

Ald. David McLellan ably discharged the duties of chairman. The pulpit and platform were beautifully ornamented with potted plants and bouquets of flowers. Seated beside the chairman were Rev. S. Lyle, Hon. and Rev. R. Moreton, Rev. J. S. Ross, Sheriff McKellar, Rev. J. Murray and Rev. Dr. Fraser. The chairman then stated that the congregation had made great advances during the pastorate of the Rev. Mungo Fraser, who was inducted into his present charge on Tuesday, the 23rd of June, 1885. At the two communions held in August and October, 1885, 737 communed. At that time the mortgage debt amounted to the sum of \$6,000, with a floating debt of about \$750, the Church roll on the 31st December, 1885, numbering 510. At the communions in January, March, June, September and December, 1886, 3,245 communed, and during this year the congregation erected a new Sunday School building at a cost of \$4,094.23; improved the Church at a cost of \$2,049.21; expended on the old manse \$307.05, and block-paved the alleyway at a cost of \$13, or a total of \$7,270.49, which amount added to the mortgage and floating debt, would bring it up to \$14,020.49. But owing to the liberality of the congregation the year wound up with all paid off except a debt of \$9,000, and a membership of 642. During the year 1887, at the communions in March, June, September and December, 2,260 communed, and the membership at the 31st of December, 1887, was 768, with the debt reduced to \$7,000, and at the four communions, in March, June, September and December, 2,578 communed, and at the 31st December, 1888, the membership numbered 827, with the mortgage debt reduced to \$5,000. At the two communions in March and June, 1889, 1,406 communed, and the membership at the 2nd June, 1889, numbered 866. During this year the congregation bought a lot on James Street north, and have erected a large mission school, which will be opened next Sunday at four p.m., by the pastor, and although this building and lot will be good value for upwards of \$2,000, we hope to enter it with a debt of only about \$500, and it is hoped that by the liberality of the people at the opening services, this amount may be largely reduced. I have no doubt that, with the same earnest effort by pastor and people, under the blessing of our Heavenly Father, we can, I think, with confidence look forward to celebrating our jubilee of the congregation entirely free from debt in the year 1893. I have now a pleasing duty to perform, by asking Mrs. James Kilgour, the first vice-president of the Ladies' Aid Association, on behalf of the association, to present Rev. Dr. Fraser with a handsome silk cassock and gown. Mrs. James Kilgour then went forward, and on behalf of the Ladies' Aid Association, stated that she had very great pleasure in presenting him with this gown, and she hoped he might be long spared to wear it. The doctor received the gown at her hands, and thanked her and the ladies most sincerely. Rev. Samuel Lyle, B.D., then delivered a rousing address on "The Amusements of the Day in Relation to the Church," in which he said several plain and much needed things on gambling, Hob, and Rev. R. Moreton, Rev. J. S. Ross, and Rev. Dr. Fraser delivered humorous and instructive speeches. The remainder of the programme consisted of a musical selections pleasingly and successfully rendered.

