

taken. Rev. D. Macdonald, Glenora, having declined the call from Lake Umbagog the congregation was granted leave to moderate in a call when ready. The following new grants were recommended: Winslow \$300 per annum, and Scotstown \$300 per annum. Rev. John A. Morrison resigned the charge of Danville. The Session and congregation are cited to appear for their interests on the 14th Oct. The Rev. J. M. Whitelaw was appointed to Valcartier for three years. The attention of the Presbytery was called to the fact that the Protestant Committee of the Council of Public Instruction would in a short time be called on to give their decision in regard to the \$60,000 set apart for Protestant Superior Education in terms of the Jesuits Estates Bill. After consideration it was unanimously resolved: "That the Presbytery of Quebec are firmly persuaded that the Protestant Committee should reject the offer." The attention of the Presbytery having been called to the loss of life and sorrows occasioned by the disaster which had befallen some of the inhabitants of Champlain Street by the falling of the rock at Caps Diamond, Dufferin Terrace, the following resolution, on motion of Rev. D. Tait, seconded by Rev. J. D. Ferguson, was unanimously adopted: "The Presbytery of Quebec, having learned with deep sorrow the great calamity which has befallen the city of Quebec by which a large number of its inhabitants have lost their lives, and many others have sustained severe bodily injuries, and many have been plunged into deep sorrow on account of the sad death of beloved relatives, desires to express its sincere sympathy with the bereaved and those who are suffering in any way in consequence of this disaster, and earnestly prays that the God of all grace and comfort may strengthen and comfort them in the time of great trouble, and that this sad affliction may be over-ruled by God for His own glory and the spiritual well-being of the citizens of Quebec. The next meeting to be held in Sherbrooke, December 17th, at 8 p.m.—J. R. MacLEOD, Pres. Clerk."

PRESBYTERY OF BRUCE.—This Presbytery met at Walkerton on September 17. A call from the congregation of Pinkerton and West Brant signed by 177 members and eighty-one adherents, and guaranteeing an annual stipend of \$800 and manse, to Mr. D. Campbell was sustained and forwarded. Conditional arrangements were made for the ordination and induction services, in the event of the call being accepted. Mr. David Miller was introduced to the Presbytery by Mr. Tolmie, and, having been examined by the Committee on the Superintendence of Students, was certified to the Board of Examiners of Knox College as a student in the preparatory course. Mr. N. D. McKinnon was recognized as a student in preparation for the ministry, and Messrs. Little and Gourlay were appointed a committee to superintend his studies in the meantime. Communications from the Home Mission Committee of the Owen Sound Presbytery and Mr. Findlay were read and handed over to the Presbytery's Home Mission Committee, with instructions to bring in recommendations at next meeting. A circular intimating that \$1,250 is required from this Presbytery for Home Missions, and \$450 for Augmentation was referred to the Committee on the Schemes of the Church to devise the best means of stirring up the congregations to greater liberality, especially on behalf of the Home Mission, Augmentation and Aged and Infirm Ministers' Funds. Mr. Linton submitted and read the report on statistics and finances setting forth, in tabular form, the number of families and members within the bounds, and the amounts contributed by the different congregations for Stipend, Schemes of the Church and all purposes, together with the average contribution per family and per member for the same, and showing a comparison between the contributions of 1888 and the preceding year. On motion the very excellent and elaborate report was adopted and ordered to be printed, that every family may receive a copy. Ministers were also instructed to direct the attention of their congregations to this report on the day on which it is distributed. A call from the congregation of Ailsa Craig and Carlisle to Mr. A. J. Janson, ordained missionary at Gore Bay, was laid on the table. The Presbytery resolved that Mr. Janson be notified of the call, and that in the event of his seeing it to be his duty to accept the same—he be directed to confer with the Assembly's Home Mission Committee as to the time when he may be free to do so. The names of Messrs. Lochore and Morden were forwarded to the Home Mission Committee to be placed on the list of catechists. Application was made for a renewal of the grant to Glenora for the next six months. Leave was granted to moderate in a call to Tara. It was resolved to devote the evening sermon of next meeting of Presbytery to a conference on the State of Religion and kindred subjects, and Dr. James was appointed to lead the conference. Mr. Findlay reported having examined the students labouring within the bounds of the Presbytery during the summer, and the club was instructed to certify them to their respective colleges in terms of the report submitted. Mr. Findlay also submitted an interesting and elaborate report of his work in the Algoma field during the summer, as well as of the diligent and successful work of our missionaries and students; and presented a series of recommendations for the carrying on of the work during the ensuing winter. The Presbytery, on motion of Dr. James, adopted his report, with its recommendations, and expressed their satisfaction with its fulness and excellence. Catechists were appointed to Tarbut and Bruce Mines—these fields undertaking to meet the whole expenses of supply. Ordained missionaries are asked for Blind River and Algoma Mills, Little Current, and Maintowning, with the necessary grants. Mr. J. J. Elliott's resignation of the Spanish Mills field was accepted, and the Presbytery placed on record their gratification at the success which had attended his labours in that field.—JAMES GOURLAY, Pres. Clerk.

