

of any preceding year with the exception of 1876, when they included a legacy of \$10,000 from the late Mr. Hall, of Peterboro'.

The Rev. M. L. Leitch, of Valleyfield, is at present on a visit to friends west of London. He is expected to return in the end of next week.

The Executive of the Home Mission Committee having appointed the Rev. J. Cormack, of St. Andrew's Church, Lachine, to British Columbia, Mr. Cormack has resigned his charge, and his congregation have been cited to appear for their interests at a *pro re nata* meeting of the Presbytery on Monday next. The field to which Mr. Cormack is appointed is Richmond, etc., till recently a part of Rev. T. G. Thompson of Vancouver's charge. Vancouver is now a self-supporting charge, contributing \$1,500 per annum toward salary, and it is expected that Richmond and adjoining stations will ere long, under Mr. Cormack, become self-supporting too.

The Presbytery of Montreal met in Lachute on Thursday. The forenoon was spent in conference with the officers and congregation of Henry's Church (Rev. W. Forlong's); the afternoon in conference with the First Church congregation (Rev. J. Mackin's); and in the evening in conference with the friends of both congregations. At these several meetings strong sentiments were expressed in favour of union of the two congregations under the present pastors. The Presbytery adopted a resolution expressive of its gratification at the union sentiment manifested both by ministers and people, and recommended the Sessions to ascertain the minds of the two congregations regarding the matter, to report on the 5th of July. The proposal is that, meantime, service be held on Sabbath morning in the two churches in the outskirts of the town alternately, and that an evening service be held in Victoria Hall in the centre of the town, the ministers to divide the services between them, the congregations retaining for the present, at any rate, their separate existence. An interesting feature of the meeting was the licensure by the Presbytery, in the Church where he had been brought up, of Mr. J. T. Barron, the son of an office-bearer of Henry's Church and a graduate of McGill University and the Presbyterian College, Montreal.

At the Presbytery meeting in Lachute, others of the delegates elected to the General Assembly resigned their commissions; but, with one exception, these were allowed to lie on the table, as substitutes willing to go could not be found.

The Rev. John Stewart, of Dennistoun Free Church, Glasgow, Scotland, arrived here on Thursday, and preached on Sabbath morning in Melville Church, Cote St. Antoine, and Crescent Street Church in the evening. He goes to Winnipeg as a deputy from the Free Church of Scotland.

On Wednesday evening of last week, Rev. Mr. Dardier, of Geneva, addressed in Russell Hall, a meeting in French, and on Thursday evening, in Knox Church, a meeting in English, on Colportage Work in France. He returned to Europe this week, after a visit of several weeks to Canada and the United States, in the interests of his work.

The Presbyterians of Sherbrooke, Que., contemplate a jubilee thank offering for the building fund of a new church. This is a sensible proposal, which, it is hoped, will prove a great success financially. The growth of the city and of the congregations under the Rev. A. Lee's ministry renders increased church accommodation necessary.

TO THE FRIENDS AND SUPPORTERS OF THE POINTE-AUX-TREMBLES MISSION SCHOOLS.

At the close of another session we wish to let you know about some of the work being done here through your liberality. We believe that we have had not only your money but also your prayers—for, like Moses of old, we have felt our hands sustained all through our winter's work.

Maximum number of pupils, 120; average number, 113. Of this number there were seventy-one converts and forty-nine Roman Catholics.

Our schools are divided into four classes (boys and girls taking their lessons together). The lowest class is composed of fifty-three beginners, half of whom did not know their letters last October; now all of them can read fairly well, excepting four. The second class is taught all the subjects found in our common school curriculum. The third class takes, in addition, algebra, Euclid and Latin; while the fourth and highest class, in addition to these last, takes Greek, literature and universal history.

Twenty-eight of our pupils have been hopefully converted to the Saviour during the session, and fifteen have applied for work during the vacation, either as teachers or colporteurs. As the Board were well satisfied with most of the work done by them last year, they propose employing quite a number of them again.

Our Temperance Society, established thirteen years ago, still flourishes, and was augmented this year by the names of a large number of our new pupils.

A Debating Society, started three years ago by the boys, is still carried on. We find that these debates have been of great benefit to many of them—first, by causing them to read more; second, by giving them greater fluency in speech. Now a number of them take part in our prayer meetings, etc., which were formerly entirely carried on by the masters.

This year, feeling that enough interest has not been shown by our former pupils in French evangelization, we have started a Missionary Society, which all old pupils are invited to join, and we hope that this may be a rallying-point—a bond of union among us—and that by our united efforts we may be able to spread the knowledge of the Gospel among the French-Canadians that are still without the true light. The pupils of this year have already subscribed \$130, to be employed in some branch of French Evangelization. Our scholars are showing more independence; i.e., a greater desire to pay their own way. Now we receive ten times the amount of school fees that we used to receive some years

ago; and, considering that thirty-five of our pupils are entirely dependent on themselves, we think it speaks well for their perseverance. Not that we are receiving pupils from a higher class than we did formerly, for we have twenty here this year who are the children of the first pupils of this mission, and many others belong to families whose names have appeared on our registers for several years past. This leads us to believe that the religious training that has been received here has not been in vain, and that it is lifting the people up.

