

There was a large attendance at both services, more however in the morning than in the evening, as the Methodists gave up their service in the forenoon to allow their members to attend. The collections at each service, which were liberal, were in aid of the building fund. The new gallery will add materially to the seating accommodation, and will obviate crowding in future. On Monday evening a pleasant social gathering was held. There was no formal programme the object being a social meeting consequent on the re-opening of the church. After music by the choir, Rev. Dr. McTavish briefly explained the object of the meeting, and called on Rev. Mr. Anderson who spoke of the progress being made in church matters in Lindsay, and congratulated Dr. McTavish and the members of St. Andrew's Church on the fine edifice they now had. Mr. D. J. McIntyre was then called on, who after some introductory remarks, presented Mr. William Needler with a gold headed cane as a memento of his energy as member of the Building Committee. After Mr. Needler's reply, short speeches were given by Messrs. McSweyn, MacMurtry and McNeillie. After an intermission of twenty minutes which was spent in friendly conversation and looking over the church, Dr. McTavish addressed the meeting and a vote of thanks moved by Mr. Stewart and seconded by Mr. Ray, to the ladies who had assisted in decorating the church brought a very pleasant meeting to a close.

A MARITIME Province exchange says: Another well known Presbyterian minister has passed away. The Rev. William Duff was a Scotchman, born near Perth, and educated at St. Andrew's, where he sat at the feet of Dr. Chalmers. He was licensed by the Presbytery of Dunkeld. Though an accomplished scholar and a popular preacher, his decidedly evangelical views prevented immediate preferment at home, and so he determined to seek a field of labour in the colonies. He came to Halifax in 1842, laboured for some time in connection with St. Andrew's congregation, and in 1843 accepted the call to Lunenburg. Here he had work in abundance. The congregation was scattered over the whole country. Roads were bad, the people comparatively poor, the comforts of life primitive, and education greatly neglected. Mr. Duff identified himself at once and heartily with the people, and was trusted thoroughly by them. His single congregation grew and increased till it became six charges. As a school commissioner he was active in fostering the interests of education throughout the country. He did much to get school sections organized, school houses built and good teachers employed. His efforts, however, were not confined to one locality. He took a deep interest in the educational, missionary and ecclesiastical work of the Church with which he was connected. Liberal in contributing himself, he taught others to give of their substance to the cause of Christ. He was clerk of the Free Church Synod from its organization in 1843 till the Union of 1860. But while warmly attached to his own section of the Church, he was an ardent unionist. He took an active part in the negotiations, and hailed with delight the success which attended the Unions of 1860, 1866 and 1875, by which the several sections of the Presbyterian Church were gathered into one compact body. Mr. Duff married Jane, daughter of the late Rev. John E. Fairbanks, of Dartmouth, by whom he had seven children, two of whom died in infancy. His eldest daughter is the wife of Principal Forrest, of Dalhousie College. Mr. Duff retired from the active duties of the ministry in 1879, but remained senior pastor of the Lunenburg congregation. His health has been but feeble for some time past, so that his death was not unexpected. None the less will it awaken deep emotion through the circle of congregations to which he formerly ministered, and among a large circle of acquaintances to whom he was known.

PRESBYTERY OF TORONTO. — This Presbytery met on the 5th inst., Rev. A. Gilray, Moderator. After a few preliminary matters, resignations of appointments to the General Assembly were received from Revs. Walter Reid, J. Gibson and D. Mackintosh, and from Messrs. Davidson and Fotheringham; and the following were appointed commissioners in their stead, viz.: Revs. W. Percival, W. Burns, D. Camelon, and Messrs. A. Jeffrey, H. Cassels and S. Crane. It was stated by Rev. Dr. Caven that the previous evening he had moderated in a call from the congregation of Central Church, Toronto, in favour of Rev. Dr. McTavish, minister of St. Andrew's Church, Lindsay. A guarantee for stipend was read, promising \$2,500 per annum, to be given in monthly payments. After hearing commissioners, the call was sustained, and (in terms of request) was entrusted for a time to the elders, for the purpose of obtaining additional signatures, with instruction to prepare and hand in reasons for translation, and the various documents as aforesaid were ordered to be transmitted to the Presbytery of Lindsay. Revs. I. Neil and W. Patterson being also appointed to appear before said Presbytery in prosecution of the call on behalf of a committee previously appointed. Rev. D. J. Macdonnell reported the uniting of York Townline and East Toronto congregations as one pastoral charge, and Rev. W. Frizzell reported having moderated in a call from these congregations in favour of Rev. T. Johnston, a minister of the Church without charge. Guarantees for stipend were read, promising \$800, without a manse. After hearing commissioners, the Presbytery agreed to sustain the call, and to apply for a supplement of \$200 from the Augmentation Fund. The call was then put in the hands of Mr. Johnston, and accepted by him, whereupon it was resolved to meet for his induction in East Toronto Church on the 26th inst., at half past seven p.m., the Moderator to preside, Rev. J. W. Bell to preach, Rev. J. M. Cameron to deliver the charge, and Rev. W. Frizzell to address the people. The committee appointed anent a re-arrangement of certain congregations reported through Rev. D. J. Macdonnell that said committee had met with the congregations of St. Andrew's Church, Scarborough, and St. John's Church, Markham; that they had found the former congregation desirous of being disunited from the latter, while the latter had stated that they would offer no opposition thereto, and that the committee had agreed to

