

Much is looked for from this association of intelligent Christian women, and their is a noble field for their energies—the vigorous working of the auxiliaries now in operation and the organization of as many more as possible. With Gods blessing it will no doubt become a power in the Church for the overthrow of heathendom and the universal spread of the dominion of the Lord Jesus.

THE Stratford "Beacon" says: It is with extreme sorrow that we are called upon to chronicle the sudden and unexpected death of one of Zorra's oldest citizens, in the person of Mr. Wm. Mackenzie, elder, who died at Lucknow on the 8th inst. Mr. Mackenzie was a native of Rossshire, Scotland, and emigrated to Canada some forty years ago, settling in West Zora, where until about two months ago he has since resided. He was everywhere regarded as a Christian man of high principle, sincere piety, and keen perception. He, together with the late Mr. Alexander Kerr, elder, generously presented the congregation with a five-acre glebe on which to erect a manse, and being a strong man physically as well as mentally, and possessing much energy perseverance, and liberal mindedness, he continued to the end the principal pillar of the church. Becoming somewhat stricken in years Mr. Mackenzie resolved to retire from his secular vocation, and purchased a home in Lucknow where, about two months ago, he retired. Being still strong and active, he undertook some repairs on the roof of an out-building on his premises, from which he accidentally fell, receiving such injuries as resulted in death, four days afterwards. His remains were brought to his old home, and escorted to the Harrington churchyard by a very large assemblage of friends and neighbours, where they were interred beside those of his wife who died nearly five years ago. Mr. Mackenzie possessed a cheerful and sociable disposition and was universally beloved and respected.

PRESBYTERY OF LINDSAY.—At Beaverton, and in the basement of Knox Church there, the Presbytery of Lindsay held an adjourned meeting on Tuesday, 7th August, 1883, and was constituted by the Rev. A. Ross, M.A., moderator. Nine ministers and four elders present. Extract minute from Glengarry Presbytery, translating the Rev. G. C. Patterson, M.A., to the Presbytery of Lindsay, was read. The edict for the induction having been duly served and no objection offered, the Presbytery adjourned to the church for Mr. Patterson's induction. The Rev. A. G. McLachlin preached, Rev. A. Ross presided and inducted Mr. Patterson, Rev. A. Currie addressed the pastor, and Rev. H. Sinclair the congregation. The new pastor was introduced to his congregation and session, and his name entered on the roll of Presbytery. The Presbytery adjourned, to meet at three p.m.; and when met transacted some routine business in connection with the North Mission Field, and closed with the benediction. Next regular meeting at Woodville last Tuesday of August at eleven o'clock a.m.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF WHITBY.—A very interesting meeting was held in Dunbarton on Tuesday, the 14th inst., for the ordination and induction of Mr. R. M. Craig. This charge has been greatly changed, since Mr. Kennedy left Dunbarton. About the same time Mr. Peattie left Claremont and Erskine Church. Erskine Church was only a mile and a half from Dunbarton church; when both were vacant they were happily united by the Presbytery, and still later Highland Creek congregation was united to Dunbarton by the Synod of Toronto and Kingston as one pastoral charge. There are few better fields in the Church than this united charge, and fortunately it has procured the services of a very promising young man, Mr. R. M. Craig, probationer, who was ordained and inducted there on Tuesday, and who enters upon his work with brightest prospects. At the meeting, the Presbytery agreed to assess the congregations at the rate of ten cents per member for Presbytery, Synod and Assembly funds. The following is a copy of the resolutions sent to the Postmaster-General, anent, the Post Office work on Sabbath: "Inasmuch as infractions on the sacredness of the Sabbath, are being made by the running of extra trains or cars on certain of our railroads, by the travelling of steamboats for pleasure or excursion parties, and more especially by the recent orders from the Head of the Post-office Department requiring the making up and despatching of additional mails by the employes of the department on the line of the Grand Trunk Railroad; and inasmuch as we

