

reported that he had moderated in calls on Tuesday last in Maxville and at Gravel Hill. The former was in favour of Rev. Jas. Cornack, Kingston, and the latter of Rev. Donald D. McLennan, at present labouring in that field as ordained missionary. Mr. Burnet reported both calls as hearty and unanimous. They were laid on the table and read. The call to Maxville was found to be signed by 95 communicants and 126 adherents. There was a guarantee for a stipend of \$800 per annum, and also the promise of a house. The commissioners, Messrs. McLennan, McKee and McIntyre, having been heard in support of the call, Mr. Calder moved, seconded by Mr. Matheson, and it was agreed that the call be sustained, and that intimation thereof be transmitted to Mr. Cornack by telegraph. The call from Gravel Hill and Apple Hill was signed by about 20 communicants and 58 adherents. Messrs. J. Grant, A. McKee and J. Robinson, commissioners from the congregation, were heard in support of the call. It was then moved by Mr. McLennan, seconded by Mr. Matheson and agreed to, that the call be sustained and placed in Mr. D. D. McLennan's hands. Mr. McLennan being present intimated his acceptance, whereupon it was moved that the induction of Mr. McLennan take place at Gravel Hill on Tuesday, the 30th inst., at two o'clock, p.m., the Moderator to preside, the Rev. Mr. McLaren to preach, the Rev. Mr. Calder to address the minister and the Rev. Mr. Givan the people. A telegram having been received from Mr. Cornack intimating his acceptance of the call from Maxville, the Presbytery resolved that his induction should take place at Maxville on the evening of the same day (30th inst.) at 7 o'clock, the Moderator to preside, the Rev. Mr. McLaren to preach, the Rev. Mr. Calder to address the minister, and the Rev. Mr. Givan the people. The Rev. Mr. McLennan was authorized to moderate in a call at Kenyon as soon as the congregation are prepared. The Presbytery agreed to take Mr. N. T. C. McKay on public probationary trials for license at the meeting at Maxville and the subjects of his trial exercises were prescribed. The Rev. M. McLennan and Mr. Donald Ferguson were appointed to represent the Presbytery on the Committee on Bills and Overtures at the ensuing meeting of Synod of Quebec. Certain changes in connection with the Book of Forms were suggested and ordered to be transmitted to Dr. Laing, Convener of the committee on that subject. The Rev. Norman Macphie tendered his resignation of the charge of Dalhousie Mills and Cote St. George. Mr. J. Matheson, seconded by Mr. Givan, moved and it was agreed that the call lie on the table till the next regular meeting and that the congregation be cited to appear in their interests at said meeting. The Presbytery appointed their next regular meeting to be held at Alexandria on the 9th of July.

#### UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY.

The annual meeting of the Upper Canada Tract and Book Society was held in Association Hall, Toronto, last week. The attendance was fairly good. The president, Rev. Joshua Denovan occupied the chair. On the platform were well known representatives of Church and philanthropic work. An abstract of the annual report was placed in the hands of the audience and in moving its adoption, Rev. Dr. Moffat, secretary, suggested that it be held as read. From the abstract the following facts are gleaned:

The new Dominion specially needed that the society use the printing press as one of the greatest modern agencies to circulate in every possible way a pure Christian literature for old and young—intense in the spirit of its religion, decided on the side of Christian temperance, and enthusiastic in its missionary activities. In this spirit the hard-working colporteurs of the society have carried on the work. Apart from the Welland Canal mission work, Messrs. Huntsman, Irvine, Miller and McLeod (all colporteurs) have sold in the past year 4,364 Bibles and Testaments and 5,433 religious books, making no less than 9,797, being an advance upon last year of 3,217 volumes. By the generous help of the Bible Society during the past year the society has been able to begin the much-needed work of colportage in Manitoba, where excellent work has been done. The Society expects to greatly extend its operations in the Prairie Province this season. Colportage has these four things to commend it to every earnest Christian worker. It reaches every class of the people with the message of God's infinite love. It brings the best Christian reading into homes often utterly without it. It is a specially practical way of reaching the heart of Romanism and Scepticism. And by no other agency of our churches can such important work be carried on so efficiently and economically.