recommend that the two congregations be separated from one another and supplied with preaching separately. After some consideration the report of committee and their recommendation were received and adopted. It was then reported by Mr. Macdonnell that he had held a regular meeting with the congregation of St. Andrew's Church, Scarborough, and moderated in a call which was given in favour of Rev. D. B. Macdonald, minister of Scott and Uxbridge. The call was found to be well signed. A guarantee for stipend was read, promising \$1,000 per annum, with the use of a manse. Reasons for translation were handed in. Commissioners appeared, and were heard. The call was sustained, and ordered to be transmitted, with relative documents, to the Presbytery of Lindsay, and Revs. D. J. Macdonnell and J. Carmichael were appointed to appear before said Presbytery in prosecution of the call. The Moderator, as Convener of the Presbytery of the Home Mission Committee, read a report for the past twelve months, from which it appeared that four mission stations without the city had regularly received preaching supply, and with encouraging success; that most of the Sessions in the city and suburbs have under their supervision mission Sabbath schools and other mission work attached thereto; that a new and promising congregation has been organized in the north-west part of the city, with a handsome place of worship, where they now hold service; that five congregations within the bounds, previously aided from the Augmentation Fund, are now in a self-supporting state; that the General Assembly's Home Mission Committee received over \$1,000 more from the Presbytery than was asked from it; and that during the present year the Presbytery may require from the Augmentation Fund about \$600 less than was needed for the past year. The foregoing report was adopted by the Presbytery, with thanks to the committee, especially to the Convener and the Moderator, Revs. D. J. Macdonnell, R. P. MacKay, W. Frizzell and J. Mutch were appointed the committee for the current year. A commission was read from the Colonial Committee of the Free Church of Scotland in favour of Rev. R. Munro, a probationer of said Church. A similar commission was reported on in favour of Rev. W. Mackay, a probationer of the Church of Scotland, and both of these brethren were received as probationers of this Church. In terms of applications duly made, the Moderator, Revs. W. Frizzell and W. Amos obtained leave of absence for two months. Next meeting of Presbytery was appointed to be held on the first Tuesday of July, at ten a.m. — R. MONTEATH, Clerk.

#### LETTER FROM DEMERARA.

Through the kindness of Rev. R. Monteath, Clerk of Toronto Presbytery, the following letter has been sent for publication:

I would indeed be glad if I could be present at the meeting of the General Assembly to be held in Halifax. There is, however, no possibility of getting away from my work at present. I must forego the pleasure of meeting with old friends and seeing familiar faces until some future time. It would not take long to go and return, but the temptation to remain a few months in Canada if I was once there would be more than I could resist. If the habit of returning after three years' absence were more general it would not be an unmixed evil. While it seems impossible for me to visit Canada I cannot see any reason why some of the members of Toronto Presbytery could not take a trip to Demerara. Ministers sometimes have holidays, and some of those who visit the old country might spend their time just as enjoyably and perhaps as profitably in a visit to a new country. A breath of our tropical atmosphere would be refreshing to those whose blood is constantly chilled by northern breezes. The reports you hear about the unhealthiness of our climate are often exaggerated, and there is among many persons an unreasonable fear of the southern sun. There are occasional epidemics of malignant diseases which run their course so rapidly that medical skill is of little avail. By careful living and the use of a few simple medicines sickness can often be warded off. I have enjoyed excellent health and have never been unfit for work a single Sabbath since leaving Toronto. He who appoints us our work will also give us the health and strength to perform it. The number of our converts is increasing slowly but steadily. The people move about from one part of the colony to another in search of easier work and higher wages. In this way our members are sometimes scattered. Those, however, who have been accustomed to worship with us always seem pleased to return and remain within reach of our services. You will be sorry to hear that our strongest supporter, the Hon. William Russell, died on the 28th of March, the evening of our annual missionary meeting. When in Scotland last summer for a few months' vacation, he represented the claims of our mission to his partner, and in July they sent us a donation of \$500. We called on him in October on his return to Demerara. He was in good health and spirits, and we little thought that his laborious and useful life would so soon be completed. He died at the comparatively early age of sixty-one, after an illness of only a few days. On Saturday, March 24, he left Berbice for Georgetown looking well and feeling slightly indisposed. The voyage occupied seventeen hours, during which time he took no food of any kind. On reaching Georgetown he was unable to come home to the west coast. On Wednesday morning all hope of his recovery was given up, and at six o'clock he passed away. He was a large-hearted and liberal-handed friend of missions, and we will feel the loss of his influence and contributions. The Canadian Church is so busily occupied with other objects that we can scarcely expect much further assistance. There is a wide field for labour on this coast, but the labourers are few. Very sincerely yours,

JOHN GIBSON.

