

the Presbytery were conveyed to Dr. Robertson for his very earnest and interesting presentation of the claims of the mission fields of which he has the superintendence. The Presbytery adjourned to meet at half past seven, in union with the Woman's Presbyterial Foreign Missionary Society, in the Mill Street Church. At 7.30 p.m. the Presbytery met in union with the Woman's Foreign Missionary Society, according to adjournment and was duly constituted by Mr. Carmichael, Moderator. There was a large attendance on the part of the general public. The clerk read an abstract of the report of the progress of the Woman's Presbyterial Society for the year, showing a marked increase in the number of the auxiliaries and mission bands and in the amount of the moneys received. The following resolution, moved by Mr. Lord and seconded by Mr. Bennett, was adopted: That the report be received and the work cordially approved. That we express profound gratitude to the great Head of the Church for past success, and the earnest prayer for greater results in the future. Mr. Smith, of the Indian Mission, addressed the meeting on missions in India; Mr. Johnstone, of Lindsay, on the subject of "Three Model Missionaries," and Dr. Robertson on missions in the North-West. The Presbytery then adjourned to meet in St. Paul's Church, Peterborough, on the 18th of March, at 9.30 o'clock, and the meeting was closed with the benediction. —WILLIAM BENNETT, Pres. Clerk.

#### ANNUAL CONGREGATIONAL MEETINGS.

The annual meeting of St. Andrew's Church, Beachburg, was held on the 21st of January. There was a good attendance of the members and adherents. The various reports submitted were of an encouraging nature. Forty-one names were added to the membership last year, and, including the amount from Westmeath, over \$300 contributed to the schemes. The congregation finding their present church rather small and in need of repairs, decided to build a new church. In a few days about \$3,000 was subscribed. It is expected when the whole congregation is canvassed the subscriptions will amount to about \$4,500. On February 11 another meeting of the congregation was held, and a site chosen in a central part of the village. Trustees, building committee, etc., were appointed. The pastor, Rev. R. McNabb, entered on his seventh year in January. At the Sabbath school entertainment on New Year's night he was presented by his congregation with an address and a gold watch and chain. This is but one of many tokens of esteem shown both the pastor and his wife within the last year. It is not many months since Mrs. McNabb was presented with an address and a purse of forty-two dollars in recognition of her services as organist.

The annual meeting in connection with the congregation of Knox Church, Acton, was held in the church recently. The meeting was one of the largest and most interesting gatherings of the kind ever held in the history of the congregation. The report of the session as read by the clerk showed that substantial progress had been made during the year. It embraced a record of the addition to the communion roll and the number of baptisms. The treasurer's report showed that \$907 had been paid in for stipend; proceeds of plate collections, \$469.50, being an average of \$9.01 per Sabbath. The Ladies' Aid reported their receipts during the past year as \$336.73. The Woman's Foreign Missionary Society \$76. The treasurer of the Missionary Association reported receipts for Schemes of the Church \$399.61, from Acton Sabbath school \$114.75, and from Dublin Sabbath school \$10.82. The total contributions for missions being \$551.18, and the total for all purposes being \$2,346.06, an increase of upwards of \$450.06 beyond that of the previous year. Following the reading of these reports was presented that of the Manse Building Committee, which was heartily approved of and the thanks of the meeting extended to the committee, and especially the chairman, Mr. Alexander Kennedy. Votes of thanks were tendered to the ladies of the Aid and Foreign Missionary Society for their earnest work and untiring zeal and activity during the year.

