

Hon. D. Gunn, a member of Presbytery, when the Presbytery appointed Dr. Black, Mr. Matheson, and Prof. Hart a committee to draw up a suitable minute thereanent and report to the next meeting. The clerk directed attention to the necessity of energetic action in the establishment of Sabbath schools in all congregations and stations connected with the Presbytery, and laid on the table blank forms received from the agent of the Church for the purpose of obtaining statistical and other information for the General Assembly Committee. The Presbytery directed these forms to be sent to the different ministers and missionaries, and that they be instructed to have them filled up and sent to the Clerk of the Presbytery before the first day of March, and instructed the Sabbath School Committee to prepare a report to be submitted to Presbytery at the next meeting based on these returns, and also to make arrangements for consideration of the same at the evening sederunt of the first day of meeting. The Rev. Mr. Cameron gave a very interesting report of his work on Section 15, C.P.R., which he was requested to prepare for publication. It was agreed to hold the next meeting of the Presbytery in Knox Church, Winnipeg, on the second Wednesday of March next, at the hour of ten a.m.

### THE LATE REV. JOHN PATERSON.

BY REV. J. SMITH, TORONTO.

This earth of ours presents strange and wonderful contrasts. It seems to be a kind of middle spot between Heaven and Hell and to partake somewhat of the character of both; the glory from the one and the midnight shades from the other meet along its bosom; noonday and midnight are not more opposite than the scenes that are constantly passing before us. The funeral procession treads closely on the heels of the bridal party, and the songs of joy have hardly died away until the air is filled with the requiem of the dead. Sunshine and shadow, meeting and parting, joy and sorrow, life and death, are all strangely intermingled on this restless planet of ours. The family circle to-day is unbroken, father and mother and children all rejoicing together; to-morrow the Angel of death visits that happy home, and takes away the father or mother or child, leaving the rest in sadness and sorrow. What a blessed thought that the believer can look away from this world of change and woe to the unchanging rest of Heaven! We are led to these reflections on hearing of the sudden death of another and much esteemed minister of our Church. We fathers of our Canadian Church will all soon have passed from the toils of earth to the rest of Heaven. On New Year's morning the Rev. John Paterson late pastor of Dunsford and Bobcaygeon, quietly and without a struggle fell asleep in Jesus. He died suddenly at the house of his son in Chatham, at the ripe age of seventy-seven. He was at church on the previous Sabbath, and was sufficiently strong to give a short exhortation, indeed there was no appearance of death until about half an hour before he expired. Mr. Paterson was born at Kircaldy, Fifeshire, Scotland, in the year 1801. He was educated at the High School, Edinburgh, where under the distinguished Professor Pillans he received a thorough literary training; he afterwards graduated in the Theological Hall, Edinburgh. He was ordained to the office of the Ministry in 1830. He was first settled at Hartlepool and shortly after he removed to Stornoway on the east side of the Island of Lewis, Scotland, where he married one who was truly a "help meet" and a sharer of his joys and sorrows during the whole course of his life. In 1847 he removed to Haddington, near Edinburgh, where for seven years he conducted a large school. In 1854 he went to Birkenhead, England, and while engaged there as a town missionary did a blessed work in rescuing the perishing and saving immortal souls. Full of zeal in his Master's service and anxious to extend the field of his operations, he had long thought of visiting Canada that he might speak to his countrymen there of the love of Jesus. In 1858 he set sail for Canada; and in 1861 was inducted into the pastoral charge of the congregations of Dunsford, Bobcaygeon and Cambray. His field here was so extensive that his work was very laborious. On alternate Sabbaths he had to travel between his morning and evening services, twelve and seventeen miles. Some time afterwards, Cambray was separated from the charge and he confined his labours to Dunsford and Bobcaygeon. In 1875, from increasing age and infirmities, he retired from the active duties of the

ministry; and subsequently lived at Chatham with his youngest son, the Principal of the High School in that place. At his own request, expressed some six months before his death, his body was conveyed to the Dunsford churchyard, where he was buried the 4th January among those whom he loved and for whom he so anxiously laboured. His end was peace. He was remarkable for his faithfulness in fulfilling appointments, and in the conscientious discharge of all his duties. He was always ready at the call of the master, and never considered any storm however pitiless, a sufficient reason to keep him at home on the Sabbath. He took an active interest in the Political, Social, and Educational questions of the day. He was especially earnest in the Temperance cause and upon all suitable occasions was ready to advocate its claims.

