missionary Society, who had been invited by the Foreign Mission Committee to the conference. Members of the Home Mission Executive made certain statements regarding the desirability of Home Missions being included in the work of the Woman's Foreign Missionary Society. Thereupon the secretary of the Foreign Mission Committee read the following resolution, adopted by the Board of the Woman's Foreign Missionary Society at a meeting held on the first day of October, 1889: Resolved, that the Board is not unwilling to confer with the Home and Foreign Mission Committees if such conference should be arranged; that the Board thinks it has very strong reasons for remaining in its present relation to the Foreign Mission Committee and continuing to work for Foreign Missions only.

Representatives of the Woman's Foreign Missionary Society were heard in support of their views. Several members of the Foreign Mission Committee thereafter expressed their minds in opposition to the proposed change, resting their opposition solely on the resolution of the Woman's Board. The conference then closed.

The Committee adjourned at six p.m., to be called again if necessary by the Convener, prior to the regular half-yearly meeting to be held about the end of March, 1890.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

#### SIN, FORGIVENESS AND PEACE.

GOLDEN TEXT.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v. 1.

#### SHORTER CATECHISM.

Questions 45-48.—The first table includes the second. If we love God, we must love each other. And the first commandment necessitates and embraces all the rest. If we glorify God as our God, then we must render proper worship, and must reverence His name and day. The form of the questions emphasizes the fact that these prohibitions include the requirement of corresponding duties. Let us bear this in mind. We are commanded—(1) To have but one only object of supreme love, obedience and worship. There is, in fact, but one God (Deut. vi. 4; Isa. xliii. 10; Jer. x. 10; xiv. 22; 1 Cor. viii. 4, 6). (2) To know this one God as He has revealed Himself, as the God of nature, the God in covenant, and especially in His latest and clearest manifestation in Christ Jesus, the Saviour and final Judge. (See the preface; Matt. xi. 27; John i. 14; 1 Tim. iii. 16; Heb. i. 3.) (3) To acknowledge Him as our God by open confession and in acts of obedience and worship (Deut. xvi. 17; John x. 27; Rom. x. 9, 10). (4) To worship Him in adoration, prayer and service (Isa. lii. 23; Rom. xii. 11). We are forbidden (1) To neglect, delay or qualify these duties. (2) To take part in the worship of any false god (Hos. iv. 12; Rom. i. 25). (3) To invoke angels, saints, Mary, the pope or priests as objects of worship or as intercessors with God (Col. ii. 18; Rev. xix. 10). (4) To consult directly or indirectly the spirits of men or of devils, or to seek from them the knowledge which belongs only to God (Lev. xx. 6; 1 Sam. xxviii. 7-20; 1 Cor. x. 20; Rev. ix. 20). All this is enforced by the fact that disobedience is a personal insult to God and in His presence ("before Me"), and that He will punish it.—A. A. Hodge, D.D.

#### INTRODUCTION.

Great and good as David was, he was not perfect. He fell into deep and grievous sin. The Bible does not hide the faults of the good. It always speaks the truth, whoever suffers from the exposure. The falls of the good remind us of our frailty and liability to sin, therefore to keep a watch over ourselves; the sins of the good are recorded as a warning, and also to point out to us the way of escape from sin, and the nature of true repentance.

**I. David's Sin.**—It was one of the most grievous that he could commit. He was guilty of the double crime of adultery and murder. He yielded to temptation, and then to evade the consequences of his guilt he sent Uriah into the front rank of the battle that he might be killed. Such crimes were not uncommon among the heathen nations. But with the people to whom God had given His moral law, both crimes were directly and positively forbidden. David was not ignorant of the law of God. He sinned against light, the light of God's plainly-revealed law, and the light of his own conscience. The indelible wrongs inflicted on others by his wickedness was an aggravation of his guilt. It was also an act of deepest ingratitude towards God. After all the special blessings he had received, after the wonderful degree of prosperity vouchsafed to him, this was the return he made! Even in the depth of his sinfulness God did not forsake David. He mercifully sent His servant Nathan to make known to David his transgression. This he did in a most striking manner by the apologue of the ewe lamb, and culminating in the saying which, like a well-aimed arrow, pierced his conscience, "Thou art the man!" The exalted position to which David was raised was also an aggravation of his guilt. It used to be said in former days, The king can do no wrong, and the evil example of wicked rulers has been freely followed by many who wanted an excuse for their evil deeds. So even still people are found to quote David's example as an excuse for their transgressions. Not every one who imitates the wickedness of David takes him as a pattern in the matter of sincere and heartfelt repentance.

**II. David's Repentance.**—When once David was aroused to a full sense of his guilt, he resolved to continue no longer in that state. He abhorred his sin and he abhorred himself. How deeply he repented and how very keenly he suffered may be learned from the account in Samuel and also from Psalm li., which is David's confession of sin. The repentance of David was deep and sorrowful, but it was also genuine. Many people are sorry for the consequences of their transgressions, but they continue to transgress. That is not repentance, for it implies the confession and forsaking of sin. No repentance that does not include this is genuine or availing. Another that ought not to be overlooked is that sin, even when it is repented of, leaves certain consequences behind that cannot be stayed. The child was dead, Uriah was dead. A sore wound had been inflicted on the conscience that David's repentance and forgiveness could not undo. Sin may be repented of and forgiven, but it leaves scars behind it.

**III. God's Forgiveness of David.**—In Psalm xxxii. David gives expression to thankfulness for God's forgiveness. Sin is spoken of here under three aspects: transgression, doing what God has forbidden; sin, not doing what God requires; iniquity, doing what is unrighteous, unjust. Forgiveness is represented under three aspects: The guilt of sin is removed; covered, blotted out of the book of God's remembrance; not imputed, no longer to be charged against him who has repented of his sins. The forgiveness of sin is therefore a precious blessing. From the description that follows it will be seen how greatly it was valued by David. All the while his sin was unconfessed and unrepented of, he was miserable beyond description. He was crushed under his load of guilt. Day and night he felt the hand of God upon him. He suffered constantly both in mind and body. When David approached God in the spirit of the humble penitent he confessed his sin and found mercy and forgiveness. "Thou forgavest the iniquity of my sin." David's errors should be a warning to teach others to beware of sin, his repentance and experience of God's pardoning mercy should be an encouragement to every godly one to turn to God. Then all who experience God's forgiveness and trust in His grace will be kept securely. When temptations assail, God will shield them, he says, amid the difficult pathways of life. "I will guide thee with Mine eye." God guides all His children by His love, not by force. The horse and the mule have to be governed by bit and bridle. In any case God will govern, but to be governed by love is very much preferable to being driven by force. The lesson closes with a striking but very true contrast. "Many sorrows shall be to the wicked." It cannot be otherwise. Sin and sorrow are inseparable. They that trust in the Lord are surrounded by God's mercy. Instead of the groaning and the wailing caused by sin, the result of God's forgiveness is joy and peace. The peace of God, which passeth all understanding, keeps the heart and mind of the upright.

#### PRACTICAL SUGGESTIONS.

Sin ever and always brings misery and suffering along with it.

We can only be freed from the misery and the guilt of sin by God's forgiveness.

The way to obtain the forgiveness of sins is by repentance and confession.

Sin is forgiven because Jesus Christ died on the cross to make atonement for sin.