PRESBYTERY OF PETERBOROUGH.—The Peterborough Presbytery met in St. Andrew's Church, Sept. 17, the Rev. W. H. Jamieson, Ph. D., of Perrytown, Moderator. Commissions were received on behalf of the following elders as representatives of their respective kirk sessions and their names were added to the roll of Presbytery: M. Sanderson, Springfield; W. H. Mann, Baltimore; John Clark, Ballyduff; Wm. Archer, Millbrook; Robt. Boreland, Hastings; Andrew Fairbairn, Lakefield; Isaiah Thompson, Omamee. Rev. Mr. Carmichael, of Norwood, was then elected to fill the Moderator's chair for the next six months. Leave was granted the Moderators of the Sessions of the First Presbyterian Church, Port Hope, and the congregations at Campbellford, to moderate in a call. Rev. Messrs. Hay, Torrance and McEwan were appointed the committee to appoint standing committees. Rev. Mr. Carmichael submitted a report on his visit to Janetville, Pontypool and Ballyduff. The report was exceedingly favourable as to the condition of these stations and was received. A communication was received from St. Andrew's Church congregation, Peterborough, in reference to the action taken at a recent congregational meeting towards the reduction of salaries. Messrs. Cleland, McWilliams and Roxburgh were appointed a committee to deal with the matter. They reported the action of the congregation as irregular and referred the matter back to the congregation. Reports were received from the delegates to mission fields. Rev. Mr. McEwan reported in reference to his visit to Havelock, Rev. Mr. Thompson regarding Chandos and Rev. Orr Bennett for Harvey. The Session and trustees of Havelock were authorized to make their own arrangements as to renting the basement of the church for school purposes. Rev. Messrs. McEwan, Thompson, Cameron, and Messrs. Carnegie and Miller were appointed a committee to allocate the demand for the augmentation fund laid on this Presbytery. The demand this year for the Augmentation fund is \$1,000 against \$1,100 last year. The committee were unable to allocate the claim, as they had not last year's list of congregations, but the clerk was authorized to make similar allocation to that of last year, reducing the demand in each congregation in proportion to the hundred dollars decrease in the demand on the Presbytery. A communication was read from the Woman's Foreign Missionary Society requesting the Presbytery to appoint one of their number to address the annual meeting of the society which is to be held in Port Hope

