

consider the statements made by Rev. G. Burnfield at that meeting, and to bring up a resolution thereon. Rev. Dr. McLaren submitted and read a report, which set forth a resolution for the adoption of the Presbytery, and according to which, they were recommended to refer the whole matter, for reasons given, to the General Assembly, and to request that Court to determine the question of jurisdiction, and to decide what effect the irregular course pursued by Mr. Burnfield shall have on his relations to the Presbyterian Church in Canada. After some deliberation on the foregoing, Mr. Burnfield, who was present and was granted leave to express himself, requested the Presbytery to delay action on the resolution till next meeting of Presbytery, and on motion made by Rev. Dr. Caven, the Presbytery agreed to delay accordingly. Next ordinary meeting is to be held on the 8th of January, 1889, at ten a.m. — ROBERT MONTGATH, Pres. Clerk.

OBITUARY.

THE LATE REV. JOHN BENNETT, D.D.

After a long and severe illness from that insidious and fatal disease, diabetes, Rev. John Bennett, D.D., recently passed away. Although the fatal summons was not unexpected, the announcement that so useful a life had ended created profound and general sorrow, and the universal regret expressed at his early demise shows how highly he was esteemed by his numerous friends.

Deceased was born at Kinross, Scotland, in the month of April, 1838, and was consequently fifty years old at the time of his death. He was the son of Mr. John Bennett, gamekeeper on the estate of Pitturran, Scotland. He was quite young when the family came to Canada and settled in the neighbourhood of Port Hope. After attending school for a time he qualified himself to take charge of a school. He followed the profession of teaching for several years, and whilst so engaged he proved a valuable help to the pastor under whose ministry he sat, in connection with the Sabbath school work and in exhorting at prayer meetings. The acceptance with which his efforts were received at the prayer meetings led him to look forward to the ministry as the work to which he should consecrate his life and gifts. Having therefore prepared himself for matriculation, he entered Morrin College, Quebec, during the Session of 1864. Throughout his college course he proved himself a diligent and successful student, and won for himself the confidence and esteem of his professors. The high esteem in which he was held by his *Alma Mater* was shown by the fact that a few years ago the degree of Doctor of Divinity was conferred upon him by Morrin College. Whilst he was prosecuting his studies at Morrin College he engaged during the summer months in mission work in the township of Darling, and never, perhaps, was that mission more prosperous than during the years he laboured in that field. His name is still a household word in the homes of those amongst whom he laboured. After completing his studies he was licensed to preach the Gospel by the Presbytery of Quebec, and shortly afterwards was called by the congregation of the city of Three Rivers, Quebec. Having accepted the call, he was ordained and inducted to the pastoral charge of the congregation. Here he laboured with much acceptance for three years. He was inducted to the charge of St. Andrew's Almonde, on the 17th September, 1872, and for sixteen years he devoted himself with all faithfulness and zeal and great ability to the building up of the congregation. During his pastorate, the church was enlarged and improved, and the mans., a substantial and comfortable building, was erected, and the congregation became one of the largest and most important charges of the Presbyterian Church. Dr. Bennett also took a prominent part in the various Councils of the Church, and he was regarded by his brethren in the ministry as a good scholar, a wise counsellor, an eloquent preacher and faithful pastor. Several of his sermons on special occasions were published, and a series of letters on the Roman controversy, published in the *Almonde Gazette*, attracted considerable attention at the time for their marked ability. He was married in 1869 to Miss Chambers, of Port Hope, who, with four children—three boys and one girl—is left to mourn the loss of a kind and devoted husband. To the bereaved and sorrowing family and to the congregation bereft of an able and devoted pastor we extend our heartfelt sympathy.

THE REV. JOSEPH BUILDER, B.D.

In the early death of Rev. Joseph Builder, our devoted young missionary to Mhow, India, our Church and especially our mission cause in that field has sustained very severe loss. He was more than ordinarily endowed in mind and heart with those qualities that make a kind friend, a genial companion, an earnest and efficient worker and a faithful minister. Those superior elements of character and capacities for work he brought with sincere devotion into the work of the mission field with which he was connected, and to which he was deeply attached. Mr. Builder was a Canadian by birth, a distinguished graduate of Toronto University and also of Knox College. A little over five years ago he was ordained and designated to the mission field in India, his special field being at Mhow. There he laboured earnestly and efficiently to within a few months of his death, a severe attack of sickness necessitating his return. He arrived home in the early part of the summer. On his return to Canada his friends found that his health was impaired past recovery. After a brief sojourn at Burlington, when for a time it seemed that his strength was returning and that he was regaining vigour, he was advised to seek a warmer climate for the winter as the only hope of restoration of health. About the end of October he left Hamilton for the South, and had almost reached his destination, when, worn out with the fatigue of travelling, he died on the train. The news was received with many expressions of deep and heartfelt sorrow, especially by those who had been permitted to associate with him in the last few months of his life. The journey is ended. The burden is laid down. The voice is silent and the weary man rests from his labours and his work follows him.

