

ing the church, is nearly completed, and will be ready for occupation probably in a month. The structure is of cut stone front and sides, and has two stories, a high basement and a nearly vertical attic. The price of this building is estimated at \$10,000.

The corner stone of the new St. John's Presbyterian Church, at the corner of King and Emerald Streets, Hamilton, was laid last week. Besides the large concourse of laymen and spectators present, there were also the following clergymen: Revs. Dr. Laing, Dundas; S. Lyle, B.D., Dr. Frazer, J. G. Murray, Grimsby; R. G. Boville, W. J. Maxwell, Canon Curran, W. H. Laird, Dr. Burns, Dr. Fletcher, J. G. Murray, G. W. Dean and C. Abraham, Burlington. Most appropriate and impressive were the opening services—the singing of the one hundredth psalm, scripture reading by Rev. C. Abraham; and Rev. Dr. Frazer's prayer. Hon. and Rev. R. Moreton performed the ceremony, and after placing in the corner stone the usual record of Church history, a trowel was brought into service and the regulation announcement, "I declare this stone well and truly laid to the honour of God," was made. The trowel was an ordinary one, the silver trowel of tradition being done away with on the ground of expense. The historical record of the congregation together with the daily papers of Hamilton and Toronto, as well as several weeklies and other periodicals, among them the CANADA PRESBYTERIAN, the *Presbyterian Year Book* and the *Week* were placed in the cavity. Rev. J. G. Murray presided over a meeting held in the old church, where the altar service was held. He expressed his great pleasure at seeing so many clergymen present and particularly clergymen of other denominations. Telegrams were read from Rev. Dr. Laidlaw and Rev. Dr. Wells regretting their inability to be present. Addresses were then delivered by the clergymen present, congratulating the congregation on its excellent progress and wishing them God speed in their work.

THE corner stone of the Bloor Street Presbyterian Church was laid on Wednesday, 4th inst., being the 1st anniversary of Rev. W. G. Wallace's induction. There was a large attendance, ministers and members of sister churches showing their cordial interest in the prosperity of the young congregation by being present in goodly numbers. The proceedings were commenced at four o'clock in the afternoon with religious services conducted by the pastor, Dr. Parsons and Dr. Gregg, after which Mr. McCracken, Chairman of the Building Committee, read a succinct and carefully compiled narrative of the congregation's history from its commencement in 1886, till the moment at which they were assembled for the performance of the interesting ceremony. The document also contained a complete list of the various congregational organizations and their officers. The building to be erected is one of very handsome and appropriate design, the plans having been drawn by Mr. W. K. Gregg, architect. It will be built entirely of Credit Valley stone, will accommodate 1,250 and will contain lecture and Sabbath school rooms, and basement space. Two square towers, 120 and eighty feet, surmounted with turrets, and a three door entrance in richly cut stone will set off the Bloor Street front. A storey has been added to the old building in the rear so that it will form part of the new edifice. The estimated cost is \$55,000. It is needless to say that yesterday was an auspicious day in the history of the church and that the proceedings were very interesting. A silver trowel was presented to Rev. Prof. McLaren, D.D., the document just read by Mr. McCracken, together with the customary corner-stone contents—current coins, the daily and other papers, among them THE CANADA PRESBYTERIAN. A thunder storm coming on the gathering adjourned hurriedly to the Western Methodist Church, where a number of addresses were made. Rev. Mr. Wallace presided, and after referring to the support Dr. McLaren had given the congregation from the beginning, called upon him for an address. Professor McLaren referred in suitable terms to the presence of members from other denominations—the Episcopal Church, Rev. Arthur Baldwin; and the Methodist, Rev. Hugh Johnston and Rev. Dr. Parker—as a symptom of a tendency to unite on the part of the evangelical churches. Referring to the rapid growth of Toronto, he was glad that church building was keeping equal pace, so that the people in the future would not have to look forward to the problem of the lapsed masses, so prevalent in the cities of the old world. Among the other speakers were Rev. Dr. Parker, Rev. Prof. Gregg, Rev. A. H. Baldwin, Rev. R. P. McKay, Rev. Elmore Harris, Rev. A. F. McGregor, Messrs. Wm. Mortimer Clark and J. L. Blake.

