

opposition to the proposal, and concluded by moving the adoption of the minority report.

Mr. W. Mortimer Clark gave explanations relating to the committee's procedure, and seconded President Forest's amendment.

Rev. W. S. Ball spoke eloquently in favour of Mr. Charlton's motion.

Rev. H. M. Parsons then spoke forcefully in support of the amendment.

After agreeing to resume the debate on Saturday morning, and to continue in session till one o'clock, the Assembly adjourned.

The following resolution was moved by Rev. R. F. Burns, D.D., seconded by President Forest and unanimously adopted:—The General Assembly rejoices in the blessed work accomplished among our American Indian aborigines as so vividly presented by our beloved brother, Mr. McKay, and would supplicate a yet richer blessing on him and other true yoke-fellows associated with him amid the perils of the wilderness in the far North-West.

#### FRIDAY EVENING.

Dr. Wardrope, Convener, presented the report of the Foreign Mission Committee, Western Section. He said: There is the need of millions, the remembrance of our missionaries far away amid their difficulties, the joy of dear brethren with us to-night, and the recollection of our Lord's own words, "Go ye into all the world," to deepen our interest in the sacred cause of missions. In Formosa the work has been abundantly prospered. He referred to the resignation of the secretary of the board, the Rev. T. Lowry. They unite in expressing sympathy with him in his bereavement, and in his enfeebled health.

Rev. G. Milligan, in moving the reception of the report and that its recommendations be taken up *serialim*, said that, in view of the statements of the Rev. James Robertson and the missionaries of other Churches, he regretted that our Government had not appointed a commission to investigate the statements respecting the conditions of the Indians in the North-West. He spoke of the power of the Christian life as exemplified in the missionary work of the Church during its past history. If we think it important to have religious instruction in our mission schools abroad, why should we be indifferent about it at home? God had honoured the Church in the men he had raised up for the service of the Gospel in foreign lands. Let the Church remember that the command comes not to the men only, but to the Church itself.

Rev. Alexander McLean, in presenting the report of the Foreign Mission Committee, Eastern Section, made a touching reference to the loss sustained by the death of the Rev. Dr. Gregor. He was identified with the Foreign Mission work since its inception. Two labourers, Messrs. Christie and McLeod, also removed in comparatively early life. No community of its size has produced so many ministers, as Pictou, N. S.; you will find them everywhere. There will now be four missionaries from our Church in Trinidad; Messrs. Norton and Grant, J. Knox Wright, W. L. McKee, and a native pastor, Lal Behari. The people of Trinidad give half of the support required for the mission there. There are very encouraging reports also from the New Hebrides Mission. Some uneasiness and anxiety were felt regarding the movements of the French in the South Sea Islands.

Rev. Hugh McKay, missionary to the Indians in the North-West, said: On the reserves where the missionaries have laboured, may be seen the result of the work done. The reserve in which he laboured extends about twenty-five miles in length. There are 900 Indians, almost all Pagans; a few have professed their faith in the Lord Jesus. They are beginning to settle down and till the soil. An Indian said to him: My ears are blocked up with lies, I cannot hear any more. He gave several interesting details respecting his work in his field of labour. It was hard to get the Indians together to listen to the Gospel. The wandering habits of the Indians render the establishment of schools difficult. Beginnings have been made. What is to be done with the Indians? Let them be Christianized; let the Church of Christ take hold of this work. Most valuable help has been rendered by the Woman's Foreign Mission Society. The mission field at Broadview has suffered much by the death of Rev. Mr. Livingston.

Rev. E. Scott stated that correspondence had been entered into, between the British Government and the Free Church Foreign Mission Committee, respecting French occupation in the South Sea Islands. He proposed that a memorial be sent to the British Government on the subject.

Rev. Joseph Annand seconded adoption of memorial. He thought that French occupation would be disastrous to our mission. It is forty-six years since mission work was begun in these Islands. Many, of whom, perhaps, you have never heard, laboured in the Gospel on these Islands, and were killed. The work has gone on almost uninterruptedly. Every Christian in Aneiteum spends one-tenth of his time in the service of the Gospel. They observe the Sabbath better than any class of people to be seen anywhere; morality is high amongst them; £1,400 has been paid for their edition of the Bible;

a large proportion of the people are communicants; the manners and condition are simple. Civilization alone has not done much to benefit the natives. It has introduced weapons of war, rendering their conflicts more deadly, rendering life among them and Europeans more unsafe. He wanted to plead for the Islands yet not occupied. The New Hebrides mission has for some years been neglected. No new missionaries have been sent to these Islands since 1872. There would be no difficulty in getting men to go, but the funds are not forthcoming.