Though young in years he was a noble standard bearer in the Christian Church; clear, strong, positive, sound in his view of truth; inflexible in his adherence to what he believed to be right; unswerving in his intercourse with brethren of the ministry; a faithful minister; a son of consolation in the chambers of sickness, sorrow and suffering; an example of patient endurance under bodily infirmity; a devoted husband and father. His loss will be greatly felt by those who knew him best, and who had learned his true worth. But there is comfort in the thought that our loss is his gain. The committed talents are now returned with usury and receiving the welcome of the faithful servant, he has entered into the joy of his Lord.

His sincerity, devoted activity, affectionate sympathy were characteristics which at once deeply impressed themselves on those who came into close contact with him, and which rendered him peculiarly fitted for the work to which he had devoted his life. He always expressed his opinions with all the candour of one who was thoroughly persuaded in his own mind. If he had any plans or schemes to propose they had no relation to personal advancement, but to the welfare of the Church and the advancement of the cause of Christ among men, and more especially to the advancement of the Master's kingdom in India, whose people he dearly loved, and to whom the bringing of the knowledge of Christ was the dearest desire of his heart.

In the last months of life he loved to talk of mission work, and especially of the work in India, of the great need of more workers for the field, and of the bright prospect of a great work being done in India. Not unfrequently he expressed a hope, always a strong desire that he might be permitted to return and take up his work among the people he had learned to love. During those last months, he was calm, full of hope and joy often, always resigned. Although desirous to live, if it were the Lord's will, a little longer for the sake of his young family and the mission field so dear to his heart, yet he was always able to say, "God's will be done."

MONTREAL NOTES.

A Conference under the auspices of the Presbytery of Montreal is to be held on the evening of January 8, the date of the next regular meeting of Presbytery. The topic of discussion is "Expository Preaching."

The December number of the *Presbyterian College, Montreal Journal* is out, and fully maintains the high reputation of the magazine. In addition to a sermon on Prayer by the Rev. Dr. Wells, of the American Presbyterian Church, and a contribution from Mr. George Hague on Christian Unity, there are a large number of most interesting original articles from Revs. Dr. B. A. of Columbia; Heine and Cruchet, of Montreal; McKibbin, of Millbank, and by several of the students. Professor Campbell continues his racy "Talks about Books." A list is given of the students in attendance this session, seventy-nine in all, with the several districts from which they come. From Quebec Province there are thirty-nine, from Ontario, twenty-two, from Manitoba, one; from the Maritime Provinces, eight; and from Europe, etc., nine. From all sections of the Church, as well as from abroad, the college draws its students. No lunaries or gratuities of any kind are given to any of the students, and, it is believed, a better class of men are drawn to the institution than would be the case were aid given in the form of money or reduced board, etc. The finances of the college are to suffer this year, consequent on the action of last Assembly in abolishing the common fund. The resolution adopted by the board two months ago to secure additional endowment was a wise one and it cannot too soon be practically carried into effect. The college has been supported, heretofore, chiefly by Montreal. Its present Endowment Fund, with the exception of two legacies, was almost entirely got in this city. Now that an effort is to be made to put the institution on a substantial permanent footing and thus permit of the staff being strengthened, it is hoped that all of its friends will rally to its support. It is understood that a canvass is immediately to be pushed in the city and throughout the country. An additional Endowment of \$150,000 is needed to meet the expenditure on its present basis and to increase the staff so as to ensure the greatest efficiency.

Mr. Lewis McIntyre, from Johnstone, Scotland, passed through the city on Friday, on his way to Manitoba, where he is to engage in mission work in connection with our Church. Mr. McIntyre has for the past year laboured as city missionary in Johnstone.

The Rev. Dr. Parsons, of Knox Church, Toronto, preached to large congregations in Crescent Street Church, on Sabbath morning and evening. He also conducted the union Sabbath teachers' class on Saturday afternoon in the American Presbyterian Church lecture room.

The annual meeting of the Celtic Society was held in the Presbyterian College on Thursday evening when the following officers were elected: Hon. D. A. Macdonald, hon. president; Rev. Dr. MacNish, president; Hon. J. K. Ward, Rev. Dr. Campbell, vice-presidents; Murdoch MacKenzie, recording secretary; A. D. Lanskill, corresponding secretary; William Greig, treasurer; R. V. Professor Campbell, Rev. Professor Coussirat, Dr. Stewart, Rev. Dr. Lamont, of Hampden, William Drysdale, Norman Murray, Committee.

The ordinance of the Lord's supper was administered at Pointe-aux-Trembles on Sabbath morning by the Rev. Professor Coussirat. There has been quite a movement among the pupils since the present session opened, and fourteen boys and seven girls profess to have found the Saviour. These were, after careful examination, received into the fellowship of the Church. The service on Sabbath in the newly-erected chapel connected with the schools was one of very great interest and blessing. There are, indeed, few departments of mission work anywhere that have so manifestly been blessed of God as these training schools connected with our Church at Pointe-aux-Trembles.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Dec. 23,
1888.

