

to their compliance with the injunction of the General Assembly regarding the Home Mission appeal. The Presbytery adjourned to meet in St. Paul's Church, Montreal, on Tuesday, 14th inst., at eleven a.m., when among other items of business the proposed new hymn book will be considered.

OBITUARY.

The Rev. James McConechy was educated at Glasgow University. Shortly after coming to Canada he was inducted into the pastoral charge of Leeds, Quebec, in 1852, where he laboured with singular earnestness and success for twenty-six years, in an arduous field and among a people scattered over a wide district. For many years he was fifty miles from the nearest co-presbyter, and 220 from the seat of Presbytery, so that it was seldom he could meet his brethren. His stations were far separated, the roads often all but impassable, and yet for twenty-five years he never failed in an engagement or once caused disappointment. His incessant labours began at length to tell on his health, which was much impaired during the last two years of his ministry, and in consequence he was forced to resign his charge last September, and remove to London, Ontario, where he died April 12th, aged 64, greatly beloved and deeply regretted by the congregation among whom he had laboured. Mr. McConechy was of retiring habits, very modest, and walked humbly before God. He exhibited singular devotion to his Master's work. Though never much known in the Church, and taking little part in the business of her Courts, he lives in the hearts of many whom he led to the Saviour. Six young men from his congregation consecrated themselves to the ministry. Some of these died during their course of study, others are now in the active service of the Church. His last end was peace amid great suffering. On being asked by a brother minister as to the ground of his hope, he replied meekly but firmly: "My expectation is from Him. My hope is as sure as the purpose and promise of my God."—COM.

LAST HOURS OF DR. WILLIS.

MR. EDITOR.—As many of the old friends and students of the late Rev. Dr. Willis will, no doubt, be anxious to know any particulars of his last illness and death, I transcribe some passages in a letter lately received by me from the Rev. Dr. Sellar of Aberlour, Banffshire, in whose manse the last days of Dr. Willis were passed. Dr. Sellar writes:

"The Principal and Mrs. Willis who is an aunt of my wife, came to visit us from London, and arrived at Aberlour on the 9th of August, having visited Edinburgh on their way north. He conducted the services of public worship in the parish church of Aberlour on Sabbath the 10th, with his usual ability, and with great vigour and acceptance. On Monday he was seized with illness, and although the best medical advice in our quarter was at once obtained, his disease could not be arrested. Besides our local medical men, he was visited by Dr. Priestly of London, at present in this part of the country, and by Dr. Cantlie of Charing Cross Hospital, London. But his work was done and his end came. He died on the forenoon of the 19th of August. His complaint was painful and trying, at times severely so; but he bore all with marvellous fortitude and patience. One of his medical attendants said that he had never seen his courage and endurance equalled. Under all his trouble instead of murmuring he was ever thankful and praising the Lord. The God of Shadrach was evidently with him in the fires of trial. In the opinion of the medical men his complaint had been coming on for some time previously, and had been aggravated by cold and damp feet at one stage of his journey north. It would lead me far beyond the bounds of a letter to enter into details of his bearing and words on his death-bed. I may mention that when I was informed by the doctors that his illness had become serious, and that his end was near, and when I indicated in prayer at his bedside that he was a dying man, he lifted his soul to God with calm resignation and said 'Not my will but Thine be done,' and again, 'I have no fear; perfect love casteth out fear. I know in whom I have believed.' In short, the Lord Jesus was the sole ground of his confidence and hope in the valley and shadow of death. As you and his other friends in Toronto know well, he was indeed 'a good man,' and I am thankful to be able to inform you that, as you might anticipate, in his last hours his faith was vigorous, his hope grounded on the Rock of Ages, and that he fell asleep with full confidence in the everliving Redeemer. His end was truly peace. His remains were taken to Glasgow and laid in the Cathedral churchyard, in the grave of his father, the late Rev. William Willis of Stirling. His estimable wife bore up under all her sore trial with exemplary Christian resignation. Her sorrow allied with blessed hope, has been flowing in the channel of meek submission to the will of God, and she has fully realized the Divine promise 'as thy day so shall thy strength be.'"

In the assurance that the particulars given above will be interesting to many of your readers, I trust that you will be able to make room for these extracts in your columns. Yours truly, WM. REID.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 19, } THE TRIUMPHS OF FAITH. { Heb. xi.
1879. } 1-10.

GOLDEN TEXT.—"For he endured, as seeing Him who is invisible."—Heb. xi. 27.

