

ther it was agreed to reserve a small amount of the income hereafter to meet these contingent expenses.

The Secretary's report was read and adopted. The place of the next annual meeting was then taken up, when it was decided to meet at Avonmore in the last week of June, 1888.

The election of officers for the ensuing year was next proceeded with, with the following result: Mrs. Donald McEwan, of Cornwall, president; Mrs. McLaren, of Williams-town, first vice-president; Mrs. Duncan, second vice-president; Miss Maggie Scott, of Martintown, recording-secretary; Miss Annie Claire, of Cornwall, corresponding-secretary; Mrs. John D. McLennon, of Cornwall, treasurer.

The new president, Mrs. McEwan, now took the chair, and gave a short address suitable to the occasion.

A cordial vote of thanks was passed to Mrs. Fraser for her valuable services as president, and an address was read by Mrs. McLaren, in view of Mrs. Fraser's removal to Montreal forthwith, and conveying the society's best wishes for her future happiness.

The first session was then closed.

EVENING MEETING.

In the evening a public meeting was held in the interest of the society. The chair was taken by the pastor, the Rev. Mr. McGillivray, who opened with an earnest address on Missions, and gave statistics showing the progress made the last eleven years in the Presbytery of Glengarry, and throughout the whole Church, in liberality and numbers, by these Woman's Societies. Rev. D. D. McLennan, of Gravel Hill, at the request of the chairman, spoke a few words.

The new president, Mrs. McEwan, was then called upon by the chairman. She said she had no notice that an address from her would be expected ere she came, but a few minutes before the meeting began, the good pastor had asked her to say something. She then gave a most earnest and instructive address. She referred to Christ's commission given before He died—to preach the Gospel to every creature. She showed how far short the Church had come as yet of fulfilling this command. Then she proceeded to speak of the mission work as carried on by the Presbyterian Church among the Indians in Manitoba and the North-West Territories: gave the names of the several mission fields and missionaries, and told of the good results already achieved, and closed with an earnest appeal for more devotion to the great cause of missions.

Rev. Mr. Hastie next addressed the meeting. He began by expressing his regret that the chairman would soon be lost to this Presbytery and Williamsstown by his removal to Brockville, and expressed his confidence that he would be as successful in his new field as he had been in his present one. He also expressed his regret at the departure for Montreal of the society's late president, Mrs. Fraser, of St. Elmo, and spoke of the valuable services she had rendered in the past, and wished her and her husband and family much comfort in their new home. He then proceeded to show the relative proportion of the heathen population of the globe and Christendom at the present time; pointed out the progress made during the present century, and especially during the last fifty years; touched on some of the chief obstacles to be encountered, and showed how these would be best overcome, and closed with an appeal for greater liberality and more personal consecration to God.

The meeting was then closed. It is only proper to add that the attendance was less than it would have been on account of a heavy shower of rain for an hour before the time to begin. Still a goodly number were on hand despite the storm, and were deeply interested in the proceedings.

OBITUARY.

THE LATE REV. M. W. LIVINGSTONE.

At a meeting of the Session of St. Paul's Church, Simcoe, held in the vestry on Saturday, the 14th ult., the following record, in reference to the late Rev. Martin W. Livingstone, was adopted and ordered to be entered on the Minutes of Session; and the Clerk was instructed to forward an engrossed copy to Mrs. Livingstone.

It is with feelings of the deepest regret that we, the Session of St. Paul's Church, Simcoe, place on record the death of the Rev. Martin W. Livingstone, who was pastor of the Presbyterian Church in Simcoe, from the year 1857 to that of 1876, and who died on the 21st of March, 1887.

We would humbly acknowledge the hand of our Heavenly Father in this act of His divine providence, and would bow with submission to His will; yet, while we lament the removal of an honoured minister of this Church, we would thoughtfully recognize the fact that he was permitted to labour long and successfully in his Master's vineyard, and was taken home as a shock of corn fully ripe.

Called by the congregation of St. Andrew's Church, Simcoe, to become their pastor, he was thereupon, by the Presbytery of Hamilton, in connection with the Church of Scotland, inducted into the pastoral oversight, and continued to discharge his duties in Simcoe and at Lynedoch with singular fidelity, with much acceptance, and with remarkable punctuality, having failed to meet his Sabbath engagements but three times in the long period of nineteen years.

Retiring from the actual duties of the ministry, in order to facilitate the union of the two congregations in Simcoe, subsequent to the union of the Presbyterian Churches in Canada in the year 1875, he continued to take the deepest interest in the affairs of the Church at large, as well as in matters affecting the well-being of the congregation with which he had been so long identified. He was ever ready to preach the Word as opportunities occurred, while his venerable form and solemn addresses were distinctive features of each successive communion season.

