

presided on the occasion, and preached the induction sermon from the words: "Give them to eat," Mark vi. 37. He was assisted in the opening exercises by the Rev. E. Wallace Waits. The Rev. A. Ogilvie Brown narrated the proceedings leading up to this settlement. Mr. Thomson then put the questions prescribed in the formula, which being satisfactorily answered, he offered prayer and inducted him into the pastoral charge of the congregation. In the absence of Rev. Alexander Russell, who was unable to be present through illness, Rev. William Aitken gave the usual charge to the newly inducted minister, and Mr. Brown addressed the people. After the benediction the people welcomed their pastor at the door of the church. Mr. Baird having signified his willingness to sign the formula, his name was added to the roll of Presbytery. Mr. Brown constituted the Session, and introduced the new pastor to his position as Moderator, and reported accordingly. The Presbytery, having conferred with the elders and trustees, was closed with the benediction. Rev. Mr. Baird enters upon his work under the most favourable auspices. The treasurer of the congregation paid him his first quarter's stipend on the day of induction.

**PRESBYTERY OF MIRAMICHI.**—This Presbytery met at Newcastle, on Tuesday the 19th ult., Rev. William Hamilton, Moderator. The following commissions were received: From Blackville, in favour of W. H. Grindley; St. John's, Chatham, William Gray; Newcastle, John R. Nicholson; Campbellton, John Mair; St. Andrews, Chatham, Alexander Loggie; Richibucto, Archibald Lennox; Bathurst, Captain J. Andrew; Dalhousie, George Haddow; New Carlisle, Daniel Chisholm; Bass River, Duncan Campbell; River Charles, etc., Peter Hamilton; and Douglastown, James McLean. The Rev. Neil McKay was appointed Moderator of the Presbytery for the ensuing year. Mr. William Murchie, B.A., appeared before the Presbytery, and made application to be certified to one of the theological halls of the Church. The Court, from good information, was quite satisfied with his attainments and standing, and cordially granted his request, and instructed the Clerk to give him the necessary certificate. The Port Daniel matter was considered. The minutes of the former meeting bearing on the case were read, the Rev. Mr. George and Mr. D. Chisholm, elder, were heard, and documents from New Carlisle, Hopetown and Port Daniel were read, and thereafter the Presbytery came to the following ruling: That having heard all parties, the Presbytery now accept Mr. George's resignation of Port Daniel. At the same time they express the earnest hope that the people there will see it to be their duty, at no distant date, to return to their allegiance to the congregation. The Rev. P. Lindsay was requested to exchange with Mr. George, and declare the Port Daniel Church vacant, on a day convenient to themselves. The Rev. E. Wallace Waits was re-appointed Clerk of Presbytery for the ensuing year. The Rev. Mr. Hamilton resigned from this, for reasons to be given in at the evening adjournment. The Rev. Mr. Baird reported that the whole of retiring allowance voted by River Charles, New Mills, etc., to their former pastor was now paid, at which the Presbytery expressed their satisfaction. The commissioners to Assembly, Rev. Messrs. T. G. Johnstone and Alexander Russell, reported, and the following minute was adopted: Receive the report of the delegates, tender the thanks of the Presbytery to the two brethren, express sorrow at the illness of Rev. Mr. Russell during his absence, and pray that his health may soon be fully restored. Douglastown case was then called for, and a number of papers thereon were read; the Session appeared for their interest, and a deputation from the congregation. After considerable deliberation, the Session, on the better understanding of Rev. William Hamilton's letter concerning supply, withdrew their objectionable expressions in answer thereto. Mr. Waits resigned the Moderatorship of that Session, to which Rev. John Robertson, Black River, was appointed. It was unanimously and heartily agreed to nominate Rev. Neil McKay as Moderator of the ensuing Synod, to be held at New Glasgow, in October. The Rev. William Aitken and Mr. J. R. Nicholson were appointed a committee to look after the MacLellan trust. The next meeting was appointed to be held in St. Luke's Church, Bathurst, on the third Tuesday of September, for ordinary business at ten a.m., and for public missionary meeting in the evening; for which the following speakers and subjects were appointed: Mr. McKay, Foreign Missions; Mr. Hamilton, Family Training; Mr. Aitken, The Relation of Children to the Church; Mr. Waits, Home Missions; Mr. George Haddow, Sabbath School Work. The Presbytery adjourned at half-past ten p.m. and was closed with the benediction.—E. WALLACE WAITS, Pres. Clerk.

#### OBITUARY.

##### REV. GEORGE LAWRENCE.

There are ministers that count the shade who could easily occupy a foremost place among their brethren, whether in the courts of the Church or in the literary arena, who quietly do efficient work in the Lord's vineyard. Mr. Lawrence was undoubtedly one of their number. His intellectual strength was above the average, and his acquirements, literary and theological, would have compared favourably with those of nine tenths of the best cultured clergymen of his own or any other denomination. But he was singularly unostentatious, and greatly lacking in self assertion. He seemed to care nothing for prominent place and applause, but a more conscientious performer of what he deemed his duty there could hardly be.

