

present him and Mrs. Fraser with some tangible mark of appreciation of their services. On the platform were several members of the Saugeen Presbytery, the pastors of the various churches in Mount Forest, Mr. McMullen, M.P., Mayor Halsted, and other gentlemen; also a choir, composed of members of the different denominations. After the choir had sung an opening anthem, Mr. Jas. Scott read a comprehensive and neat address, in which Mr. Fraser's eminent qualifications for the work of the ministry, his successful labours in the past, and hopes for his future prosperity were most cordially expressed, and Mr. John Ward presented Mr. Fraser with a purse containing \$200. Mr. Fraser, in a few well chosen remarks, thanked the donors for the gift and the very flattering address. He much regretted leaving Mount Forest, but he felt he was only obeying the call of his Master. He should ever recollect the kindness and forbearance of the members of his congregations, as also of the people of Mount Forest and neighbourhood; and he yet hoped to have the privilege of meeting them again. Dr. Jones then read a kind, cordial, and appreciative address on behalf of the ladies of the congregation to Mrs. Fraser, and Mrs. Davidson and Mrs. McLaren presented Mrs. Fraser with a handsome tea service. To this address Mr. Fraser briefly replied. Short and appropriate addresses were then delivered by the gentlemen on the platform, all regretting the departure of Mr. Fraser and family. The choir at intervals favoured the audience with select pieces, and the large gathering dispersed about eleven o'clock, one and all feeling that they were parting with a true friend, a good citizen, and a faithful pastor.

OBITUARY.

MRS. DINWOODY.

Died at her residence in the township of Essa, near Cookstown, on July 2nd, Mrs. Jane Dixon Dinwoody, wife of George Dinwoody, Esq., in the ninetyeth year of her age, a native of the County Monaghan, Ireland. Mrs. Dinwoody left surviving her aged husband, two sons and one daughter—the latter is married to Major McClain, of Her Majesty's Customs, Toronto. Herself and her aged husband were the two first settlers in the township of Essa, and her eldest son was the first white child born in the said township of Essa. Mrs. Dinwoody was an affectionate wife, a kind and loving mother, and a good neighbour. She was a woman possessed of more than ordinary intelligence, and performed for many of the early settlers acts of kindness that endeared her to them, and she will long live in their memory. She was noted for industry and frugality, and she was no niggard, for she dispensed charity whenever called upon, with a liberal, and cheerful hand. She saw the bowling wilderness blossom as the rose and her family possessed of wealth and affluence. She lived a Christian life and death had no terrors for her. Her end was peace. Her remains were followed to the grave at Wilson's Hill Cemetery on the 4th ult. by the largest concourse of respectable people ever assembled on such an occasion in the neighbourhood. The funeral service was conducted by the pastor, Rev. Stuart Acheson, M.A., who took for his text Prov. xiv. 32: "The righteous hath hope in his death." He was assisted by the Rev. William Fraser, D.D., clerk of the General Assembly, and the Rev. William McKee, B.A., of Cookstown.

SCARCELY have the demonstrations occasioned by the return of the Greely arctic explorers subsided, when a new and horrible interest has been awakened by the circulation of the most ghastly stories affecting some of the survivors of the expedition. It is circumstantially asserted that, being reduced to the direst straits of starvation, the bodies of the dead were used as food for the living. It is even said that one of the party was shot, and portions of his body eaten. This terrible accusation of cannibalism has been strenuously denied, and an explanation of the appalling rumour is suggested to have arisen from the dearth of topics of current interest to newspaper readers at this dull season. If this should turn out to be the case, it will serve to show the depths of degradation to which a morbid sensationalism leads. The publicity already given to these awful details, is reason sufficient for a full and searching investigation into the truth or falsity of the rumours. For the credit of humanity it is to be hoped that full inquiry will dissipate this horrible imputation, and that the reputation of the intrepid men who braved the dangers of the arctic sea will be unimpaired.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

AUG. 31. 1884. **GOD'S WORKS AND WORD.** [Ps. 19: 1-4.]
GOLDEN TEXT.—"Thou hast magnified thy word above all thy name."—Psa. 138: 2

TIME.—Unknown; we cannot gather from the title or the Psalm itself any indication of the time of its composition; some have attributed it to David's bright unclouded shepherd days, before Court life had left its stain on his beautiful nature; there is little doubt that it was written before the great sin that brought sorrow to his soul and darkened the latter part of his life.