Another fact we would bring before you is this: Although four evangelical denominations are engaged in this work of educating French-Canadians, yet last year we had a larger number of applications for admission than ever before, so that we feel, and we are sure that you also will see, the necessity of an effort being made to increase our accommodation for the reception of a larger number of pupils. Last year we rejected over 150 applications for want of room, and for several years large numbers have been sent away for the same reason. Shall we then let these grow up in ignorance of the Gospel? Shall we let them go to Roman Catholic colleges or convents, or shall we pour of our abundance into the treasury of the Lord, and that right early?—so that before another session opens such additions may be made to our buildings that we may be able to receive all that come. Yours faithfully,

J. BOURGOIN, Principal.

Pointe-aux-Trembles, May 2, 1887.
P.S.—All contributions should be sent to the Rev. R. H. Warden, 198 St. James Street, Montreal. The friends who have not yet forwarded their scholarships for the session just closed are respectfully asked to do so as soon as convenient.

OBITUARY.

REV. DUNCAN M'RUER.

The following tribute to the memory of the Rev. Duncan McRuer, formerly of Ayr, Ontario, is condensed from a paper prepared and read at the meeting of Platte Presbytery, by the Rev. E. B. Sherwood, of St. Joseph:

The name of one of our number who, since the spring meeting of 1871, was always in his place, has dropped from our roll—rather been transferred to the General Assembly of the Church of the first born, which are written in heaven. The transfer was made in his own home in a moment, without pain or agony. His great heart ceased to beat, the silver cord was loosed, and the golden bowl was broken. His spirit had returned to God who gave it.

The Rev. Duncan McRuer was born at Lachute, Canada, Province of Quebec, on February 8, 1824, of Highland Scotch parentage. He pursued his studies for the ministry at Knox College, Toronto, and graduated from its Theological Department in 1851. In November of that year he took charge of the parishes of Blenheim and Paris, in the Province of Ontario, to whom he ministered until 1854, at which time he was called to the pastorate of the Church at Ayr, in the same Province, which he accepted. On December of this year he married Miss Mary Torrence, the eldest daughter of Mr. Thomas Torrence, of Hazel Green, near Paris. To this Church he gave seventeen of the best years of his life, which were crowned with rich blessings, both to pastor and people.

He had now reached that period when he must provide a home for himself and his large family. Gentry County, Mo., near Union post office, was the point selected. I made his acquaintance at Gentryville in February, 1871. Fifteen years and ten months' intercourse proved that he had a mission in coming to Missouri, that was to seek and to save not only his Scotch countrymen, but sinners of every kind and kin. He soon began his search for the lost sheep of the Presbyterian fold, and found in the west part of Harrison County some Scotch families, and among them and their neighbours he thought that there was the germ of a Presbyterian Church. On the 18th of December, 1872, I organized there a Presbyterian Church to which he ministered from that time to the day of his death. He in the meantime supplied Albany and Mount Zion Churches until they found pastors. The Kon Church was gathered and organized by his labours, as was also the Church of Akron, in the north-eastern portion of Harrison County. To this Church he gave more or less pastoral oversight for years, going forty miles to administer the ordinances and sacraments of the Church, and marry the living and bury their dead. He also visited Worth County, and held services at Grant City, and did what he could to prepare the way for the organization of that flourishing Church there. His last work was at New Hampton, a railway town midway between Albany and Bethany, the county seats of Gentry and Harrison Counties. He effected the organization in the fall of 1885, and during the year 1886 completed a neat house of worship, which was dedicated on the last Sabbath of November of that year. In connection with this service he held a series of meetings, assisted by the Rev. Thomas Marshall and Brother Carvans, of Albany. The attendance was large, mostly made up of those who were without the pale of any Church. Numbers were brought to a saving knowledge of God in Christ. The second Sabbath of December was his last Sabbath with his people, who were for the first time holding communion in their new church. He preached from the chapter of Revelation on the last invitation of the Gospel to sinners, Rev. xxii. 17. Then a number of candidates that had received and did believe, confessed the Lord Jesus Christ for the first time. The Lord's table was spread and served by him. They ate and drank in memory of their dying Lord; some for the first time—all for the last time with him until they shall eat anew at the marriage supper of the Lamb. This was a fitting close of a laborious ministry of thirty-five years. He leaves a widow and nine children—three sons and six daughters. I was told since his death, by one who knew whereof she affirmed, that she never knew a family of children in which the father was more loved and revered than in this, who, in a moment they thought not, were deprived of his fatherly advice and wise counsel. May the widow and children be also ready, should they be called so suddenly, to meet the reward of a well-spent life.