His pulpit ministrations were characterized by a faithful preparation and a reverend demeanour; the cultured diction of his discourses being excelled only by the richness of Gospel truth they contained; and the solemnity of his utterance being the outward expression of the devoutness of his feeling. His work on earth is ended, and he has

passed into his reward, there to find that the results of his ministry will be his "crown of rejoicing in the presence of our Lord Jesus Christ at His coming."

He was, for one of his years, blessed with more than a usual measure of health; and, under the divine favour, was privileged to spend the evening of his life in serene repose. Venerable in form, affable in disposition, courteous in manner and cultured in mind, he enjoyed the esteem of his congregation, the respect of his co-presbyters, the love of his family, and the confidence of his fellow-townsmen. It is a satisfaction to us to know that, during his brief sickness, he was cheered by the Gospel truths he so long and faithfully preached, and was sustained by that Saviour he had so affectionately commended to others; that, in prayer, he lived near the throne of grace; and that, with a sanctified patience, he submitted himself to the will of God, and waited for the hour of his departure, saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

We would offer our heartfelt condolence, and would extend our Christian sympathy to Mrs. Livingstone in her present bereavement; and trust that supporting grace sufficient for her need will be vouchsafed from on high. We pray that He, who has promised to be a "husband to the widow" may preserve her in His care, cheer her by the promises of His Word, and comfort her with the rich consolations of His Holy Spirit. We trust that her health, impaired by long vigils, may soon be restored; and that the God of Jacob may watch over her in her going out and coming in, and bless her with all spiritual blessings in heavenly places in Christ.

ALEXANDER M'PHERSON.

Mr. McPherson was a son-in-law of Mr. Hood, whose obituary appears above, and though present at his funeral survived him only a week. A native of Nova Scotia, Mr. McPherson came to Upper Canada upward of fifty years ago, and, after living for a time on Yonge Street, removed to the township of Markham, where he lived the rest of his days. For many years Mr. McPherson was a member of St. Andrew's Church, Scarboro', but when St. John's, Markham, was established he united with it. He was a liberal member of the Church and a lover of its ordinances. His sudden death at the age of sixty-five was occasioned by pleurisy and pneumonia. His widow and only child, Mrs. John Kennedy, of Agincourt, survive him.

"Blessed are the dead that die in the Lord."

THE GENERAL ASSEMBLY.

The Thirteenth General Assembly met in Knox Church, Winnipeg, on Thursday evening last. This new, handsome and commodious edifice held a large congregation who listened attentively to the opening sermon by the retiring Moderator, Rev. J. K. Smith, D.D. A considerable proportion of the commissioners had arrived in time to be present at the opening services, and a goodly number of the citizens attended the first meeting of the Presbyterian Assembly held in the Prairie Province.

After appropriate and impressive devotional exercises Rev. Dr. Smith took for his text Zephaniah iii. 16, "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hands be slack." The discourse opened with a brief description of the circumstances in which the words of the prophet were spoken, and proceeded to apply them to the condition of the Christian Church in our time and to the obligations resting on the Presbyterian branch of it. The call is addressed to all the Churches. The reasons why we should respond heartily to this call were numerous, weighty and convincing, because of the momentous character of the work entrusted to us; because of its magnitude, because of our responsibility in connection with the work, because of its extreme urgency, and because we are furnished with all the power and inspiration necessary for the work, concluding with an earnest appeal for increased activity and zeal in the prosecution of the work to which Christ has called His Church. The discourse was characterized by clear statement of truth, evangelical fervour and impressiveness.

After the usual proceedings the Moderator gracefully acknowledged the honour done him, and announced that the time had arrived for the appointment of his successor. As was expected, the unanimous choice fell on the Rev. R. F. Burns, D.D., of Fort Massey Church, Halifax, who, in a happy manner, expressed his thanks for the honour conferred on him. The report of the Business Committee brought the first sederunt to a close.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 26, 1887. { From Gen. xxxvii. 23. To Ex. xxx. 21.

REVIEW.

The period embraced in the Second Quarter's lessons, according to the ordinary chronology, extends from B.C. 1729 to B.C. 1491. The events begin with the selling of Joseph by his brethren, and end with the giving of the law on Mount Sinai. These lessons record the origin and constitution of God's chosen nation.

**Joseph Sold into Egypt.** (Genesis xxvii. 23-36.)—The envy and jealousy of Joseph's brethren led to a serious crime. A great evil never stands alone. It leads to others. There was unnatural cruelty to an innocent brother, the deception of their father and regardlessness of what might be the consequences of the crime to the victim of their hatred.

**Joseph Exalted.** (Genesis xli. 38-48.)—God was with Joseph in Egypt, and he found favour with men. His faith in God was subjected to severe tests, but by God's grace it stood them all. He triumphed over temptation, even though he had to suffer for it. The hard discipline to

which he was subjected was part of the necessary preparation for the work for which God designed him, and so by the last of the dynasty of shepherd kings, Aphophis, Joseph was raised to the highest position, next in authority to the reigning king. It is by God that kings reign and princes decree justice.