The re-opening services of St. Andrew's Church, Whitby, held on Sunday and Monday last, says the *Chronicle*, were successful beyond the fondest hopes of the congregations interested. The interior of the church has undergone an almost entire transformation, and that, most decidedly for the better. The dingy, time-stained walls have been renovated under skilful treatment, and now present an appearance most pleasing and attractive. The antiquated, and yet for all, artistic old pulpit has been removed, and one smaller and more modern in design substituted. The old straight-backed pews, with their respective doors that gave an air of exclusiveness to the families enclosed, have been removed, and much more comfortable sittings substituted. The repairs cost an amount much in excess of the original estimates, but the congregation has cheerfully assumed the burden, and by liberal contributions practically wiped out the indebtedness. The Rev. Mr. Abraham now has a church he can justly feel proud of, and we trust he may be long spared to minister to the congregation under his charge. The services on Sunday morning and evening were conducted by the Rev. Principal Caven, of Knox College, Toronto, who preached two powerful and most impressive sermons to large congregations. In his easy and unpassioned deliverances, the Rev. Dr. shows more of the teacher, and less of the declaimer, than do many of our modern preachers. His style is peculiarly his own, and charms by its very simplicity. His sermons on Sunday were models of rhetoric, whilst most exhaustive in research and conclusive in argument. The large congregations were delighted with his masterly expositions of his subject, and greatly encouraged and benefited by his wise counsel and advice. The Rev. Mr. German occupied the pulpit in the afternoon and preached an eloquent discourse to a congregation equally as large as those which assembled at the other services. On Monday afternoon the basement of the church, which deft fingers had made, by an abundant display of evergreens and bunting, more than usually attractive, was filled by large numbers who partook of the refreshments abundantly provided by the ladies of the congregation. Promptly at eight o'clock the Rev. Mr. Abraham took the chair and the intellectual feature began. One or two anthems by the choir, an opening prayer by the Rev. Mr. German and a pleasing vocal solo by Mrs. George Ross, paved the way for the introduction of Principal Grant, the lecturer of the evening. In his opening remarks the learned lecturer expressed his gratitude for the marked hospitality he had received from Whitby friends on a former visit, and the obligations he was under to the town and St. Andrew's congregation in consequence. He paid a high tribute to the sterling worth of the late David Dow, and trusted that Whitby had many others in her midst who were worthy to be classed with such men. The subject of the lecture—Canada, Australia and the Mother Country—was too broad to be handled in the short time at the disposal of the lecturer, so his remarks were confined almost entirely to Australia; her natural resources, her association with the other British colonies, and her relation to the mother country. The address was replete with valuable information and breathed a spirit of patriotism that was contagious. The Doctor admits the necessity Canada feels for more extended trade relations, but he has no faith in Commercial Union, whilst he is a strong enthusiast as regards Imperial Federation. He is ready to support the compromise originally made in the establishment of separate schools, but declines to grant any further concessions, which virtually means that French should find no place in the public schools of Ontario. The lecture was listened to with rapt attention and was of a nature to lead the audience to take a more exalted view of their own fair Dominion, and of the great empire of which it forms so important a part. A hearty vote of thanks, moved by Dr. Gunn and seconded by Rev. Mr. German, was tendered the doctor for his interesting and instructive address. Short, pointed and complimentary addresses were delivered by the Revs. Messrs. German, Freeman, (Baptist) Perrin, of Pickering, and Gamble, of Wakefield. These addresses were interspersed with some good music by the choir. The proceeds from the several services amounted to over \$200.

PRESBYTERY OF STRATFORD.—A special meeting was held on the 21st inst. for the purpose of hearing Mr. Wright's decision regarding the call addressed to him by the congregation of Portage La Prairie. Mr. Wright was heard, and having intimated his acceptance of the call, it was agreed to grant his translation, and the Clerk was instructed to inform the Clerk of the Presbytery of Brandon of this decision. It was also agreed that Mr. Wright should preach his farewell sermon on the 14th July next. Mr. Tully was appointed to declare the pulpit of Knox Church, Stratford, vacant on the 21st July, and Mr. Turnbull was appointed Moderator of the Session during the vacancy. Messrs. Hamilton, Tully, Stewart, and M. Ballantyne, were appointed to prepare a minute on Mr. Wright's removal. The meeting was then closed with the benediction.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF PARIS.—The regular quarterly meeting of the Presbytery of Paris was held in Knox Church, Ingersoll, on the 25th of June. The Rev. P. R. Ross was chosen Moderator for the ensuing year. Leave was granted to moderate in a call in Princeton and Drumbo, Rev. W. Robertson to preside. Dr. McMullen requested to be relieved of the duties of the Moderator of Innerkip and Ratho, and Rev. W. A. McKay was appointed Moderator of said vacancy. All correspondence regarding pulpit supply is to be addressed to Mr. McKay. Application from New Dundee for Gospel ordinances is to be considered at next meeting and neighbouring sessions were cited to appear for their interests. Rev. J. S. Hardie was granted three months' leave of absence. Rev. Dr. Bryson, delegate to the General Assembly from the Presbyterian Church of the United States, south, addressed the Presbytery in a most felicitous and instructive manner. Next meeting is to be held in Dundas Street Church, Paris, Sept. 24, at 10 a.m.

OBITUARY.