The memorial was agreed to.

Rev. Dr. Burns moved, and Principal Forest seconded, the following resolution:

The General Assembly has listened with intense interest to the trials and triumphs of the cross on a field consecrated by the apostolic labours of the sainted Geddie and by the tears and blood of our faithful martyrs: the Assembly cordially commends Mr. and Mrs. Annand to the providential care of Him who has hitherto so signally blessed them, and earnestly prays that at the expiration of their present furlough they may be permitted to resume work on the new and yet more extended field which, with singular magnanimity, they have expressed their anxiety to enter. The Assembly would further express its conviction as to the exceeding desirableness of another missionary being sent to assist in the establishment and working of this new mission, and remits this subject to the early and favourable consideration of the committee.

Rev. Dr. Burns moved, and Mr. J. A. K. McLellan seconded, the resolution following, which was unanimously carried:

The General Assembly would gratefully recognize the efforts of our Christian women in the advancement of the missionary cause. The Woman's Foreign Missionary Societies have made most substantial and seasonable additions to our Foreign Mission Treasury, and exerted a blessed reflex influence on our Christian sisters themselves. On this the tenth anniversary year of the existence of these most helpful organizations, the General Assembly desires to endorse and emphasize the appreciative estimate of the committee, and thus to help those women who labour with us in the Gospel, and to herald the fulfilment of the promise, "God gave the Word—the women who publish it shall be a great host."

#### SATURDAY MORNING.

After being constituted the Assembly resumed consideration of College Consolidation.

Rev. D. McGillivray delivered a vigorous speech in favour of consolidation.

The Hon. Alexander Morris said that had the College Boards been corresponded with, the proposal now before the Assembly would not have been made. Halifax had solved the question for itself by affiliating with Dalhousie University. There was a proposal to form a Presbyterian University, but the Church refused to accept it. Then the position of the colleges was to remain the same in the United Church as it was before. The various colleges are doing good work, and their extinction would be a calamity. Duty, however, and obligation required that we continue to work in the present lines.

Dr. R. F. Burns thought the proposal for the consolidation of the colleges would be a double breach of faith both with respect to Queen's University and Knox College. He showed what serious injustices would be done to the Church in the Maritime Provinces.

Rev. R. N. Grant, in a racy and forcible speech, explained some of the reasons why certain Canadian students in theology, law and medicine went to other countries for their education, not because of the inefficiency of Canadian colleges, but for other very plain reasons. There was a radical objection to consolidation, simply because it does not consolidate.

Mr. L. W. Johnston, Fredericton, N.B., stated that he was aware of a feeling in favour of the unification of our colleges. The general opinion was that there were too many colleges. Their maintenance fosters and promotes sectionalism. College authorities exercise too much influence in the Church Courts. The best work is not done for our students because of the too great number of colleges. By continuing them the Church is consenting to a shameful waste of talent, time and money.

Rev. A. McLean Sinclair did not see that consolidation was practicable. He vindicated the principals and professors of the colleges from the imputation of being selfishly opposed to a practicable scheme of consolidation.

It was agreed to take the vote, and Mr. Charlton replied to the objections urged against his motion, and concluded by saying that he thought we ought to aim at the establishment of a grand Presbyterian University.

Mr. Charlton's motion, that the majority report of the committee be adopted and sent down to Presbyteries, and President Forest's amendment, that the minority report be adopted, were then put to the house, when 118 voted for the amendment and 87 for the original motion.

The report on the Marriage Question was then presented by Principal Caven, and the recommendation that discipline for marriage with a deceased wife's sis-

ter be not exercised, was remitted to Presbyteries in terms of the Barrier Act, was adopted.

The committee named for the purpose reported that Rev. Dr. Jardine, of Brockville, had been appointed to preach before the Assembly in St. Paul's Church on Sabbath morning, and the Rev. James Robertson, Superintendent of Missions in Manitoba and the North-West Territories, in the evening.