THE Kingston *Daily News* says: Mr. Thomas Kerr, of Toronto, lectured in the lecture room of Cooke's Church on the Patron Saint of Ireland. The Rev. S. Houston occupied the chair and introduced the lecturer in a few complimentary remarks. Mr. Kerr had not proceeded far until the audience could see that he had a thorough knowledge of his subject, and was able to put what he knew in a very interesting manner before his audience. In one way, he said, it is not strange that there should be so much confusion and misapprehension in the minds of many respecting the life and work of one who did so much to spread the light of the Gospel in Ireland. At the same time there is no reason why such ignorance should be prevalent. Patrick, in the lecturer's opinion, was born near Dumbarton, Scotland. In early life he was taken captive and kept as a slave herding cattle in the County Antrim, near the conical-shaped mountain named Hemish. He at length escaped and found his way back to his native place. He long there sprang up in his breast a desire to return to Ireland and carry the Gospel to that island, which as yet was enveloped in heathen darkness. This purpose he carried out with heroic zeal, and his efforts were crowned with marvellous success. He himself was of a clerical family; his father was a deacon and his grandfather a presbyter. Evidently celibacy did not then prevail among the clergy in that part of the Christian world. Indeed, the Romish Church of later days had as little in common with Patrick, as it had with the men of the Apostolic age. The doctrines found in Patrick's confession are not the doctrines of the Church of Rome. The life and labours of the Irish saint were sketched in a vivid and fascinating manner. When he passed away the Christian faith was prevalent in the whole island. His name is associated with the erection of some 300 churches, and over every church there was a bishop; that is to say, a bishop had under his episcopal care an average of a hundred people. Centuries after there was one of the bitterest fights in ecclesiastical history over the reduction of the number of the bishops, and in effecting other changes to bring the early Irish Church into harmony with the Church of Rome. This scheme was not wholly effected until Ireland was subjected to England in the twelfth century. Mr. Kerr's fine lecture was closed by a brief reference to the present troubles of that unhappy country, and a patriotic prayer for the peace and prosperity of a land that was once the Isle of Saints. The lecture was much appreciated by those who heard it.

THE Montreal *Witness* says: There was a quiet air of satisfaction about the priest who receives visitors at the Jesuit College, Bleury street. He was round-faced and business-like, spoke with a foreign accent, but decidedly good English. "Ah," was his polite expression as he received the self-given introduction of the *Witness* man, who asked if Rev. Father Jones was in. "Yes; he is upstairs. They are getting through with the conference. Father Jones and Dr. MacVicar are together. They will be down presently. No; the conference is not open to the press. It is private." These were preliminary remarks, and in reply to a suggestion as to the question the priest remarked laughingly, "I'm not chasing the poor Jesuit?" "No, I am looking for fair play for myself," was the reply. "That was a very good answer from the Governor General," remarked the priest. "From your point of view, yes," said the *Witness* man. At this point Dr. Hurlbert appeared and was politely directed to a room near by. The priest seemed quite willing to chat about the great question of the hour, and he and the *Witness* reporter had a good-humoured talk for quite a while. The conversation was, however, interrupted by the arrival of the Rev. Father Jones, the Rev. Dr. MacVicar and