on the same date as the next meeting of Presbytery. The Presbytery decided to let the ladies make their own choice. Rev. Mr. McClelland reported in reference to Presbyterial finances and a number of accounts were passed. The next meeting was fixed for the second Tuesday in January in the Mill Street Church, Port Hope, at 9 o'clock a.m. The Presbytery then adjourned until two o'clock in the afternoon. The ladies of St. Andrew's had prepared a most bountiful dinner at the church vestry and all the members of the Presbytery were entertained most hospitably. The committee appointed to strike the Standing Committees reported the committee as follows: Sabbath School—Rev. Messrs. McEwan, Lakefield; Carmichael, Norwood; Bell, of Peterborough, and Mr. W. E. Roxburgh, of Norwood. State of Religion—Rev. Messrs. Hay, of Cobourg; McWilliams, of Port Hope; Torrance, of Peterborough, and Mr. G. M. Rogers, of Peterborough. Temperance—Rev. Messrs. Thompson, of Hastings, Jameson, of Perrytown, and Mr. E. S. Fairbairn. Statistics—Rev. Messrs. Wm. Bennett, of Springfield; Cleland of Port Hope; and Mr. John Clark, Campbellford. Sabbath Observance—Rev. Messrs. Gilchrist, of Baltimore, Sutherland of Warsaw, and Mr. John Carnegie of Peterborough. The congregation at Omamee were empowered to sell the old church and to loan \$1,500 on the new church to meet the expenses of the new building. The exercises and examinations of students, viz., Messrs. Madill of Havelock, Oswald, of Harvey, and Spiers, of Apsley, were all sustained. Dr. Smith, of Kingston, was heard on behalf of the Ottawa Ladies' College. The Presbytery agreed to grant Presbyterial authority to the Home Mission Committee to dispose of the reports which had been submitted from the different mission fields, and to prepare a report for the General Home Mission Committee, of Toronto. Rev. Alex. Bell, of St. Andrew's, was authorized to certify Messrs. Mann and Patton as students to their respective colleges. The Presbytery adjourned shortly before five o'clock and again the ladies had prepared excellent tea for the members.

LETTERS FROM MISSIONARIES.

REV. J. JAMIESON, OF FORMOSA, BETTER.

Within the last few days I have received letters from Rev. Dr. McKay and Rev. J. Jamieson of Formosa, of date 22nd of August. Mr. Jamieson had been unwell but is now much better. The work was going on vigorously and the students and preachers were receiving instruction and training in Oxford College.

A post-card dated 24th August was received from Dr. Smith, Chetoo. All the members of the mission were in their usual health. They were a little disappointed that the new missionaries, male and female, had not left Canada sooner. Dr. Smith says, "We are having nice cool weather and the heat is over for this year."

A letter was also received from Rev. Joseph Annand, of Santo, New Hebrides, dated 16th July. He and Mrs. Annand were fairly well, although Mrs. Annand had had a good deal of fever and neuralgia, and both were feeling much the effect of isolation and severe mental strain. Mr. Annand is translating Matthew's gospel and has got as far as the 17th chapter. He has just sent off a bundle of manuscript for the press as an addition to his first book. It consists chiefly of extracts of Scripture and some additional hymns.

Mr. Annand is labouring in hope, sowing the seed but seeing as yet but little appearances of its taking root. He says: "Not one of the women or girls come to our services or schools as yet. We cannot get them within our influence, they are the slaves and drudges of the men, and are not considered as needing any Gospel. A number of the men and boys attend church fairly well, and a few of them come to our school in the early morning, but so far the seed seems to fall upon the beaten path."

Toronto, Oct. 5th, 1889.

OBITUARY.

REV. JOHN J. RICHARDS.

The *Chronicle and News* of Kingston, dated 19th ult., has the following notice of the death of an old college companion. "Rev. Mr. Richards, of Lyn Presbyterian Church, died on Sunday of typhoid fever." Thus in the prime of life and vigour of manhood, a faithful servant of Christ has been snatched from our number by death's strong hand. And yet this was a triumphant death, for his was a triumphant life. More than conqueror during life through Him that loved him, he was more than conqueror in the struggle with death, through the same great power. While he wrote over life's duties and trials, "For me to live is Christ," we wrote over the grave, when, united with Christ, his body at rest in full assurance of glorious immortality, "To die is gain."

