

the Supplementary List last year increased by \$1,711, while some seven or eight more, which may require supplementary aid when settled, have increased by about \$900, while on the part of congregations which are on the list this year there is a further increase of about \$1,000, making a total increase in permanent pastoral support up to the present time of \$6,000. The receipts for the year ending April 30th, 1885, were \$11,262, and of this amount the supplementary congregations contributed \$1,515. The expenditure was as follows: The payments at old rates from June 1st to July 1st, 1884, were \$1,571; the payments at new rates from July 1st, 1884, to April 1st, 1885, were about \$7,000; the expenses of administration were about \$600—making a total of about \$9,171, and leaving a balance on the year's operations of upwards of \$2,000 which, added to a balance from previous years of an equal amount, gives a working balance of upwards of \$4,000. Applications were made for the current year to the amount of \$11,045, and those granted amounted to \$9,881; and the estimated amount required for the year is \$10,000.

Rev. Robert Laing presented a statement on behalf of the Supplementary Committee, and the recommendations contained therein were as follow: That the amount, \$10,000, required for Augmentation for the current year, be apportioned among the Presbyteries; that Presbyteries appoint an Augmentation Committee to apportion to congregations their share of the amount levied upon them; to visit such aid-giving congregations as may require such visitation in the interest of the fund; to visit all aid-receiving congregations with the view of introducing among them an improved financial system and of inducing them to increase their contributions for the support of ordinances and generally to manage within the bound; that all permanent additions made to their pastors' salaries by aid-receiving congregations, from the beginning of 1886, be deducted for the current year from the sums apportioned to those congregations by Presbyteries and from the amounts levied on Presbyteries; that Presbyteries, where they deem it desirable for the better working out of the Scheme within their bounds, be urged to call for assistance in the form of a deputation from the Board; that all Presbyteries be required to complete their work and to hand in their returns to the secretary on or before March 1st, 1885, and that all applications for supplement for the year beginning April 1st, 1886, be made on or before this date, as it will be impossible for the Committee to consider applications made after their meeting in April.

The Moderator said that the next business was a remit from the General Assembly with respect to a summer session of Halifax Presbyterian College and a conference on college matters.

Principal McKnight, Moderator of the General Assembly, was heard. He proposed a series of resolutions as an answer to the remit: 1. The Synod would not consider it advisable in view of the needs of their own mission field merely, to change the theological season from winter to summer; but they are willing to make the change if the Assembly can promise them an attendance of thirty students. 2. The travelling expenses necessitated by the institution of a summer session, to be attended by students from a distance, would have to be provided by the Church. 3. As the bursary and prize funds for the year will be expended in the winter session of 1886-7, there will be no local funds available for the aid of students in the summer session of 1887. 4. It will be necessary that the Assembly enact certain regulations, as that the privilege of attending the summer session be limited to students who volunteer to labour in the mission field in winter; that students who are prepared to enter on the study of theology, on so volunteering, be allowed to begin at once with the summer session; that students who have attended a summer session be not allowed to enter on a winter session in any of our theological halls without having given a winter's service in the Home Mission fields.

The retirement of Professor Ross was exhaustively considered, and after long deliberation a motion to grant him a retiring allowance of \$900 was adopted.

Rev. Dr. McKnight, in resuming the discussion on the summer session of the Presbyterian College, opposed the project on the ground that they had no guarantee that they would have enough students to attend.

Rev. A. McL. Sinclair moved: That the Synod, taking into consideration all the circumstances of the case, deems it inadvisable to change the time of holding the session of the college at Halifax from the winter to the summer months.

Rev. Allan Simpson, seconded by Dr. R. F. Burns, moved in amendment: That in the interests of the Home Mission work it is desirable to examine fully the matter of a summer session at Halifax, and with a view to that, recommend the board to communicate with the college authorities and Home Mission Board in the West as to the likelihood of securing a good number of students.

The amendment was carried.

Leave was granted to the several presbyteries to license such persons as have applied.

Rev. Neil McKay reported on behalf of the alumni committee as follows: That the Alumni Association were aware of the adverse influences which were at work long ago and still continued to be at work, as indicated in yesterday's discussion; that it was necessary for the friends of the college to rally around it and increase the teaching staff as soon as possible, and introduce lectures by experienced pastors in the practical work of the ministry; that the amalgamation of an institution which is providing for a ministerial education for some 900 miles of the Church's territory is an absurdity which the Alumni cannot contemplate for a moment.

Rev. Dr. Burns moved the following resolution, seconded by Rev. Mr. Rogers, of Yarmouth: This Synod receives with respect the communication from the Alumni, and this Synod would express its undiminished interest in our college as essential to the well-being of our Church, and trusts that until her finances be placed on a more satisfactory basis, the annual collection made by all our congregations will be continued. The Synod regrets that there are so few candidates for the holy ministry availing themselves of the benefits of the institution.