Sabbath School Teacher

INTERNATIONAL LESSONS.

June 12,
1887.]

THE COMMANDMENTS.

Ex. 20
1-11.

GOLDEN TEXT.—"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart."—Matt. xxii. 37.

SHORTER CATECHISM.

Question 25.—There were priests under the Old Testament dispensation. Their office was to offer sacrifices, and intercede for the people. Theirs was not a perfect priesthood. The priesthood of the Old Testament was typical of the one and only priesthood of the Son of God. Christ offered Himself as a sacrifice for sin. That sacrifice did not require to be repeated. It was all sufficient. No other is needed. The law of God demands the death of the sinner. Christ died in the sinner's place: therefore the demands of divine justice are satisfied, making reconciliation to God possible. Then, as the ever-living priest, Christ makes continual intercession for His people.

INTRODUCTORY.

Fifty days after the institution of the Passover, the Children of Israel were encamped before Sinai. Under the most solemn and impressive sanctions, God gave them the Ten Commandments. The giving of the law was ever afterward celebrated by a solemn feast, named Pentecost, recalling the first fifty days of their deliverance from Egyptian bondage. The Commandments were known to the Jews as the Ten Words: in the Greek Version of the Old Testament they are called the Decalogue. They are also spoken of as the Covenant and the Testimony. The Ten Commandments are of universal obligation. They were originally given to the Jews, because they were the first custodians of God's revelation to man. They were given by God because He, in His infinite wisdom, knows what is best for man, and they find a fitting response in man's nature. God's law is perfect. The Ten Commandments were engraved by God on two tables of stone. They are divided. The first table defines our duties to God, and the second, duties to our fellow-man. They are introduced by a short preface. They are God's Word.

The First Commandment.—"Thou shalt," not you. The command is of universal obligation, but it is addressed to each individual; each one is singled out. This command forbids idolatry in every form. There is only one God in all the universe, and there is no room for another. He is infinitely perfect, and claims our entire homage and obedience. He is entitled to the first place in our hearts, and we ought to love Him with an undivided love.

The Second Commandment.—This necessarily follows from the first. It shows clearly the sin of idolatry. This commandment marks the contrast between the true and all false religions. Whenever man forsakes the true God, he fashions false ones for himself. Educated heathens tell us that they do not worship the carved images in their temples, but the beings they represent. They profess to be wiser than God. He is a Spirit, and cannot be represented by any material form; therefore He has positively forbidden the making of any likeness of anything in the heaven, or in the earth, or in the sea, and offering any kind of worship to any symbol whatever. This command is made all the more impressive by the explanation which God adds to it: "I, the Lord thy God, am a jealous God." He has the sole right to our worship, and will suffer no other to usurp the place which He ought to have in our hearts; the service we owe to Him must not be given to any other. Transgression of God's moral law is as certain to bring its appropriate punishment as the violation of any natural law. Cause and effect are not more surely linked than sin and its punishment. The sins of the fathers descend to their children; i.e., the effects of their sins, even to the third and fourth generation. While those sad consequences of disobedience are set forth, the greatness of God's mercy also appears. The effects of disobedience may descend to the fourth generation, but to those who love Him and keep His commandments, God's mercy to thousands of generations.

The Third Commandment.—The name of God is to be held in deepest reverence. All proper feeling teaches us that this is right. In our courts of law people, in God's name, are sworn to tell the truth. This is not held to be a violation of the Third Commandment, but if one swears falsely the law punishes the offender. There is a habit, even in courts of justice, of administering the oath in a most irreverent manner, which is certainly not in keeping with the divine command. Then there can be no excuse for the awfully common habit of profane swearing. It is as disgusting as it is sinful. No one who really loves God would think of dishonouring Him by blasphemous expressions, or the careless or irreverent use of the sacred names. The Turks carefully gather up every scrap of paper, lest the divine name should be written upon it. We should carefully guard our lips, lest that name should be dishonoured by our profanity.

The Fourth Commandment.—The Sabbath is not merely a Jewish institution. This command begins with "Remember." The Sabbath is as old as creation. It was made for man. The Sabbath is to be kept holy, sacred to God. That is the day specially set apart for His worship. It is to be kept free from toil and from amusement. Man is bound to toil, six days are given to labour, but the seventh is mercifully given to man that he may rest. Works of necessity and mercy are as lawful on Sabbath as on other days; but according to the law of God, all else is forbidden. The law extends to all, to man-servant, maid-servant and to the stranger. The cattle are to enjoy rest. From the time that Jesus rose from the dead the first day of the week has been observed as the Christian Sabbath. Christ came not to destroy but to fulfil the law. The completion of His redemptive work places us under a deeper obligation, gratefully to Remember the Sabbath Day, to keep it holy.