Mr. Paterson's memory will be long affectionately cherished by his congregation and a large circle of friends. His sterling qualities as a man and as a minister commanded the respect and esteem of all who knew him. His preaching was thoughtful, evangelical, earnest and powerful. His pastoral duties were discharged with the utmost diligence, fidelity and tenderness. His personal religion was deep and fervent; he preached by his whole life. His ministry was not without rich spiritual results, and no doubt much seed was sown by him which will yet yield abundant fruit. Mr. Paterson leaves behind him a widow and six children to mourn his loss. They are all following the footsteps of their pious parents. The fruit of the earnest instruction and godly lives of the parents is seen in the children. They are all engaged in the active duties of life, two of them having taken first-class honors at the Toronto University. Mrs. Paterson, in the midst of her sorrow and bereavement, has now this greatest of all joys to a parent, that her children are walking in the fear of the Lord.

Jan. 22nd, 1879.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON V.

Feb. 2. } *THE READING OF THE LAW.* { Neh. viii. 1879. } 1-8.

GOLDEN TEXT.—"The entrance of thy words giveth light; it giveth understanding unto the simple."—Ps. cxix. 130.

#### HOME STUDIES.

M. Neh. v. 1-19.....Grievances redressed.  
T. Neh. vi. 1-19.....The wall finished.  
W. Neh. viii. 1-12.....The law read.  
Th. Deut. vi. 1-13.....Bible study commanded.  
F. John v. 39-47.....Bible study enjoined.  
S. Acts xvii. 1-14.....Bible study commanded.  
S. Ps. cxix. 97-112.....The law loved.

#### HELPS TO STUDY.

A brief review of the history which intervenes between the present and the last lesson will be interesting. Note:—

1. *How Nehemiah relieved the distress of the poor*, by abolishing the extortionate usury exacted by the rich, and by his own generous hospitality and his refusal to take the allowance which rightfully belonged to him (chap. v.).

2. *How Nehemiah, by his wisdom and courage, defeated the plots of his enemies.* Five times they tried to entice him out of the city that they might slay him. Then they hired a prophet to frighten Nehemiah and make him take refuge in the temple, that they might brand him as a coward. But this also failed (chap. vi.). In the face of all difficulties the wall was completed, and a measure of security was thus obtained. No longer are they at the mercy of their enemies. They can now meet to worship God without fear of interruption or molestation.

They celebrate these new found liberties by the convening of a solemn assembly, which was held upon the first day of the seventh month, in the open place to the south of the temple. The people gather themselves together with a hearty unanimity, which showed earnest and anxious desire.

That which brought them there was—

I. THE READING OF THE BOOK OF THE LAW, which they desired Ezra to bring.

Observe—1. *The hearers.* They are all that can hear with understanding. Every one should read God's Word; all have a right to read it for themselves. The Bible is for the people. This is the great blessing which the Reformation secured us—an open Bible open to all. How hungry these people were for God's Word, how eager to hear it. Is there in us the same earnest desire to know God's will, to find the truth? Are we eager to avail ourselves of every opportunity for instruction and edification; or has the very greatest of our privileges made us indifferent and careless? When Bibles were few and costly, and read even at peril of life, they were prized perhaps more than when they are so plentiful and cheap, and there is perfect freedom to read them. We fail to appreciate the greatness of our privileges, and how they exceed those of the men of old. The scene in Jerusalem reminds us of what was often witnessed

after the Reformation, when multitudes flocked daily to listen while some good reader read forth from the chained Book the Words of life.

2. *The Reader, Ezra the Scribe*, assisted by thirteen others who stood beside him. (Note 1.) The scribe was the man of the book, whose work was to study, to translate (Note 2), to apply and enforce it. This they did throughout and from this time in the synagogue; and in this they the representatives of the Christian ministry, which is a "ministry of the Word," and whose chief work it is to study and preach it.