The reports submitted at the annual meeting of the Collingwood Presbyterian Church show the congregation to be in a prosperous condition. There were sixty-seven received into the fellowship of the congregation, forty-four on profession and twenty-three by letter. Baptism was administered to thirty-five infants and two adults. The membership of the congregation is now over 300. The Sabbath school and Bible class have a roll of 348, with twenty-three teachers, and support a pupil at Pointe aux Trembles, which costs \$50 per year. The school room accommodation being altogether too small, it is contemplated soon to enlarge it. During the year \$2,219 were paid on the building debt, leaving a balance of only \$2,000, which is provided for. The total amount contributed for all purposes—Home and Foreign, benevolent and religious, incidental and congregational, is \$4,371, being the largest sum ever contributed in any one year. There is in the congregation a Woman's Foreign Missionary Society, a Mission Band, a Young Ladies Home Missionary Society, which has for its object the supporting of a missionary in the North-West, and a Young People's Society of Christian Endeavour. The attendance has been so large during the last two years that chairs had generally to be used on Sabbath evenings in the aisles. This is now the largest, the wealthiest, the most influential and the most vigorous church in town, which must be of no small satisfaction to the pastor, Dr. Campbell, who was inducted three years ago.

#### OBITUARY.

##### THE LATE REV. JOHN DUNBAR.

Rev. John Dunbar, who died at Toronto on the 29th ult., after a short illness, in his 71st year, was a native of St. Andrew's, Fifeshire, Scotland, and came to Canada with his parents, and the rest of their family, while he was yet a lad. His father, Mr. William Dunbar, a man of superior intelligence and energy, bought a lot of land in the front of the township of Pickering, near Frenchman's Bay, and on a corner of which land the village of Dunbar has been built, and is so designated because the Government named the post-office there after the owner of the land. The subject of this notice for several years took part in conducting the affairs of the farm. Being bookish and scholarly, he engaged in teaching in the quarter where he resided. Qualified teachers were not as plentiful as now, and of course were at a premium. With a view to the Gospel ministry, he attended Cobourg College for several sessions, where he had for a fellow-student the Rev. Dr. Ormiston. Afterwards he studied theology under the Rev. William Proudfoot, of London, then Professor of Divinity in connection with the United Presbyterian Church in Canada. There he had the Rev. Dr. Caven, Principal of Knox College, as a fellow-student. Soon after completing his theological course he was licensed to preach, and in 1853 was ordained to the pastorate of the church at Glen Morris. There he continued to labour with great fidelity for over twenty-two years. In addition to his purely ministerial duties, he took a deep interest in educational matters. For many years he was Superintendent of Schools in the township and chairman of the Board of Education for the county. His voice failing him somewhat he resigned his pastoral charge, but continued to preach as health permitted and opportunity offered. Of late years his health, never very robust, was far from good, rendering him less and less able to preach. Mr. Dunbar revisited Scotland in 1873 and again in 1882, when he preached in the parish church of Largo, fifty years after he with his father had left his native land. He founded the Dunbar Scholarship in Knox College and gave \$1,000 to the Aged and Infirm Ministers' Fund. His mind being richly stored by extensive reading, and having a leaning to literature, he devoted portions of his unsought leisure to writing articles for the press on vari-

ous subjects. One of the last contributions from his pen, "Female Hymn Writers," appeared in THE CANADA PRESBYTERIAN in January, and was reproduced by United States contemporaries. Mr. Dunbar was a man of marked decision of character. Being thoroughly upright himself, verity in others he sternly demanded. Pretence and insincerity he detested. His piety was unostentatious, but real and all pervading. He not only plainly pointed out the way to heaven in his preaching, but daily walked therein himself, thus backing precept by example. His distinguishing characteristics were conscientiousness, order and exactitude. These were stamped on his preparations for the pulpit, on the discharge of his pastoral duties, and indeed on all that he did. By his death the Church has lost one who for many years was among the most faithful of her ministers, and the State has lost an exemplary citizen.

#### ST. ANDREW'S CHURCH, KINGSTON.

St. Andrew's Church, Kingston, is now one of the most handsome edifices in connection with the Presbyterian Church in Canada. It is, according to descriptions of it in the local papers, imposing and beautiful in its appearance without and within. The arrangements are of the most complete and commodious kind; the artistic decorations, memorial and other storied windows, are marvels of beauty, and the energy and enthusiasm with which the grand building has been completed reflects great credit on all who have taken so lively an interest in the erection of a house that in externals at least eclipses the glory of the former historic edifice destroyed by fire.