the Rev. Prof. Scrimger. "Oh, ask your friends," said Father Jones with a graceful wave of the hand in the direction of Dr. MacVicar and Prof. Scrimger. Dr. Hurlbert's glasses and curly hair just now appeared. "Out of courtesy I ask the opposing side for information, Father Jones," said the *Witness* man. Father Jones did not reply to this until the remark was repeated more directly. "Oh, well, ask your friends. I have confidence enough in them to feel quite safe in what they tell you." That settled the matter. The father would not speak more on that point. That was plain. Dr. MacVicar and Prof. Scrimger, accompanied by Dr. Hurlbert, then proceeded to the office of the Rev. Dr. Warden, and in a few words Dr. MacVicar stated that the conference was between the Rev. Fathers Jones and Doherty on one side, and Dr. Scrimger and himself on the other. He would have had no objection to the press, but the meeting was private. After interchanging formal greetings, Dr. MacVicar proposed the Rev. John Clark Murray, LL.D., Professor of Metaphysics and Ethics of McGill University and Doctor of Laws, Glasgow University,—a gentleman of scholarly attainments, trained as a theologian, and an author in high repute, whose text books are in use in American colleges. Prof. Murray is regarded as a calm and impartial man, well known in Canada and elsewhere—a gentleman not committed, so far as he was aware on this question. Fathers Jones and Doherty objected to Prof. Murray, as they required a special expert. Dr. MacVicar replied that Dr. Murray was an expert. The Fathers maintained their objection, and suggested that an expert be appointed from some of their own colleges, a thorough casuist and practical expert in moral theology. Dr. MacVicar's reply was in substance that to consult one from that school would be to practically acquiesce in their doctrines, because the Catholic Church was very careful that no man should teach in their schools except one who took the position of the Church, and he could not be expected to exercise free and independent judgment. He would have to defend the doctrines of his Church. Dr. Hurlbert's conditions permitted him to quote either Jesuit or other Roman Catholic Church doctrine to establish his point. This closed the conference, and in a friendly manner the gentlemen parted. Each side insisting, the great dispute was thus shunted for want of an umpire.

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg met August 27th, in Knox Church, to consider the resignation of the Rev. W. Hamilton Spence of Kildonan. Messrs. Alexander Jaffray and Hector Sutherland, representatives appointed by the congregation, and Mr. Robert McBeth, a representative of the session, expressed the high esteem in which Mr. Spence is held by the congregation, and its regret at parting from him, but since the call that has come to him from Grand Forks, Dak., is to a much larger place, they felt unwilling to put any obstacle in the way of his resignation. The resignation was accepted on motion of Professor Hart, seconded by Chief Justice Taylor, the usual Presbyterial certificate was ordered to be given him, and the Rev. James Douglas and Mr. C. H. Campbell were appointed to draw up a minute expressive of the feelings of the Presbytery in parting from Mr. Spence. It was agreed that Professor Hart be Moderator of the Kildonan session, and that he declare the pulpit vacant on the third Sabbath of September.—ANDREW B. BAIRD, Pres. Clerk.

#### GUELPH NOTES.

The Professors of the Ontario Agricultural College, Guelph, have been conducting a mission at Vance's Corner during the past summer. There is a probability that the people of that district may ask for organization under the Presbyterian Church. In connection with this work it is worthy of note that out of a staff of six in our Agricultural College all are active Christian workers, while five act as lay preachers in their respective denominations—three Presbyterians, one Baptist and one Methodist.

During Mr. Dickson's absence in Europe the pulpit of Central Church, Galt, was occupied on two successive Sabbaths by Mr. Blair, of Nassagaweya. Among the young men of our church Mr. Blair has few equals as a preacher.

On account of ill health Rev. J. McL. Gardiner has been compelled to tender his resignation of the charge of First Church, Erasmus. The pastorate just closing has been a peculiarly happy one, and it is with deep regret that the congregation bid farewell to their minister who goes south for the winter in search of health.

East Puslinch pulpit was occupied last Sabbath by Rev. Mr. McGregor, formerly of the Congregational Church, Guelph, with much acceptance. If Mr. McGregor's views of church government are as orthodox as his theology he should be a Presbyterian.

#### LADIES' COLLEGE, OTTAWA.

Our readers are aware this College was purchased in July last by the Board of French Evangelization and is now the property of the Church. Of the \$22,000 required only \$15,000 have thus far been obtained. It is hoped that those intending to help this important work will without delay forward their contributions to the Rev. Dr. Warden, Montreal.

The College is hereafter to be conducted as a first-class institution for the Christian education of young women, French and English. French is to be the language chiefly spoken in the school, and every facility is to be given to the English pupils to acquire French conversationally.

The Rev. Dr. Warden, who last week returned from Europe, has been fortunate in securing for the Principalship of the College a lady with very special qualifications for the position, Mrs. Crawford, of Waterloo, England. Brought up in the home of her uncle, the late Rev. Dr. Macdowal, Alloa, and educated in Scotland and on the Continent of Europe, Mrs. Crawford speaks and writes with equal facility English, French and German. She is highly recommended by many of the leading ministers in England and Scotland, and by Rev. Dr. Wm. Taylor, of New York, who when settled in Bootle, England, was her pastor. She has had wide experience in teaching in Germany and in England, and has been most successful in her profession, having passed about 120 pupils at the examinations for the degree of A.A. Cambridge and Oxford. She is an accomplished musician and also holds a certificate from Mons. Hanstein, the well known royal painter of Germany. Mrs. Crawford sails from England in a few days, and the College is to open on Thursday, October 3rd.