HUGH FINLAYSON, ENR., PARIS.

On a recent Sabbath, the Rev. E. Cockburn, B.A., preached an impressive discourse on Eph. v. 15, 16, containing the following reference to the late Hugh Finlayson. In our consideration of these words this morning, our minds naturally turn to the removal of a prominent member of this congregation, the late Hugh Finlayson, Treasurer. The length of time he has been prominently identified with it, the lively interest he ever took in its welfare, the great amount of time he cheerfully gave to advance its interests, and his warm attachment and unswerving loyalty to the doctrines and polity of the Presbyterian Church, make his loss keenly and sincerely regretted by the entire congregation. The very length of that life and its association with this Church's interests, arrests attention and calls upon us to be circumspect. While others came and went, he remained, and yet his abode with us was not permanent, long though he was with us. This fact not only invests his removal with a feeling of sadness, but it admonishes us that though our days may be lengthened, they will close, and it is becoming that we walk circumspectly. The life of the late Mr. Finlayson may be truthfully characterized as circumspect. It was long, consistent, active, unostentatious, useful; and, having served his generation, by the will of God he fell asleep. It is not my intention to dwell at length upon the life and personal qualities of the deceased. Even though it should be ever so desirable, my acquaintance with him has been so short that this could not be expected of me. He was much better known to you than to me. You knew him as a man of activity in almost every department of life; I knew him only in the sick chamber. But it not unfrequently happens that there the character is put to the test, and the true man is revealed. For a period of over two and a-half years he has been under the chastening hand of his Heavenly Father, and if his conduct is to be judged by that of the last three months, he has borne his affliction with wonderful resignation, never murmuring or complaining, but cheerfully saying, "The will of the Lord be done." As the end drew near, he was conscious of its approach, and anticipated it with entire composure. Yea, even anxious that the Lord would deliver him from his sufferings, desiring to depart and to be with Christ. His faith in Christ was firm and unclouded, death had no terrors for him. He could say to death—Where is thy sting? O grave, where is thy victory? His closing days offered a fine illustration of what the grace of God can do for His people in the supreme crisis of life. This spirit that he manifested was at once the evidence and the reward of a circumspect life. It was a pleasure to meet with him in the sick room and witness the cheerfulness with which he bore his protracted and painful affliction. His closing moments were peaceful, to him they were welcome. Death was to him a sweet relief,

That golden key,
That opens the palace of eternity.

"God's finger touched him, and he slept." His life was long, useful, upright, honourable and generous, characterized by integrity and devotion to principle. He was on the verge of four score years, his work was done. Let us not selfishly mourn his removal; our loss is his gain. We may be poorer now, but become the richer for his going hence. It is ours to cherish his memory, and the memory of the just is blessed. Touching his career as a public man, I shall say little—that has been dealt with elsewhere. In his death, one of the prominent landmarks has been removed. Few men have figured more prominently in the history of the town of Paris. In 1836, he took up his residence here, and for upwards of half a century, he was prominently identified with all its interests. He has filled with credit to himself and the people of Paris, almost every office in the gift of the citizens. In 1850, when Paris was first incorporated as a village, he was elected a member of the first council. Eight years after, when it was incorporated a town, he was elected its first mayor, an office which he filled repeatedly. The year he was elected first mayor of Paris, the North Riding of Brant favoured him with a seat in the old Canadian Assembly; when Confederation of the Provinces took place in 1867, he held the seat as member for North Brant. In 1871 and 1878, he was re-elected; his parliamentary career closed in 1879, thus extending over a period of twenty years. In his course in provincial and municipal politics, he doubtless differed from many of his fellow citizens, as a man of decided convictions naturally will do. To say that he satisfied all would be paying a very doubtful compliment indeed, but while men might differ from him, his sincerity and honesty of purpose were beyond question, while testimony is universally borne that a more honourable or reliable business man would be difficult to find. But it is with his long and faithful services in behalf of this congregation that we would especially deal to-day. In examining the records, I find that on the 10th of January, 1848, he was elected treasurer of this congregation. Since that date—forty-two years ago—he has held this responsible position the whole of that time, that work was performed without any remuneration, and given with the utmost good will. In that capacity, Mr. Finlayson has rendered invaluable services to this church. The work was no sinecure, and required time and thought, which were cheerfully given by a man whose public and business engagements were numerous and arduous. Any one taking the most cursory glance at the minutes of the congregation from that day to this, will be struck with the prominent place his name holds in the business records of this congregation. He was, in addition to the large amount of time gratuitously given, a liberal supporter of ordinances. Moreover, I am informed, that no worshipper was more regular in his place on the Lord's Day, and weekly prayer meetings; rarely was he absent, until his illness of the past two years rendered it impossible for him to avail himself of ordinances he prized so highly and enjoyed so much. His lengthened illness has prepared us, as a congregation, for the blow that has fallen on us. Had he been taken from us summarily, his removal would have been felt more keenly, both by us and relatives. God, in His Providence, has been preparing him and us for the change that has at length come. Not only by his immediate friends and relatives, but by the entire Church and community, his name will be cherished as a man who walked circumspectly and filled well his place in life. Let our sympathies go out towards the sorrowing relatives, who have lost a wise councillor, an affectionate and indulgent father; may they manifest the same interest, zeal and devotion to the Church, and love for our Lord and Master, and exhibit in life those qualities of sterling integrity and honesty of purpose which characterized his whole career.