Mr. Lawrence was sprung of a stalwart race, as regards both mind and body. His paternal grandfather was an extensive and well-to-do farmer in Aberdeenshire, with whom his grandson went to spend the vacations of school and college. We have heard him speak of these seasons as "green spots in Memory's waste." His father studied civil engineering, and executed a number of public works in Russia, and invested a large proportion of his gains in property in that empire. But Napoleon's famed march to Moscow and

his flight from that burning city proved alike disastrous to the property of Engineer Lawrence and the army of the invader.

The subject of this notice was born in 1811, at Pennyquik, a village on the banks of the North Esk, nine miles from Edinburgh. His parents soon moved to Edinburgh, and subsequently to Leith. His father died when his son was young, but at what date the writer knows not. The widowed mother had sufficient means to afford her son an excellent education at the High Schools of Edinburgh and Leith, and at the University of the former city. Having creditably passed the university curriculum, he was admitted in 1829 to the Theological Hall of the United Secession Church, then located in the city of Glasgow, and in which Drs. Dick and Mitchell were professors. Prior to this Mr. Lawrence was admitted to the membership of the Church by Dr. Haiper, of Leith, subsequently Principal of the United Presbyterian Theological Hall in the city of Edinburgh.

It was in the year 1830, while fellow students in the above-named theological hall, Glasgow, that the writer of this notice made the acquaintance of Mr. Lawrence, and during the intervening fifty-seven years he has been honoured with his friendship, and a truer friend, and, in all respects, a truer man it has not been the writer's fortune to know.

Mr. Lawrence's piety was deep, unostentatious, all pervading and all controlling. There was perfect consistency between his conduct and his profession, as a Christian and as a minister of the Gospel. He was not demure, but sedateness was one of his marked characteristics. His mental grasp was strong, and his judgment remarkably clear. His opinions were not hastily formed, but when formed they were firmly held, and for so holding them he was able and ready to give a good reason. In the courts of the Church his voice was seldom heard, but when heard it was influential, because in a few words he divested the matter in hand of all that was extraneous, and held it up in the clear light of reason and revelation. He was a great reader, and made himself acquainted with the various changes and vagaries of religious opinion, and with the real and pretended advances in philosophy and science. He had no hobbies, but estimated all matters according to their relative importance. It need hardly be said that he was incapable of anything like chicanery. He was somewhat reticent, but proverbially guileless and downright. As a preacher he was sound, earnest and faithful. He allowed no mist to intervene between the cross and his hearers. His preaching was fitted to arrest and command the intellect more than to excite the feelings.

Mr. Lawrence came to Canada in 1837. And his declining a call to Toronto and preferring a call to a remote country charge, testifies to his retiring, self-abnegating disposition.

Many in the township of Clarke, where for more than thirty years he exercised his ministry, gratefully remember his faithful preaching and affectionate pastoral work. He was beloved by the people of his charge. A throat affection caused him to resign his charge some years ago, but he ceased not his loved employ—preaching the glorious Gospel when health and opportunity offered.

He entered on eternal rest at Toronto, on the 29th ult., having reached his seventy-fifth year. His widowed partner has the sympathy and prayers of many friends. "Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them." SENEX.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS

Aug. 28, } **PIETY WITHOUT DISPLAY.** { Matt. 6:  
1897. } { 1-15.

**GOLDEN TEXT.**—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. xvi. 7.

#### SHORTER CATECHISM.

**Question 36.**—Godliness has the promise of the life that now is as well as that which is to come. The benefits of true religion here on earth are numerous and unspeakably precious. Assurance of God's love can only be enjoyed as the fruit of justification. Peace of conscience is what no money can buy. It can only be enjoyed by those whose sins are forgiven. Joy in the Holy Ghost is purer and more abiding than any this world can afford. God's grace in the soul increases its power, and enables the believer, old or young, to persevere in the certainty that he shall receive the end of his faith, even the salvation of the soul.

#### INTRODUCTORY.

In the Sermon on the Mount the Saviour gives several illustrations of the spirit in which the moral law is to be fulfilled. The present lesson, which also forms a part of the Sermon on the Mount, is an illustration of the manner and spirit in which strictly personal religious duty is to be fulfilled. They relate to giving and praying.

**I. The Right Principle of Giving.**—"Take heed that ye do not your alms [the Revised Version, righteousness] before men to be seen of them." It is possible to misunderstand this caution. It may be pressed by selfishness or culpable diffidence into an excuse for neglecting religious duty that witnessing for Christ requires to be public. It is not that which is here warned against, but courting publicity for the sake of gaining the good opinion of others. It warns against making a show of religion, performing religious duties from wrong, selfish and ostentatious motives. The term "righteousness" in the Revised Version brings out the true meaning of the exhortation. The word from which the term "alms" is derived meant originally charity in its widest sense, but alms is now confined to the giving of material help to the destitute. In the second verse it has this more restricted sense. Doing righteous deeds only for the applause of others goes unrewarded of God. For illustration, the Pharisees are cited, who are described as seeking

the most public places, the synagogues and street corners where people congregate, and ostentatiously calling attention to their acts of giving. They have their reward, not God's blessing, but what they sought—the admiration of the least discerning of their fellow-men. The principle of Christian almsgiving is beautifully and suggestively expressed in the saying, "Let not thy left hand know what thy right hand doeth." Not that it should be done carelessly or unconsciously, but in simplicity, without self-consciousness, and with no exultant feeling that you are doing a good deed, but for Christ's sake, for love and sympathy for the distressed. This kind of giving will not be without the best of all rewards—God's approval. It is not necessary that human eyes be upon you; the all-seeing eye of the Heavenly Father witnesses every deed that is prompted by a pure motive and a loving heart, and His blessing is the highest of all rewards.

