

relary of a general conference on Foreign Missions to be held in London, England, next June. Already forty-eight missionary societies of Great Britain and Ireland have agreed to take part in the Conference, and Mr. Johnston is now on a visit to the United States and Canada to secure the co-operation of the Church and missionary societies of this continent. His main object is to get deputies appointed to attend the Conference in London, so as to turn to account the experience of all the Churches in the past for the furtherance of Foreign Mission operations in the future. Mr. Johnston is to address a meeting here on Monday, and purposes spending Tuesday in Ottawa, Wednesday in Toronto, reaching New York for a large representative meeting there on Friday, December 2.

THE McDOWALL MEMORIAL CHURCH.

The Kingston *Chronicle and News* contains an account of the interesting opening services of the McDowall Memorial Church in Fredericksburg recently.

The clergymen present were Rev. Dr. Williamson and Rev. Messrs. Baker, Mackie, Cumberland, Young, Robertson, Dukes, Bates and Steele. Rev. Dr. Reid, of Toronto, was to have been present, but owing to ill-health he was obliged to telegraph his regrets.

After the Hundredth Psalm had been sung by the congregation, and prayer offered by Rev. Dr. Williamson, Rev. James Cumberland, of Stella, read a portion of Psa. lxxxiv. Another Psalm was then sung, after which the Rev. Mr. Cumberland read a passage from Revelation. Rev. John Mackie then led in prayer, and afterward announced his text—Rev. xxi. 2: "I saw no temple therein." The beautiful vision of the seer of Patmos was referred to, and the rapidity with which the eye of the Jewish mind noted the omission of the temple in the restored Jerusalem pointed out. No such structure was needed; Christ was the temple. The apostle breathed a spirit of pure satisfaction when he said, "I saw no temple therein." The vision of John has not yet been realized, but in every part of the world everything is working together for the rearing of that wonderful structure. The preacher then urged his hearers to consider the magnitude of the subject, and to make sure that the Spirit of God was working in each one. The building which they had erected, and in which they were rejoicing that day, should fill them with memories of those who had bowed in humble reverence before the throne of God in past days, and as they worshipped their Maker such sweet memories should fill them with a deeper, sweeter comfort and humility. Mr. Mackie then closed with a dedicatory prayer, in which he thanked God for the remembrance of him to whose memory, fresh in the hearts of the people of that district, the church had been erected. A collection in aid of the Building Fund was then taken up, after which the benediction was pronounced by the Rev. Dr. Williamson. A lunch, provided by the ladies of the congregation, and spread in the vestry, was greatly enjoyed by the large congregation.

At two o'clock in the afternoon an historical meeting was opened by the Rev. Mr. Cumberland, who read a letter from Rev. Dr. Smith, ex Moderator of the General Assembly, who regretted his inability to be present, and expressed his sympathy with the good work which was to be completed that day. Mr. Cumberland read the following letters:

"Rev. J. Cumberland. My Dear Sir, -I have your note of yesterday. I greatly regret that, in consequence of my official engagements, it will be impossible for me to be with you on Friday. I hope that the memory of the old pioneer Presbyterian minister may long live around his old church, as well as elsewhere in the Province. I never think of him but with respect and affection. Yours truly, O. MOWAT."

"My Dear Mr. Cumberland,—I would fain be with you at the re-opening of the McDowall Memorial Church, but cannot. Canada has not much of a past, but what there is, it is well worth preserving; and one of the episodes that should evoke emotion from the dullest mind is that which you are commemorating, and the memory of which will be preserved by the work which you took in hand, and have now successfully completed. The story of the brave men and women who a hundred years ago gave up everything, and endured life-long privations that they might live under the old flag, cannot be told too often. The servant of Christ, who left his good living and came to minister in the wilderness, and who laboured unweariedly to lay the foundation of a great state on the good old lines of religious truth, and the highest possible education of the human mind, should be held in everlasting remembrance. The solidity of any construction is in proportion to the sum of worth, of virtue, of self-sacrifice, that is built into the foundation. Surely we should be filled with the spirit of such an ancestry. If we rest satisfied with praising them, or even building monuments to them, we shall come into the condemnation of those hypocrites who, in building the tombs of the prophets and garnishing the sepulchres of the righteous, only prove themselves the children of those who had slain the prophets. But how can one speak of our duty in the circumstances more fully than in the glowing words of Mrs. Rutwell, whom you may well be proud to call one of yourselves?

"They ventured an uncertain doom;
They fought on many a bloodless field;
They sowed in days of doubt and gloom:
Shall we who reap the harvest yield?
A path by patient toil they trod,
With tireless feet, and faith in God,
And to the fair and mellowed sod
Gave us our title, honour sealed."

"With congratulations on your success, believe me, yours sincerely,
G. M. GRANT."

The speaker then reviewed the work in connection with the building of the church, and stated that, while it had been the wish of the promoters of the scheme that the church should be opened free of debt, he was sorry to say that they had not been able to accomplish this, and there was some \$400 debt on the church.