RUTH'S CHOICE.

Ruth 1:
16-22.

GOLDEN TEXT. Thy people shall be my people, and thy God my God. — Ruth 1. 16.

SHORTER CATECHISM.

Question 107.—The Lord's prayer concludes with a doxology. The words are appended to the form of the prayer as it appears in the Gospel by Matthew. It is now found that no reliable copies of the original contain this doxology. It seems to have been added to the text by an uninspired hand. Most likely in repeating the Lord's prayer the ascriptions of praise were spoken by reverent and devout worshippers. The Revised Version omits the doxology. Though forming no part of the inspired Word of God, such ascriptions are in full accordance with the spirit and teaching of Scripture. The kingdom is God's, for He is King of kings and Lord of lords; the power is His for He is the Almighty God, and the glory is due to Him through eternity, for He is glorious in holiness, and to Him eternal praise will be given. Amen is too often regarded as the formal conclusion of a prayer, rightly understood and used, it is the solemn testimony of the heart, as to the earnestness and sincerity of the prayer, closing it with, So let it be.

INTRODUCTORY.

It is most probable that Ruth and Naomi lived in the time of Gideon. The book of Judges gives an account of the troubles and desolations that fell on the Israelites because of their sinfulness and disobedience; the book of Ruth gives a cheering glimpse of the quiet and beautiful life which godly people lived in the most troublous times. Bethlehem, about six miles from Jerusalem, was the early home of Naomi, and Moab, east of the Dead Sea, was the country to which she went and which was Ruth's native land.

I. Ruth's Resolution.—The enemies of Israel by their oppression and robbery had plunged the people in great distress. Many were suffering from famine. Elimelech, with his wife Naomi, and their two sons Mahlon and Chilion, resolved to leave their native land and their inheritance, and go where they could have peace and plenty. They crossed the Jordan and went southward into the land of Moab, where they settled. After a time Elimelech died, and his two sons also died. Naomi, now a stranger in a strange land, decides to return to her own country. When she begins to carry out her resolution the touching and impressive incident with which the lesson opens takes place. The aged and solitary Naomi sets out on her homeward journey. In accordance with the custom of the time and prompted by their affectionate esteem for their mother-in-law, Orpah and Ruth accompany her part of the way. The time for them to part has come and Naomi urged them to return to their kinsfolk and country. Orpah, much as she loved Naomi, decides to return home; but Ruth has made up her mind to cast in her lot with Naomi. To her she is henceforward devoted, and Ruth's resolution comprehends everything that life embraces. She had been brought up among an idolatrous people, but she is prepared to become an Israelite and a devout servant of the true God. "Thy God shall be my God." There is in this a spirit of full consecration for it is expressive of personal service of Jehovah. In the most solemn manner she seals her purpose by using the most impressive adjuration common among the Israelites, "The Lord do so to me and more also, if I forget thee and me." Ruth did not act on sudden impulse; she was not actuated by mere feeling, but after calm and serious thought she made up her mind to live henceforth as a servant of God, and unite herself with His people.

II The Return to Bethlehem.—Ruth having made up her mind to accompany Naomi, the latter no longer seeks to dissuade her. They journey onward together till they reach Bethlehem, where they meet with a cordial welcome. It was not a large place; the people knew each other, and most of them would remember the departure of Elimelech and his family. Now all that return are the bereft widow and her devoted daughter in law. She is greeted with the surprised inquiry, "Is this Naomi?" she who had gone ten years before full of hope. Her answer is that Naomi is no longer a fitting name for her. It means pleasant, sweet. She says she should be called Mara, which signifies bitter. There had been much bitterness in her cup, but it is open to doubt if her explanation of it was correct. She says, "for the Lord hath dealt very bitterly with me." Whom God loves He chastens. It is right to recognize God's hand in all the events of life, but it is easy to err in the interpretation of God's dealings with individuals. She had been deeply afflicted, but it is evident that her afflictions had been blessed to her. They reached Bethlehem about the time of barley harvest, that is, about the middle of April, so that through the operation of the beneficent laws of Israel, Ruth was able to glean in the harvest fields for Naomi's and her own subsistence. Through God's good providence Ruth came to honour and comfort. She obtained through her marriage with Boaz a place in a noble line of descent, being one of the ancestors in David's line, and from whom the mother of Jesus was descended.

PRACTICAL SUGGESTIONS.

Among a heathen people Naomi maintained her religion, and set a good example to those around her.

That example produced a good effect on Ruth.

Ruth chose the good part, and faithfully carried out her purpose to serve God.

In this life the devoted servants of God are oft-times made the recipients of temporal blessings.