

Church, and the strongest expressions of esteem and affection toward their minister were made by all who spoke. A standing vote of confidence in him and earnest desire for the continuance of his services was unanimously adopted, and a number of commissioners appointed to appear before the Montreal Presbytery and plead for the call to be set aside. The Presbytery meets to issue the matter on Thursday, the 23rd inst., at ten a.m.

The annual social gathering of the Italian Presbyterian congregation took place on Friday evening, and was in every respect a thorough success. St. John's Church was filled to overflowing, there being a good representation of English-speaking friends of the work. The Rev. Principal MacVicar presided. Addresses were delivered by the chairman, by Mr. Warden King and others. Recitations and dialogues were delivered in six different languages, and the music by the Italian band was most exquisite, and such as is rarely heard except in the large cities of the old world. The children who took part in the entertainment were well trained and reflected great credit on Miss Internoscia, their teacher.

The Rev. Principal MacVicar lectured on "Social Discontent" before a crowded audience in the large hall of the Y. M. C. A., Quebec, on Tuesday evening. The lecture, which deals with some of the most important of the live topics of the day, is very favourably commented upon by the local press. Dr. MacVicar has recently had many requests to lecture from all sections of the country. It is to be hoped that his lecture on "Social Discontent" will soon be delivered in Montreal. In interest and popularity and in suggestiveness it will, to say the least, compare favourably with any lecture we have had here this season.

Last spring a missionary society was formed at Pointe-aux-Trembles, designed to embrace the present and former pupils of the mission schools there. A meeting of this society was held ten days ago, when out of the funds on hand the sum of \$75 was allotted to the Board of French Evangelization, viz., \$25 for colportage work and \$50 for the extension of the school buildings. An effort is being made to reach all the former pupils of the schools and the society hopes ere long largely to increase its contributions for the furtherance of missions.

A comparison of the receipts of the several Schemes of the Church (Western Section) on the 5th inst. with those at the corresponding date last year show a considerable increase this year. The figures are as follows

	1887	1888
Assembly Fund	\$1,348	\$1,393
Home Missions	15,022	22,652
Augmentation	8,679	9,374
Foreign Missions	20,026	20,370
French Evangelization	14,997	14,217
Pointe-aux-Trembles	3,500	5,277
Widows' Fund	2,264	2,197
Infirm Ministers' Fund	3,247	3,831

The large increase in the Home Mission receipts is most encouraging, and augurs well for the year closing without a deficit. The Augmentation Fund is by no means in so hopeful a state. In addition to the receipts thus far for Home Missions there has to be added the \$5,000 of the Reserve Fund, still on hand at the beginning of the year. The Augmentation Fund reserve was exhausted before the year began, so that up to the 5th of February only about one-third of the amount actually required for the year had been received, and the year ends in April. Is the Church seriously to allow this Scheme to fail? Is she to provide a comfortable maintenance for her Foreign missionaries and her Home missionaries, and allow the regularly called and inducted pastors of her weak charges to suffer from lack of a suitable maintenance? Is a premium thus to be put on stated supply as against the pastorate? There are between sixty and seventy ordained missionaries labouring at an average salary of \$500 per annum. These obtain their supplement from the Home Mission Fund. There are about 140 duly-inducted pastors in weak charges at an average salary of about \$750 per annum and manse, whose supplements are drawn from the Augmentation Fund. Are these latter to be placed at a disadvantage financially simply because they have been duly inducted as pastors according to the laws of the Presbyterian Church, instead of acting as supply for one or two years, or even a shorter period, in a mission field? Surely the Church does not mean to discriminate in such a manner. It is said that some of the congregations on the augmented list ought to be self-supporting, and because of this the Augmentation Fund is not popular in some sections of the Church? With equal force might it be argued that the people in some of the Home Mission fields of the Church are not contributing nearly as much as they might for the support of the ordained missionary labouring among them. The lack of liberal giving is perhaps as great in mission fields as it is in augmented congregations. It is likely to be greater, because the Church requires a certain minimum contribution per communicant from augmented congregations, before they can receive help, which is not necessarily required from mission fields. It is earnestly to be hoped that even yet, in the two months still remaining of the current ecclesiastical year, there will be such very large and liberal contributions on behalf of the Augmentation Fund as to enable the Committee to pay in full all grants.

