

the worship of God, and two very excellent sermons were preached by the learned divine, which were duly appreciated by all present. In the evening the Rev. Mr. Jolliffe, at considerable inconvenience, drove all the way from Queen'sville to preach, and a most crowded house listened attentively to a very suitable and eloquent sermon. On Monday following a tea-meeting was held in the basement, after which the congregation adjourned to the church, which was crowded to its utmost capacity, when very sweet music and singing were given by the Craigville choir, and addresses delivered by Rev. Messrs. Carswell, Jolliffe, McConnell and McKee. The pastor, the Rev. F. Smith, occupying the chair, stated that the improvements cost \$1,600 and about \$300 were needed by the Building Committee to meet all demands. In a little while, under the financing skill of Mr. Jolliffe, the whole amount was promised, and in all likelihood enough to repair shed, complete the fence, etc. The collections on Sabbath amounted to about \$73, and the proceeds from the tea meeting reached \$100. The sum of \$112 for church furnishing was raised by the ladies placing some 600 names in a quilt, which was on the evening of the tea meeting presented to the pastor's wife, Mrs. F. Smith. Providence favoured the congregation with beautiful weather. There was hearty sympathy shown to the church by other denominations, as well as by the associated denominations of Bradford and the Scotch Settlement. We congratulate the pastor, the building committee and the congregation on bringing to so successful an issue their very worthy undertaking, and we wish for them the greatest spiritual blessing in all their future work.

A CONCERT under the auspices of the Presbyterian Mission of St. Henri in connection with Calvin Presbyterian Church was held in the town hall of St. Henri last week, about seven hundred persons being present. It was stated by an old resident that there never was so large an English audience in that municipality before. Rev. Dr. Smyth occupied the chair, and in his opening remarks spoke of the great progress that the Sunday school had made, beginning with only eighteen scholars, and now having an attendance of seventy-five. He also complimented the officers of the school, especially Mr. W. H. Pickard, the superintendent, very highly. The programme was a capital one, many of the numbers being encored. Amongst those who took part were Misses Edith Reid, Rhind, Jessie Hilliard Rhind, Mrs. Elliott and Messrs. S. Hasley, A. Donaldson, A. J. Pickard, M. Kollmar, Professor J. H. L. Dunne, Barry, R. Eadie, A. McAllister and E. Kollmar. A vote of thanks was passed to Mr. J. Ovoroe for his energy in the getting up of the concert.

The following resolution adopted by the Foreign Mission Committee (western division) anent the death of Mrs. Macmurchy, Foreign secretary of the Woman's Foreign Missionary Society has been forwarded for publication: The Committee with profound sorrow record the death of Mrs. Marjory Jardine Macmurchy, suddenly summoned to be with the Lord on August 5, at Youghall, New Brunswick. She was most abundant in her labours for the Master and discharged whatever she undertook with marked fidelity, tact and heartiness. She was greatly useful in her own congregation as president of the Old St. Andrew's Auxiliary to the Woman's Foreign Missionary Society and as teacher of a large and most important Bible class for young women. She was connected with the Woman's Foreign Missionary Society from its inception, and at the time of her death was its Foreign secretary. In this, as in all other positions she was called to fill, she discharged her duties with characteristic efficiency. She possessed qualities rarely found in combination which imparted singular value to her work. Possessed of clear conceptions and strong convictions regarding all things connected with her work, she always associated with these a gentle spirit and constant consideration for the views of others. She walked close to her Lord and "was not, for He took her." Death to her was gain; whilst to us her departure leaves a vacancy in connection with our work which it will be hard to fill. The Committee beg leave to tender their heartfelt sympathy to the bereaved husband and family, and pray that the God of all consolation may comfort and help them in this their day of sorrow.

