

court the judgment of the Presbytery and primary court had been sustained in the appeal of Wm. Henry and others, who had been suspended from Church privileges on account of peculiar doctrinal views which they entertained and insisted on teaching. The Assembly extract here all the parties had acquiesced in the decision. Another extract was read from the minutes of Assembly to the effect that the Presbytery should take what action they judged wisest in the matter of the difficulty between pastor and people that had arisen in Duff's Church, East Puslinch. It was agreed that the case be taken up in the afternoon, Dr. Mackay having in the meantime been heard, who stated that the state of feeling in the congregation was becoming more favourable to him, and that it was his intention to remain in his charge; while M. McDiarmid, representative elder from the session, declared that Dr. Mackay was labouring under a great misapprehension, as the feeling against him was acquiring greater intensity. Mr. Mullen reported that he had moderated in a call in Melville Church, Fergus, which had come out in favour of the Rev. R. M. Craig. The conduct of the Moderator in the call was approved, the call was sustained, and, having been placed in Mr. Craig's hands he signified his acceptance of it. His induction was appointed to take place in Melville Church on the 30th July, at half past two o'clock in the afternoon. A call, largely signed by members and adherents was produced and read from the congregation of Chalmers Church, Quebec, to Mr. Donald Tait, B.A., of St. Andrew's Church, Berlin. It was agreed that Mr. Dickson preach in Berlin on the 21st inst., and cite the session and congregation of St. Andrew's Church to appear for their interests at the meeting appointed to be held in Fergus on the 30th. An appeal by Mr. Thomas Manderson against the action of the Kirk Session of Knox Church, Guelph, was presented and read. It being ascertained that all parties were present and prepared to proceed, the papers in the case were read. Mr. Manderson appeared for himself and was heard. Mr. Hodgskin and Mr. Anderson, who appeared for the Kirk Session were also heard. The Presbytery proceeded to deliberate, when it was, on motion, unanimously agreed that the appeal be dismissed, and this judgment was announced to the parties. It was moved by Mr. Smellie, seconded by Mr. Beattie, and resolved, That it having come to the knowledge of the Presbytery that their worthy Clerk, Dr. Torrance, has in the Providence of God, been recently met with a sudden and severe affliction in his family relations, take the opportunity to express their true and deep sympathy with him and the members of his family more immediately concerned. The Presbytery resumed consideration of the case of Duff's Church, East Puslinch. It was moved by Mr. Beattie, seconded by Mr. Morris, that a committee be appointed to deal further with all parties, and to report at a future meeting. It was moved by Mr. Mullen, seconded by Mr. McCrea, that a committee be appointed to confer with Dr. Mackay, and report before the rising of Presbytery. The latter was carried by a large majority, and a committee was appointed in terms of it: these having permission to retire and confer with Dr. Mackay returned in a short time and reported that there was no change in his determination to remain as pastor in his present congregation. Thereupon it was moved by Mr. J. C. Smith, and duly seconded "That in view of the thorough alienation which had unfortunately arisen, and now exists between pastor and people, this Presbytery strongly urges Dr. Mackay, in the best interests of religion, to resign his charge—time for consideration being given until the meeting in Fergus, and, after that date, should Dr. Mackay adhere to his present purpose, the Presbytery will dissolve the pastoral tie." Only two hands were held up against the motion, so that it was carried unanimously. Notice was sent from the Presbytery of Orangeville, that they had for reason, and after proof, deposed Mr. J. J. Dobbin from the ministry, and forbidden him to exercise any of its functions. Mr. Beattie reported from the committee on the circular from the Church in Scotland, on the state regulation of vice, that the law on the subject in Canada was not as set forth in that circular, and that there was no need of any action in the matter. Next stated meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of September, at half-past ten o'clock in the forenoon.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in St. Paul's on the 9th July, Mr. McEwen, Moderator, *pro tem.* Mr. Mitchell was heard in reference to an alleged irregularity in the proceedings of the *pro rata* meeting in Port Hope. A committee was appointed, consisting of Messrs. Bell, Carmichael, Gilchrist, and Hay, ministers, and Mr. Kid I, elder, to consider the grounds of the complaint and report. There was then considered the call from the congregation of Cobourg to the Rev. John Hay, B.A., of Campbellford. Reasons for translation were read. Replies to these reasons were also read. There was read also the minutes of a congregational meeting at Campbellford, praying earnestly that Mr. Hay be permitted to remain with them as pastor. Messrs. Russell, McNaughton, MacCallum, and Carruthers, from Cobourg, were heard pleading for the translation, and Messrs. Hume, Manning, Porte and Owen, from Campbellford, pleading that the translation be not granted. Mr. Hay stated that he had great difficulty in coming to a conclusion as to what was the course of duty in the case, and would like a little further space for consideration and would be prepared to give an answer in the afternoon. There was read an application from the congregation of Havelock for leave to mortgage their new church to the extent of \$1,500. The request of the congregation was granted. Mr. Bennett read the report of the commission of Presbytery appointed to act in concert with a similar commission of the Presbytery of Whitby in the completion of the union of the first and second Cartwright congregations. The report was to the effect, that said union had been happily completed, and that proclamation of the same had been made on the ninth day of July last, by the Rev. J. A. Carmichael of Columbus. The clerk reported that Synod had granted leave to transfer the mission station of Kinnmount to the care of the Presbytery of Lindsay, and the congregation of the first Cartwright to the care of the Presbytery of Whitby. An extract from the records of the Assembly was read showing that the Assembly had granted leave to the Presbytery to retain Mr. Oswald under their care and superintend his studies, reporting to the General Assembly from time to time. The following appointments were made of delegates to visit mission fields before next meeting of Presbytery, who are instructed to dispense sealing ordinances and to enquire into all matters affecting the interests of the fields, viz., Rev. Mr. McEwen to visit Havelock and Stony Lake; Rev. Mr. Thompson, to visit Chandos and Barleigh; Rev. Mr. Orr Bennett, B.A., to visit Harvey. There was read a communication from Dr. A. M. Rosbrugh, of Toronto, on the subject of Prison Reform. The communication was received and sympathy expressed with the object referred to in it. The clerk submitted the scheme adopted at last meeting of Assembly for the guidance of Presbyteries in the case of probationers and vacancies. It was resolved that the Convener of the Home Mission Committee and the Committee on Vacancies be instructed to adhere as far as possible to all the regulations in the scheme just submitted. The committee appointed to consider the complaint of Mr. Mitchell regarding the irregularity of the proceedings at *pro rata* meeting in Port Hope, gave in their report through Mr. Bell, the Convener. The report was to the effect that there had been irregularity in the transmission of papers, and that considering all circumstances of the case, the committee recommended that "the matter be now allowed to take end." It was moved that the report be adopted. It was moved in amendment, that it be not adopted. The amendment was carried. Mr. Bell craved leave to enter his dissent on the ground that the action now taken was contrary to the law of the Church. Rev. Mr. Carmichael was appointed to visit Janetville and Pontypool at an early date, with the view of opening new stations at those points to be united to Ballyduff. Next meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterborough, on the third Tuesday of September at nine