The following account of the opening services appears in the Kingston *Whig*. Exactly at seven o'clock the clergy entered from the vestry, the Rev. Dr. Williamson, Rev. Dr. Mowat, Rev. James Barclay, St. Paul's, Montreal; the Right Rev. the Moderator, being this year Principal Grant, a member of St. Andrew's, and the Rev. John Mackie, minister of the church. Immediately the whole assemblage rose, and the Moderator, in most solemn and fitting language, dedicated the church to the worship of the Triune God. Then began an organ voluntary, "Oh Rest in the Lord," from Mendelssohn, in which the sweetness of the powerful instrument was well brought out by the skilful playing of Mr. Harvey, organist of the church. Then was sung, by the choir alone, to an exceedingly beautiful tune, the following dedication hymn, composed for the occasion by the minister of the church:

O Father God, whose tender grace  
Thy love sent forth, Thy Son to show,  
Behold! to Thee this house we raise,  
Our love to prove, Thy love to praise,  
Within Thy courts below.

O Saviour Christ, whose cross of pain  
Bore sin away, and made us free,  
Our hearts of love to Thee Thy sweet reign,  
To Thee present this holy place;  
And lowly worship Thee.

O Holy Ghost, who dost refine  
Our sinful hearts, and wills subdue,  
To Thee we raise this sacred shrine  
Where, through Thy fellowship divine,  
We may Thy glory view.

O Glorious Trinity in One—  
Redeemer! whom our hearts adore,  
Our work, in faith and hope begun,  
Thy Church, now consecrate when done—  
Dwell here for ever more.

Here show the brightness of Thy face;  
Thy heart and will to us reveal;  
Here in Thy love from race to race  
Proclaim the Gospel of Thy grace,  
And heirs of glory seal.

So shall this place be holy ground,  
The gates of heaven, the Church of God,  
So shall Thy praise our hearts resound,  
And in Thy work our lives abound,  
While pilgrim road is trod.—AMEN.

On conclusion the whole congregation burst into "Old Hundred," with telling effect. Rev. Mr. Mackie, Dr. Mowat and the venerable Dr. Williamson divided the devotional part of the service among them, and very appropriately the whole was. After Jackson's "Te Deum" had been sung, with great vigour and precision, Principal Grant, taking for his text Genesis xxviii. 17. "This is none other but the house of God, and this is the gate of heaven," delivered an eloquent sermon in his best style. Very graphically he pictured the scene, the bare wild region where the weary wanderer lay down to rest, rocky beds everywhere and huge stones standing as sentinels all round. He showed how these things were wrought into the vision of the night and assumed the appearance of stairs from earth to heaven. He dwelt upon the worth of the revelation, the happy and permanent effect it had upon Jacob, and went on to show that though we had advanced immeasurably from Jacob's standpoint, esteeming, since the days of Christ, who taught that "neither in this mountain nor yet at Jerusalem" was the Father worshipped, that though no place was consecrated in the sense that the Deity was localized, there yet was a strong temptation, to which not a few in these days yielded, to consider that in no sense was any spot more holy than another. He pointed out how untrue this was, how one's native land and the old homestead were nearer the heart than any other land and dwelling, because of blessed memories circling round them and dear associations clinging to them. But above all, the spot where convictions seized the mind, where holier thoughts were begotten and nobler purposes were formed and a divine impulse changed the current of a man's life, was as heaven to that man, where he could not, even after many years, stand unmoved, but filled with deepest reverence and solemnity of soul as if there, more than anywhere else, the Deity was apprehended. Such surely was especially the case with a building erected for hearing the divine will proclaimed, and laying the human heart under the breath of God's Holy Spirit. Here surely to many a soul revelations would be given, God would speak and man would realize, what nowhere else he could, that though not confined to temples made with hands, God has His ways in the sanctuary, and that there the secret of the Lord is revealed to the human heart and mind, making it, indeed the house of God and the very gate of heaven.