We first met Mr. Richards in Halifax where we boarded together for one winter, and formed a friendship that grew and ripened in after life. For six years we were Co-Presbyters in the Presbytery of Brockville. As a student he was diligent; as a pastor faithful and attentive; as a preacher earnest in delivery, clear in doctrinal statement and impressive in enforcing practical religion. As a man he was kind, generous, sympathetic, as a husband affectionate, tender, devoted. As a friend we may surely speak of him in the words with which Solomon speaks of friendship, "A friend loveth at all times." In difficulty and adversity his friendship did not waver, but shone clear and full. His manner was retiring, the gold did not all lie on the surface. We needed to know him, and the more we knew him the better we all thought of him. His life was a sermon, precept and example he united to enforce the truth, and so he was a power on the side of God to overcome sin and establish righteousness. Living near to Christ he was full of zeal for the glory of God. Over his quiet but consecrated life in golden letters shone the motto:

Thou must be true thyself
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of soul
To give the lips full speech."

Many were gathered into the membership of the Church by his faithfulness; and we doubt not he shall have many souls as his "crown of rejoicing" "in the presence of our Lord Jesus Christ at his coming."

Mr. Richards completed his theological course at Princeton. His first charge was in Westport, Ont. From here he was called to Lyn, and from Lyn he was called to his heavenly crown. His whole ministry was spent in the Presbytery of Brockville, where he made many friends. With his brethren of the Presbytery we grieve over their loss. With his friends and congregation we shed a tear over his untimely death. His wife and family we commit to the care of a kind and loving Father, who "doeth all things well," and in the carrying out of whose purposes there are no accidents. May the Lord our God bless and keep them for his heavenly kingdom, where there is "no death, no sorrow, no pain," and where "God shall wipe away all tears from their eyes."

"Blessed are the dead who die in the Lord, from henceforth, Yes, with the Spirit, that they may rest from their labours, and their works do follow them." "Precious is the sight of the Lord is the death of His saints."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 30,
1889.

DAVID'S THANKSGIVING PRAYER.

1 Sam. 7,
18-20.

GOLDEN TEXT.—In everything give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thess. v. 18.

SHORTER CATECHISM.

Questions 43, 44, 45. 1. The law comes from, not a principle, but a person who is in personal relation to those whom he commands. "I am." 2. He is the Lord Jehovah, the self-existing, unchangeable and almighty Sovereign. 3. He is God, Elohim, the only object of supreme worship, trust and obedience. 4. He is our God, in peculiar relations to us, in covenant with us, not by our act or will, but because He chose us, first loved us, accepted us as His people, and claimed a proprietorship in us, as He did in Israel because of His covenant with Abraham. 5. He has already exercised His sovereignty and proprietorship in preserving and redeeming us. All providential care is the evidence and type of redemptive love. Deliverance from Egypt is frequently referred to as symbolizing freedom from the bondage of sin and Satan. Therefore we are bound to keep all His commandments. It is to be noticed that in this preface and throughout the Ten Commandments the singular is used—"thou God," "brought thee out," "thou shalt"—indicating that the law was given, not merely to a nation nor to the multitude of the redeemed, but to each and every one personally, who must render a personal obedience. The Larger Catechism gives us under Question 99 eight rules for the interpretation of the Decalogue, which may be thus expressed: 1. The laws require the utmost perfection of every duty and forbid the least degree of every sin. 2. They reach all the powers of the soul as well as all the actions of the body. 3. The same thing in divers respects is required or forbidden in several commandments. 4. Where a duty is enjoined the opposite sin is forbidden. A prohibition includes an order; a promise involves a threatening, and a threat a promise. 5. These laws are always binding, yet every particular duty is not to be done at all times. 6. Under one sin or duty all of the same kind are included, and everything that leads thereunto. 7. These laws require us to see that they be observed by those under our control. 8. We must help others in their obedience and have no part in their sins. The law is divided into Ten Commandments. "He wrote, on the tables the Ten Commandments," Deut. x. 4, and these were written on two tables of stone, Deut. iv. 13. The Jews called the preface the first law, and united the first and second and called it the second. The Latin and Lutheran Churches joined the second and divided the tenth. Josephus, the Greek Church and the Reformed Churches arranged them as in our English Bible and in this Catechism, because the preface is not in the form of a command, the first and second treat of different subjects, the clauses of the tenth refer to the one sin of covetousness, and each commandment begins with the same formula, except the fourth, which is evidently distinct. These commandments are also divided into two tables, containing our duty to God and our duty to man. But some place five in each, regarding the fifth as requiring reverence to parents as representatives of God. Others, uniting the first and second and dividing the tenth, arrange three in the first and seven in the second table. The usual division, however, is that presented in our Catechism—four in the first and six in the second—and the reasons are to be found in the nature of the commands.—A. A. Hodge, D.D.