Rev. Dr. Williamson was then introduced, and he con-

gratulated the congregation on the success of their efforts. The reverend Doctor then entered into a brief review of the life of Dr. McDowall, whose parish extended from Hamilton to Brockville, and stated that reflection upon the work and life of Dr. McDowall would do all good. He regretted deeply that Dr. Reid, who was a co-presbyter with Dr. McDowall, was unable to be present. Dr. Williamson then unveiled the memorial tablet.

Rev. Dr. Baker, rector of Bath, was the next speaker, and he drew a parallel between the lives of the Rev. John Langhorn, of the Church of England, and Rev. Dr. McDowall, of the Presbyterian Church. Mr. Baker is now arranging to celebrate at Bath the centennial of the late Rev. Mr. Langhorn, who was the second Protestant minister in Canada, the Rev. John Stewart, rector of Kingston, being the first.

Short addresses were made by the Rev. Messrs. Bates, Steele and Cumberland, and Dr. Kennedy, after which the meeting was dismissed with the benediction. During the proceedings the parish register of the late Dr. McDowall was passed through the congregation for examination.

On Sunday the Rev. Dr. Mowat continued the dedicatory services in the McDowall Memorial Church, Fredericksburg. His text was Rev. iii. 20. His sermon was earnest, eloquent and impressive. He kept the undivided attention of his large and intelligent audience from the beginning to the end. Rev. Mr. Cumberland read the lesson, and thanked the people for their liberal offering on Friday, which amounted to \$86.

The tower rises to the height of sixty feet, and is surrounded by battlements and turrets. The pulpit is the same that was in the old church, and from which the pioneer missionary so long and so faithfully preached the Gospel. His old Bible lies upon it, and was used at the opening. The windows are 7 x 2 feet, with semicircular tops, and are of cathedral glass. They are divided into three panels each, in the upper one of which there is a beautiful scroll set in a background of blue, and bearing appropriate texts. The first window on the west is the gift of Mr. R. Sloan, a son of one of the original trustees, and bears the motto, "One Soweth, and Another Reapeth." The next is by J. D. Murphy, of San Diego, Cal., in memory of deceased relations; motto, "I am the Resurrection and the Life." Next is by St. Paul's Church, Hamilton; motto, "Our Fathers Trusted in Thee." The next is by the McDowall Brothers, grandsons of the missionary; motto, "His Righteousness is Unto Children's Children." On the east, the first is by Dr. Mowat; motto, "Blessed is the Memory of the Just." This window stands near the memorial tablet. The next one is by Hon. Oliver Mowat; motto, "Righteousness Exalteth a Nation." The next is by the Rev. J. Cumberland; motto, "Holiness Unto the Lord," and the next and last is by Sir John and Miss Macdonald. They were designed and made by Mr. H. Harwood, of Prescott. The tablet, which is a heavy brass plate, set in an ebony frame, bears the following device: A St. Andrew's cross surmounted by the Burning Bush, and bearing the motto, *Non Tamen Consumetur*. It also bears the following inscription: "In Memoriam. Rev. Robert McDowall, ordained by the Dutch Reformed Church at Albany, came to Upper Canada, 1798, to minister to the U. E. Loyalists. As pioneer missionary his labours were of pre-eminent importance in establishing the Church in this Province. He was elected first Moderator of the Synod of Canada in 1820. He was founder of Queen's University. He organized this congregation in 1800, and remained its faithful pastor till his death, August 3, 1841."

His remains are interred in this cemetery.

OBITUARY.

MR. R. N. BALL.

Last July, the congregation of St. Andrew's Church, Niagara, sustained a great loss in the death of Mr. R. N. Ball, one of the members of Session. Mr. Ball was a descendant of U. E. Loyalists, and was born and lived on the farm where he died, and which has been in the possession of this family for more than a century. The deceased gentleman manifested the same spirit of zeal and self-sacrifice in the service of our heavenly King as his forefathers had shown in the cause of an earthly sovereign, and for many years took an active part in social and religious work in the Niagara district, at first as an elder in the Free Church, and after the union in St. Andrew's. His sympathies and efforts, however, were not confined within denominational lines, as for forty years he conducted a Bible class in the neighbouring village of Virgil, many fruits from which he was permitted to see in the Christian lives of his scholars and of their children, as they in turn became members of his Bible class. Though ailing for some time, to all but himself his death was unexpected but it found him waiting, and on the 27th July he gently fell asleep, aged sixty-four, and his end was peace.

Sabbath School Teacher.

INTERNATIONAL LESSON

Dec. 21, 1887. PARAB'E OF THE TARES. Matt. 13: 24-30.

GOLDEN TEXT.—The harvest is the end of the world, and the reapers are the angels.—Matthew xiii. 39.

SHORTER CATECHISM.