AMONG the deaths recorded in another column there appears this name of Rev. Dr. Archibald, pastor for some years of the Presbyterian Church in Amherst, Nova Scotia, and afterwards of Knox Church, St. Thomas, Ont., in both of which congregations he was greatly beloved. His health failing him about two years ago, he resigned his charge, and he and Mrs. Archibald removed to Southern California. Last year he passed the winter months at Colorado Springs, but without success, in his attempts to check the progress of the fatal malady which had seized him. Dr. Archibald was a nephew of ex-Governor Sir Adams G. Archibald, of Truro, N.S., where, on Thursday last his remains were interred, Dr. McCulloch and Rev. J. Robbins conducting the funeral services. The Rev. Louis H. Jordan accompanied his sister, Mrs. Archibald, to Truro. The following from the Halifax *Presbyterian Witness* is added: We record with deep regret the death at Toronto of Rev. Dr. Archibald, one of the most scholarly, accomplished, and earnest young ministers of our Church. Dr. Archibald was a native of Truro, N.S., where his venerable mother still lives. He was a nephew of Sir Adams Archibald. As a student he was remarkably diligent and successful, and was able to prosecute his studies in post graduate courses, and earned "a good degree." He was from the start an instructive and acceptable preacher. He accepted a call to Amherst, N. S., where his labours were successful and full of promise; but failing health compelled him to resign his charge. He accepted a call to St. Thomas, Ontario, and there, too, his labours were highly appreciated. But the promise of health again failed, and he had to proceed to California for a milder and sunnier climate. This summer he spent some days in Halifax. He was evidently very frail, and his hold of life was by no means strong. Indeed for several years past it was a wonder to his friends how well and bravely he worked on in his calling, in spite of evident bodily weakness. He was a man of great courage, tenacity of purpose, and indomitable perseverance. He spent no idle moment when it was at all safe for him to work. Indeed he toiled arduously after any ordinary man in his position would have succumbed. His death is a serious loss to the church of which he was a most loyal son; and his friends in Nova Scotia and in Ontario will deeply feel his removal. The deepest sympathy will be felt for his aged mother, and for his wife, a sister of Rev. L. H. Jordan of Montreal.

PRESBYTERY OF STRATFORD.—A regular meeting of this Presbytery was held on the 13th inst.; several items of routine business being disposed of. The following report from the assessors in re the books of Jas. Brydone, ex-treasurer of Burns Church, Milverton, and his removal from the eldership and his suspension from the membership of the Church was presented. In compliance with the instructions of Presbytery at its last regular meeting, the assessors appointed to confer with the Session of Milverton beg leave to report that the ground on which Mr. Brydone was removed from the eldership and suspended from the membership of the congregation, was his refusal to give any explanation of the various matters relating to the treasurer's book which have been under consideration, although he has been frequently cited by the Session to do so. Further, that the report handed in by the assessors some months ago expressed the facts of the case so far as these are disclosed by the treasurer's book and have been learned by the assessors. A call from the congregation of Marlboro in the Presbytery of Quebec, in favour of Rev. D. Gordon of Harrington, was laid upon the table. It was agreed to hold a special meeting on the third of December, in Knox Church, Stratford, at 10-30 a.m., and cite congregation of Harrington to appear