INTRODUCTORY.

Since the capture of Jerusalem and his settlement there, David had enjoyed much of God's favour. The kingdom was prosperous. Its enemies had been subdued and the king was now living in the splendid palace he had built. Its grandeur suggested to him the contrast between his house and the house of the Lord. The ark is yet only found shelter for in the Tabernacle. David longed to build a temple for God's glory. He communicated his purpose to the prophet Nathan, who spoke to him encouragingly, but afterwards received a revelation from God intimating approval of David's purpose, but that as he had been a man of war, and troublous times were yet in store for David, the house would be built by his son in peaceful times.

I. David's Thanksgiving.—In God's presence and in view of God's manifold blessings, worldly rank and splendour fade out of sight. David is conscious only of God's goodness and his own unworthiness. "Who am I, O Lord God? and what is my house—that Thou hast brought me hitherto?" In this there is full recognition of God's guidance. David had heroic gifts and many graces. These were well fitted to give him favour with his fellow-men, but all of them were God-given, and to God belonged the praise. The past had enabled him to trace God's care and guidance, but that was small in comparison with the future blessings so distinctly promised. "Thou hast spoken of Thy servant's house for a great while to come." The blessings implied in these words were far more precious possibly than David then understood. He was a direct and important link in the chain of the divine purpose. The promise made to the patriarchs that in Abraham and his seed all nations should be blessed was herein virtually repeated to David. In grateful surprise he asks: "And is this the manner of man, O Lord God?" The meaning of this expression is difficult to determine. Some would understand it to mean—and this is a law for man—all this promise is given to a man. The Revised Version—And this too after the manner of man, as a man speaks with his fellow-men; still another suggestion, based on the parallel passage in 1 Chron. xvii. 17, is, Thou hast regarded me according to the estate of a man of high degree. The perception in David's heart of the divine goodness and mercy is so great that words are wholly inadequate to utter the depth of his feeling. Words fail him, but he is conscious that God can read in his heart the unspeakable gratitude he feels. The favour bestowed on David transcends man's conception of it. It is God-like throughout. The promise is God's; it originated in the heart of God, and the condescension is evidenced by the fact that it had been directly revealed to David. God's love to man, as it is most fully displayed in redemption is the most impressive manifestation of His greatness. The hand of God in dealing with Israel is distinctly traced by David. What God has done for the literal Israel is but the type of the larger blessings He has conferred on His spiritual Israel, all true believers, in every age.

II. David's Petition.—The praying heart does not doubt God's promises when it pleads for their fulfilment, it longs for their accomplishment. The fulfilment of God's purposes is always to men a new revelation of His goodness, His mercy. "Let Thy name be magnified" is David's prayer, as it is the prayer of every true Christian. The answer to prayer is sometimes far larger than the suppliant contemplates. David had decided to build a temple for the worship and glory of God. The precise form of his petition was not granted, but instead larger blessings on him, on his nation and on mankind are conferred. His thanksgiving prayer ends with a petition for the bestowment of God's blessing on his house for ever.

PRACTICAL SUGGESTIONS.

Gratitude for the prosperity God bestows finds expression for itself in efforts to promote the divine glory.

All may do something in the building of God's spiritual temple. We may be useful in God's service by preparing the materials for others to use in building.

God answers our prayers, but in His own way. He does exceeding abundantly above what we can ask or think.