o'clock. The clerk was instructed to write to congregations in arrears to the Presbytery Fund and to urge immediate payment of all claims. Messrs. Sutherland, Thompson, and Carmichael were appointed a committee to draw up rules and regulations for the keeping of session records, especially in connexion with the celebration of the Supper, so as to secure greater uniformity in the manner of keeping session books. On enquiry it was found that many of the brethren had complied with the recommendation of last meeting to preach a sermon every three months on the subject of missions and schemes of the Church. The Presbytery resumed consideration of the call to Rev. Mr. Hay. Rev. Mr. Hay stated that after due and careful consideration of the call, he had come to the conclusion that the hand of Providence directed him to accept the call. On motion of Rev. Mr. Carmichael, seconded by Rev. Mr. Torrance, the translation was granted. Rev. Mr. Thompson was appointed to declare the Campbellford pulpit vacant on July 28, and to be Moderator of the Session during the vacancy. Rev. Mr. Hay's induction into Cobourg congregation was appointed to take place on July 30, at two-thirty o'clock. Rev. Mr. Cleland was appointed to preside; Rev. Mr. Lord to preach; Rev. Mr. Carmichael to address the minister; and Rev. Mr. Gilchrist the people. Rev. Mr. Sutherland was appointed to expound Presbyterian polity. Rev. Mr. Carmichael was associated with Revs. Messrs. Campbell and Cleland as a committee to have in charge the supply of the pulpit of Campbellford during the vacancy.—WM. BENNETT, *Pres. Clerk.*

