

the settlement was visited by Rev. John McTavish, then of Woodville, Ontario, later of Woodstock, and now of Inverness, Scotland, who with a prophetic eye foresaw Winnipeg's future, and called attention to the advisability of establishing a station in the town—the future capital of the North-west. Dr. Black, at the earliest opportunity, collected money in Canada, Kildonan and Winnipeg to carry out Mr. McTavish's suggestion—and the result was that before the summer had passed, a small but suitable edifice was erected. Its dimensions were 45 x 25 feet. On this building a small debt remained till 1871 when it was wiped off. The worthy Doctor continued his ministrations in Winnipeg as frequently as was consistent with his onerous duties in other parts of his extensive field of labour; but during the rebellion the services were sadly interrupted. Dr. Black, Rev. Mr. McNabb and Mr. Whimster, a student of divinity, however, officiated in the pulpit in turn as frequently as circumstances would permit. Winnipeg at this time was connected with Kildonan, but on January 2nd, 1872, it withdrew, and a separate congregation was established. In the summer of 1871 Rev. Prof. Bryce was appointed by the General Assembly's Home Mission Committee to take charge of the Winnipeg station, and reaching here in October, 1871, was received into the Presbytery of Manitoba, which had been organized on 16th June, 1870, and immediately entered upon his duties as Presbyterian minister, and Professor of Manitoba College, then located at Kildonan—which institution he had been sent up to organize, in addition to his other work. The Presbytery at that time, it may be interesting to know, consisted of four members—now it has twenty-two. In the summer of 1872, Prof. Bryce visited the General Assembly then in session at Hamilton, and the Assembly of the Church of Scotland, sitting at Kingston, and having brought the matter before the two bodies, it was arranged that the latter should send the Rev. Prof. Hart to Manitoba to co-operate with the Presbytery here in both ministerial and collegiate work. Mr. Hart was received by the Presbytery at its September meeting as a corresponding member, and during the winter of 1872-3 co-operated with Prof. Bryce both in the college at Kildonan and in the church at Winnipeg. In 1873 the Session was formed consisting of Prof. Bryce (Moderator), and three elders, viz.: Messrs. D. MacArthur, D. McVicar, and R. D. Paterson. The present pastor, Rev. James Robertson, having been sent from Ontario by the Home Mission Committee of the Presbyterian Church in Canada, received a call from the congregation, and was inducted into the charge thereof on the 14th October, 1874. "By the summer of 1875, the congregation had so increased that it was found necessary once more to add to the size of the original structure. As the building was already long enough, the only alternative left was to add to its breadth. The result was the lateral addition at the western side, which, taken in connection with the several previous additions, forms a somewhat peculiar specimen of composite architecture. The progress of the congregation was further indicated this year (1875) by the addition of six new members to the session. The addition was considered necessary by the session, to quote the records, 'Since the union of the Presbyterian Churches has been so happily consummated, and also in view of the increase of the membership of the Church.' The election of the additional elders was held on the last Sabbath of October. The following are the names of the persons chosen: the Hon. A. Morris, Lieut.-Governor, D. L. Campbell, Walter Laidlaw, Rev. Prof. Hart, Gilbert McMicken, and the Rev. Prof. Bryce. These were all duly added to the session roll on the last Sabbath of the year. The steady growth of the congregation continuing, and the consequent want of accommodation being increasingly felt, at the annual meeting of the congregation held on the 28th of March, 1877, a committee was appointed 'to mature a scheme and devise means for the building of a new church.' The results of the labours of that committee are manifest. Liberal subscriptions poured in, and the work was at once undertaken. The old church was removed to the lot on the South, and on the 8th August, 1878, the corner stone was laid, on that occasion nearly every denomination in the city being represented by the clergy." The contrast presented by the appearance of the magnificent edifice, described above, and the humble little old church still standing a few paces from it, furnishes striking evidence of the progress of Winnipeg and the prosperity of Presbyterianism.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sept. 7. } THE COMING OF THE LORD. { Thess. iv. 13-18.
1879.

GOLDEN TEXT.—"And so shall we ever be with the Lord."—1 Thess. iv. 17.

HOME STUDIES.