regard the day as an heritage of good to all classes of our people; and inasmuch as it is a day sacredly set apart by common consent for the worship of God who has instituted it; Therefore, resolved, that we, the Presbytery of Whitby in connection with the Presbyterian Church in Canada, do earnestly protest against all such secularization of this sacred day, as tending to destroy a precious boon, bestowed on all our people—as well as on the employes of post-offices, railroads, steamboats, as on other citizen, and as tending to bring down on us the displeasure of the Almighty; Resolved further, that we respectfully call upon the Hon. John Carling, Postmaster-General of the Dominion of Canada, to revoke his recent orders, requiring the making up and despatching of mails upon the Lord's day, as a grievance to all in this Province of Ontario, who venerate the sacred day, and as especially interfering with the rights and privileges of those Christian people who are in the service of the Post-office Department, which above all others requires trustworthy officers, and who, we believe, will usually be found among those who fear God and observe His Sabbath." Some other business, not of general interest, was disposed of, at this meeting and the Presbytery, adjourned to meet in the Presbyterian Church, Oshawa, on Tuesday 16th Oct., at eleven o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

OBITUARY.

The Minneapolis "Tribune" says: Mrs. M. M. Anderson, daughter of Dr. Gillespie, of Cannington, Ont., and the wife of Dr. J. D. Anderson, of Minneapolis, died at her home, 500 Eighteenth street south, on the morning of July 22nd, aged twenty years. Mrs. Anderson came to this city last January with her husband, and soon after united with the Park Avenue Presbyterian Church, where, by her warm and genial nature and her exemplary Christian deportment, she gained many friends, and was highly esteemed by all who knew her. Her illness was short, and her death sudden and unexpected. Brief funeral services were held at the house, at eleven a.m. In the absence of her pastor, Rev. Dr. Campbell, Rev. A. W. Benson, of this city, officiated. The remains, accompanied by her husband, were taken to Cannington. Mrs. Anderson had made a public profession of her faith in Christ in very early life, and was, for some years before her marriage, a valued member of the Cannington Presbyterian congregation.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXV.

Sep. 2,
1883.

THE DEATH OF SAMSON.

{ Judges xvi.
21-31.

GOLDEN TEXT.—"The God of Israel is He that giveth strength and power unto His people."—Ps. 68: 35.

CENTRAL TRUTH.—Pride brings destruction; prayer brings strength.

CONNECTION.—From Gideon's victory to Samson's death is computed to be 126 years. Samson was of the tribe of Dan, born at Zorah, near the border of the Philistines, north-west of the portion of Judah. He was a Nazarite, devoted to God from his birth. He had gained victories over the Philistines, and had ruled as "Judge" in (perhaps only a part of) Israel for twenty years. A Philistine woman, with whom he had formed a weak and sinful intimacy, betrayed him to his doom as a prisoner and slave, by getting from him the secret of his great strength—which was keeping his Nazarite vow, and cutting his hair broke that vow. His character showed great blemishes.

NOTES.—Philistines: were in Palestine when Abraham arrived there (Gen. 21: 34), and were a warlike people, so that the children of Israel in coming from Egypt passed by their country (Ex. 13: 17). They lived in a narrow strip of land along the Mediterranean sea, forty miles long, and on the western borders of the tribe of Judah. Goliath was a Philistine from the city of Gath (1 Sam. 17: 4). They were frequently at war with the Israelites. Gaza is one of the oldest cities in the world, and was in existence before Sodom was destroyed. (Gen. 10: 19.) It was one of the principal cities of the Philistines, and now has a population of 16,000. Dagon: one of the gods of the Philistines. His idol had the body of a fish and the face and arms of a man. It was a temple of Dagon that Samson pulled down at Gaza. He also had a temple at Ashdod (1 Sam. 5: 3) where the idol was found fallen flat on the floor the morning after the ark of the Lord was placed beside it.

1. SAMSON'S CAPTIVITY.—Ver. 21.—Philistines: dwelling near the sea-coast; an active and warlike people; idolaters. "Palestina" and "Palestine" are derived from "Philistine." Put out his eyes: a cruelty often practised anciently upon prisoners in war. It was supposed they could never be dangerous again. Bound him with

fetters of brass: prison-life in heathen and uncivilized lands is, above all conception horrible. Brass here means probably (as generally in the Bible), copper. He did grind: even yet, in the East, millstones are turned by hand, or at most by a donkey; no "machinery."