at said meeting for their interests. Rev. R. Scott was appointed to cite the congregation on the 24th inst. Mr. Chrystal gave a detailed report of the average amounts contributed by the members of the various congregations within the Presbytery. The Presbytery then adjourned to meet in the same place on December 3rd, at 10.30 a.m.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 5th inst., Rev. Walter Amos, Moderator. A petition was read from 61 members and twenty-four adherents of our Church, residing in or around Brockton, praying the Presbytery to organize them as a mission congregation. In support of the prayer of said petition Messrs. R. Rankin, A. Scott, R. Johnstone and J. Lockrie appeared as commissioners and were duly heard. It was moved and agreed, that intimation of this petition be sent to the neighbouring Sessions, with request that they express themselves thereunto at next meeting of Presbytery. And a committee was appointed, Rev. J. A. Grant, Convener, to explore the field, to confer with the parties petitioning, and also to report to next meeting. A petition was read from the congregation of St. Paul's Church, Toronto, praying the Presbytery to appoint one of its number to moderate in a call and a relative paper was read also appointing Messrs. G. E. Dalby, J. J. Lindsay and J. J. Harton to support the prayer of said petition. Said commissioners appeared accordingly and were duly heard, who expressed the hope that with extraneous help they might be able in the meantime to give a stipend of \$1,000. After some discussion it was carried by a large majority to grant the prayer of said petition and at a later stage Rev. A. Gilray was appointed, to conduct the moderation in the call. It was reported by Rev. D. J. Macdonell that he had moderated in a call from St. Mark's Church, Toronto, which was given unanimously in favour of Rev. J. G. Stuart, minister of Balderston, etc., in the Presbytery of Lanark and Renfrew. The call was found to be well signed. A guarantee for stipend was read promising \$1,200 per annum. Messrs. Hodgson, Dale and Joss were heard as commissioners. And thereafter the call was sustained and ordered to be sent, together with relative papers, to the Presbytery of Lanark and Renfrew. Also Rev. J. Carmichael was appointed to appear before said Presbytery and act on behalf of the Presbytery of Toronto in prosecution of the call. Leave was given, as applied for, to the Trustees of Bloor Street Church, Toronto, to borrow further \$20,000 for the building of their new edifice, and to the Trustees of West Church to increase the mortgage on their mission property on Claremont Street from \$2,600 to \$3,100. As Convener of a committee previously appointed to organize as a regular congregation of our Church the people who met for worship in St. George's Hall, Rev. W. Frizzell reported that they had met with eighty-three of them as certified members and eighty-six as adherents, and had given them the status of a regular congregation. It was also reported by the same committee that the congregation so organized had chosen two of their number, formerly in office, to perform the duties of the eldership among them; and the Presbytery appointed an interim Session, with the more immediate end in view of having the elected brethren inducted as elders of said congregation. Application was made through Rev. G. E. Freeman for the organizing of the people of the mission station at Eglinton as a regular congregation; and Mr. Freeman and Mr. J. Gibson were appointed a committee to organize them accordingly. Notice was given by Rev. D. J. Macdonell that he would bring up an overture at next meeting for a revision of the Confession of Faith. It was moved and very cordially resolved to hold a conference on spiritual life in connection with next meeting of Presbytery: the first diet of said conference to be held in St. Andrew's Church, commencing at four p.m., the subject for consideration at that diet to be "Faith, its nature and results," to be introduced by Rev. R. P. Mackay; and the second diet to be held in Erskine Church, commencing at eight o'clock in the evening, the subject for consideration at that diet to be "The prayer meeting," to be introduced by Rev. W. Patterson. Agreeably to application made, authority was given to Rev. Dr. Kellogg to moderate in a call from the congregation of St. John's Church, Toronto, at whatever time they may be ready for the same. It was reported by Rev. G. M. Milligan, that since last meeting of Presbytery he had opened religious services in the church at Chester, that the committee of which he was convener had also met there with certain Presbyterian members and adherents who wished to be formed into a regular congregation, and that they had sent a petition to this meeting, making application to the said effect. The petition was produced and read accordingly; and commissioners were heard in support thereof. It was then moved by Rev. Dr. McLaren, and agreed to, that in view of the fact that the opinion of the neighbouring Sessions has already been obtained, the Presbytery agrees to grant the prayer of the petition, and appoints Messrs. Milligan, Neil, Frizzell and McNab a committee to organize a congregation at Chester. A circular was read from the General Assembly's Finance Committee, assigning \$450 to be raised by this Presbytery for support of the Assembly Fund. And on looking to schedules recently prepared, it was agreeably found that the aggregate contributions to said fund, which the Presbytery had agreed to ask of its congregations, would amount to a little more than the sum asked by the Finance Committee. The Presbytery appointed its next meeting to be held in the usual place on the first Tuesday of December, at ten a.m.—R. MONTEATH, *Pres. Clerk*.

OBITUARY.

THOMAS REIVE.

Mr. Thomas Reive, one of the few remaining pioneer settlers of the County of Simcoe, passed away to his rest on the 13th of October. He was born in Dumfriesshire, Scotland, on the 17th July, 1804, and, therefore, at the time of his decease lacked four days of being eighty-five years and three months of age.