HOME STUDIES.

- M. Gen. iv. 3-15.....Abel and his offering.
T. Gen. vi. 5-22.....Noah warned of God.
W. Gen. xii. 1-9.....Abraham called.
Th. Acts xvi. 25-34.....The jailer's faith.
F. Heb. x. 32-39.....The just shall live by faith.
S. Heb. xi. 1-10.....Faith and its fruits.
S. Heb. xi. 13-40.....Heroes of faith.

HELPS TO STUDY.

There is a close connection between the last lesson and the present one, and the intervening part of the epistle ought to be attentively studied. Under the Jewish dispensation the seen was made to represent the unseen; the earthly to stand instead of the heavenly; the material to express the spiritual. Under the Gospel dispensation the Jewish nation and others, are instructed to relinquish "sight" in religious matters and to substitute "faith" in its stead—the supremely important objects connected with the Christian salvation being invisible and intangible, though not the less real on that account. There were multitudinous ordinances under the ceremonial law involving the use of material objects, but salvation was not in them. There are still two such ordinances under the new dispensation, but salvation is not in them. Although the Gospel ordinances of Baptism and the Lord's Supper are right and good in their own place, it is ruinous to look to them as means of salvation. Water, in small or in large quantities, cannot wash away sin, neither can bread and wine give spiritual nourishment. Nowhere are the ritualist and the sacramentarian more explicitly corrected than in the Epistle to the Hebrews. Paul, having shewn the infinite superiority of the spiritual and real to the material and merely representative, uses the result of his comparison between the old and the new covenants as a basis of appeal with reference to faith. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way," etc. (x. 19-21). What are the exhortations concerning faith that he grounds upon this? 1. "Let us draw near with a true heart in the full assurance of faith." With no earthly priest between us and God, and with no doubt as to our acceptance with Him. That is one of the privileges of the new covenant. 2. "Let us hold fast the profession (confession) of our faith without wavering; for he is faithful that promised." God is faithful to His promises, but man is apt to be unfaithful to his duties. A persevering, unwavering confession of faith in God and in His Son has for its inspiration the fact that God is faithful to all of His promises. All the pledges that fill the future life with glories that sometimes make the Christian long to depart and to be with Christ as being far better. He will completely redeem. 3. "Cast not away, therefore, your confidence which hath great recompense of reward." That follows the verse that calls attention to the fact that they took joyfully the spoiling of their goods, knowing that they had "in heaven a better and more enduring substance." There they had laid up treasures which could not be taken away from them. True faith is not only sure of a reward, but of a "great recompense of reward." The denials, afflictions, and oppressions, in the midst of which one still holds his faith in God, will be more than made up in the world to come. Whatever else is lost, let none cast away his confidence in God by which all trials are made bearable here, and more than compensated for in the life beyond this. "For we are made partakers with Christ if we hold the beginning of our confidence steadfast to the end" (iii. 14). 4. "The just shall live by faith." It is not a mere momentary experience that admits into the kingdom of God, but a grace to carry him through all the trials of life. Christians are not only born by faith, but they must also live by it. It is the Christian's vital breath. His life, from the beginning to its close, must be an exhibition of trust in the Saviour of men. From the foregoing it is plain that our chapter is a logical continuance, if not a necessary conclusion, to what has been said concerning faith. Its definition is requisite to a complete understanding of the subject, and the illustrations are needful to inspire one with a glowing desire to possess an endowment that has made other lives so heroic. The uniformity of the subject will scarcely justify a more minute division of the lesson than the following: (1) *What Faith is*, (2) *What Faith can do*.

I. WHAT FAITH IS.—vers. 1-3. The word translated substance in the first verse of the lesson is the same word that is rendered "confidence" in chap. iii. 14, and may be taken in that sense here. The reference is to an act or affection of the mind. The idea is, not that faith gives a real substance to things hoped for, but that faith is "confidence" of things hoped for, just as if they were realized. Evidence: conviction, assurance. The reference here is also to an affection of the mind. Faith is assurance to the mind of things not seen, just as if they were present. For by it—that is by faith—the elders, or those believers who were famous in the early history of the Church, obtained a good report: literally, were borne witness of. Their faith had hold upon a Saviour and an atonement, unseen, hidden far in the future, but confidently hoped for. The point made by the apostle in the third verse—through faith we understand, etc.—seems to be that we exercise faith (or belief) in acquiring our knowledge even of the material universe, and that we need not therefore be surprised to find that it must enter into our knowledge of the unseen world. He seems also to point out that the unseen is more real and permanent than the visible. There are people who say that they will not believe anything—that they must have everything proved. But this is unrea-

sonable; for at the foundation of every branch of knowledge there is found some truth which cannot be proved, but which must be believed, otherwise the further knowledge that rests on that truth cannot be attained.

