

health failing, he withdrew from Queensville early in 1874, and during the remainder of his pastorate confined his labours to Newmarket.

After Mr. Brown ceased to preach at Queensville, the Presbyterian people there made application for supply of preaching to the Presbytery of Toronto in connection with the Canada Presbyterian Church. The application was received and supply granted. Mr. Alexander McFarlane, who had been attending lectures in Knox College during the winter, was appointed to the field for the summer. Mr. McFarlane laboured at Queensville and Ravenshoe with much success. During the following winter preaching was kept up by students sent out from Knox College.

In January, 1875, these congregations petitioned the Presbytery for organization. The Rev. Prof. McLaren was appointed for this purpose, and after the close of the College session he visited the field, and the congregations were regularly organized. In July of the same year Prof. McLaren returned and dispensed the Sacrament of the Lord's Supper. At this time thirty-six names were added to the roll of membership, nearly all on profession of faith. During the greater part of this summer Mr. A. L. Loder, from Union Theological Seminary, New York, laboured among the people. He was held in very high esteem, both as a minister and a warm friend, by all who knew him. In October of the same year the services of the Rev. T. T. Johnston were secured. He continued his labours in the field for the next eighteen months, enjoying the respect of the community at large.

During this year also a church was erected at McMillan's Corners, in North Gwillimbury, at a cost of about \$1,200. It is a neat frame building, 30 x 40. It was opened for public worship in the fall by Prof. McLaren. Here, it may be remarked, that these congregations owe much to Prof. McLaren. As Moderator of Session up till within a short time of the settlement of Dr. Fraser, he rendered them willing and in every way important services. The good people there will not soon forget his kindly interest in their welfare.

During the summer of 1877 the field enjoyed the services of the Rev. Wm. Frizzell, now settled at Newmarket. The people felt that they sustained a great loss in the removal of Mr. Frizzell in the following autumn. Before leaving, however, he had induced them to take steps with the view of erecting a church at Queensville, a work which was accomplished in the following summer. The building is of brick, 30 x 50, and cost, including a shed and hall, about \$3,000.

After Mr. Frizzell had transferred his labours to Newmarket the Presbytery obtained the services of Mr. H. T. Miller, at that time lately from England, who remained in the field till about the close of the following year. Supply was from that time kept up by students from Knox College. During the spring the Rev. J. B. Fraser spent some weeks in the field, and with such acceptance did he labour that the three congregations united in a unanimous call to him, which was sustained by the Presbytery and accepted by Dr. Fraser at its meeting on the 6th of May. The induction was fixed for the 27th of the same month, and on that day the Presbytery met, and after a sermon by the Rev. J. M. Cameron, of Toronto, from Rev. iii. 20, the questions prescribed were put and satisfactory answers returned. Prayer was then offered, and the following resolution adopted:

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to the church where short congratulatory addresses were delivered by the following gentlemen: Rev. Messrs. Eakin, Mount Albert; Arkels, Queensville; Amos, Aurora; Cameron, Toronto; R. D. Fraser, Bondhead; Frizzell, Newmarket; and by Messrs. Fotheringham, Crann, Sutherland and Fogg. After these brethren had spoken, the pastor addressed a few appropriate and earnest words to his people.

These congregations are yet young and weak, numbering in all about eighty members, but we anticipate that pastor and people, working earnestly and harmoniously together the work of the Lord will go forward, to the joy of many hearts. PRESBYTER.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXV.

June 27, 1879. CONSECRATION TO GOD. { Mal. iii. 8-18.

GOLDEN TEXT.—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. iii. 17.

#### HOME STUDIES.

- M. Mal. iii. 8-18. . . . . Consecrated to God.  
T. Rom. xii. 1-21. . . . . A living sacrifice.  
W. Eph. iv. 1-32. . . . . The new man.  
Th. Phil. iii. 7-17. . . . . "All things loss."  
F. Phil. iv. 1-23. . . . . "Be careful for nothing."  
S. Heb. x. 14-25. . . . . Sprinkled from an evil conscience.  
S. 1 Thes. v. 1-28. . . . . "Blameless" unto Christ's coming.