He emigrated to Canada in 1831, taking up his residence for one year in Toronto, then called "Muddy York." His sister, Mrs. John Paterson, came to Canada in the following year, but died a few days after her arrival. In company with his brother-in-law, Mr. Reive took up land in the 5th Concession of the Township of Innisfil, Simcoe County. It was then, "going back into the bush," the roads were rough, narrow, winding, and in many places marked by "blazed trees." With great courage and indomitable energy he began to hew out for himself a home in the forest. Limited resources however, the common lot of all pioneers, obliged him to seek employment once more in Toronto. After seven years there he married Miss Nancy Gilmoor of Markham, and returned to his farm, where he remained till his death in October last. He was an unusually strong vigorous man, of whom, like one of old, it might be said, "His eye was not dim, nor his natural force abated," even up to three days before his death. His only affliction was rheumatism which settled in his knees, and which prevented him of late years from going out much. He was an elder in the Presbyterian Church for considerably over thirty years, and was highly respected by all who knew him. His Bible was his constant companion, and when his death came he passed away with the calm and joyful hope of a glorious immortality.

His wife and youngest daughter, the latter a young lady of some twenty years preceded him, and three sons and two daughters remain. viz., Mr. Robert Reive of the 4th Line, Miss Reive and William remaining on the old homestead, another sister, Annie, the wife of Mr. Thomas Allan, and Mr. Thomas Reive, general merchant, of Markham Village.

Sabbath School Teacher

INTERNATIONAL LESSONS

Dec. 1,
1889.

THE TEMPLE DEDICATED.

1 Kings, i
54-63

GOLDEN TEXT.—The Lord is in His holy temple; let all the earth keep silence before Him.—Hab. ii. 20.

SHORTER CATECHISM.

Question 69.—We have a right to the life—1. Of the body, as given and preserved by God, for His glory, our good and the welfare of others. 2. Of the soul, as purchased by Christ and offered as a free gift to us, and through us to others. These are closely connected, for eternal life is proffered to us and by us to our fellows, only while we are in the flesh. Death ends probation, Luke xvi. 22, 31. We are required to preserve our own life and that of others, because—1. Of the importance of life as above stated, Matt. xvi. 26. 2. We were made in the likeness of God, Gen. i. 27, ix. 6. 3. It is God's prerogative to give and take away life, Gen. xxx. 2, Deut. xxxii. 39. 4. Life is the appointed time for the service of God, John ix. 4. We are to preserve it by—1. Attention to the known laws of health as to food, shelter, exercise, rest and remedies, by which our whole nature is developed, kept in full vigour or restored when injured or impaired, Luke xxi. 34; Rom. xiii. 13, Col. iii. 23. 2. Holy living, Col. iii. 12-14, 23-25. 3. Calm dependence upon God in duties, temptations and trials, Matt. vi. 34; 1 Peter v. 7; Heb. xii. 5-13. 4. Peaceable and loving conduct toward men, 1 Cor. xiii. 4, 5; Rom. xiii. 10; Prov. x. 12; Eph. iv. 31. 5. Defence of self and others, without malice, restraining and opposing the violence of others. When really necessary this defence may be even unto death, Exodus xxii. 2. What is true of individuals is true of communities, and therefore under some circumstances war is justifiable. It is so recognized in the Old and New Testaments (see Deut. xxii.; Rom. xiii. 4, Heb. xi. 32-34). 1. "The neglecting or withdrawing the lawful or necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge, all excessive passions, distracting cares; immoderate use of meat, drink, labour, and recreation; provoking words; oppressions, quarrelling, striking, wounding, and whatsoever else tends to the destruction of the life of any." (Larger Catechism, Q. 136). 2. The engaging in any occupation, habit or amusement which jeopardizes or shortens life (Matt. iv. 6, 7; Luke xxi. 34; Phil. iii. 18, 19; Ps. lv. 23; Prov. xxiii. 19-35; 2 Sam. xxiii. 17.) 3. Dueling, which, so far from being justifiable, is (a) in intention a deliberate double murder by each party, (b) without cause—the laws of God and man supply a sufficient remedy; (c) no solution of the difficulty, but is merely a trial of nerve and skill. 5. Child-murder, whether before or after birth, by direct or indirect means (Ex. xxi. 22, 23; Acts vii. 19). 6. Suicide, as (a) assuming God's prerogative, (b) deserting appointed work (c) demanding judgment before the time (d) bringing shame, sorrow and loss upon others. Christ shows (in Matt. v. 38-48) that this commandment extends to thoughts, words, feelings, as well as to deeds of violence, and He demands love to enemies and persecutors. See His promised blessing in Matt. v. 9-12.—A. A. Hodge, D.D.