In the afternoon the Rev. James Barclay, who was a frequent preacher at the court at Balmoral when minister of St. Cuthbert, Edinburgh, and who since coming to Canada has been twice honoured by a command from her Majesty to preach before her, conducted the service, assisted by the Rev. Professor Ferguson and the Rev. Dr. Bell. Again the vast building was filled, and to an eagerly listening throng the eloquent preacher delivered a singularly beautiful and forcible sermon from Ezekiel xlvii. 9: "Every thing that liveth, which moreth, whithersoever the rivers shall come, shall live," on the source, the progress and result of the Gospel. For fully forty minutes he held his audience spell-bound. The musical part of this service was specially fine, an anthem from Gounod being rendered with great vivacity and good taste.

But the evening service was the crowning scene of an eventful day. Every available corner was filled long before the hour of service began. All the side rooms, where only the voice of the preacher could with difficulty be heard, were crowded, and hundreds were unable to gain admittance. Mr. Barclay again conducted the service, assisted by the minister of the church and Rev. Dr. Ross. He took his text from Romans, and delivered a most powerful address on the Christian life as one of hope that must reach its goal only through tribulations. With a strength and originality of thought, a terseness of expression, a graphic portraiture of hope animating all classes and professions, the reverend gentleman led his rapt listeners to a fine vision of that hope that never confounds, but gives eternal rejoicing.

## Sabbath School Teacher

### INTERNATIONAL LESSONS

March 9,  
1890.

#### THE GREAT PHYSICIAN.

{ Luke 4.  
33-44 }

GOLDEN TEXT.—He cast out the spirits with His word, and healed all that were sick.—Matt. viii. 16.

#### INTRODUCTORY.

After being expelled by his townsmen from Nazareth, Jesus went to Capernaum, a town on the North-western shore of the Lake of Galilee about twenty miles distant from Nazareth. In Capernaum He received a cordial welcome. He went as usual to the synagogue and taught there. Because of the unbelief of the people of Nazareth He could do no mighty works; at Capernaum He performed a number of striking miracles.

I. Teaching in the Synagogue.—Christ while on earth taught by acts as well as by words. The miracles of Jesus while they attested the divinity of his claims to be the Messiah were exemplifications of the truths He taught and the spirit of love and benevolence with which He was constantly animated. Amongst those assembled in the synagogue at Capernaum that Sabbath was a poor man subject to a terrible affliction. He "had a spirit of an unclean devil," or demon. It was a form of suffering very prevalent in our Saviour's time. Luke, the inspired author of this Gospel, himself a physician, makes reference to the existence of this special form of affliction. It is sometimes stated that it must have been something resembling some of the forms of insanity so painfully common in our own day. In some respects it resembles certain cases of mental disease, but it is spoken of in Scripture as distinct from lunacy and is expressly ascribed to an evil spiritual agency. The Saviour so regarded it and he would not have countenanced what was nothing else than a popular superstition. Here the spirit is spoken of as unclean. The testimony of medical men and chiefly those who have to do with the insane emphatically warns against all sins that result in moral pollution, since in many cases they reduce their victims to the deplorable condition of moral and physical wrecks. When the poor man so sadly afflicted heard the teaching of Jesus in the synagogue, he uttered a piercing cry of fear and pain. The antagonism of the evil spirit was at once aroused. It is the spirit that prompts the man's speech. That spirit knew who Jesus was. He recognized that Christ, who came to destroy the works of the devil was entirely opposed to all evil. "Art Thou come to destroy us?" The evil spirit had nothing else to expect. The Pharisees in their hatred of Christ blasphemously ascribed His miraculous works to Satanic agency. Even the evil spirits knew better. This one says, "I know Thee who Thou art; the Holy One of God." In the presence of holiness evil shrinks abashed. In the majesty of His holiness as well as by His divine power Jesus answers with a keen rebuke, silences the demon and commands him to leave the poor afflicted man. The evil spirit much against his will is nevertheless constrained to give instant obedience to Christ's command. In leaving the man he sought to do him all the harm he could, throwing him with violence upon the floor of the synagogue, but his efforts were in vain for the lesson tells us that "he came out of him, and hurt him not." The effects of this miraculous deliverance from demoniac possession were immediate and striking. What a blessed sense of relief the man himself experienced in being freed from the awful affliction to which he had been subjected. The effect on those who witnessed this wonderful work of Jesus was no less striking. They had never seen anything like this before. The word of Jesus had been sufficient for the unhappy man's deliverance. They recognized His power and authority, and were thus placed in a condition most favourable for the reception of Christ's teaching. The news of this great work was soon spread among the people in the country round Capernaum, and would arouse their interest in the truth that Jesus taught.

