

interesting addresses on various subjects were delivered by Rev. Messrs. McNeil, Watson, Shilton, Hossack and Wilson, interspersed with music. The choir of the church under the efficient leadership of Mr. J. G. Russell, rendered very valuable assistance at both services.

**PRESBYTERY OF BARRIE.**—This Presbytery met in the Barrie Presbyterian Church, on the 30th July last. There was a fair attendance of members. Mr. Hugh Currie was elected Moderator for the ensuing six months, in place of Mr. Henry Knox, whose term of service had expired. Several commissions for ruling elders were received. Some time was occupied with considering the correspondence arising from a misunderstanding between the Presbytery and the Distribution Committee of the Assembly, by which more ministers had been assigned to the Presbytery than could be provided with fields of labour. It was unanimously agreed to sustain the action of the clerk *pro tem.* in the matter, and to express to the several ministers concerned the great regret of the Presbytery that they had been put to so much disappointment, inconvenience and loss. Mr. J. D. Smith, was, after a satisfactory examination, recognized as a catechist, and his name ordered to be sent to the Home Mission Committee of the Assembly. (Mr. Smith has meanwhile been sent to Sturgeon Falls, in place of the lamented W. C. Ewing, who was recently drowned.) Numerous signed petitions were submitted from Airlie, etc., asking that Mr. Stinson, student catechist, be allowed to continue in charge of these stations, while attending college during next session. The Presbytery agreed to cordially recommend the prayer of the petitions, and appointed Messrs. Leishman, M. Brennen and J. A. Mather to lay the matter before Principal Caven. Only two of the commissioners to the General Assembly gave reports of their attendance thereat. A committee, who had visited Knox Church, Oro, reported in favour of a grant to that Church from the Augmentation Fund. The following were appointed Conveners of the several committees of the Presbytery: Home Missions, Mr. R. Moodie; State of Religion, Mr. J. R. S. Burnett; Sabbath Schools, Mr. J. Leishman; Temperance, Mr. J. J. Cochran; Finance, Mr. D. James; Statistics, Mr. R. N. Grant; Sabbath Observance, Dr. W. Clarke; Examining Committee, Mr. D. D. Macleod. Dr. Gray was given power to moderate in a call for Longford and Uptergrove, when deemed advisable. The next meeting of Presbytery was appointed to be held in the Barrie Presbyterian Church, on Tuesday, 1st October, 1889, at eleven o'clock a.m. It was decided to refer the circular, anent the Augmentation and Home Mission Funds to the Home Mission Committee of Presbytery. Several other matters, in connection with Missions, were considered.—**JOHN GRAY, Pres. Clerk, pro tem.**

P. S. Since the meeting of 30th July the pastoral charge of First Essa, Burns and Dunn's Churches has given a call to the Rev. J. L. Simpson. A *pro re nata* meeting of Presbytery will be held in the First Essa Church, at two o'clock p.m. on the 26th inst., to consider, and to sustain this call, if found satisfactory.—**J. G.**