On the 1st of July Rev. Dr. Moffat commenced his duties as the permanent secretary of the Society, with the oversight of its colportage and mission work. In addition to the work of the office and all the correspondence necessary, he has visited forty-three localities and organized thirty-five branches. In setting forth the work of the society, he has addressed a large number of churches, prayer-meetings, and Sabbath schools of all denominations.

The receipts for the year ending February 28, 1889 are as follows: Balance from previous year, \$353.74; cash from sales, \$22,913.50; cash from subscriptions and donations, \$4,657.45; total, \$27,924.69. Expenditure: Goods, including freight and duties, \$19,504.42; colportage and agency, \$3,310.39; salaries of depositary and assistants, \$2,372.48; all other expenses, \$1,319.92; balance in treasurer's hands, \$591.78; total, \$27,904.99. During the same period about 16,000 books were sold; 10,500 Bibles and Testaments; 150,000 periodicals, and 150,000 tracts, handbills, cards, etc. There were distributed gratuitously 6,000 books and periodicals, and 175,000 tracts and handbills, making a total issue during the year of \$27,800, and a total issue since the commencement of the society of 17,188,150. The total value of the books and tracts gratuitously distributed during the year was \$1,078.58.

Dr. Moffat concluded a brief and pointed address by moving the adoption of the following office bearers for the year: Rev. John Burton, B.D., president; Rev. William Reid, D.D., ex-president; Right Rev. Maurice S. Baldwin, D.D., Bishop of Huron; Sir Daniel Wilson, LL.D., president University College; Right Rev. Arthur Sweetman, D.D., D.C.L., Bishop of Toronto; Hon. John Macdonald, Rev. J. A. Williams, D.D., Rev. Joshua Denovan, ex-president, vice-presidents: J. S. Playfair, treasurer; John K. Macdonald, Rev. A. F. McGregor, B.A., honorary secretaries: Rev. Robert C. Moffat, D.D., permanent secretary; Revs. D. G. Sutherland, LL.B., Charles Duff, M.A., William Patterson, D. McTavish, M.A., D. Sc., W. C. Wallace, B.D., R. A. Hilkey, J. E. Lanceley, Manly Benson, C. C. Owen, John Alexander, W. A. Hunter, M.A., G. J. Bishop, Messrs. James Brown, George Pim, J. J. Woodhouse, E. J. Joselin, M. Nasmyth, Thomas Bengough, Herbert Mortimer, A. E. O'Meara, James Knowles, Jr., S. H. Jones, William Brown, Ambrose Kent, directors; Mr. John Young, 102 Yonge Street, Toronto, depositary. The resolution was seconded by Dr. Richardson, and unanimously adopted.

The next resolution, that this meeting recognizes, with devout gratitude, the blessing of God upon the Christian literature circulated by the Upper Canada Religious Tract and Book Society, and also by societies of a kindred nature, was moved in a well-timed and effective address by Rev. Dr. Stafford, seconded by Rev. Thomas Bone, the well-known and widely esteemed missionary on the Welland Canal, who concluded his address by a forcible protest against Sunday labour.

Bishop Baldwin, of Huron, in moving the third resolution, that in view of the blessed results that have attended the work of colportage during the past year this meeting, would commend it to the earnest prayers and generous support of all friends of the Redeemer's kingdom, said that the Church was engaged in a work of restoration amongst the 820 millions who sat in darkness. To restore the image in which man was created, and to exalt Jesus Christ and bring to man the knowledge of salvation is the noble work of the Christian

Churches. People are in want of the bread of life. They want light too; that light which lighteneth every man who cometh into the world. They must bear in mind the necessity of education. It is a tremendous power which they must realize. If we do not grasp the opportunity to educate the masses Rome will. Look at the power of literature. The schoolmasters come and say this Bible is obsolete: we will give you something better, something more scientific. Then, there is the dime novel literature of the day, than which nothing could be more noxious. This must be met by sending forth more sowers to sow the good seed, to whisper into the ears of the youth that Christ is the way, the truth, and the life. In conclusion, he impressed the necessity of sowing beside all waters and at all times. Sooner or later the fruit will be reaped. Mr. J. J. Woodhouse seconded the resolution which was unanimously adopted. The organist and choir of Carlton Street Methodist Church rendered very effectively several anthems, and led the praise in the course of the evening. At the close, a cordial vote of thanks was tendered them.