HOME MISSION AND AUGMENTATION.

The following circular has been issued by Dr. Cochrane, Convener of the Home Mission Committee, a copy of which has been mailed to every Presbytery.

The General Assembly, at its recent meeting in Toronto, instructed the Home Mission Committee to visit by deputy every Presbytery in the Western Section, in the interests of the Home Mission and Augmentation Funds. At a meeting of the Committee, held in Toronto, after hearing representatives of several Presbyteries, it was thought advisable that each Presbytery should be addressed by its own representative on the Home Mission Committee, and that the visitation of the congregations should be left in the hands of each Presbytery, to arrange as it sees fit. Should any of the Presbyteries desire a visit from some other member of the Home Mission Committee, this can be arranged at some date convenient to all parties.

The amount required from the Presbytery of..... for 1889 for Home Missions is \$..... The total sum required is \$53,000, of this amount, \$47,500 has been allocated to the different Presbyteries, in the hope that \$5,500 may be received from other sources, making the total of \$53,000. As however, we cannot expect to receive such a large amount from the British Churches and Students Societies as we received last year, it will be necessary that the Presbyteries should not only in every case come up to the apportionment, but if possible exceed it. I earnestly call the attention to the last paragraph of the Home Mission report, page 40, which reads as follows:

The Committee desire to call the special attention of the General Assembly to the fact that the expenditure for Home Mission work has exceeded the contributions from all sources by \$4,745.55, and has exceeded the contributions of congregations by \$10,511.94, the sum of \$5,766.09 having been received during the year from the Glasgow Free Church Students' Society and the British Churches, and other donations. This exceptionally large sum cannot be expected in the future. To partly meet the deficit, the balance remaining in the reserve fund has been taken, leaving an indebtedness on the year's work of \$745.85. It is also to be noted that the expenditure for Augmentation has exceeded the contributions of congregations \$3,768.62. This condition of affairs calls for the serious consideration of the Assembly. If the contributions of the year on which we have entered are not greatly to exceed the past, then it is quite clear that the committee, instead of assuming increased liabilities, must retrench without delay.

Subjoined is a letter from the Rev. D. J. Macdonnell, B.D., Convener of the Sub-Committee on Augmentation, which you will also please read to the Presbytery. Yours very truly, WM. COCHRANE, Convener, Home Mission Committee.

AUGMENTATION.

As stated in the report of the General Assembly, "the demands on the Fund for the year upon which we have entered will be about the same as for the past year, and a considerable increase in the contributions sent from many congregations will be required if the present scales of grants are to be maintained."

The liberality of the Church will, I trust, render it unnecessary to raise the question of the reduced grants. The list of amounts allocated to the several Presbyteries is only slightly altered from that of last year. It is earnestly hoped that Presbyteries whose aggregate contribution fell far short of the amount asked will make a special effort to secure a better result this year. If this is done, and if the generous aid of the congregations that have hitherto loyally supported this scheme is continued, the committee will be in possession of the funds to provide for the large deficit (\$3,768), and to cover the outlay of the present year. The Presbytery of..... gave last year \$..... to Augmentation. The amount now asked is \$..... I am, yours very truly,

20th July, 1889.

D. J. MACDONNELL.

OBITUARY.