**PRESBYTERY OF LONDON.**—This Presbytery met in London on the 9th ult., and transacted a considerable amount of business. The following calls were laid on the table and read: A call from Springfield and Aylmer, signed by forty-six members and eighty-four adherents promising \$700 stipend, and requesting \$300 from the Augmentation Fund in favour of Mr. McLaren of Cannington, was presented by Mr. W. Brown, of Belmont. Another call from Appin and Tait's Corners, signed by forty-three members, and 137 adherents, promising \$750 stipend and Manse, in favour of Mr. R. MacIntyre, was presented by Mr. Dugald Currie, of Glencoe. These calls were duly sustained and ordered to be transmitted in due form with all relative papers, to the clerks of the Presbyteries concerned, for disposal. An informal certificate from the clerk of Toronto Presbytery in regard to the transference of Mr. Beatty from that Presbytery to London Presbytery, to be received as a minister of this church, was read by Mr. Sawers. It was moved by Mr. Henderson, and received Mr. Beatty. Moved in amendment by Mr. Ball, and seconded by Mr. Murray, that the reception of Mr. Beatty be delayed till he can be received in the regular way. On Mr. Henderson's subsequently withdrawing his motion, Mr. Ball's amendment was carried. Mr. Sawers reported that he had moderated in a call to Mr. Beatty from S. Delaware and Tempo. It was agreed to let the call lie on the table till Mr. Beatty is duly received. A call from North Delaware and Caradoc, signed by ninety-seven members, and fifty-seven adherents, promising \$600 and Manse, and presented by Mr. Henderson, was approved, the call sustained in due form, and ordered to be transmitted to the clerk of Hamilton Presbytery for disposal. Dr. Laing, of Dundas, was appointed to represent the interests of this Presbytery before the Presbytery of Hamilton. It was also agreed to make application to the Augmentation Committee for a grant of \$150. Messrs. A. MacVicar, of Glencoe, J. Menzies, of Westminster, and J. H. Courtney, of St. Thomas, applied to be received as students studying with a view to the Gospel ministry. On examination the Presbytery expressed their satisfaction with their religious and moral character and their general fitness to study for the Gospel ministry. On motion of Mr. Henderson of which notice was duly given, the Presbytery agreed to suspend the standing order of Presbytery in holding a religious conference at the evening sittings of the March and September meetings of Presbytery. On motion of Mr. Murray, and seconded by Mr. McGillivray, it was agreed, that a religious conference be held on the afternoon of Monday immediately preceding the March meeting, and that Messrs. Murray, Sawers, and Henderson be a committee to make all necessary arrangements. The following standing committees were appointed for the year: 1. State of Religion.—Mr. F. Ballantyne, Convener; Dr. Thompson and Mr. Rangford. 2. Sabbath School.—D. McGillivray, Convener; J. Ballantyne and Dr. Fraser. 3. Temperance.—Dr. Proudfoot, Convener; J. B. Hamilton, and J. Armstrong. 4. Statistics.—A. Urquhart, Convener; Donald Kelso and A. Thompson. 5. Examination of Students.—J. A. Murray, Convener; W. M. Roger, J. Ballantyne and L. Cameron. 6. Home Missions.—A. Henderson, Convener; E. H. Sawers and Dugald Currie. 7. Systematic Beneficence.—E. H. Sawers, Convener; F. Ballantyne and G. Sutherland. 8. Finance.—J. Gordon, Convener; and A. Henderson. Extract minute of Assembly was read refusing to give leave to receive Mr. R. H. Craig. The Moderator and Clerk were authorised to make all necessary arrangements for the inductions at Aylmer, Appin and North Delaware, in event of any of the calls to these places being accepted, and they appoint the following to take part in the services: Induction at Aylmer, Mr. Brown to preside, Mr. Bloodworth to preach, Mr. G. Sutherland to address the minister and Mr. Boyle the people. Induction at Appin: Mr. Dugald Currie to preside, Mr. Duncan Cameron to preach, Mr. Jno. Currie to address the minister, and Mr. J. B. Hamilton the people. Induction at Delaware: Mr. Henderson to preside, Mr. Duncan Cameron to preach, Mr. D. Currie to address the minister, and Mr. J. B. Hamilton the people. The Presbytery adjourned to meet in First Presbyterian Church, London, on the second Tuesday of September, at 11 a.m.—**GEO. SUTHERLAND, Pres. Clerk.**

**PRESBYTERY OF TORONTO.**—This Presbytery met on the 6th instant, the Rev. Walter Amos, Moderator. The attendance of members was not large, and the business transacted occupied only one diet. A letter was received from Rev. Dr. Reid, acknowledging the receipt of the Presbytery's resolution of sympathy in regard to his recent family bereavement, and thanking the Presbytery at the same time for having adopted said resolution. In virtue of having obtained leave from the General Assembly, Rev. Messrs. T. L. Turnbull, E. B. Chestnut and M. Scott were duly received as ministers, and Rev. A. J. Beattie as a probationer of the Church. Rev. Messrs. J. Carmichael, A. Gilray, and Mr. D. Elder were appointed a committee to