The Synod agreed to meet in St. Andrew's Church, Truro, on the first Tuesday in October, 1886.

OBITUARIES.

JOHN ROBERTSON.

Mr. John Robertson died at the village of Ancaster on the 15th of September in the ninetieth year, of his age. He was born at Westfield, East Lothian, Scotland, and came to Canada in 1842, settling in Ancaster, where he has resided for the past forty-three years. He was ordained an elder in connection with the United Presbyterian congregation under the Rev. John Lees in the fall of 1857, and continued in that office through the subsequent unions of the different branches of the Presbyterian Church. He was widely known and highly respected by a large number of friends, and his active service in the Master's cause will be long remembered by many. During his extended life he enjoyed good health and his last illness was of short duration, as he was confined to his house only two days. He passed away peacefully to his rest, saying a few hours before his death: "I am going home." A noticeable feature at the funeral was that a great grandson of the deceased acted as one of the pall-bearers, linking four generations of the living and dead together.

ARCHIBALD SWAN.

Archibald Swan, a ruling elder in Knox Church, Montreal, died at Ormeston, Quebec, on the 12th, at the age of sixty-four, and was buried in Mount Royal Cemetery on the 14th day of August. The deceased was born in Dollar, at the foot of the Ochil Hills in Clackmannanshire, and received his education at the famous Dollar Institution. After serving his apprenticeship to a draper in Dunfermline he held successive appointments in Galashiels, Glasgow and London, from which latter place he came to Canada about thirty-two years ago. From the time of his arrival in his adopted country until about three years before his death, with the exception of a short time spent in Ontario, Mr. Swan resided in Montreal and was actively engaged in commercial life in which he was noted for his honesty and integrity. Soon after arriving in this country he connected himself with St. Gabriel Street congregation, then under the pastoral care of Rev. Mr. afterwards Dr. Inglis, and was not long a member before the congregation showed their confidence in him by electing him to the office of deacon. In 1865 Mr. Swan was one of those who went out from St. Gabriel to enter Knox Church, and with this church he maintained connection until the day of his death.

For many years he served as deacon and in 1878 (after having been several times elected to the eldership but unable to accept on account of his business engagements) he was ordained to the eldership. He took a lively and intelligent interest in all church work, and as member, deacon and elder, faithfully discharged his duties. Now that he has gone to his rest, there are many who will remember his kindly remonstrance, his firm adherence to what he believed to be right, his Christian hospitality and best of all, his consistent Christian life, the living epistle. For the last three years he had been gradually failing and knew his earthly journey was nearly done. Death had no terrors for him; on the contrary, as he remarked to the writer not very long before he died, he had "a desire to depart and be with Christ, which was far better." His end was peace. He died on a couch, outdoors, at the close of a summer evening. He wished, he said, to see the sky and the trees, and feel the balmy air until the end. "Blessed are the dead which die in the Lord." J. T. D.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 1. DEATH OF ELISHA. { 2 Kings 13: 14-25.

GOLDEN TEXT.—"He being dead, yet speaketh."—Hebrews xi. 4.

INTRODUCTORY REVIEW.

Name the different dynasties that passed away in the Kingdom of Israel. What was the reason for such judgments? How were the kings of Israel related to the kings of Judah? Explain the defect in the zeal of Jehu. What evidence have we that the Lord regarded it as defective? What was the peculiarity of the Rechabites? What were the three kinds of money brought to the temple in order to repair it?

INTRODUCTION.

We in this lesson return to the history of Israel. Jehu reigned twenty-eight years long and vigorous, but not prosperous, on account of the sin of Jeroboam to which he clung. The Syrians smote the Israelites to the east of the Jordan and he was not able to resist them. His son Jehoahaz succeeded him and sinned as he did, and the Lord delivered Israel into the hands of the Syrians, so that their army was reduced to fifty horsemen and ten chariots, a very small contingent in comparison with the usual number. He, after a reign of seventeen years, was succeeded by his son Joash, who reigned badly for sixteen years, and is interesting on account of the scene between himself and the dying prophet—the subject of this lesson.

EXPLANATORY.

We come to the close of a remarkable life, and the close is worthy of such a career.

I. **Elisha Living.**—The last we saw of Elisha was in connection with the anointing of Jehu, and that was forty-five years ago. But although there is no record of his life during all that time, we know that it was throughout, from its beginning to its close, one of remarkable devotion to the Lord's cause. He, no doubt, kept up the schools of the prophets and visited them regularly, and, by admonition and rebuke, did what he could to correct the irregularities of the kings; but, as it seems, with little success.