NOTES AND COMMENTS.—Ver. 1. "The heavens," the physical "heavens" the sky above us with its marvelous spread of sun, moon, stars, clouds, light and darkness ever recurring. "The glory of God," the power and greatness of Him who made them. "Firmaments," another word for heavens. In the Old Testament the noun has the sense of expanse, and also of firmness, steadfastness. "Handiwork," it is not chance, evolution anything like that, all is from the hand of God.

Vers. 2, 3, 4. "Day unto day," every day as it dawns takes up the story of the power and glory of its Maker. "Night unto night," the stars in their course are vocal with the same story of Him who is Lord of all. The days and nights talk together concerning the greatness of their Creator. "No speech nor language," two interpretations of this have been given, that of modern commentators (generally), who refer it to the silence of the heavens, that they are speechless witnesses, yet inwardly audible and everywhere intelligible, a truth; but we prefer the other interpretation, that they tell the same story to every nation, in every speech and in every language. We think that the context supports this; "their line," "their course," "their words," the speech of which the previous verse had spoken, it is another putting of the same truth, these testifiers for the glory of God go through all the earth, and wherever they go their words are heard.

Ver. 5, 6. "A tabernacle," a tent, a movable dwelling; "the Sun" as if the one great thing in the heavens was its majestic occupant, the Sun; "a bridegroom—a strong man," the point of comparison is the cheerful, glad brightness of the morning sun, and his power and vigour. "Going forth," morning by morning, "his circuit, his path through the heavens, is from one end to the other." "Heat," without which life could not exist, it fills the whole earth, heat includes light, the type of the great Sun of righteousness, the true light that lighteth every man that cometh into the world.

Vers. 7, 8, 9. The Psalmist now turns from the works to the word of God; he has spoken of the heavens, day and night, and the bridegroom Sun, these have each great beauties, and uses, but there is something greater than all these, divine in its nature, and spiritual in its effects, the Word of God: In these verses the Psalmist describes it by six titles, gives six characteristic qualities, and six divine effects. It is "law," not merely what Moses gave but the whole Revelation of God; it is Testimony, it testifies, shows forth God's character and His relation to man; it is "statutes," His ordinances and will declared; "commandments," the special obligation he has laid upon man; "fear," the spiritual effect, piety, reverence; "judgments," revealed in the land, his dealings with the children of men. It is "perfect," no admixture of error in God's word, "sure," of it "yea, and amen," this word "amen," is its derivative and brings out the idea; "right," founded on the everlasting principles of truth and righteousness; "pure," nothing unholly, or sinful, no taint of impurity there; "clean," like the heaven to which it points, into which enters nothing that defileth, and it is "true," true especially in connection with the word; "judgment," all God's judgment is "true and righteous altogether," its effects in the heart of man, are conversion, wisdom, joy, spiritual knowledge, and it endures forever.

Ver. 10. "More to be desired—than gold," for gold, men starve and suffer; think no labour heavy, no privation severe, so that they may obtain it, and it perishes in the using; but the word, the law of God, is the true riches, to be enjoyed here, and laid up in heaven for everlasting enjoyment; "sweeter—honeycomb," or, rather the drippings from the honeycomb—the purest honey, to the spiritual man, to the child of God, there is no sweeter portion than his father's word, all else is dull and insipid.

Ver. 11. "warned," of our danger, our duty; the word is our lighthouse, our beacon, our wreck-chart of the sea of life; "in keeping—great reward," not alone in the future, at now, like Abraham the obedient and faithful shall find that even here God is their "exceeding great reward." Gen. 15: 1.

Ver. 12. "Who—understand—error," a question that is a negative like the word of God to David in Lesson 3. "Shalt thou build me an house," it emphatically forbade his doing it, so here, the idea is, that none can tell their errors, errors of action, of desire, of thought, therefore, "cleanse—secret faults," of all sins the most dangerous, as are hidden rocks to the sailor, those which are unknown to others, and those that are unknown to myself, cleanse me from them, not only pardon, forgive, but purify me from them, take them away in all their polluting power.

Ver. 13. There is still another kind of sin against which the Psalmist prays "presumptuous sin," sin against knowledge and against light, wilful, daring, determined sin. Under the Jewish law an atonement was provided for every kind of sin except this, the presumptuous sinner was to be "cut off from among the people," he had "despised the word of the Lord," Num. 15: 30, 31. "Not have dominion," that I may not become the slave of sin, alas how many there are of such: "great transgression," even though I have errors and secret faults, yet I shall be saved from the greater sin of deliberate, or reckless sinning—from the climax of the presumptuous sin.

Ver. 14. "Words of my mouth," whether the praises of the early or the prayers of the latter part of Psalm "and meditation of my heart," without which words are a mockery, and together they are worthless unless "acceptable," lit "be for pleasure" to God "strength or rock," Psa. 18: 2 "My redeemer," so Gen. 48: 16; "the angels which redeemed me from all evil," when applied to God it always has the idea of a deliverer, a saviour.