**Joseph Reveals Himself to his Brethren.** (Genesis xlv. 1-15.)—The years of plenty, according to God's word, had passed away, and the predicted years of famine had come. Jacob had sent his sons to Egypt for supplies a second time, when Joseph made himself known to them. They were astonished and afraid, but Joseph's treatment of them was better than their deserts. What sustained Joseph in adversity, and taught him moderation in prosperity, was his recognition of God's hand in all events; he showed his brethren that their wrath was overruled for far better purposes than they intended. The strong filial affection of Joseph prompts him to provide for his father's welfare and comfort in his declining years.

**Joseph and his Father.** (Genesis xlvii. 1-12.)—In due time Jacob and all his family arrive in Egypt. Joseph is not ashamed of them. They are presented to Pharaoh, who deals generously with them, and shows marked respect to the aged patriarch. Joseph's behaviour in this case teaches a lesson that is just as necessary and as becoming in these days as it was then.

**Israel in Egypt.** (Exodus i. 6-14.)—The dynasty of shepherd kings was overthrown. Joseph was dead. The children of Israel had multiplied greatly. The new king, who knew not Joseph, was alarmed at their increase, and sought to repress them by intolerable severity and cruel servitude. They were set to build the treasure cities of Pithom and Rameses. The king of whom this is recorded was Rameses II., whose mummy was recently discovered, and the condition of the remains found in these store cities affords remarkable confirmation in our own days of the truthfulness of the Scripture narrative.

**The Child Moses.** (Exodus ii. 1-10.)—The powerful Egyptian king thought by increased severity and cruelty to crush the Hebrews, but no king, nor all kings combined, can set aside God's purposes. God, from the oppressed themselves, raised up a deliverer. The edict had gone forth that the Hebrew male children should be slain at birth. Moses was preserved. By his parents he was hid in his ark among the reeds of the Nile, watched over by his sister. The king's daughter saw the child, and took pity on its helplessness. In due time she adopted him as her son. He received an education according to his opportunities, and grew to manhood under these conditions.

**The Call of Moses.** (Exodus iii. 1-12.)—Though the inmate of a palace, Moses did not forget the sufferings of his people. His indignation at the cruel treatment he witnessed one of his brethren receiving prompted him to punish the oppressor, whom he killed. This becoming known, he forsook Egypt, and found refuge in the land of Midian, where he followed the peaceful life of a shepherd. Here God appeared to him in the burning bush, and called him to the great work for which in infancy he had been preserved, and for which all his life had been a providential preparation. God makes known to him His purpose for the deliverance of His people, and promises to be with His servant.

**The Passover.** (Exodus xii. 1-14.)—The first event in the history of the Jewish nation is the institution of one of the most impressive and significant of their sacred observances. It was instituted by God, who gave full direction as to the observance and all its details. It was God's appointed way for them to escape the impending doom that hovered over Egypt—the slaying of the first-born. It was to be a perpetual observance, reminding them of God's deliverance, and prophetic of the sacrifice of the Lamb of God that takes away the sin of the world.

**The Red Sea.** (Exodus xiv. 19-31.)—The promised deliverance came, and the emancipated host set out on their march to the land of Canaan. They had encamped in a land-locked valley on the shore of the Red Sea. Pharaoh, with hardened heart, determined once more to disobey God yet again, sent his army to recapture the Israelites. Here God made a way for their escape in the bed of the sea, the waters standing as a wall on their right and on their left. The Egyptians followed, but after the Hebrews were safe on the farther shore the waters returned, and the flower of Pharaoh's army was overwhelmed. They learned when it was too late that they were fighting against God.

**The Manna.**—God provided for the support of His people in the wilderness. He gave them manna. This they were to gather daily, with the exception that they were required to collect a double portion on the sixth day, so that they were to rest on the Sabbath and keep it sacred. He who gave the Israelites the manna in the wilderness gives us our daily bread still. He has also provided for us the Bread of Life.

**The Commandments.** (Exodus xx. 1-21.)—The moral law has the highest possible sanction. God, the Supreme Lawgiver, is its author. It is of universal obligation. It is completely adapted to man's nature. In the keeping of God's commands there is a great reward. The keeping of the Ten Commandments will not save us, because we have sinned against God, but we cannot be saved if we wilfully break them. We can only be saved because Christ lived and died for us, to fulfil God's law; therefore, out of love and gratitude, we should for Christ's sake seek to obey God's commands.

The twentieth year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenally successful institution. Nearly 2,300 pupils have received instruction in its several schools of music, art, oratory, languages, literature, piano and organ tuning, physical culture, etc. Every State and Territory, and many other countries, have been represented in its halls. The ablest artists and teachers are in its faculty, and yearly additions are made from American and European sources.