3. *The Book read* is God's Word, which is the only rule of life, the fountain of wisdom, the well-spring of hope, the source of all authority, the book whose subject and substance is Christ, to reveal whom being its great purpose. The Bible is the corner stone of national prosperity, the secret of a nation's greatness, as Queen Victoria wrote to the Queen of Madagascar. The Bible read, line-studied, digested, is the foundation of all true Christian character. Errors and mistakes in Christianity; weakness and one-sidedness in Christian character; can all be traced to ignorance of God's Word. In the thorough, careful, prayerful, intelligent study of the Book is the hope of all genuine reformation and progress.

II. THE RESULTS OF READING GOD'S LAW. Herein lies the test of reality of all religious inquiry and study. It must be judged of by its fruits. Much seed is sown by the way side, much that apparently finds a lodgement is choked by the cares and pleasures of life. What became of the seed Ezra sowed? Four results are noted in this and the following chapter.

1. *Prayer.* They worshipped the Lord. Ver. 6. In chap. ix. 5-38, there is a description of a great prayer-meeting. The prayer contains thanksgivings for God's goodness, confession of their own sin, and earnest purpose of amendment, with dedications of themselves to God.

If every sermon and every reading of God's Word would only send people to their knees, what blessed results would follow.

2. *Penitence.* The people wept, ver. 9. Conscience was awakened: the heart was touched; past sins were seen in their true character and their heinousness lamented. When our hearing of God's Word makes us more and more dissatisfied with self, and uncomfortable, it proves we have read to some purpose.

3. *Joy.* The people made great mirth, ver. 10. How could this be? Penitence and joy could there go together. Sense of guilt awakened sorrow, but they rejoiced because they understood the words that were declared to them; these words speak hope and peace to the penitent—God's Word as it reveals the remedy for sin, makes us sorrowful; but it also reveals the remedy for sin, the Saviour of sinners, and with these glad tidings it brings joy to the believing heart.

4. *Amendment of life.* They thus proved themselves not only hearers, but doers of the Word. They entered into a covenant with the Lord, chap. ix. 38. So we are called upon to offer up ourselves, our souls and bodies, to be a living sacrifice.

These are the fruits of Bible-reading. Do we thus prove we have not read in vain?

#### EXPLANATORY NOTES.

1. These 13 persons were probably the chief priests of the course which was at the time performing the temple service. Only a few of the names recur in other parts of the book; Hilkiah (ch. xii. 7), Malchiah (x. 3), Meshullam (ch. x. 7), Pedaiiah (ch. iii. 25), Urijah (ch. iii. 4).—Cook.

2. Commentators are divided into opinion as to the import of this statement: some thinking that Ezra read the law in pure Hebrew, while the Levites who assisted him translated it sentence by sentence into Chaldee, the vernacular dialect which the exiles spoke in Babylon; while others maintain that the duty of these Levites consisted in explaining to the people, many of whom had become very ignorant, what Ezra had read.

#### MEETINGS OF PRESBYTERY.

BARRIE.—On Tuesday, 28th January, 1879.

OTTAWA.—In Bank Street Church, Ottawa, on the 1st Tuesday of February, at 3 p.m.

LONDON.—Adjourned meeting in North Westminster Church, on 2nd January, 1879, at 11 a.m.—Next regular meeting in First Presbyterian Church, London, on the third Monday in March, at 2 p.m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 25th, 1879, at three o'clock, p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 o'clock a.m.

BROCKVILLE.—At Edwardsburg, on Tuesday the 18th March, at 7 o'clock p.m.

OWEN SOUND.—In Division Street Church, Owen Sound, on March 18th, at 10 o'clock a.m.

LINDSAY.—At Woodville, on Tuesday, 25th February, at 11.30 a.m.

LONDON.—Adjourned meeting of this Presbytery will be held in First Presbyterian Church London, on 4th February at 11 a.m.

## Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

### MARRIED.

On the 16th January, 1879, at 31 Maitland street, by the Rev. Alexander Topp, D.D., assisted by the Rev. J. M. King, A.M., the Rev. F. R. Beattie, A.M., minister of the Presbyterian Church of Baltimore and Goldsprings, to Jeanie Muir, eldest daughter of William Galbraith Esq., of Toronto.

### DIED.

At the manse Dunsford, on Saturday, 11th January, Annie H. Green, the beloved wife of the Rev. Alex. McFarlane, aged 33 years.