West Coast, Demerara, April 11, 1888.

THE preachers appointed by the Assembly were Rev. W. T. Herridge, B.D., Ottawa, for the morning, and the Rev. Principal Caven for the evening service.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

July 1, 1888. **GOD'S COVENANT WITH ISRAEL.** {Exodus 24: 1-12.

GOLDEN TEXT.—I will be to them a God, and they shall be to Me a people.—Heb. viii. 10.

#### SHORTER CATECHISM.

Question 82.—To obtain everlasting life by the keeping of God's moral law, it must be obeyed perfectly in letter and in spirit, and all the time. There must be no break, for he that offendeth in one point is guilty of all. This then is recognized as an impossibility in this life. The question suggests exceptions to this all but universal statement. It says "no mere man" is able. There was One who was both God and man who perfectly fulfilled God's law and endured the penalty of its violation that "we might become the righteousness of God in Him." Adam before the fall kept God's law. The redeemed from among men who "in this life" were sinful but penitent, delight in perfect obedience to the requirements of the divine law, but here on earth now there is not a just man that doeth good and sinneth not. There can then be no justification if we continue in a state of nature. There is no possibility of living a self-righteous life. The only possible escape from sin as well as from its punishment is by accepting Christ as our righteousness, for by the deeds of the law no flesh living shall be justified.

I. The Covenant.—In verse 7 the Book of the Covenant is mentioned. Exodus xx.-xxiii. contains a series of laws given by God to Moses to be proclaimed to the people. These laws were a practical and detailed application to every day life, suited to the circumstances and condition of the Israelites of the immutable moral law of God. The laws contained in these chapters were specially fitted to prepare the people for the right enjoyment of the national privileges designed for them. As yet they were only emerging into a national existence. They had been hardly used in the school of affliction. They have to be educated for the duties and responsibilities of citizenship, and the Lord gives them the laws best fitted for the accomplishment of this purpose. In entering into covenant relations with men God manifests His great condescension. The revelation of the terms of a covenant is generally made in a manner most impressive. The scene where the law is made known is on the awful summit of Sinai. The people are unable to penetrate the awe and mystery that encircle the sacred mount where Jehovah reveals His presence. Moses, accompanied part of the way by the representatives of all the people, by his brother Aaron, the high priest, and Aaron's two sons, Nadab and Abihu, and seventy of the elders, goes into the immediate presence of God from whom he receives the laws for the guidance of the people. Moses faithfully rehearses all the words spoken by the Lord. The people were deeply impressed. They did not stop to question and criticize. All of them with one voice answered, "All the words which the Lord hath said will we do." They thus solemnly acknowledged the Lord as their God, their King and Lawgiver.

II. The Covenant Ratified.—All the outward ceremonial could do to render the covenant more sacred and impressive in the estimation of the people, was employed. The words of the Lord were faithfully recorded that they might remain in their integrity. Moses builded an altar at the base of the mountain and set up twelve pillars, representative of the twelve tribes. As the official elders and Levites were not yet appointed, we see that "elders," older men, were selected to accompany Moses part of the way up the mount, so here young men were chosen to offer the solemn sacrifices in the ceremonial, by which the covenant was confirmed. Both kinds of offerings were made on the occasion, burnt offerings and peace offerings. Burnt offerings were for sin, and their acceptance indicated reconciliation. Peace offerings were expressive of thanksgiving for mercies received. When these were offered, and the altar and pillars were sprinkled with the blood of the sacrificial victims, Moses read the book of the covenant in the hearing of the people, who responded, "All that the Lord hath said will we do, and be obedient." Then the leader sprinkled the people with the blood, thus in the most impressive manner then possible, sealing the covenant with blood, rendering it absolutely binding upon them from that time forth.

III. The Vision of God.—Moses, Aaron, his two sons and the seventy elders ascended the mountain, after the ratification of the covenant to observe the feast that usually followed. For the strengthening of their own faith and to enable them to bear testimony to others, they are favoured with a glorious vision of God. The divine, spiritual essence they did not and could not see. The form in which the divine manifestation was made is not stated. Under His feet the appearance was as paved work of sapphire stone, and as it were the body of heaven in its clearness. Resplendently beautiful and suggestive of perfect purity and holiness. Moses and Aaron were not alone in beholding the glorious vision, the elders also enjoyed the same privilege unharmed; they also saw God and did eat and drink. This indicates that they were freed from all servile fear. They were at peace with God, and they could hold communion with Him. After this, Moses received the command to ascend the mount that he might receive the law and Commandments, written on the tables of stone. Here he remained alone with God for forty days.

#### PRACTICAL SUGGESTIONS.

God-given laws are always the best laws.

The Holy Bible is our Book of the Covenant.

We ought to enter on covenant relationship with God, through the Mediator of the New Covenant.

The New Covenant is ratified with the precious blood of Christ.