look after the matter of supply for the vacant charge of St. Andrew's Church, Vaughan, etc. Rev. Messrs. J. M. Cameron, T. T. Johnston, G. E. Freeman, and Mr. D. Elder, were appointed a committee to nominate committees for the Schemes of the Church, and report thereon to the next meeting. A petition was read from forty-one members and seventeen adherents of the church, all of them connected with the mission station at Seaton Place, praying the Presbytery to organize them as a regular congregation, and appointing Messrs. James Mitchell, Joseph Harton and James Lindsay to appear on their behalf and support the prayer of said petition. The said commissioners appeared accordingly, and were severally heard. It was then moved and agreed to, that notification of this petition be sent to the neighbouring sessions of Bloor Street, College Street and Davenport Churches, with the request that they signify their minds thereon not later than next meeting of Presbytery. A petition was also read from certain members and adherents in McMillan's settlement, asking leave to re-open their church for evening services during the summer period of each year, promising also to remunerate their minister for conducting such services, and pledging themselves to attend the dispensation of ordinances at Queensville during the other months of the year. The minister thus concerned, Rev. G. McKay, expressed himself as willing on the conditions specified to conduct the services so desired. And the leave applied for in the petition aforesaid was granted accordingly. A certificate was read from the Presbytery of Hamilton in favour of Rev. T. Goldsmith, formerly a member of said Presbytery, transferring him at his own request to the care of this Presbytery. And his name was ordered to be put on the list of ministers without charge, residing within the bounds of the Presbytery. A letter was read from the Rev. Dr. Cochrane, and likewise one from the Rev. D. J. Macdonnell, respectively setting forth *inter alia* that the amount required from this Presbytery for 1889 for Home Missions is \$6,500, and for the Augmentation Fund \$5,500. Arrangements for raising of these amounts from the congregations and mission stations throughout the bounds were deferred to another meeting of Presbytery. Mr. Thomas Northrop, B.A., a recent graduate of Knox College, was taken on public probationary trials; his trials were unanimously approved of, and after giving satisfactory answers to the questions presented for such cases, he was duly licensed to preach the Gospel. The committee appointed some time ago to consider and report as to how to dispose of certain church property at Brown's Corners submitted and read a report thereon through Mr. J. R. Miller, and said report was received and adopted. The attention of the Presbytery having been called to the sudden death of Mrs. MacMurchy, wife of Mr. A. MacMurchy, Principal of the Collegiate Institute of Toronto, it was resolved, on motion made by Rev. J. Carmichael, to put on record the high esteem in which the deceased lady was held. Her many amiable qualities had endeared her to a wide circle of friends. As a member of old St. Andrew's congregation, she took the deepest interest in everything connected with its prosperity. As secretary of the Woman's Foreign Missionary Society, she discharged every duty entrusted to her with wonderful tact and fidelity. She had identified herself with every department of the Church's life and work in Toronto, as well as with every public benevolent institution, and was by all who knew her a woman greatly beloved. The Presbytery would also express its heartfelt sympathy with the bereaved husband and sorrowing family, and pray that the Lord Jesus, who knows all our griefs may comfort them, and soothe their every sorrow in the light of his own everlasting love. The next meeting of the Presbytery was appointed to be held in the usual place on the first Tuesday of September, at ten a.m.—**R. MONTEATH, Pres. Clerk.**

#### FATHER CHINIQUE'S BIRTH-DAY CELEBRATION.

The eightieth birth-day of the venerable Father Chiniquy was celebrated at St. Anne, Kankakee, Ill., when a large number assembled in honour of one who has made many sacrifices, faced many trials and rendered great services for Evangelical truth. The *Western American* says:

While at the house chatting and making acquaintance with earnest workers who realize the dangers of Roman supremacy in this land, many of whom had been in the "inner circle" of the Roman machine, we were suddenly greeted with music by a fine band who played in good taste. Father Chiniquy and his friends at once formed and marched to the church near the residence where a short religious service was held, conducted by the Rev. Mr. Bondreau, now pastor of the congregation collected by Father Chiniquy. The services finished, the audience followed their beloved leader to a grove in the grounds of the church where a platform had been erected and seats provided. Here preparatory exercises were held. Dr. Thomas named Rev. Mr. Bondreau for chairman, who was elected, and proceeded to address the audience.

The Rev. P. Bondreau delivered an eloquent and interesting address concluding as follows: Well, now we want Canada to become what it was in its early history. It must reach to its past experience. We cannot be Anglicized if we become what we were. We simply return to the best type of French character. The future history of Canada must be reshaped on its first history. It must cease paying heavy taxes, unjust tithes, disallow forever any ecclesiastical endowment. Then prosperity and happiness will be the lot of all classes. How well can we retort and say that the system of ostracism followed ever since the days of Mons. De Quercheville has produced the loss of over a million of its citizens, who may sooner or later lose their identity, just because they were forced to leave their homes and seek a living under a more liberal government. But I close. Remember the virtues of those early heroes that settled in Canada.