M. Matt. xxiv. 29-42 The elect gathered.
T. Matt. xxv. 31-46 The last judgment.
W. Acts i. 1-11 Christ's second coming.
Th. 1 Thess. i. 1-12 Glorified in His saints.
F. 1 Thess. iv. 13-18 The coming of the Lord.
S. John xiv. 1-13 Many mansions.
S. 1 John iii. 1-5 We shall see Him as He is.

HELPS TO STUDY.

Few of the places to which the epistles of Paul were sent are now in existence. Thessalonica, to the church at which the epistle that contains our lesson was sent, not only exists but is at the present day one of the most important cities in the Turkish Empire. Even its name—Salonica—is nearly the same as it was in Paul's time. He visited the city twice, first in company with Silas and Timothy on his second missionary tour (Acts xvii. 1-12), again on his third missionary journey (Acts xx. 1-3), perhaps also after his release from his first imprisonment at Rome, Phil. i. 25, 26; ii. 24; 1 Tim. i. 3; 2 Tim. iv. 13; Titus iii. 12. Jason, Gaius (Acts xix. 29), Secundus (Acts xx. 4), Aristarchus (Col. iv. 10; Philemon 24; Acts xix. 29), were natives of this city, and among Paul's most efficient helpers. In Acts xvii. 1-9 we find an account of the founding of the Thessalonian church by Paul in company with Silas and Timothy. The message of Paul was joyfully received by a great multitude of devout Greeks, and by chief women not a few. The majority of the Jews, however, rejected his message, and very soon compelled its deliverer to fly for his life. They also prevented his return to the city to finish the work which he had begun, ii. 18. He afterwards learned that the believers there had dwelt too much upon the speedy coming of Christ, had even neglected their business (2 Th. ii. 1; iii. 6, 11, 12), and were in distress of mind lest their Christian friends who had already fallen asleep in the Lord should fail to share in the blessings of the advent, and in the passage before us he puts them right on these points. The topics of the lesson are, (1) *Asleep in Jesus*, (2) *Alive with Jesus*.

I. ASLEEP IN JESUS.—vers. 13-14. The Thessalonian Christians and others are here taught that there is no occasion for hopeless sorrow regarding them which are asleep in Jesus, or for any fear that they shall not participate in the benefits and advantages of the Lord's coming just as fully as those who may happen to be alive when He comes. The believer may sorrow over the death of Christian friends but not as others who have no hope—not as the heathen or the infidel, or the sceptic. To the Christian death is but a sleep—a state from which there shall be an awakening—and even this refers only to the body; the soul of the departed believer is not dead nor even asleep, but fully alive, awake, and in the enjoyment of happiness. At the resurrection the body shall be raised—a glorified body—and reunited to the happy soul. And what is the foundation of the Christian's hope in this respect? It is the fact that Jesus died and rose again, the "first fruits of them which slept," the promise and earnest of a universal resurrection; for even so them also which sleep in Jesus will God bring with Him. Their souls are not in the grave; they are in heaven; and when He comes He will bring them with Him. If we believe in the resurrection of Christ, we must also believe in the resurrection of those who are Christ's. "If there be no resurrection of the dead, then is Christ not risen," (1 Cor. xv. 13). Because He lives we shall live also. All comfort concerning departed friends, and concerning the future for ourselves, rests upon our belief in a resurrection through Christ.

II. ALIVE WITH JESUS.—vers. 15-18. It is supposed by some, from the use of the word we in the fifteenth verse, that Paul expected to be alive at the coming of Christ. But it does not necessarily so indicate. It does show, perhaps, that he thought there was a possibility of such a thing, but nothing more. The fact that it was taught by him that the Saviour might come at any time, rather sustains this view. And yet, from his second letter to them (ii. 3), it is plain that he did not regard that event as immediate. Whether he thought that it might happen before he was taken to be with Christ through death does not appear. The time of His coming was one of the things that was not revealed to him, nor to any one of the inspired writers. One commentator says that this "we" was an affectionate identification of himself with the Christians of all ages. It is equivalent to saying: "Whichever of us are alive." Shall not prevent: The word prevent literally means *come before or precede*, and it was so used by English writers at the time that the Bible was translated. The Psalmist, in Psalm cxix. 147, says "I prevented [came before or preceded] the dawning of the morning and cried." In the lesson it evidently means that those who are alive at the second coming shall have no precedence or advantage over those who may have fallen asleep in Jesus before that event takes place. For the Lord Himself shall descend from heaven with a shout: Himself—not a deputy, not a phantasm—"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). The word here translated "shout" occurs but once in the New Testament, though it is frequently met with in classical Greek where it denotes the command or signal given by a general or admiral or captain of rowers. "The hour is coming in the which all that are in their graves shall hear His voice and shall come forth" (John v. 28). The last clause of verse 16 reads along with the first clause of