Dr. Warden has also secured for the Institution a highly accomplished governess from Europe who is thoroughly familiar with, and speaks and writes, English and French and German. She holds the A.A. Degree, University of Oxford; Certificate of the Royal Academy of Music, London, with senior honours for Pianoforte playing, Harmony, Counterpoint and Figured Bass; Certificate of Trinity College, London, with first-class senior honours for Violin, Pianoforte, Harmony, Counterpoint and Figured Bass; and Certificate from the International College of Music, with first-class senior honours for Harmony, Counterpoint and Figured Bass. This young lady spent last year in teaching Music and Painting in a large Ladies' College in France.

In order to make the Institution known under its new management and because of the lateness in opening, it has been decided to make the fees for board and tuition extremely low this year. In addition to boarders, arrangements are being made for day pupils and for the establishment of a thoroughly equipped Kindergarten. The staff of teachers will be found exceptionally good, and parents may, with confidence, rely on the moral and spiritual interests of their daughters being carefully guarded, and their general comfort and happiness promoted.

Applications for admission should be addressed to the Rev. Dr. Warden, 908 St. James St., Montreal.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Sept. 22,  
1889.

#### DEATH OF SAUL AND HIS SONS.

GOLDEN TEXT.—The face of the Lord is against them that do evil. 1st. XXXIV. 10.

#### SHORTER CATECHISM

Question 38.—The time of the resurrection is not revealed. But the Scriptures teach that the following events are to occur together in immediate succession: (1) The Second Coming of Christ; (2) the Resurrection of the Evil and the Good; (3) the General Judgment; (4) the End of the World; (5) the Final Award of Rewards and Punishment (Matt. xxiv. 30; Dan. xii. 2; John v. 28, 29; 1 Cor. xv. 23; 1 Thess. iv. 16; Matt. vii. 21, 23; xiii. 30-33; xvi. 24-27; xxv. 31-46; 2 Thess. i. 6-10; 2 Peter iii. 7-13). This answer embraces three great subjects: (1) The Resurrection; (2) the Judgment; (3) Heaven. (1) The Resurrection. (a) All men, good and bad, are to rise together, "they that have done good unto the resurrection of life, and that they have done evil unto the resurrection of damnation" (John v. 29). They who at that time are remaining alive on the earth will be changed and caught up to meet the coming Judge in the air (1 Thess. iv. 17; 1 Cor. xv. 51). (b) The same bodies which are deposited in the graves shall be raised and united to their respective souls again (1 Cor. xv. 42-44; 1 Thess. iv. 14; John v. 28; 1 Thess. iv. 13-17). The identical body of Christ rose. This identity does not depend upon sameness of material. From infancy to old age we have the self same bodies on earth, while their material constituents are continually changing. All we need to know is that our bodies in the resurrection will be in the same sense one with our bodies at death, as our bodies at death are one with our bodies at birth. (c) But they will be changed (not exchanged) in quality, and in all necessary to adapt them [1] to the uses of our perfectly glorified souls in their high estate, and [2] to the physical conditions of the "new heavens and a new earth wherein dwelleth righteousness" (Rev. xxi. 1-5; 2 Peter iii. 13). They will be made like unto Christ's glorious body (Phil. iii. 21). The present body is called a "natural body." The same body will become in heaven a "spiritual body." The word "spiritual" in the New Testament means that which is made a temple of the Holy Ghost, and is transformed by his indwelling (1 Cor. ii. 12-15; xv. 44). (2) The Judgment. (a) The Person who is to judge all men is the Godman, the same Person who was condemned at the bar of Pilate and executed as a malefactor on the cross. He will judge the world as Mediator (Matt. xxv. 31, 32; Acts iii. 21; xvii. 31; John v. 22, 27. 2 Thess. i. 7-10; Rev. i. 7). (d) The subjects of the judgments are to be all men who have ever lived and all fallen angels. The good angels will appear as attendants and ministers (Matt. xiii. 41, 42. xxv. 31-40; 1 Cor. xv. 51, 52; 2 Cor. v. 10. 1 Thess. iv. 17, 2 Thess. i. 6-10; Rev. xx. 11-15; 2 Peter. ii. 4; Jude 6).—A. A. Hodge, D.D.

