

and their elders. Examination of Students—Revs. Dr. Thompson, D. C. Johnson, J. McCutcheon, Hector Currie and J. C. Tibb, ministers; and Messrs W. Cole and Robt. Rae, elders. Delegates to the General Assembly reported in reference to their conduct. Leave was granted to the Forest congregation to have a call moderated in, if necessary, before next ordinary meeting. The Presbytery adjourned to meet at eight o'clock p.m., for the ordination of Mr. R. C. Tibb, at Burns Church, and was closed with the benediction.—GEO. CUTHBERTSON, Pres. Clerk.

OBITUARY.

MR. JOHN GOLDIE.

The *Dumfries Reformer* says: On Friday week, there died at the residence of his son, Ayr, John Goldie, in the ninety-fourth year of his age. The deceased was a native of the district of Carrick, Ayrshire, Scotland, where he was born in 1793. He received his early training as a gardener and nurseryman, and was a diligent student of botany. During his early married life he received the appointment of botanist, to take charge of a vessel load of plants being sent from Great Britain for the establishment of a botanical garden in St. Petersburg, Russia. He afterwards revisited the land of the Czars, and made a tour of the country, collecting botanical specimens. He was twice in America before coming out to settle permanently, having in 1819 made a pedestrian tour from Montreal through Little York, now Toronto, across the Niagara, and on through the States of New York and Pennsylvania. Sir William Hooker, the celebrated English botanist, was his friend and patron, and bestowed his name upon a plant which he was the first to make known to the botanical world, *Aspidium Goldianum*—"Goldie's Fern."

Having formed a favourable opinion of Canada during his scientific researches, he finally emigrated with his family in 1834, and settled upon the property upon which he resided up till the time of his death, and which is now widely known, the Greenfield Mills property.

The deceased was a man of wide intelligence, and having travelled extensively he was a most interesting conversationalist. Although of a very unassuming and retiring disposition, in years gone by he took considerable interest in public matters.

The members of his family who survive him are Mr. John Goldie, of Goldie & McCulloch, Galt; Mr. James Goldie, People's Mills, Guelph; Mr. David Goldie, Greenfield Mills, Ayr—three of the most widely known and successful business men in the Province; Mrs. Caven, wife of Principal Caven, Knox College, and Mrs. Andrew McIlwraith, Galt. He was predeceased by his wife; his eldest son William, who died in New York City; Mrs. Sidney Smith, of Galt, and Mrs. Andrew McEwan, of the township of Blenheim.

The funeral took place on Saturday last to the Ayr cemetery.

Mr. Goldie was very well read on Biblical subjects, and till near the close of his life he kept abreast of the literature illustrative of Bible lands and objects. In early life, while pursuing botanical studies in the University of Edinburgh, he had also attended classes in Hebrew, and retained through life a fair acquaintance with this language. He had considerable acquaintance with several of the European tongues and was possessed of large general information. Apart from his special knowledge as a botanist, there are few men who, by travel and by careful reading of the best books on the several countries, had so extensive and accurate information regarding every region of the earth.

He was a man of great simplicity and benevolence of character, and a humble Christian. He was a member of Knox Church, Ayr; and till about two years before his death he was never absent from public worship. He delighted in the Scriptures, and his latter end was peace.

A good many years ago he established the "Goldie Scholarship" in Knox College, Toronto.

GLENGARRY PRESBYTERIAL WOMAN'S FOREIGN MISSION SOCIETY.

The fourth annual meeting of the Presbyterian Woman's Foreign Mission Society, of Glengarry, was held recently in the Presbyterian Church, in Maxville. There was a large attendance, twelve auxiliaries being fully and efficiently represented, the delegates taking a livelier interest in the proceedings than on any former occasion. The verbal reports were cheering, and anticipations for the future were bright and hopeful. The contribution of the past year, while regarded with thankfulness, gave rise to a desire that the figure aimed at this year should exceed any yet reached. A paper upon the Trinidad Mission, by Mrs. J. F. Pringle, of Cornwall, who was unable to be present, was read by Mrs. J. Binnie. Miss Minnie Frazer read a paper on mission band work. Business details occupied a good deal of time.

The following office-bearers were elected: Mrs. C. C. A. Frazer, president; Mrs. Dunn, vice-president; Mrs. Robert MacGregor, corresponding secretary; Mrs. Scott, recording secretary; Mrs. John D. MacLennan, treasurer.

A public meeting was held in the evening, the Rev. Mr. Fraser, pastor of the congregation, occupied the chair. The Rev. A. MacGillivray, of Williamstown, always a favourite, exceeded his wonted eloquence in the expression of hearty sympathy with the work of the Woman's Foreign Mission Society, and highly commended the efforts of the Glengarry branch.