#### MANITOBA COLLEGE.

The closing exercises of the Theological Department took place on the evening of the 23rd ult. The largest lecture room of the College was crowded to its utmost capacity. The Rev. Principal King presided, and, after the singing of a psalm and the reading of a portion of Scripture, called upon Rev. A. B. Baird, his associate lecturer, who offered prayer. On the right and left of the chairman were seated Rev. Profs. Hart and Bryce, Rev. Joseph Hogg, Rev. A. B. Baird, Chief Justice Taylor, Rev. Dr. Duval, Mr. James Fisher and Mr. Colin H. Campbell. Principal King, in a brief opening address, expressed extreme gratification at the present prosperity of the college compared with its position six years ago, as indicated by the fact that the building has now no room large enough for these annual gatherings. The college was at once an arts and a theological institution, and at the same time had a preparatory course. The past theological session had been a pleasant one. There had been a larger attendance of students than in any previous year. The first work of the evening would be to recognize the fact that two of the number now completed their course of study in preparation for the Christian ministry. While there had been an attendance of sixteen or seventeen students, they were not very well distributed over the years, there having been two in the third year, four in the second and ten or eleven in the first. The two in the last year were Messrs. Wm. Hall and Isaac McDonald, the latter had taken the whole of the arts and theological examinations; and the former had spent the greater part of his time here, so that they were regarded as fair representatives of Manitoba College. The college was yet in its commencement, not a very large number of graduates in theology had gone from its walls, yet in the six years there had been a considerable number: some were doing excellent work in the Manitoba field, others were showing great zeal and aptitude in the Indian work, two had gone to remote China, and two not having found sufficient scope in Canada, had gone to help to enlighten the darkness of the United States. He hoped that Messrs. Hall and McDonald would work for many years in the field in this country. After presenting each of the young men with a copy of the Bible, Principal King proceeded to address some very valuable and practical counsels to the students of theology.

Mr. Hall then read the valedictory address of the graduating class, referring in carefully chosen and appropriate words to their relations to their teachers and to their fellow-students. Mr. Roderick G. MacBeth made an able and feeling reply on behalf of the students reciprocating the kind words spoken and referring to the sterling goodness and the unwavering manhood of those who were leaving.

Principal King then announced the general results of the examinations, first acknowledging the assistance he had received in valuing the papers from Rev. Messrs. Farquharson, Baird and Hogg, and stating that the papers had been regarded as very creditable. He mentioned that Mr. Donald, who had completed his theological course, was the first student that had begun the B.A. course, and his examination had been sustained by the Senate.

In the junior year a memorial scholarship of \$50, which had been given for the past six years by a Christian lady of St. James Square Church, Toronto, had been awarded to Mr. Hope F. Ross, whose papers had been exceptionally good. The second scholarship of \$50, given by ex-Ald. Macdonald, and designated the Alexander Macdonald scholarship, had been won by Duncan Campbell, B.A. The John Black bursary of \$20, given to the best Hebrew student, had been taken by Mr. I. Munro.

In the second year the scholarship of \$50 (the John Ralph King scholarship) had been very honourably won by Mr. Roderick G. MacBeth, M.A. Mr. Russell had taken a very high place at the Christmas examinations, but had dropped out through illness. The Senate, however, has no difficulty in giving him his full and honourable standing. There being no second man who had taken a first-class position, the second scholarship had not been won. Mr. W. Beattie, who had taken a very high place in Systematic Theology and Apologetics, had been awarded the Robert Anderson prize of \$30. The scholarship of \$50 (the Robert Anderson scholarship) coming to the third year had been given to Mr. William Hall, whose standing was very high indeed. The second prize, of \$20, given by Mr. Robert Anderson, had been awarded to Mr. Isaac McDonald.