#### HELPS TO STUDY.

One hundred years have passed since the time of our last lesson. The captivity purged away idolatry and many of the other evils. But new evils have arisen. Selfish worldliness oppressed the poor and withheld the offerings of God. Miserable formality and ritualism degraded the worship of Jehovah. Sensual scepticism questioned the reality of the Divine utterances and the advantage of serving God. Malachi rebukes the blind formalities and unbelief of the people, and exhorts them to return to God, while he comforts those who, in the midst of the degeneracy and wickedness around them, held fast their loyalty and faith.

I. THE CURSE OF ROBBERY.—Vers. 8, 9, 13-15. The prophet in his graphic way repeats the common talk of Jerusalem. He holds up before them the wretched murmurs, the stout, boastful words which these ungodly men bandied to and fro, to shame them if possible, and lead them to repentance. The prophecy is full of these utterances. Compare chap. i. 2, 6, 7, 12, 13; ii. 14, 17.

The prophet appeals to their conscience.—Will a man rob God? He is following up his previous appeal—ver. 7. Return unto me, God graciously pleads. The only response was a self-sufficient assertion of their own righteousness.—Wherein shall we return? We have never wandered. We have no sin to repent of. And yet, God says, ye have robbed me, your Friend and Benefactor—chap. i. 6. In tithes—Lev. xviii. 30-33; Deut. xiv. 28, 29; and offerings—Deut. xviii. 4; Neh. xiii. 10, 12.

We can defraud God of what is due to Him. It is hard to make men see when they have done wrong to one another; but it is even harder to make them see when they have wronged God. God has a claim on us for the support of His Church. What have we, which we did not receive? When we refuse to contribute to works of love, and to God's house, we are robbing God. Those who refuse to give are cursed. All robbing of God, whether it be of time (Sabbath breaking), or of what is due for the support of religion, tends to immorality, poverty, and ruin. The body is worn out, character deteriorates, and temporally as well as eternally we receive the wages of unrighteousness, we incur loss. What poor economy then is it to stint our offerings? Those who do not give shall not have. Even from what the ungodly man has, he gets no real good, no happiness; so that a little that a righteous man has is better than the riches of many wicked—Ps. xxiv. 9, 10; Matt. vi. 33. The toil of the wicked is vain—Deut. xxviii. 39; Hos. iv. 10; Micah. vi. 14; Hag. i. 6, 11.

Not only were they worldly and covetous, but the prophet discerns the root of it all in a spirit of practical atheism. Your words have been stout, bold, presumptuous, against me, saith the Lord. But their haughty, flippant answer is, What have we spoken so much against thee?—Ex. v. 2. They plead it is vain to serve God, that there is no profit in keeping His ordinances, and in their walking mournfully, that is their outward show of penitence and humiliation—Job xxi. 15; Zeph. i. 12. They set up false standards of right and good, calling the proud happy. And they strengthen themselves in evil by pointing out those who lived in sin, and worldliness, and yet appeared to prosper.

The wicked, they say, are set up, advanced to honour; and they that tempt God, live in open defiance, are delivered from trouble, do not seem to suffer. Now it is plain what is at the root of all this. They do not know what religion is. They think the service of God is a grievous bondage. What they do they think a necessary evil. They do it as a matter of duty, they hardly know why; or from fear, to escape hell, to silence conscience. They say what more could be expected of us, and after all, what good could we get by it. What return does God make to us? They are so far right; mere formal compulsory service does not pay. They are altogether wrong; for God's service is perfect freedom.

II. THE BLESSING OF CONSECRATION.—Vers 10-12. Here is the remedy for your trouble, the prophet declares.—Bring all your tithes. Do not wait for better times. Do not say, we are too poor. The first act must be one of justice toward God whom they have robbed. Prove me; God is willing and anxious that men should put His promises to the test. He is willing to be judged by the results. Now, He says, His love, His desire for our good is peremptory and vehement. He promises a great Blessing, one which there shall not be room enough to receive. He does not limit His gifts by our needs, nor measure them by our feeble faith. He is able to do exceeding abundantly above all we can ask or even think, and is willing to supply all our need out of His riches in glory—Phil. iv. 19. He will open the windows of heaven, the treasures of rain and sunshine are His. Material and temporal blessings are as much and as directly from God as spiritual ones. He will destroy the devourer, that is the locust, and make the

land prosperous and delightful, so that all shall see and recognize in it God's blessing.