In the February number of the *Presbyterian College Journal* there is given what purports to be the number in attendance at the several Protestant Churches in Montreal on the morning of Sabbath, Jan. 15. The churches were counted by students from the different colleges. That there have been some mistakes in counting is very manifest, and that the numbers given do not convey an accurate idea of the relative numerical strength of the congregations is still more evident. To count large city congregations from a seat in one or two different parts of the church is not likely to secure accuracy. A better plan is that adopted in Glasgow two years ago, viz., to count the congregation as they enter the church; and to give a fairer idea of the

actual church attendance, the evening as well as the morning attendance should be had. There is a difference, for example, of well nigh 1,000 between the morning and evening attendance at one of the Montreal Churches. The Protestant church-goers of Montreal on the 15th January numbered, according to the students' census, 13,213, divided among the different denominations as follows.

Presbyterian	5,018
Methodist	2,496
Congregational	685
Episcopal	2,968
Reformed Episcopal	133
Baptist	588
All others	423

The addition of these figures makes 12,812, showing a discrepancy of 901 to be accounted for, probably by some printer's mistake, of which there may be others in the figures given.

The February issue of the *Presbyterian College Journal* contains eighty pages of most readable and instructive matter, and would be a credit to any university or college the world over. An effort should be made to have it issued every month, summer and winter, or at any rate greatly to enlarge its constituency. It would prove a most acceptable visitor to the study of every minister and to the home of every family in the Church.

The Rev. John Mackie, of the First Church, Lachute, met with an accident on Sabbath week, which might have proved much more serious. He stumbled going down the stair of his house, and broke one of his ribs. He has since been confined to his bed, though he is progressing favourably and hopes soon to be able to resume work.

On Sabbath, the 19th inst., the Rev. Dr. William Taylor, of New York, is to preach in Emmanuel Church here (Rev. F. H. Marling's) and on the following evening he is announced to lecture on Sir Walter Scott.

OBITUARY.

THE REV. NEIL M'KINNON.

Our Church has sustained another heavy loss by the death of Rev. Neil McKinnon, at the manse at Mosa on Tuesday, the 7th inst. Mr. McKinnon rose in the morning in his usual health, and so remained until about eleven a.m., when he suddenly seemed to lose his balance, and was at once supported by Mrs. McKinnon, who was at hand at the moment his eye seemed to lose its brightness, and he was at once laid on his bed. The doctor was called in as soon as possible, but between two and three p.m. he quietly went to his rest and reposed. The perfect calmness of his face in death was most striking, and showed that he had passed from us without pain or a struggle.

The funeral took place from the manse on Friday. The Presbytery assembled in large numbers. The church was crowded by the mourning congregation and many from surrounding congregations, to whom Mr. McKinnon was so well known. The scene will not be forgotten by those who witnessed it.

The body was born from the manse to the large church by six pall bearers. Rev. W. R. Sutherland and Rev. George Sutherland, representing the Presbytery, two elders of the Session and two managers. The pulpit, the late pastor's pew, and the seats to be occupied by the Presbytery and Session were heavily draped. And when the coffin, followed by the family, entered the church, the emotion of the vast audience could no longer be fully suppressed. The services were conducted by the members of the Presbytery, assisted by Rev. Mr. Henderson, of Glencoe, of the Methodist Church.

After the funeral services the body lay for a last view of the flock to whom he had so faithfully ministered for so many years. The strong grief was manifested in the tears of bearded men. Many of the mothers in Israel stopped once more affectionately to place a hand on the cold brow, while many of them tenderly kissed, while the deep sobs of the younger people told how they felt the loss they had sustained. Members of the Presbytery bore strong testimony to the noble character and work of their departed brother. Mr. McKinnon was ordained to the work of the ministry at Warville in 1860. Thence he removed to Belmont, and after a few years removed to Mosa, the field of his greatest labours.

He was one of our best Gaelic scholars, a man of decided views and great firmness of conviction, and in him the Church has seen a pillar fall. Mr. McKinnon leaves a widow and eight children to mourn his loss. The memory of the just is blessed.

JAMES BARTLETT, ELDER.

Mr. Bartlett was born in 1834 near Peterhead, Scotland, and came to Canada in 1857. After residing in Whitby for about two years he removed to Mitchell, where he spent the remainder of his life. In 1861 he was married to Miss Margaret Boyd, third daughter of Mr. James Boyd, the oldest resident of the town. Shortly after their marriage the young couple united themselves with the congregation of Knox Church, Mitchell. Ten years later Mr. Bartlett was ordained an elder, which position he held until his death, which took place on the 27th ult., after a very painful illness from cancer. By his removal the congregation sustains the loss of one of its most ardent supporters and the Session one of its most active and faithful members. During his life he often bore testimony to the power of Christ's religion to sustain the soul amid the trials and sufferings of ordinary life, and amid the terrible sufferings of his latter days that testimony was still the same. The esteem in which Mr. Bartlett was held both by the congregation and community was evidenced by the large concourse of people at his funeral. In the family there are left to mourn his departure his widow and seven children.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 4, 1888. CHRIST'S LAST JOURNEY TO JERUSALEM (Matt. 26: 17-29)

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many.—Matt. xx. 28.