Rev. Joseph Hogg then congratulated the Principal, professors and the students on the work that had been accomplished and on the interest taken in the college and the great success indicated by the large number attending the theological department. No similar institution in Canada had accomplished so much in so short a time.

Rev. Dr. Duval expressed warm appreciation of the work done by the college, saying that it was filling a function which in comparison with its size and the bounds of the ability given to it by its friends was second to that filled by no other institution with which he was acquainted. He knew a great many, but he did not know one that, with the limited means and the small corps of professors that Manitoba College had, was doing so great a work. He proceeded to give an animated address to the students on the importance of Hebrew and Greek exegesis, private meditation and prayer in preparing for the pulpit, the exercise of sanctified manhood and individuality and the teaching of Biblical theology, in contradistinction to that with which Dutch smoke and lager beer have too much to do.

Rev. John Pringle, of Port Arthur, congratulated the students who had succeeded, and sympathized with the few who had failed. He spoke of himself as sitting at the door of the North-West and holding it open for the immigrants. Referring to the coming in of thousands into the country, he dwelt upon the importance of the Home Mission work. After the singing of the seventy second Psalm, Rev. Mr. Douglass pronounced the benediction.

#### OBITUARY.

MRS. MANN.

The *Kentville Journal* pays the following well-deserved tribute: Mrs. Mann, relict of the late Rev. Dr. Mann of Pakenham, and mother of our esteemed townsman, Dr. Mann, died at the Doctor's residence on Thursday last after a short illness. We learn that the deceased lady attended divine service on Sunday in her usual health. She was in her 69th year. The names of the deceased lady and her venerable husband are synonymous with charity and Christian philanthropy in Pakenham and vicinity, and many are the anecdotes that are told of their deeds of kindness in by-gone days by the pioneers of that ancient and staid hamlet on the Mississippi. On Saturday the remains of the deceased lady were conveyed to the railway station followed by a large concourse of friends. The casket was then placed on board the 10.10 a.m. train on the C. P. R. to be conveyed to Pakenham for interment.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

May 19, 1889. THE LORD'S SUPPER. {Mark 14: 1-26} GOLDEN TEXT. This do in remembrance of Me.—Luke xii 19.

#### SHORTER CATECHISM.

Question 19. All created rational spirits are so constituted that they can continue to exist in a holy and happy state only while living in immediate fellowship and active sympathy with the Father of all spirits. Sin at once cut man off from the possibility of this communion. (1) God is holy and righteously offended with us because we are sinners. Sin is that thing which God hateth, and He cannot look upon it with any degree of allowance. (2) We are alienated in our hearts from the holy God, and are full of a slavish fear of his just punishments. Man, having been righteously cut off from this communion with God, instantaneously died (1) spiritually, (2) became mortal, so that before long his body inevitably dies. (3) Spiritual death, continued after the judgment, becomes eternal death, the second death. The wrath and curse of God, which rests upon all men out of Christ in this world, and in that which is to come, has none of the weakness of human passion, but is judicial, at once infinitely wise, just, and holy, and is inexpressibly terrible. It is the natural and necessary attitude which his absolutely righteous nature assumes in relation to our sins, and to us when unrepentant sinners. It is not only the greatest of all evils, but the immediate source of all other evils afflicting the body and the soul in time and in eternity. It must last as long as unatoned and unrepented sin lasts. Since those who leave this life impenitent will never be brought to repentance, and will never be justified through the blood of Christ in the future state, it follows that their unending and accumulating sin must be accompanied with unending and ever accumulating misery.—Dr. A. A. Hodge.