The Assembly then adjourned to meet on Monday morning, 14th inst., at ten o'clock.

#### OBITUARY.

MRS. WILLIAM WILSON,

Camden, died April 27, 1886. The subject of this obituary was born in County Armagh, Ireland, within six miles of the city of that name, on the 22nd December, 1783, and consequently at the time of her death she had reached the almost unprecedented age of 102 years and six months. She, with her husband, came out to this country in 1827, and settled for a time at Fort Henry, near Kingston, where Mr. Wilson assisted in building the present fort. They afterwards located in Camden, eighth concession, where they took up a farm, and here they continued to live till removed by death, Mr. Wilson dying in 1851 and his aged partner surviving him some thirty-five years. Nine children were born to them, seven of whom survive, three sons and four daughters, all of whom are well to do in the world. There are forty-two grand children, fifty-eight great-grandchildren, and seven great-great-grandchildren alive. By request of deceased, six of her great-grandsons were her funeral pall bearers. Mrs. Wilson was a strict Presbyterian. Her husband was the founder of the eighth concession Presbyterian Church, he having deeded the site to the Presbytery on which the present church edifice now stands, and assisted to build the church. He was the first elder ordained in the church, and was a man highly esteemed by all classes in the community. After his death, his son Nathaniel was created an elder in his father's place, the duties of which he discharged most faithfully till he removed from Camden to the township of Tyendinaga, second concession, where he still resides. Though our departed sister had reached such a great age, she was a remarkable old lady. Her powers of perception remained intact almost to the very last. She knew everybody who came to see her, and would ask about absent relatives. Her voice was strong till within a few hours of her demise. We called to see her on the Sabbath before she departed, and in answer to the question "Are you ready to die, grandmother?" "I trust I am," she replied, "Jesus, take me home." To her pastor she was just like a letter fully written, subscribed and sealed, and only waiting for the postman to call and take it to its destination. She passed peacefully away on Wednesday following, about seven o'clock in the evening.

The funeral, which took place on Friday, from the home of her son John, was very largely attended. The people following the hearse walked on foot to the church, a distance of only a few rods. After the interment, the congregation assembled in the church, where divine service was held. We endeavoured to improve the occasion by preaching a sermon from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

A few short years of evil past,  
We'll reach the happy shore  
Where death-divided friends, at last,  
Shall meet to part no more.

#### ARCHBISHOP TRENCH AS A TEACHER.

I will say that he was the best teacher I ever knew. He was Professor of New Testament Exegesis in King's College, London, and no one who heard a single lecture of his will ever forget it—the sight of his large, heavy form and massive head, or the tone of his earnest, solemn voice. Those who only heard him as a preacher will hardly form a satisfactory judgment. A sentence or two quietly uttered, then—as the speaker grew eager and impressed with the mighty importance of his theme—words hurried into one great indistinct utterance, the sound of which could be heard in the largest buildings, but the words themselves not twenty yards from him; such was Archbishop Trench as a preacher. But at the lecturer's desk it was as different as could be. First, he was felt to be in the closest sympathy with his pupils, as eager to teach them as they were to be taught. He used carefully to make up each sentence and say it to himself silently with his lips—I have watched him often—before uttering it. Consequently you were never at a loss to know what he meant, nor obliged to put it into shape; he had done that for you. Nothing remained for you but to take his idea exactly as he presented it and put it down in the note book. When the lecture was over you felt that you had got a large addition to your store of Biblical knowledge. A remarkable proof of this is furnished to me in the fact that I find in my note books, almost word for word, whole passages which appear in his "Studies of the New Testament," published after he had retired from the college.—*Macmillan's Magazine.*

THERE are 337 teetotallers among the 382 students attending the colleges in England, and of ninety-four ministers settled during last year eighty were abstainers.

A NEW WESTMINSTER, E. C., correspondent writes: Sabbath, May 30, memorial services, in connection with the death of the pastor, Rev. J. S. Mackay, were conducted in St. Andrew's Church, here, by Rev. D. Fraser, of Victoria, and Rev. R. Jamieson. Fitting expression was given to the feelings of sincere affection and high esteem entertained toward Mr. Mackay, not only by his own people, but by all who knew him.