The Canadian Church was ably represented by Rev. John Gray, of Windsor, who delivered an eloquent address in which he paid a warm tribute to the worth and labours of Father Chiniquy. Mr. Gray's speech was followed by an able one by Mr. Adam Craig, of Chicago. Numerous congratulatory letters and telegrams were read, among them one from Dr. Badenach, LL.D., London. Another from St. John's Church, Montreal, and the resolutions relating to Father Chiniquy and his work by our own General Assembly.

Father Chiniquy then delivered a characteristically affecting address in French, saying, among other things: This great demonstration is to remind me that I am eighty years old. . . . There is an aspect of that fact that is very saddening. For to tell a man he has reached his eightieth year is as to tell a condemned prisoner that the hour of execution is at hand. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; it is soon cut off, and we fly away." Yes, every one is condemned to die, and soon I know I will fall under the merciless blows of death. . . . But death to the Christian is only the welcome messenger whom our Divine Father sends to announce to his beloved child the hour of deliverance, the return to the heavenly home. . . . Viewed in that light, the eightieth anniversary of my birth is for me a blessed day, and I can accept with joy as well as thankfulness all these tokens of your confidence and affection. Your praises and congratulations I accept joyfully, but only to convey them to whom they are due—to our Heavenly Father who in his mercy has taken me by the hand from my infancy, and carried me safely through the perils and dangers of these eighty years; and He alone has done the work for the renovation of mankind which you attribute to me. The strength and courage which have sustained me through the many battles I have fought for righteousness and truth I found in the Gospel which is the power of God.

We join heartily in tendering our congratulations and well wishes to the venerable veteran and champion of civil and religious liberty.

## Sabbath School Teacher

### INTERNATIONAL LESSONS.

Sept. 1,  
1889.

#### DAVID AND GOLIATH.

1 Sam. 17:  
37-51.

GOLDEN TEXT.—If God be for us, who can be against us?—Romans viii, 31.

#### SHORTER CATECHISM.

Question 35.—(a) The phrase "to sanctify" is used in two different senses in Scripture—to consecrate, to set apart to a holy use (John x. 36; Matt. xxiii. 17), and to render morally pure or holy (1 Cor. vi. 11; Heb. xiii. 12). Sanctification is used in this latter sense. As regeneration is an act of God's free grace, so sanctification is a progressive work of the same free grace. It is gratuitous, for Christ's sake, and it is effected by the supernatural power of the Holy Ghost. (b) The means of sanctification are of two distinct orders—inward and outward. The inward means of sanctification is faith. Faith is the instrument of our justification, and hence of our deliverance from condemnation and of our communion with God: the organ of our union with Christ, and hence of our communion with Him in His Spirit and life. Faith, moreover, is that act of the regenerated soul whereby it embraces and experiences the power of the truth, and whereby the inward experiences of the heart and the outward actions of the life are brought into obedience to the truth. The outward means of sanctification are:—(1) The truth as revealed in the inspired Scriptures (John xvii. 17; 1 Peter i. 22; ii. 2). (2) The sacraments (Matt. iii. 11; 1 Cor. xii. 13; 1 Peter iii. 21). (3) Prayer. This it effects both as a gracious exercise of the soul, and as the covenanted condition of our reception of all spiritual blessings (John xiv. 13, 14). (4) The gracious discipline of God's providence (John xv. 2; Rom. v. 3, 4; Heb. xii. 5-11). It must be remembered that the unregenerate soul resists the "common grace" with which the Holy Ghost wrestles with it previously to the new birth; also, that the soul is passive in respect to that particular exercise of the divine power which effects its regeneration or new birth. But having once been regenerated, the soul, now spiritually alive, continues to grow in grace by its own active co-operation with the gracious operations of the Holy Spirit, who dwells in it. (c) The fruits of sanctification are:—(1) Negatively, the destruction of the "old man," with its habits, affections, and lusts (Gal. v. 24; Col. iii. 5). (2) Positively, the strengthening of the principle of grace, and the gradual training of all the faculties of the soul under the control of grace, in symmetrical development and holy obedience. (3) Hence, good works are the fruits of sanctification. These "good works," although never the meritorious grounds of acceptance before God, are nevertheless absolutely essential to salvation, because to be saved is to be saved from sin (Gal. v. 22, 23; Eph. ii. 10; John xiv. 21).—**A. A. Hodge, D.D.**