Brethren, there are important lessons in all this for us. Let us walk circumspectly, and if we would do so, we must keep in view the end of life. There is a great temptation to live for the present, and to live as if we would never die, or as if there was no hereafter or judgment seat. We walk as fools not as wise, if we walk only for this life. It is this life that determines the future life.

That man lives twice
That lives the first life well.

Sabbath School Teacher

INTERNATIONAL LESSONS

July 14. THE SORROWFUL DEATH OF ELI. His sons made themselves vile, and he restrained them not. 1 Sam. iii. 13.

SHORTER CATECHISM

Question 25. (1) "In his rising again from the dead on the third day. This stupendous fact is the most certain and the most surely proved event in ancient history. It was a plain, simple fact, capable of the most thorough examination and certain demonstration. The single points are that Christ was really dead on Friday, and that he was really alive again in the body on Sunday and afterward. Both points were proved by the strictest evidence. His body both before and afterward was seen and handled over and over again by many different persons. Thomas examined the marks of its identity critically, and then exclaimed, 'My Lord and my God!' The importance of this great fact is proved, (a) because it proved him to be the Son of God and authentic all his claims; (b) it was a public acceptance by his Father of his mediatorial work in our behalf. (c) Henceforth we have an ever-living Saviour at the right hand of power (Rom. viii. 34). (d) His resurrection secures ours (1 Cor. vi. 15; xv. 49, Phil. iii. 21). (2) "In ascending up into heaven." This took place forty days after his resurrection, in the presence of the eleven apostles and probably other friends. He ascended in his complete Person as God man, body and spirit, as our Mediator, triumphing over his enemies and giving gifts to his friends (Eph. iv. 8-12), to complete his mediatorial work as the forerunner of his people, and to fill the universe with his glory (John xvii. 23; Heb. vi. 20, Eph. iv. 10). (3) "In his sitting at the right hand of the Father." This denotes the official exaltation of the God man as Mediator to supreme glory, felicity, and dominion over every name that is named. There he intercedes for his people as a priest upon a throne (Zech. vi. 13), and from thence he effectually applies to his people, by his Spirit, that salvation which he had previously achieved for them in the days of his humiliation (Ps. xvi. 11; ex. i. 1; Dan. vi. 13, 14; Matt. xvi. 28; Mark xvi. 19, John v. 22; Rom. viii. 34; Eph. i. 20, 22, Phil. ii. 9, 11; Col. iii. 1; Heb. i. 3, 4; ii. 9; 1 Pet. iii. 22; Rev. v. 6). (4) "In his coming to judge the world at the last day." The time of this general judgment is entirely unknown to men. But it is revealed that it will come suddenly at last like a thief in the night, and that it will occur immediately upon the second advent of Christ and the general resurrection of all the dead. A. A. Hodge D.D.

INTRODUCTORY.