INTRODUCTORY.

The great work looked forward to and prepared for by David was at last completed. The great temple that had taken over seven years to build was so nearly finished that about the time of the Feast of Tabernacles Solomon thought it best to hold the dedication ceremony.

1. The Temple.—The site of the temple was on the summit of Mount Moriah, on the eastern side of Jerusalem, overlooking the valley of Kedron and the Mount of Olives. On this height Abraham had raised the altar for the sacrifice of Isaac, and here also David offered sacrifices for the staving of the plague that had proved so destructive (2 Sam. xxiv. 15-25). The summit had with great labour been levelled off for the foundation of the temple, which, together with its enclosures, covered about twelve acres. The materials employed in the construction of the temple were the best and the costliest that could be got. The stone used—a white lime-stone—was found in the neighbourhood. They were cut and prepared at the quarries, as was all the other material, so that the building of the temple was a noiseless work. The wood employed in the structure was cedar, pine and sandal-wood, much of it richly carved. All was solid and substantial, while the building must have been one of great beauty; there was no pretence work about it. Its decoration was with the most precious of the metals—gold. Gilding was not used, but gold plating, so that for centuries it would remain in undimmed splendour. A large number of men were employed in the preparation of the materials and in construction,—officers, skilled workmen,—many of them supplied by Hiram, King of Tyre, and labourers. They were divided into relays, so that the work would not be oppressive. It is estimated that the entire length of Solomon's temple was 120 feet; its width sixty feet, and its height forty-five feet. It was set apart for the service of Jehovah with impressive ceremonies. Solomon, who had been enabled to carry out his father's purpose, and to complete one of the most important undertakings of his own reign, fittingly consecrates it by prayer. The form and manner of his prayer are given. It was very comprehensive and devout. He knelt, and with outstretched hands invoked the divine presence of Jehovah in His temple and His blessings on Israel.

11. The King's Blessing.—After rising from the dedicatory prayer Solomon stood erect in the presence of the vast assembly present to witness the impressive ceremonies, and pronounced a blessing upon them. Then he blesses God for giving rest to His people Israel. They had rest from their enemies round about them. All the tribes that had so often harassed them and sometimes discomfited them were now subdued. They could pursue their occupations in peace, and now the Ark of the Covenant had found a resting place. The temple was symbolical of spiritual rest where the worshippers might enjoy the presence and the peace of God. The promises made to Moses had been fulfilled, "there hath not failed one word of all His good promise." As God had been with their fathers, so now the symbol of God's presence in the temple was an assurance that He would be with them. Solomon also expresses the desire that "He may incline our hearts unto Him," a clear recognition of the truth that if we endeavour to obey and serve God we must have His grace to guide us. Thus the king desires God's remembrance and guidance of him and his people that they may rely on the divine protection at all times. Solomon understood the divine purpose sufficiently to know God's dealings with Israel were not exclusively for their sake. The special guidance of God's ancient people was in order that "all the people of the earth may know that the Lord is God, and that there is none else." The closing words of the benediction are words of exhortation just as applicable to us as they were to those whom Solomon addressed. The whole ceremony concluded with great and costly sacrifices. "So the king and all Israel dedicated the house of the Lord."

PRACTICAL SUGGESTIONS.

For the service of God the best materials should be offered.

As the temple was the symbol of God's Church on earth, so He has promised His presence with His worshipping people in all ages.

We should dedicate ourselves to God's service, our bodies and spirits, as temples for His Holy Spirit's indwelling.