The Rev. D. MacLaren, recently settled in Alexandria, gave a most interesting address on "Siam and Laos," holding the attention of the large audience for a considerable length of time, greatly delighting all. His address was enlivened by the use of missionary maps and Chinese curiosities.

The following is an extract from the chairman's address: I made a reference a little time ago to the part taken by auxiliaries in the work. It can be said, without exaggeration, that they are the life of the society; at once for the place that they occupy in the general organization, and

for the work that they do. They meet regularly once a month, and the time of the meeting is spent partly in the study of the Scriptures and prayer, and partly in the reading of missionary news or information, that comes to them periodically, in the form of neat and valuable leaflets printed by the society for the special use of the auxiliaries. I do not go to the meetings of our own auxiliary; I was not there yet. They do not ask me to go, and I know the reason. It is a good reason, and natural, not that they have secrets; but just this only, and beautifully this—that it is a woman's meeting, a sanctuary. On the morning of the resurrection the Maries and the Salomes that went to the sepulchre went all the way by themselves, and came back together as they went, in their own company, silent, sympathetic, congenial.

But though I was never at the meetings, it is my good fortune now and then to hear that they had such and such a portion of the blessed Word of Life for the topic of a sweet and animating conversation. And I can tell you what the topic was at the last monthly meeting, in Indian Lands; well it was the "rest that remaineth for the people of God." I wish that I had been there, in a place where I might hear and not be seen; and I also wish that other women had been there who, mournfully to their own loss, are never known to go at all.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, B.A.

July 18 } THE DEATH OF LAZARUS. } John 11:
1886. } 1-16.

GOLDEN TEXT—"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."—John xi. 11.

INTRODUCTORY.

After the wonderful exposition of the Good Shepherd, Jesus went into Galilee, and returned again to Jerusalem at the time of the Feast of the Dedication. It was the month of December—cold and wet—and Jesus walked for shelter in Solomon's porch, when the Jews gathered around Him and asked for a plain, direct statement whether He was the Messiah or not. Jesus answered that He had already, by word and work, told them, but that they had not believed, because they were not His sheep. His sheep would hear, and follow, and rest in perfect safety and never perish, for none could pluck them out of His or the Father's hand—for He and the Father were one. They were shocked to hear a man claim to be one with God, and took up stones to stone Him. He calmly asked them which of His works deserved such a reward. They answered that it was His blasphemous claim that they resented. He replied that he was in line with their own Scriptures, for in them their own rulers—the representatives of Jehovah—were called gods. How much more might He, the sanctified and sent of the Father, call Himself the Son of God. But if they believed Him not, He hoped they would consider His works, and thus be led to acknowledge His claim. They again sought to lay hands on Him, but He escaped, and went beyond Jordan, where John had baptized, and many resorted to Him, and many believed on Him.

EXPLANATORY.

I. Seeking Help in Trouble.—There was sore affliction at Bethany, and the application to Jesus for help led to this climax in His ministry—the crowning miracle of His miracles.

Bethany.—A village on the eastern slope of the Mount of Olives, about two miles distant from Jerusalem. It is called the village of Mary and Martha, perhaps to distinguish it from another of the same name—wrongly called *Bethabara*—where John had been baptizing, and Jesus then was.

The apostle in writing this Gospel assumes that from the other Gospels—written long before—his readers were well acquainted with Mary and Martha. That pious family preserved this village from oblivion.

Mary. (Ver. 2.)—This memorable act was not yet performed; but is given here by the historian as the best identification of the family. There are three other Maries mentioned in the Gospels. Mary Magdalene, Mary the wife of Cleophas, and Mary the mother of Jesus.

Lazarus.—His name means *God my help*—the principal thought that his life suggests. Nothing is known but that he was lovable before his resurrection, and was no doubt more lovable after—the savour of heaven being about his life.

(1) Message. (Ver. 3.)—"Lord, behold he whom thou lovest is sick." An exceedingly beautiful message. They do not press the urgency of the case, although it is probable that Lazarus died the same day that message was sent. There is no claim upon Him for help because they love Him—it is *favour* on His part, because He loves them. It is not even making a request—it is simply making Him acquainted with the fact—*behold*—and leaving the matter in His hands. It is a beautiful instance of that prayer of faith that leaves in the hands of the Master Himself the nature of the answer to be given. He loves us—then He will deny us no good thing.

II. His Answer. (Ver. 4.)—He does not promise to go to them—nor does He send the messenger home with the assurance that Lazarus was well, as He did the centurion. (Ver. iv. 51.) He leaves the sickness to continue, but says it is not to be unto death, but intended for a higher purpose—the glory of Father and Son. (Chap. ix. 3.)

How greatly perplexed they must have been when Lazarus died—what a trial of their faith in Christ! He said *not unto death*, and yet Lazarus died—was it possible that He was deceived? They had to learn that it was not *abiding death*—which is the case in ordinary death. He also taught them that the death of the Christian was a sleep, to be followed sooner or later by a glorious resurrection.