SHORTER CATECHISM.

Question 63, 64.—The family is a divine institution. It is the foundation of society and should be the nursery of patriotism and piety. The country in which happy and virtuous families abound will be prosperous and influential. Parents are the natural and rightful rulers in the home, and God's law requires that they be honoured. Honour implies obedience, respect and love. Disobedient children run terrible risks of making shipwreck of their lives. The law of God is designed for the welfare of all mankind. Mothers in Eastern lands were far from receiving the respect to which they were entitled; the fifth commandment says, Honour thy father and thy mother. With good and pious parents and affectionate and obedient children, home is sure to be a happy place.

INTRODUCTORY.

The solemn impressiveness of the Saviour's life is steadily deepening. Every word, every action is full of significance. The scene of to-day's lesson is still in the Jordan valley. Jesus and His disciples are on their way to Jerusalem. Many worshippers are on their way to the sacred city to be present during the celebration of the Passover. He takes His disciples aside and speaks plainly and circumstantially of the sufferings and death that await Him.

I. The Best Example of True Greatness.—The general conception, in which the disciples shared, as to the Messiah and His kingdom, was so radically different from the actual facts that Jesus now repeats more circumstantially and in detail that He is going to Jerusalem to meet a shameful death. To Him there is no peradventure. He calmly foresaw all that was to occur. He tells them that He is to be betrayed to the chief priests and scribes, who would secure his condemnation to death. By them He was then to be delivered to the Roman authorities for crucifixion. These announcements would fill their hearts with sorrow, but they would also tend to strengthen their faith in Him as divine, seeing that He knew beforehand all that was to happen. They would also be the better prepared to have confidence in the fulfilment of all His gracious promises and predictions of His future triumph and glory, for after the crucifixion he was to rise again on the third day, and the kingdom founded by Christ crucified was to know no end. In this memorable disclosure the inimitable grandeur of Christ's character is apparent. He knew all that awaited Him, but there is no faltering, no hesitation. He goes calmly forward. He goes voluntarily. He is ready freely to give His life as a sacrifice for sin. "No man taketh it from Me, but I lay it down of Myself." The love and devotion of that sacrifice are without parallel.

II. A Pitiable Ambition.—The two sons of Zebedee, James and John, had been impressed by what they had heard of the kingdom of heaven. They believed that in it were to be positions of great honour and dignity. To the highest of these places they were aspiring, and for them through their mother they prefer their request in an indefinite form. To give her the opportunity of giving expression to her inmost desire Christ asks, What wilt thou? She asks that her sons have seats on the right and left hand, the two highest positions at Eastern courts. Christ's reply shows that only through trial and suffering glory is to be reached. Christ speaks of the bitter cup of which He is about to drink, and the terrible baptism that awaits Him, and asks if they are prepared to share these. In their ignorance they say they are. Of these in due time they shall have to partake. James was the first apostolic martyr, and John had to endure the bitterest persecution. The places of honour in the heavenly kingdom are in the Father's gift, and He disposes all things according to infinite wisdom. The other disciples were annoyed and vexed with James and John for making such a request. They were indignant at their selfishness, though it is just possible that jealousy had something to do with their feeling.

III. True Greatness is Through Humble Service.—Between Christ's kingdom and worldly kingdoms there is a marked contrast. The princes of the Gentiles exercise authority. They maintain their exalted position by forceful methods. They compel the homage and obedience of men by the exercise of force. Hence the numerous crimes to secure and maintain earthly thrones. In the kingdom of God methods are reversed. Not he who compels the service of others, but he who serves is great. Self-denying service is the only path to distinction in the spiritual kingdom. The humblest and most unostentatious act of service in Christ's name to a fellow being is a nobler thing than is a courtly corotation. All who seek to serve God are reckoned among His ministers, and all who are faithful unto death shall receive the crown of life. It is the law of God's kingdom and receives its best and highest exemplification in the case of the Saviour Himself. Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. With such an example before us we must be blind indeed if we do not see that self-denying devoted service is what God requires of us, and which from love to Christ, for what He has done for us we ought cheerfully to render. Christ's death was the ransom price of our redemption from sin and its penalty.

PRACTICAL SUGGESTIONS.

No danger could deter Christ from the completion of the work His Father gave Him to do.

A selfish ambition does not receive the Saviour's approval.

Faithful service in Christ's kingdom is in itself the highest honour to which we can aspire.