II. The Miraculous Cure of Peter's wife's Mother.—Leaving the synagogue Jesus went to Peter's house. At this time Peter was more generally known by his Hebrew name Simon. There was severe sickness in his home. Jesus is ever ready to enter the abodes of suffering. Here we have Scriptural evidence that Peter was married, a fact that is against the popish decree forbidding the marriage of priests. The land around Capernaum is low and marshy occasioning frequent and dangerous fevers. Peter's wife's mother was lying dangerously ill with this disease. One condition of Christ's miracle working is that there must be faith. They of Peter's house hold in a measure possessed faith, for "they besought Him for her." They prayed to Jesus for help. To this he at once graciously responds. He stood over her, rebuked the fever and it left her. The cure is perfect. After a violent fever the patient usually has a period of great weakness, and it is long before recovery of health is complete. In this case the cure is instantaneous, "she arose and ministered unto them;" thus expressing her gratitude by loving service.

III. Christ's Beneficent Ministry.—As the Sabbath day closed at sunset, the news of Christ's wonder-working power having spread throughout the neighbourhood, large numbers of sick people were brought to Him. People brought their afflicted relations and friends in the expectation that he would exercise His healing power upon them. The diseases were of different kinds, but not one was too hard for Him. "He laid His hands on every one of them and healed them." Demoniac possession that baffled human skill yielded to His divine power. In the early morning Jesus withdrew that He might be alone with God. He loved to hold silent communion with the Father ere the duties of the day began but the people were anxious that He should stay with them. The people of Nazareth thrust Him out of their town; the people of Capernaum desired Him to remain with them. As his message of good news is for all people He cannot confine Himself to one locality. He preached in all the principal places throughout the Galilean province. The ministry of Jesus was comprehensive, all embracing. He did not treat with indifference anything pertaining to man's well-being. Though the spiritual is the highest point of man's nature, and for its redemption from sin Christ came to this world and suffered and died for man's salvation, He came to save and sanctify the whole nature, body and soul. Thus He listened with sympathetic interest to the cry of distress, He granted the prayers of those who interceded for their sick relatives and neighbours. His mission was to save men from the power of sin, and by his compassionate interposition to relieve them from the sorrowful and distressing consequences of their sinful disobedience. He went about continually doing good.

#### PRACTICAL SUGGESTIONS.

Evil people, like evil spirits, do not like to be interfered with; they would prefer to be let alone. They are always uncomfortable in the presence of goodness.

It is still Christ's work to cast out evil from human hearts. His grace alone can cleanse and purify.

Christ's ministry on earth was the fullest exemplification of the missionary spirit. It was to do good to the souls and bodies of men. In this He has left us an example that we should follow in His steps.

The spirit of Christ is the true missionary spirit. It is confined to no particular country, race or time. It endeavours to obey His parting command, "Go ye into all the world and preach the Gospel to every creature."