Glory of God, etc.—It resulted in the glorification of Father and Son, in the *power* life it developed in Lazarus, in the manifestation of divine power, and in being an agent in bringing about the crucifixion, by which Christ was glorified.

III. He Returns to Bethany. (Ver. 5.)—We are told that Jesus loved not only Lazarus, but Mary and Martha also, in order that we may not misunderstand the delay. It was not because He was *indifferent* that he delayed, but that by the delay their joy might be the greater.

So, very often, do the greatly beloved children of the Saviour have to wait long; but the joy will be all the greater when help comes. He will not finally disappoint those who put their trust in Him.

The disciples object.—They did not think of Lazarus—took it for granted that the Lord had healed him when the message came, and now thought of resuming the dangerous ministry from which He was so recently driven. He gives them a twofold answer.

(1) Twelve hours in the day.—I have full twelve hours in which to do my work, and nothing can occur to prevent me, until these twelve hours have expired. That applies to us all. We should be troubled about nothing, but feel assured that until the right time comes we are safe. Let us work in that assurance.

Walk in the light, etc.—He rises above the figure of walking by the light of day to prevent stumbling, to the higher thought of walking in the light of God.

He ever did His Father's will. We need to go in His light—for He is the light of the world and if so, we need not be afraid of danger. But if we walk in the night—away from the light of God—after the sinful tendencies of our own hearts—then there is no security against evil. He could make no false step, but we may. If in the path of duty we should go to death, then we have nothing to fear, for it is God's time for the close of life. So Thomas then decided to go with Him. If we avoid danger because of the fear of man, then we shall be punished for our weakness—for we are in the dark already.

(2) Lazarus Sleepeth. (Ver. 11.)—He now plainly tells the disciples His object. He is going to awake Lazarus out of sleep. They did not understand His former word about the glory of God (ver. 4); they gave it simply the superficial meaning. He now brings them back and shows them that He is not yet done with the sickness of Lazarus.

Do well.—They do not yet understand Him—they think He means ordinary sleep—and think that it is a good sign of recovery, and a sufficient reason why the Lord should not go into Judea and expose Himself to danger. Why awake him out of an invigorating sleep?

Glad for your sakes, etc.—He explains that He meant death, and that He was glad He was not there—if He had been he could not have resisted the prayers of the sisters)—that by the delay the idea of the resurrection might be more distinctly impressed upon them. They would thus understand Him better than ever before, and believe in Him more fully.

Thomas—Didymus (twin).—He seems to try to overcome some shrinking that still remained amongst the disciples by exhorting them to go along and die with Him. He feels that there is danger, but accepts the danger rather than separation from Christ. "Thy love is better than life." That is the true spirit in danger and at all other times—suffer, die, and live with Him.

PRACTICAL SUGGESTIONS.

1. Even they whom Jesus loves get sick.
2. We should not regard the sickness of His children as too urgent. He waited, knowing the result.
3. My times are in thy hand.
4. Jesus rejoices in the spiritual growth of His children.
5. If we are ready to die for Him, we should live with Him.

CHRISTIAN SOCIALISTS.—PASTOR STOCKER.

In Germany there are two branches of the Christian socialists—the Protestants and the Roman Catholics. The Protestant Christian Socialists are not numerous, nor are they sufficiently important to justify much more than the mention of their existence. Their two leaders are Dr. Tödt, a pastor, and Dr. Stöcker, Court Chaplain, who is known on account of his leadership in the anti-Semitic agitation in Germany. His part in this latter movement shows how little nobility there is in his nature. I attended one meeting of the Christian Socialists in Berlin. Instead of proposals to ameliorate the condition of labourers, I heard little save abuse of the Jews. When any member of the audience was invited to reply, a bright-appearing young man of twenty or thereabout came forward and began to talk in a sensible sort of way concerning the position of the Hebrews, but his arguments were soon drowned by the hooting of the rabble. Pastor Stöcker bowed him off the stage with mock ceremoniousness. I thought the young man showed to far better advantage than the leader of those whom he was addressing. French and German Socialism in Modern Times Richard T. Ely.

It is proposed to erect a new temperance hospital in Bethnal Green.

THE international conference on the subject of the liquor traffic carried on in the North Sea has commenced its sittings at the Hague. Great Britain, France, Germany, Belgium, Denmark and the Netherlands are all represented.

REV. DAVID S. FERGUSON'S jubilee was celebrated at Strachan recently, when he was presented with an illuminated address. A son of the minister of Marytown, Montrose, Mr. Ferguson is a pre-Disruption minister, having been ordained at Strachan in 1836.

A JEWISH exhibition has been proposed to stimulate popular interest in Anglo-Jewish history. The variety of proposed exhibits is very great, and prominent men belonging to other communities are to be associated with the Hebrew promoters in the management of the exhibition.