Ver. 22.—Hair of his head began to grow: we may believe that he, repenting and renewing his vows, began to get back his great bodily strength, as well as peace of mind and pardon from God.

Ver. 23.—A great sacrifice: they made the captivity of Samson an occasion of rejoicing and boasting. Unto Dagon, their God: an idol in the form of a fish, with a man's head and hands. See 1 Samuel 5, where Dagon fell down—head and hands broken off; and "only Dagon" left, i. e., his fish-body left. Our God hath delivered: they falsely and wickedly claimed for Dagon a victory over Samson and over the God of Israel.

Ver. 24.—When the people saw him: at sight of their god they began shouting his praise. "The question was now no longer a matter between Samson and the Philistines, but between Dagon and Jehovah."—Kitto.

Ver. 25.—They said, call for Samson: to dance and play before them, and amuse them. And he made them sport: probably Samson, to disguise his intentions, did obey their heathen commands, and danced and amused them. Poor Samson! He need not have been there if he had strictly followed God.

Ver. 26.—The lad that held him: being sightless, he had to be led. Suffer me: let me lean against the pillars to rest.

Ver. 27.—Lords of the Philistines: we afterward read of "Kings" in their cities, and the "Lords" here would probably be their chiefs or feudal lords. Upon the roof: if the building had an open quadrangle or square, there we may suppose Samson was exhibited; the crowds occupying the roof would look down into the square.

Ver. 28.—Samson called unto the Lord: his heart had returned to God, and God returned to him. That I may be at once avenged: God had raised Samson up specially to chastise the Philistines; and it was in the line of his duty to be avenged on God's enemies and his. We are called for milder work, but let us see that we do it.

Ver. 29.—Took hold of the two middle pillars: Dr. Thomson ("The Land and the Book,") says idol temples were always built on hills, and that there are several steep hills on the site of Gaza. If Dagon's temple stood, as little doubt but it did, on one of those small steep hills, the loosening or displacing of one or two principal pillars, heavily laden as the roof was, would send one part of the building crashing against another, and the whole in a dreadful ruin to the foot of the hill.

Ver. 30.—Let me die with the Philistines: he knew he could not slay them and himself escape. His life was misery; his peace was made with God, and he had a divine voice within him that his prayer was heard, and that the time had come for him to strike a great blow against idolatry, and for Israel and Jehovah. Bowled himself with all his might: with his former supernatural strength; either drawing the pillars toward him, or pressing them from him, till they broke or were displaced. More than he slew in his life: often thus with the Christian; people think of his words and follow his advice, after he is gone, who neglected him in his life.

Ver. 31.—His brethren: his father was apparently not now living. Brought him up and buried him: we may suppose that there was great terror and confusion among the Philistines, and that they made no resistance to a party of the Danites who came to recover his dead body. He was buried in the family burial place of his father. Judged Israel twenty years: from Judges 13: 1-5, we learn that this Philistine oppression lasted forty years, and that Samson was born after it began. He was therefore inside of forty when he died, and must have begun to "judge Israel" very young.

PRACTICAL LESSONS.

1. The life of Samson was one of *splendid opportunities* but great imperfections.
2. Samson, sightless, grinding at the mill—and all because he fell away from God and duty—is a lesson for all ages.
3. Satan and Satan's agents must not think, when God's people are chastened for their sins, that *they* have triumphed over God (Ver. 24).
4. The great "demonstration" in favour of Dagon ended in death, and ruin, and disgrace.
5. God hears the prayer of the penitent. He heard Samson.
6. Many a one's chief work and influence is in his death; it may be necessary so, to keep down self-love.

STRONG MAN'S SAD DEATH.

SOMEBODY has well said that a woman should never accept a lover without the consent of her heart, nor a husband without the consent of her judgment.

A COACHMAN at Airdrie has been sent to prison for thirty days, carrying off the gold watch of the minister at Calderbank, which he had seen lying on a window sill when he called to arrange with him to conduct his marriage ceremony.

THE heart is due to God. O what joy, ease and freedom, when I can say it is God's, for His love for Christ sake, by the Spirit's power; no enjoyment but in God, or God's work! O for the pure heart and the single eye!—Rev. T. Adams.

IF the Church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—Bishop Huntington.