**II. The Spirit of True Prayer.**—The Saviour takes for granted that every disciple of His recognizes that prayer—personal and secret prayer—is a duty. He says, "When thou prayest." Again, those who content themselves with the form, but ignore the spirit of prayer, are pointed out as examples to be shunned. "Thou shalt not be as the hypocrites are." That word of terrible significance is taken from ancient theatrical usage. The Greek and Roman actors put a mask on their faces to indicate the character they personated. They assumed the personality of another, they were not representing themselves. So the person who represents himself to be religiously what he is not is a hypocrite. So they sought to appear to men to be devout by saying their prayers in the synagogues or at the street corners, while their hearts were cold and sinful. They directed their prayers to men, not to God. Their prayers were unanswered, but they got what they sought—the admiring glances of those who no need them. In contrast with this, those who are truly devout seek the quiet retreat where they can be alone with God. The Heavenly Father who knows the secret thought of all hearts will reward sincere and earnest prayer by giving what was asked for, or something better suited to those who ask. Here Jesus adds another caution against vain repetitions, as if people could persuade God by much speaking. Then what an encouragement he gives in the assurance, "For your Father knoweth what things ye have need of before ye ask Him."

**III. The Model Prayer.**—It is called the Lord's Prayer, and rightly, for it is the one He has given us, but it may be called our prayer, because it comprehends all our needs, and is best fitted for their expression. It is the true model. "After this manner pray ye." It is the pattern according to which we are to pray. The form of the prayer shows us that prayer, while it should be individual, should never be selfish, it is not *my* but *our* that is used. "Our Father." It teaches that prayer should always be reverent, for though God is everywhere He is here represented as in His heavenly glory. The term by which we are taught to think of and address Him is fitted to call forth our reverence, affection and trust. As they ought, the first petitions relate to the duty we owe to God, and the others to our wants temporal and spiritual. The name of God, that is all by which He makes Himself known, is to be held in highest reverence. We dare not use that name lightly ourselves, and we pray that others also may hallow that sacred name. The next petition is for the coming of God's kingdom—the reign of righteousness on earth—through Jesus Christ. "Thy will be done on earth." Whatever God wills is right. All sin is in opposition to His will, therefore all who truly pray this prayer desire that the Holy Spirit may mould all human hearts to do the will of God here on earth as the holy angels do His will in heaven. Now we reach the petitions that relate to man's wants, and express his dependence on God. "Give us this day our daily bread." This teaches us the lesson of daily dependence. Not to-morrow's but to-day's bread. Our daily bread is God-given. The grain grows in the earth He has created. It is brought to maturity by the showers and sunshine which He sends in due season. We gain by His blessing on our toil for the strength and skill to labour on His gifts to us. In this petition all that we need for the soul's sustenance and health is included. God's infinite goodness to us reminds us of what we owe Him—perfect love, service and devotion, but in all things we offend and come short of His glory. Our sins are debts we can never pay. Here we are taught to pray for their forgiveness. If we repent and accept Christ as our Saviour, God blots our sins out of the book of His remembrance, but at this very place Christ teaches us to say, "as we forgive our debtors." No one can wrong us as we wrong God, therefore if we would find forgiveness we must also forgive. Well may we pray, "lead us not into temptation." Exposed to the tempter's power we cannot stand alone. We can only overcome through Christ's strength. But we must not pray one thing, and act another. We ought never voluntarily expose ourselves to temptation. If in God's providence we are surrounded by enticements to sin, we can say with confidence, "deliver us from evil." What is termed the doxology, the ascription of praise and glory to God, is wanting in a number of manuscripts, and for this reason is omitted from the Revised Version. This part of the Sermon on the Mount closes with a clear statement of the conditions on which forgiveness of sins is possible. If we forgive, we will be forgiven, not otherwise.

#### PRACTICAL SUGGESTIONS.

Christ requires us to be righteous and to do righteousness. All religious duty should be done for God's sake, not for show.

We should be generous, not ostentatious, in giving to those in distress.

Prayer should be to God, from the heart, not for the applause but for the good of others.

THE Rev. E. H. Sugden, B.A., B.Sc., who has accepted the principalship of the Wesleyan Trinity College, Melbourne, is a prominent member of the Society for Psychological Research, and as skilful a thought-reader as Mr. Irving Bishop.