HINTS TO TEACHERS.

Topical analysis.—(1) the works of God Ver. 1-6. (2) the word of God 7-11. (3) a prayer for purity and acceptance. 12-14.

On the first topic the opening thought is that the works of God, especially, we may say the glorious heavens tell of a maker—this is part of their "speech," whatever the process, the method, which He employed we know not; but of this we are sure that no chance hung out the silver moon in the sky, the queen of the heavens with the countless stars following in her train—no chance sent forth the sun to shed its glorious beams of light and heat on this earth of ours, and we know not how many worlds beside; chance! none but the blindest, most ignorant or prejudiced of men could contemplate the heavens and fail to see the hand of God. It has been truly said that "an undevout astronomer is mad," that is, if he is not something worse in his sanity; let us listen to utterances of the starry firmament, for they tell us that

"The hand that made us is Divine.

We speak of the voice of the stars, and yet it is no contradiction to say that *their speech is silent*, and what should be so impressive, for silence as the great law of the universe! In the forest as the trees are growing, in the garden as the flowers are blossoming and the plant is ripening, no sound is heard. The great laws of attraction and gravitation do their work so noiselessly that we forget their presence until we cross their path, and so we watch the constellations in their vast march; "there is no speech," but what dialect so devout, what voice so sweet as this silence, whose lines have gone out through the whole earth, and whose words to the ends of the world? "The thought may come, as it did to David (Psalm 8) *what is man?*" We can answer with more light than David: greater than all these; made in the image of God, capable of communion with Him, having the promise of sonship and being made partakers of the eternal inheritance beyond the skies.

On the second topic, shew that this second text-book of God is greater and more glorious than the first, the "heavens are not clean in His sight," but the law of the Lord is perfect—pure, it is "true and righteous,"—it endureth forever, the heavens shall pass away 2 Pet. 3: 10. but "the word of the Lord endureth forever," 1 Pet. 1: 25. never in the history of the word of God have so many been gathered at one time, and is with one mind to study the word of God as are found in our schools on every returning Sabbath; more than once in the sacred narrative we are told how Israel gathered to hear the reading of the law, and heard it with weeping and trembling, but the thousands of those days are multiplied a thousand times to-day God grant that the generation thus taught may be a Bible-loving and a God-serving people. We may note some things which the works of God cannot tell but which the word of God does. It tells us of the love of God in Jesus Christ; it tells us that he who wields the lightning and tempest is a gracious and merciful God, that he has made us for Himself, for happiness eternal, that the purpose and end of our being is to glorify God in obedience here, and everlasting life hereafter; that in all our cares and troubles and sorrows we can go to Him, "cast all our care upon Him for He careth for us," 1 Pet. 5: 7, and blessed thought, that our Saviour our elder brother is at the right hand of God, our advocate and intercessor there. These and similar thoughts will help you to show the exceeding greatness of the word of God. Blessed are they who read, understand and obey.

We cannot dwell on the third topic, but you can point out that the Psalmist especially prays to be delivered from two things "secret faults—presumptuous sin," shew the danger of these two evils, and bring your scholars to take the prayer of the last verse as their own, then you will not have taught in vain.

INCIDENTAL TRUTHS AND TEACHINGS.

God's works and word, the two volumes of His will.

One name alone is written on the heavens—God.

The spiritual ear can hear the voices of the silent heavens.

There are no contradictions between God's world-book and word-book.

Yet, great as is the book, nature, the book of Grace is greater still.

Only are we sure of the goodness and love of God by the revelation of His word.

Nothing so sweetens and blesses life as knowledge and love of the word of God.

The true child of God would be preserved from sin, not because it will be known, but because it is sin.

Main Lesson.—Delight in the word of God, and obedience to it, as taught by the Psalmist—Psa. 1: 2, 37: 31; 40: 8; 119 is one continuous strain in this thought, it is emphatically "the Psalm of the word."

THE Rev. William Smith, M.A., a distinguished alumnus of Glasgow, has arrived in Calcutta to enter upon the chair of philosophy in the General Assembly's institution. Rev. James Hamilton, B.D., who has been appointed professor of natural science in the same institution, will arrive in November.

A MASSIVE monument of pure white granite in the form of a cross on a square pedestal has been erected over the grave of Dr. J. M. McCulloch in the cemetery of Greenock. The balance is to be invested to form a bursary in the university of Glasgow to bear Dr. McCulloch's name, and to be held by a boy educated at one of the Greenock schools.