Question 52.—The Israelites to whom the Commandments were first given were prone to idolatry. It was common everywhere, therefore the second Commandment is most explicit in condemnation of this particular sin. Reasons why idolatry is so heinous in God's sight are added in the law itself. God's sovereignty is the first reason given. "I the Lord thy God," As self-existent Jehovah,

the Creator, as the Providential Ruler, and as Redeemer He has absolute and sole right to the homage and obedience of His people. "I am a jealous God." That is the language of accommodation. God is unmoved by human passion, but the expression is needed to convey the idea of how strong is God's condemnation of the sin of idolatry. The significant words with which the question concludes are amply borne out by history, and in our own day confirmed by scientific research.

INTRODUCTORY.

While seated in a boat moored by the shore of the lake of Galilee the Saviour taught in parables the truths concerning His kingdom to the assembled multitudes. The first was the parable of the Sower. It is followed by that of the Wheat and the Tares.

I. The Good Seed.—The kingdom of heaven is the kingdom of Christ over man. He came to redeem them from the misery and wretchedness caused by their sinning against God. He came that by His life of perfect obedience and by His all-suffering atoning death He might save them from sin itself—a thing more terrible even than the consequences that inseparably follow it. There are differing interpretations of this parable offered, but as the great Teacher Himself has given His own interpretation in the same chapter, it is best to follow that. He that soweth the good seed is the Son of Man. The good seed, He tells us, are the children of the kingdom. All who receive Christ as their personal Saviour, who consecrate themselves to His service, who desire to know His truth and do His will, are children of the kingdom. The field is the world, not the Church, as is sometimes misapprehended. Christ's own command is to preach the Gospel to every creature. The proclamation of Christ's truth for salvation must be world-wide.

II. The Tares.—The English word "tares" does not convey to the reader the right meaning of the term for which it is the equivalent in the Greek New Testament. Tares are sown with other grain, to which the plant bears no resemblance, and is used in feeding cattle. The plant referred to in the parable resembles the English dandelion; but while growing so closely resembles the wheat stalk that a practised eye can hardly detect the difference. Not until after it is headed out can it be readily distinguished. Besides it is worse than useless, and is said to be poisonous. Bread made of wheat wherewith this spurious grain has been mixed is very injurious. In the East it is said that malicious and vengeful enemies sometimes work their spite by sowing "tares" in a neighbour's field. It was while men slept that the tares were sown. When people are off their guard the enemy is busy. It is when people are in spiritual sleep the enemy of souls stealthily sows the evil seed. The enemy that sowed the tares was the wicked one. It was to destroy the works of the Devil that Christ came. He is a busy worker. He goes about as a roaring lion, but not always in this guise. He also appears as an angel of light. He does his evil work stealthily. The shades of difference at first are apparently imperceptible, but the evil work is done, and it was done unseen. The tares are the children of the wicked one. Full of meaning as well as full of warning were the words of the Saviour on another occasion. "Ye are of your father the Devil, and the works of your father ye will do." In the field the wheat and the tares grow up together. In appearance they are alike, but only in appearance. They are radically different, and as they reach maturity the difference appears. When they bring forth fruit then appear the tares also. Many may make professions that are full of promise, but when the fruit appears then the distinction between the true and the false become apparent.

III. They Grow Together.—When the discovery is made that tares have been sown among the wheat the servants of the householder are astonished and grieved to see the result. They are at a loss to know how this should have occurred. "Whence then hath it tares?" The origin of evil has long been a mystery. The great Teacher traces it to its source. "An enemy hath done this." In their zeal the servants seek permission to uproot the tares. The Saviour sees further than they. He intimately knows the divine purposes and the methods of the divine procedure, and says, "Nay, lest while ye gather up the tares ye root up also the wheat with them." It needs divine discrimination to know the hearts of men. The roots of the tares are often so interwoven with those of the wheat that to root up the one would be to root up the other. In this world then there will be mingled good and evil. These antagonistic forces will continue to grapple until the end. Then comes

IV. The Final Separation.—Both are to grow together until God's harvest time—the end of the world. The reapers are the angels. To them the commission will be given, "Gather ye together first the tares and bind them in bundles to burn them." They are utterly useless, and are only fit to be consumed. The most effective way of destroying weeds is to burn them, so that they can no longer spread and multiply. At the final harvest the reapers "shall gather out of His kingdom all things that offend, and them which do iniquity." Then the separation shall be complete and final. As the good wheat is gathered into the barn, so in the end the righteous shall shine forth as the sun in the kingdom of their Father.

PRACTICAL SUGGESTIONS.

There are only two classes into which we are divided, the wheat and the tares, the good and the evil.

Though the good and the evil are mingled together, evil must never be viewed with indifference. Because it is common we should be all the more watchful against its influence.

The permitted mingling of good and evil in the world is a part of our probation.

The fruit produced determines the character of the plant.

Good and evil grow together till the harvest, but then the separation is just, complete and eternal.