#### INTRODUCTORY.

When Saul's life was spared by David, he promised to be friendly to him, but the promise was not long kept. The pursuit of the exile was begun again with more determination than ever. Poor David went to find shelter with the enemies of Israel, where he remained up to the time of Saul's death. The Philistines again made an attack on the Israelites. The battlefield was the plain of Jezreel and the height of Mount Gilboa, the scene of Saul's tragic death.

I. *Saul's Defeat and Death.*—Saul lost faith in God and in His cause. In an apprehensive state of mind he was anxious to know beforehand what would be the issue of the fight. He consulted the Witch of Endor, who gave him an answer that could only increase his dismay and leave him utterly prostrate. Next day the battle began, and continued all day, the Israelites getting the worst of it. They were driven off the field and slain in great numbers. The Philistines pursued Saul and those attendant on him. They were borne down by numbers. Saul and three of his sons, Jonathan, David's dearest friend, one of them, were killed on Mount Gilboa. Saul was not slain outright. He had been shot by an archer, but death was not instantaneous. He had no wish to live longer. He appealed to his trusty armour-bearer to thrust him through with his sword. This the armour-bearer refused to do. He feared the consequences and had no desire to outlive the king. The king took a sword and fell upon it, thus ending ignominiously his life and reign. The armour-bearer, following his example, committed suicide. One reason that impelled Saul to this last act was the fear that he might be tortured by his enemies while life still remained—a barbaric custom only too common in ancient warfare. The people of Israel dwelling in the region, seeing that their king was dead, and the army defeated, fled, and the Philistines took possession of their cities, and for the time the triumph of the enemy was complete.

II. *The Philistines' Exultation.*—The day after the battle a party of Philistines ascending Gilboa for the purpose of stripping the slain found the king and his three sons among the dead. They cut off the head of the dead king and took his armour. These they sent into their own territory, and proclaimed their victory in their heathen temples and among their people. Then the armour of the slain king was hung up as a trophy in the temple of Ashtaroth, and his body was exposed to public view. This was also one of the barbaric customs of ancient warfare—one that continued even among civilized peoples for many centuries. During the memorable covenant struggles in Scotland the heads of several who died for religious freedom were affixed to gateways in the city of Edinburgh.

III. *An Act of Grateful Remembrance.*—At the beginning of his reign Saul with his army delivered Jabesh Gilead, a city belonging to the tribe of Manasseh, east of the Jordan, from the Ammonites who cruelly oppressed the inhabitants. This deliverance they gratefully remembered. The valiant men of the city performed an act worthy of their valour. They went by night and took the bodies of Saul and his sons from the walls of Bethshan. When they returned to Jabesh they burned the remains and interred the bones at the foot of a tree where for a time they rested, but subsequently David had them removed and buried in the family burying place in Zelah in the land of Benjamin. In this act of honour performed by David we have another instance of the magnanimity of his character. Saul had made David's life bitter for a number of years. Even after all David's generosity the jealous king became more cruel than ever, yet there is no trace of David's exultation at the calamities that befell Saul. On the contrary, whenever the opportunity offered, David acted generously and nobly. When the messenger told him of Saul's death, thinking to secure his favour, he boasted lyingly of having inflicted the death-blow on Saul, he only brought disaster to himself. David did not neglect the last opportunity of paying reverential respect to Saul's memory; he laid the bones of the king and his sons in the ancestral tomb. The men of Jabesh fasted seven days, thus publicly mourning the loss of one whose services to them in earlier days they desired gratefully to remember.

#### PRACTICAL SUGGESTIONS.

Saul's life ended in disaster and defeat because he had disobeyed God.

In earlier days Saul had splendid opportunities, but he failed to use them aright, and as a consequence his closing years were wrapt in gloom.

We too have our opportunities, how shall we use them? Their use or neglect will influence our lives to the end.

Note how honourably David and the valiant men of Jabesh acted even after Saul's overthrow.