What a grand and blessed promise is attached to giving. The willing consecration of our substance to God brings His blessing. There is no fear of impoverishment; God knows how to repay—Gen. xxiv. 35; Ps. cxli. 1-3; Prov. iii. 16; x. 22; xix. 17; xlii. 4; xxviii. 20; Rom. xi. 35; 2 Cor. ix. 6, 9; Heb. vi. 10.

III.—GOD'S JEWELS.—Vers. 16-18.

The prophet describes these. They were those who were faithful amid all the corruption and wickedness he has just denounced.

God never leaves Himself without witnesses, even in the darkest times. And it is in this little remnant of faithful ones that the hope of the world lies. They feared the Lord, not with slavish terror, but with filial and trustful reverence. Thus their attitude and disposition towards God is described. Their attitude to one another is next brought forward. They spake to one another—about what, it was not necessary to say—God and His claims and promises, their land, its sins and needs. They spoke to encourage and strengthen one another. This is the Communion of the Saints. Christians ought to talk with one another more frequently concerning the things of the kingdom. There is great helpfulness in this converse and in all the social means of grace. The words they spake were heard also by God. Herein is the sympathy and tender interest expressed. And He remembered, kept a record of what He heard. The kings of Persia kept a book in which were recorded all who rendered services, that might be rewarded—Esther ii. 23; vi. 1, 2; Ez. iv. 15; Ps. lvi. 8; Isai. lxx. 6; Dan. vii. 10; Rev. xx. 12. Those who have God in their thoughts will be in God's thoughts. It is a great and blessed thing to be thought about by God—Ps. xl. 17. They are God's own, His peculiar treasure, for such is the meaning of the word translated "jewels"—Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18; 1's. cxxxv. 4; Tit. ii. 14; 1 Peter ii. 9. And God will spare them, treat them with the tenderness and consideration with which a man acts towards his child. Such, says the prophet, are the people, the righteous between whom and the wicked there is a marked distinction, a distinction which shall at length be made manifest to all. They had complained that God made no difference between His friends and His foes. But they are assured that God never loses sight of them, is always thinking of them, even when He seems to have forgotten; and this will one day be made so plain that all the world shall know who are God's and who are not.

Are our names written in this remembrance, and in the Lamb's book of life? None but those written there can enter heaven—Ex. xxxii. 32; Ps. lxxix. 28; Dan. xii. 1; Luke xx. 10; Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12; xxi. 27.

In the great day of separation and discernment, on which side shall we stand?—Matt. xxv. 33.

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The theological professor in Mr. Spurgeon's Pastor's College, Rev. George Rogers, is about to retire from active work. It would seem that it is about time, for he is eighty years of age. Mr. Rogers is a Congregational minister.

#### Births, Marriages and Deaths.

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#### MARRIED.

At the manse, Binbrook, by Rev. W. P. Walker, Samuel Laidman, Esq., to Margaret D. Wilson, eldest daughter of Wm. Wilson, Esq., all of Binbrook, on May 20th.

#### DIED.

On the 18th of May, at the residence of her son-in-law the Rev. John Eadie, Milton, Ont., Annie McMillan, relict of the late John McPherson, L.D.L., merchant, of Alexandria, Ont. Aged 67 years and 14 days. Her end was peace.

#### MEETINGS OF PRESBYTERY.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9:30 a.m.

QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 8th of July, at 11 a.m.

QUEBEC.—At Richmond, on Wednesday, July 16th, at 10 a.m.

LANARK AND RENFREW.—In Knox Church, Perth, on Tuesday, 15th July, at 2:30 p.m.

WHITBY.—At Whitby, in St. Andrew's Church, on the 15th July, at 11 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on 8th July, at 11 a.m.

BROCKVILLE.—At Kemptville, on Tuesday, July 8th, at 7 p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, July 15th, at 1:30 p.m.

LONDON.—In Presbyterian Church, St. Thomas, on third Monday in July, at 7:30 p.m.

BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.

PARIS.—In Tilsonburg, on Tuesday, 8th July, at 7 p.m.