II. WHAT FAITH CAN DO.—vers. 4-10. Four of the earliest and most prominent believers are brought before us in the lesson—Abel, Enoch, Noah and Abraham. There was something distinctive—not in itself but in the way it was exercised—about the faith of each one of these ancient worthies. We find, then, four things that faith can do:

1. *Faith can make people speak after they are dead.* Abel, being dead yet speaketh. What he says is that we ought to give to God what God wants from us, and not what is most suitable to our own convenience. If it is true of Abel, who has been dead a longer time than anybody else, that he yet speaketh, it is also true of the other characters mentioned, as well as of many more good people who have lived and died since.
2. *Faith can make people walk properly.* By our walk the Bible generally means the way in which we conduct ourselves. If Enoch "walked with God," as we are told in Genesis v. 24, then God and Enoch must have been going in the same direction. Enoch's faith bore excellent fruit. It brought his character and conduct into conformity with God's law. Those things which God called good, Enoch called good; and those things which God called evil, Enoch called evil also. He was of the same opinion with God—"How can two walk together except they be agreed?" God would like every man and woman, every boy and girl to walk with Him as Enoch did; He is a rewarder of them that diligently seek Him—the best part of the reward being that they shall find Him.
3. *Faith can sometimes save people from drowning.* It saved Noah; and for want of it Peter, on one occasion, came very near being drowned. But the essential point brought before us in this part of our lesson is that we ought to believe what God tells us though the whole world should say the contrary. Noah's faith could make him say with Paul "Let God be true but every man a liar" (Rom. iii. 4). What God had told him seemed not only improbable but impossible, and still Noah believed it and prepared an ark to the saving of his house. God warns us of a still more terrible doom and instructs us how to escape. If we neglect His warning and refuse to follow His instructions we are more foolish than Noah would be if he had refused to build the ark and met the flood without as much as a plank to float him.
4. *Faith can prove the world's fool to be God's wise man.* This may be seen in the case of Noah; but it may also be seen in the case of Abraham. At God's command he left his country and his kindred and his father's house—his property, his worldly prospects, his hopes of influence among his tribe—and he went he knew not whither. The world would probably call him a fool and say that his faith ruined him. But no one ever really lost by his devotion to the cause of God or by obedience to His commands. Any apparent loss they sustain is but temporal; their reward is eternal. Abraham did not himself actually receive the land of Canaan as an inheritance; he was but a stranger and sojourner in it; and had only the promise that it should be given to his descendants. But he looked for a better inheritance. With the eye of faith he could see the "land that is very far off." His tents had no foundations; but he looked for a city which hath foundations, whose builder and maker is God.

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MEETINGS OF PRESBYTERY.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

HURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.

OTTAWA.—On Tuesday, Nov. 4th, at three p.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.

BARRIE.—At Barrie, Tuesday, 25th November, at 11 o'clock a.m.

TORONTO.—On the first Tuesday of November, at 11 o'clock a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At Lindsay, on 2nd October, the wife of J. R. McNeillie, of a daughter.

At Lindsay, on Friday, the 19th ult., the wife of Mr. D. C. Trew, of a son.

At Carleton Place, Ont., on the 2nd October, the wife of the Rev. A. A. Scott, M.A., of a son.

MARRIED.

At the Presbyterian Church, Prescott, on the 30th September, by the Rev. H. Taylor of Morrisburgh, W. P. Millar of Morrisburgh, to Mary M. Purkis, eldest daughter of I. D. Purkis, Esq., Prescott.

At Quebec, on Tuesday, the 23rd ult., by the Rev. John Cook, D.D., and the Rev. LeRoy Hooker, the Rev. John Pringle, B.A., of Georgetown, Ont., to Jessie, second daughter of William Bignell, N.P.

DIED.

At Toronto, on Monday, October 6th, 1879, Alexander Topp, D.D., minister of Knox Church, aged 65 years.

At Lindsay, on 30th September, Charles Thornton, youngest son of J. R. McNeillie, aged 3 years and 4 months.