Judgment against an evil work is not always speedily executed. It was about twenty years after God told Samuel that a terrible calamity would befall the house of Eli because of the wickedness of his sons and his own guilty neglect in permitting them to continue in their transgressions, and at the same time in the services of the Tabernacle. The Tabernacle at this time was in Shiloh about seventeen miles north-west of Jerusalem. The Philistines had been oppressing the Israelites for nearly twenty years, and now because of the sinfulness of the people God permitted their enemies to triumph over them and subject them to grievous oppression.

The Defeat of the Israelites.—Samuel was now a recognized prophet. His word came to all Israel. His influence for good had become extensive. He had grown up a devoted servant of God, and even although the people had become a generation, they could not help yielding respect to him and to his message. The Israelites, smarting under the oppression of the Philistines, may have determined to resist, or the latter may have determined on new encroachments; at all events, war between them broke out. The Israelites encamped at a place which was afterwards named Ebenezer, some distance west of Jerusalem, and the Philistines were gathered at Aphek on the border of their own territory. The Philistines were the attacking party, they made a determined onset and overcame their antagonists, leaving 4,000 of them dead on the field. In times of calamity and distress, it is common to turn to God for help. The elders of Israel were astonished at the discomfiture of their army. They thought it was because the symbol of God's presence was not with them in the battle. There is no mention that they thought the defeat was caused by the corruption of religion and life among the people. It was customary for their heathen neighbours to carry their idols with them in their wars, in the superstitious belief that their presence would render their arms victorious, so the elders thought that the ark of the Covenant brought from Shiloh would enable them to repair the disaster that had just befallen their arms. They fondly hoped that it might save them out of the hands of their enemies. The suggestion of the elders was at once acted upon; the ark, along with Eli's two sons, Hophni and Phinehas, who were in charge of it, as brought into the camp. The coming of the ark cheered the Israelites and dismayed the Philistines. The former shouted with a great shout, so that the earth rang again. Startled by the shout in the Israelites' camp, the Philistines were perplexed as to what it could mean, and when they did find out they were not reassured. They were acquainted with the principal events in the history of the Hebrew people, and how God had so often interposed for their deliverance, so the bringing of the ark alarmed them. Their leaders exhorted them to heroic action, for if they were defeated, those who had been in subjection to them would then rule over them. Instead of being masters, they would become slaves in turn. The fight followed. It was one of desperation, but again the Philistines triumphed, and the slaughter was much more terrible than that of a few days before, 4,000 had fallen then, but now the slain number 30,000, sending sorrow into almost every home in Israel. The ark which, it was thought, would bring them victory was itself captured, and its guardians, the wicked sons of Eli, were among the slain.

II. The Death of Eli.—In Bible times people had to depend on swift runners for the news for which they sometimes eagerly waited. It is astonishing how quickly the sad tidings of defeat were carried to Shiloh. When the messenger from the battlefield came in sight the people could tell that he had no good news to deliver. The messenger was himself deeply concerned at the message he carried. He rent his clothes and sprinkled his head with ashes, in token of the deep grief he felt for the overthrow of his people on the battlefield. The aged Eli is eagerly waiting for tidings from the scene of conflict. His interest in it is great. His sons, wicked though he knew them to be, were still dear to a father's heart, and the Ark of God was one of the most precious treasures entrusted to his care. He sat at the entrance to the tabernacle waiting for the news. His heart trembled for the Ark of God. The people soon learned the doleful tidings and cried out in their grief and disappointment. This outburst only makes Eli more eager to learn what had occurred, so the messenger is quickly brought into the presence of the dim-sighted old man now ninety-eight years old. The man of Benjamin's tale is brief but the greatness of the calamity heightens at every step in the narration. It culminates with the statement "and the Ark of God is taken." Stunned by the mournful tidings he had heard the good but weak old man falls from his seat, and by the fall his neck is broken, and the death of Eli is the last in the chapter of terrible calamities that had followed each other in quick succession.

PRACTICAL SUGGESTIONS.

It is no kindness to young people to permit them to continue in evil ways.

If God tells that his judgments shall surely fall upon the wicked He gives them every opportunity for repentance. Eli and his sons were warned twenty years before the awful blow fell upon them. Superstition is never a substitute for repentance.