#### INTRODUCTORY.

Although David had been anointed to the kingly office, Saul was not yet dethroned. He still ruled and was commander-in-chief of the armies of Israel. Their inveterate foes, the Philistines, had again become troublesome, and had assumed an aggressive attitude. They had a fortified encampment at Elah, and the Israelites under Saul had gathered an opposing force. In the Philistines' camp there was a man of extraordinary stature, Goliath of Gath, who is said to have been six cubits and a span in height, that is, about nine feet nine inches. He was a man of great strength, and his weapons were of great size. He had challenged the Israelites to decide the contest by a duel between himself and a representative of the Israelites. No one was found to take up the challenge till David came forward. Strong and athletic as David was, there were misgivings that he would not be able for the encounter. At this point to-day's lesson begins.

**I. Israel's Champion.**—David, having heard Goliath's challenge and defiance undertakes to enter the lists against him. He was brought into the presence of Saul, who doubts his ability for the contest. He was to all appearance an inexperienced youth, while this antagonist had been a man of war from his youth. To this David modestly replies by telling the king that while employed as a shepherd he had killed a lion and a bear that had attacked the flocks under his care. This was a striking proof both of David's courage and his faith. It was the combination of these qualities that made him the hero he was. To defend the charge entrusted to him he had risked his life, for it is a dangerous undertaking to attack either a lion or a bear. It was not in his own strength, in no spirit of foolish daring, but by humble reliance on God that he accomplished this feat. So pleading his past experience of God's deliverance he is willing to face this defiant foe. He thus secures Saul's consent, and well-wishes. The king then wants to equip the youthful warrior in his own heavy and cumbersome armour. This David does not refuse but after putting it on he finds that it would hinder, not help, him to attempt to fight in it. David was a shepherd and as a shepherd he was best prepared for the conflict. With his staff such as shepherds use, and a sling, something on the same principle as the catapults boys now use in play, for which he had provided five smooth stones, he set forth to meet the defiant champion of the Philistines.

**II. The Antagonists.**—When the gigantic Goliath and the youthful shepherd approached each other the former was moved with derision and contempt. The idea of a comely boy coming out against him! He approached with all the pride and arrogance of one who was sure of the victory whoever might be his opponent, but this stripling in shepherd's garb, and armed only with staff and sling, why it was as if they thought he, the mighty warrior, might be driven off as a dog could be scared away. His rage was increased, and he swore at David and boasted what he would do to him. David replies in a more manly fashion, in a way that might have caused misgivings in the mind of Goliath if he had been in the habit of reflecting. He intimates that the Philistine might rely on his stature and strength, and the powerful weapon he carried, but the Israelite had the strength of omnipotence behind him. "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Then in prophetic words he tells what shall befall the proud and disdainful blasphemer, "for," he concludes, "the battle is the Lord's, and He will give you into our hands."

**III. The Victory.**—Down in the valley the antagonists meet. On the high ridges on either side the respective armies are witnesses of the intensely interesting conflict. Neither of the champions shows any signs of fear. The Philistine draws near with contemptuous disdain: David rushes forward to meet his opponent, but alert and prompt he fires the stone from his sling that really begins and ends the conflict. The massive Philistine falls to the ground without having had the opportunity of striking a blow. Then as David was unarmed, he rushed forward to his fallen foe, seizes Goliath's sword and beheads him with his own weapon. David's victory was swift, sharp and decisive. This stroke of the heroic Hebrew shepherd virtually defeated the host of the Philistines. Seeing their champion fall they were seized with fear and fled. The Israelites chased them to their strongholds at Gath and Ekron.

#### PRACTICAL SUGGESTIONS.

God's service requires courage and faith. Faith and courage are mutually helpful.

The boaster is not the most courageous. True courage is always joined with humility. Goliath was boastful; David was humble.

We can fight God's battles best with the weapons we have proved. The Sword of the Spirit, the Word of God, is the best we can use.

God gives the victory to those who fight unselfishly for His glory.