ALEXANDER MACMILLAN

The subject of this obituary notice, a most worthy and pious elder of St. Andrew's Church, Thamesford, Ont., died on July 1, in the sixty-eighth year of his life, after a few weeks' illness, in the bosom of his family, at his late residence in the township of East Nissouri, North Oxford. He died in the possession of that peace and happiness which the world can neither give nor take away. His words to a friend a few days before he died were: "My only desire is to stand before the throne in the righteousness of Christ. I never had a greater desire to serve Christ than now." None left his bed-side without pious advice. Mr. Macmillan was a native of Argyllshire, Scotland. He lived in Glasgow for some years and attended the ministry of the Rev. Mr. McDougall, minister of the Free Church, Oswald Street, in that city. Of that man of God he frequently spoke in terms of the greatest affection and love, and claimed him as his father in Christ. Mr. Macmillan came to Canada with his wife, Elizabeth McConnechy, in the year 1851, and settled down in East Nissouri, where he lived and died. He was ordained to the eldership of St. Andrew's Church, Thamesford, Oct. 30, 1870, and he always made a point of attending conscientiously to the duties devolving upon him as an office-bearer of the Church of God. He was loved and respected by a large circle of friends and acquaintances—by his minister, fellow-elders and congregations.

He was a strong advocate of temperance principles. He was the secretary of the Bible Society and took a lively interest in the prosperity of that honoured institution. He was the Clerk of Session for years and the treasurer of the Schemes of the Church, for which he often pleaded, and towards which he contributed more liberally, perhaps, than any other man in the township. He left a widow and six children to mourn his loss—four married and two single and at home with their mother. His mortal remains were laid in the burying ground at Kintore on Wednesday, July 3, and were followed by one of the largest processions ever seen in the township of Nissouri. May the Lord comfort and uphold the sorrowing widow and children! May He raise up another speedily to take his place in the congregation, and community. "Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men" *Psa. vii. 1.*

Sabbath School Teacher.

INTERNATIONAL LESSON.

Aug 11
1889.

SAMUEL'S FAREWELL ADDRESS.

GOLDEN TEXT.—Only fear the Lord and serve Him in truth with all your heart; for consider how great things He hath done for you.—1 SAM. xii. 24.

SHORTER CATECHISM.

Here we have enumerated four classes of benefits: (1) Justification, (2) Adoption, (3) Sanctification, (4) The several benefits which, in this life, do either accompany or flow from the three first enumerated. (a) Justification is an "act." That is, it is accomplished perfectly and finished at once. It is not a progressive work. (b) It is a *forensic* act of God as Supreme Judge. It is neither an act of power, producing an effect by the exercise of irresistible energy, nor is it an act of sovereign prerogative in the exercise of an unconditional right of will. It is a judicial act, wherein God as judge pronounces the judgment of the law in view of all the facts of the case—namely, that in view of the righteousness of Christ the believer is regarded and treated as one in whose behalf all the claims of the law are completely satisfied. (c) It is an act wherein God "pardoneth all our sins." The fact being that we are personally sinners and in ourselves considered deserve the penalty, justification must include "pardon." But it is not mere pardon. Because [1] "pardon" is the act of a sovereign waiving the execution of the law; while "justification" is the act of a judge pronouncing the law to be satisfied. [2] "Pardon" is granted in the absence of all "satisfaction"; while justification is possible only after a "satisfaction" for the sin has been made. [3] "Pardon" merely releases from the obligation to suffer the penalty, while "justification" also restores to favour and to the full status of society. (d) Hence justification is an act wherein God "pardoneth all our sins" because he has "accepted us as righteous in his sight." A man is righteous when he is completely conformed to the law. If he is personally conformed in his heart and life to the law as a standard or measure of character, then he is no sinner, but perfectly holy. If he is perfectly conformed to the law as a covenant of salvation, he is righteous, whether the law as covenant has been fulfilled by the person himself or by his accepted and competent substitute. In our case we personally are sinners. But our Lord Jesus Christ by His holy suffering in our stead has satisfied the penalty of the law, and by His holy obedience in our stead has satisfied the precepts of the law. Upon the basis of that satisfaction we are pronounced righteous, which is the same as pronouncing the law to be satisfied in respect to all its demands upon us as a covenant of salvation. *A. A. Hodge, D. D.*

INTRODUCTORY.