verse 17: And the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds. The apostle's argument is that the living believers shall have no advantage over the dead in Christ, for before the former are caught up the latter shall rise, and they shall all be caught up together. There may or there may not be two separate resurrections—one for the righteous and one for the wicked—but this passage says nothing whatever about the matter; though, when the last clause of the sixteenth verse is improperly read out of its connection, it may appear to do so. And so we shall ever be with the Lord: The anticipation of that fact is the believer's greatest joy now, as the actual enjoyment of it will crown his happiness then. Many questions arise in connection with these great events the answers to which have not been revealed to us because it is not needful for us to know them, but enough has been revealed to teach us how to live for Christ now so that we may meet Him with joy when He comes, whenever that may be, and be with Him where He is, wherever that may be. This is the time for work. Let us work like those who expect the Master—nay, let us work like those upon whom the Master's eye is now fixed.

THE English people do not like the idea of a statue of the late Prince Imperial, as he was called, in Westminster Abbey. It is difficult to see why that young man should have any claim to such distinguished honour.

THE Archbishop of Canterbury asks for two young clergymen to send to Kurdistan, to give instruction to the Nestorians, who desire to revive their Church.

JUVENILE crime is largely increasing in Paris. On an average five children are arrested every day, and twenty-five per cent. are convicted.

MEETINGS OF PRESBYTERY.

GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.

BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.

BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9:30 a.m.

KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

TORONTO.—On first Tuesday of September, at 11 o'clock a.m.

SALGEE.—At Mount Forest, on the 16th September, at 11 o'clock a.m.

GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.

PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.

LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September.

PETERBORO.—In Cobourg, on the last Tuesday of September, at 10:30 a.m.

MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2:30 p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.

PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.

CHATHAM.—This Presbytery will meet at Windsor, on September 16th, at ten o'clock a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At Tamsui, Formosa, on May 24, the wife of Rev. G. L. Mackay, Foreign Missionary of the Presbyterian Church in Canada, of a daughter.

At Lindsay, Ont., on Monday, the 25th inst., the wife of S. A. McMurtry, Esq., of twin sons.

MARRIED.

On the 20th August, in the Presbyterian Church, Oscoda, Mich., by the Rev. A. McKinnon, Rev. D. L. Munro, B.A., of Lansing, Mich., formerly of Glencoe, Ont., to Miss Lucy E., only daughter of Mr. E. A. Brakenbridge, Oscoda, Mich.

At 5 Fingal Place, Edinburgh, on the 12th August, by the Rev. Wm. Bruce, D.D., assisted by the Rev. J. M. King, M.A., of Toronto, Mr. John Burn, merchant, Edinburgh, to Annie Burn Walker, only surviving child of the late Rev. David Walker, minister of St. Andrew's Church, Sarnia.

At the residence of the bride's father, on the 20th August, by the Rev. Hugh Taylor, assisted by the Rev. A. Rowat, brother of the bridegroom, Mr. Isaac Sterling Rowat, of Farmersville, to Barbara Elizabeth, second daughter of Alexander Farlinger, Esq., of Morrisburg.

DIED.

At Toronto, on Saturday evening, August 23rd, after a long and painful illness, borne with much patience, Mrs. Ann Mathison Kipp, mother of Mr. R. Mathison, Bursar and Manager Central Prison Industries, aged 58 years.

At Lachine, on the 25th inst., Jeannie, aged three years and five months, youngest child of Rev. R. H. Warden of Montreal.