A brief review of the life of Elisha will give an idea of the greatness of that life as a whole. The call by Elijah, the prayer for a double portion, the division of the waters of the

Jordan, the sweetening of the waters of Jericho, the history of the Shunammite, the wonderful manifestations of power in connection with the Syrians and a number of other miracles make it altogether a life remarkable for the degree in which it has been acknowledged by God. Only a man of very great nearness to God could be thus honoured. It may be that the part of his life passed over in silence was the most important. It is no part of greatness to have it published to the world. The brethren of Jesus thought so (John vii. 4): "If Thou do these things, show Thyself to the world"; but were rebuked for it. True greatness can work quietly and silently and wait for the world's recognition when God shall declare the truth about all.

II. **Elisha Dying.**—He is now old, probably between eighty and ninety years, and come to his last sickness. Even such men cannot escape if they would, and they would not if they could. When a lady once asked the question of a certain person, in the presence of John Newton, "How did he die?" John Newton replied, "A more important question is, 'How did he live?'" That is true, and we know how Elisha lived; but it is also interesting to know how he died. We see two characteristics.

(1) **Universal sorrow.**—The king—a wicked king at that—weep over him and says, "My father, my father, the chariot of Israel and the horsemen thereof." When good men are taken away, even they who will not obey them acknowledge that it is a public calamity, when the removal of the wicked is a public good. Happy is it for the man whose death is a cause of regret.

(2) **His interest in Israel unabated.**—When Jesus knew that His hour was come, He continued His interest in His disciples to the end, forgetful of Himself. (John xiii. 1.) So did Elisha. He is grieved over the oppression of the Syrians, and in answer to much prayer is allowed to give the king an assurance of victory.

(3) **Symbolic promise.** As a dying bequest he gives the king a beautiful pictorial lesson that could not be forgotten, and would be an inspiration in the conflict. He said: "Take bow and arrows"; and the king did so. Then he told him "to put his hands upon it," or "to draw the bow," and he did so. Elisha then put his hands on the king's hands and told him to "open the window eastward," and then "to shoot." When the king shot the arrow, Elisha said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria," etc., ver. 17. There is the act and its interpretation. The shooting of an arrow eastward, toward the Syrian country, was a declaration of war. Putting his hands on the hands of the king meant that the strength for victory was to come from the Lord.

We would now expect the king to be inspired with enthusiasm and strong faith. He is told to begin the war and is assured of Divine help and victory. But we are disappointed in that. The prophet now tells him to take the whole quiver of arrows and shoot into the earth. As if he said, "Now you have the promise of victory; see what use you will make of it, how much energy you are ready to throw into the conflict." And he took and shot three arrows and then stopped. The prophet was angry with him, because of his want of enthusiasm. He should have continued shooting, so that by repeated victories the Syrians might be consumed.

What a striking illustration of the position of the Church! We have been sent here for war against sin; we have been told that victory is sure, that the Lord fights for us, and that it depends on our own efforts what we shall accomplish. "According to your faith be it unto you." And yet, like the unbelieving king, enthusiasm burns low.

III. **Elisha Dead.**—Elisha was buried, and the people honoured him by a very grand funeral. It is the best that can be done to show respect; but how little the departed think of such earthly show. He was probably buried near or at Jericho, which led to the next incident recorded.

Rebukes.—In the spring of the year they invaded the land. A band of them came in sight as a company of Israelites were burying a man. They threw the body into the sepulchre of Elisha and fled for their lives. The body came into contact with the bones of Elisha—which was possible as they wrapped the bodies in shrouds—and as soon as the dead touched the bones of Elisha he stood up on his feet.

This was a proof that Elisha was yet alive, and the power he used to exercise still existed somewhere. God is the God of the living, and has power to give life.

This resurrection gave the stamp of divine approval to the character of Elisha, and as to his character so to the testimony of his life, and hence to the prophecy of the arrows.

IV. **Prophecy Fulfilled.**—It was predicted by Elijah, (1 Kings xix.) and by Elisha (2 Kings viii. 12) that Hazael would afflict Israel. Here it is stated that during the reign of Jehoahaz this came to pass. But the promises given to Abraham (Genesis xvii. 4-8; xlii. 15-18) are also remembered, and hence Israel is not destroyed. The Lord wishes to bless if the people will allow.

After Hazael died, the last prophecy of Elisha is fulfilled. Joash defeated the Syrians three times and took back the cities taken from them by Hazael. No word spoken by God will fail to the ground.

PRACTICAL SUGGESTIONS.

1. Sickness and death are sure to all.
2. A man never outlives his usefulness.
3. The best monument is to be missed.
4. We should be so ready to die as to be able in death to give attention to others.
5. Faith in divine power is the secret of success.
6. All God has spoken to the Christian or unbeliever will come to pass.

MR. NEWMAN HALL, during his recent visit to Switzerland, did nine hours' walking in a day without fatigue, and this after forty-five years of totalism. He had the companionship among the Alps of Dr. Monro Gilson and Dr. Maclaren, of Manchester.