Saul, having been anointed by Samuel, was soon after formally set apart as the chosen king of Israel, the people shouting "God save the king." Some, however, were not at the time satisfied with the choice, but an event occurred soon after which for a time subdued all opposition. The Ammonites came up against the Israelites, when Saul promptly raised an army of 330,000 men with whom he gained a signal victory over the enemy. The people on their return gathered at Gilgal, the place where the Israelites first encamped on entering the promised land, where the choice of Saul as king of Israel was unanimously ratified.

I. Samuel's Uprightness. At this time Samuel was about seventy years old. He was held in great respect by the people, and his words were heard with deep attention. He made his solemn appeal directly to the people. They knew his whole history. They might blame his sons, but against himself they could bring no accusation. It is a great calamity when the judges of a land are corrupt and ready to take bribes that they may be induced to punish the innocent or let the guilty escape. The offence was common in eastern lands, and instances of the evil can still be found. He mentions various valuable things that were customarily given in presents, and asks for any instance that could be given of his having accepted such. The people respond to his appeal, and declare that his rule had been upright and free from every manner of oppression. With great solemnity he had made his appeal to the people in the presence of God and before the anointed king, and these he invokes as witnesses of his integrity. Happy is the ruler who at the close of a long public life can secure such a vindication of his uprightness, and happy are the people that have such good rulers.

II. Obedience to God's Law the Condition of National Prosperity in the Past.—God, who was appealed to as witness of Samuel's uprightness, was the Eternal God whose providence rules over all. Men die, forms of government are changed, but God still rules. Samuel recalls the events in their past history in which the hand of God was clearly visible. All his acts were righteous; when His favour was specially bestowed upon them it was when they sincerely endeavoured to serve Him; when His judgment rested upon them it was because they were disobedient and forsaken Him. These he recalls by reference to the deliverance from Egyptian bondage, by the raising up of Moses and Aaron. As a punishment for their idolatry they were placed in subjection to Sisera, a powerful warrior among the Canaanites, and had been sorely oppressed by the Philistines. The Moabites also on their south-western border had sorely harassed them. The heavy burdens of oppression caused them to reflect, and they were led to repentance and the giving up of their idolatry. Whenever the people returned to the Lord He raised up deliverers for them: Jerubbaal, i.e., Gideon, Bedan, though not mentioned elsewhere, may have been the name of one of their illustrious judges, or, as some suppose, it stands for Barak, who conquered the Canaanites. Jephthah, who was victor in the contest with the Ammonites, and last in the line he names himself, whom God had honoured in being the instrument of their deliverance from the tyranny of the Philistines. The recent conflict with the Ammonites, from which they were returning, is also mentioned, as an instance of God's care over them.

III. Obedience to God still the Condition of National Prosperity. Their wish for a change in the manner of their government had been granted. They asked for a king, and a king had been given them, but this did not change the conditions which determined their national prosperity or decay. It is summed up in the declaration, "The nation that will not serve God shall perish." Here it is laid down that they should "fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord; then shall both ye and also the king that reigneth over you continue following the Lord your God." There was another course open to the people; they might rebel against the commandment of the Lord, and refuse to obey His voice, but the inevitable results would follow. The hand of the Lord would be against them, as it had been against their fathers. God's blessing cannot rest on the people that disobey His law.

PRACTICAL SUGGESTIONS.

A godly man is always a good citizen. Samuel was a true patriot and an incorruptible political servant.

God governs the world in righteousness.

His dealings with His chosen nation, as recorded in Scripture, illustrate the principles of the divine government.

God's government is merciful as well as just; whenever Israel repented, God's mercy was bestowed upon the nation.

Change of rulers or methods of government will not of themselves bring prosperity. It is the character of a people that determines whether a nation shall be prosperous or the reverse. Righteousness alone exalteth a nation.