#### INTRODUCTION.

I. Preparations for the Passover. The observance of the Passover lasted seven days. The day of preparation was the first of the seven when unleavened bread was to be used. The use of unleavened bread at this feast would remind the Israelites of the sudden departure of their ancestors from Egypt. It was also a symbol of their consecration as a nation. Leaven in Scripture being generally used as a symbol of corruption and impurity. The disciples took it for granted that they would observe the Passover feast, and asked Jesus' direction for its preparation. The material had to be provided and a place for its observance secured. A lamb had to be procured, and it was to be slain in the temple enclosure, according to divine direction. Two of the disciples, Peter and John, as mentioned in Luke's Gospel, were commissioned to make the necessary preparations. There is no room for doubt that in the directions given our Lord exercised His divine foreknowledge. When they reached the city, they would see a man carrying a pitcher of water, a circumstance by no means common in Eastern custom. The women usually carried the water supplies. The two disciples were to follow the man bearing the water pitcher, and when he entered the house in which he probably was a servant, they were to say to the Goodman, the master of the house, in all probability a friend of Jesus, "The Master saith, Where is the guest chamber where I shall eat the Passover with my disciples?" Though hospitality at such a season among the Jews was universal, it can scarcely be doubted that the Goodman had resolved to entertain Jesus and his disciples. Some conjecture that it was in the house of Mark, the writer of this Gospel. In the Saviour's directions, the answer of the householder is anticipated: "He will show you a large upper room furnished and prepared: there make ready for us." The two disciples found exactly as Christ had said they would. There they made the preparations and awaited the coming of the Master and their brethren.

II. Christ's Betrayal Announced. In the evening Jesus accompanied by the other ten disciples came over from Bethany to Jerusalem to celebrate the last Passover of the old Jewish dispensation. Two noteworthy incidents occurred as we learn from the other evangelists though not referred to here. There was a strife among the disciples as to who of them should occupy the principal places at the feast. This was rebuked by Jesus, and in the second he taught them by an ever-memorable act that the greatest of all honours was to serve others. Jesus washed the dust-soiled feet of the disciples. Then at the supper table Christ intimated to them what was about to happen. He was to be betrayed to his enemies and that by one of themselves, who was eating at the same table. Such ingratitude and treachery were especially abhorrent to the Jews who like all Eastern peoples regard eating together as a sacred pledge of friendship. The announcement filled them with sorrow and set them to self-questioning, "Is it I?" Even Judas asked the same question, but with a guilty consciousness that his meditated crime was known. In reply to this questioning and to the inquiry of John, the disciple whom Jesus loved, the Saviour says, "It is one of the twelve that dipeth with me in the dish." In this mournful but quiet conversation a gracious opportunity is yet given Judas for repentance. He is not held up to scorn and defiance, but the course of base treachery on which he has entered and its awful consequences are pointed out. The Son of Man had come to this world to die for sinners. This was in accordance with God's eternal purpose, but that did not destroy the free agency or lessen the guilt and responsibility of the betrayal. "Good were it for that man if he had never been born." Coming from the lips of Jesus these words have a tremendous significance. Judas heard these words but he did not forego his wicked purpose. He went to seek out the chief priests that he might carry it into effect.

III. The Lord's Supper Instituted. In the ordinances which Christ instituted in His Church there is a grand simplicity. The bread used in daily sustenance is taken and consecrated to symbolize the most precious of all spiritual truths. Christ crucified for man's salvation. He took the bread and blessed it, set it apart for a solemn and sacred use, and brake it in symbol of His broken body and gave it to His disciples saying, "Take, eat, this is My body." Thus Christ is the Bread of Life for the soul's sustenance. Jesus then took the cup and having again given thanks He gave to the disciples saying, "This is My blood of the New Testament which is shed for many." These words are taken by the Roman Catholic Church as the ground of their doctrine of Transubstantiation, yet a child can see that they give no countenance to such a perversion. The blood is the emblem of life. So when Christ's life was given His blood was shed for the remission of sin. It is called the blood of the New Testament or Covenant. The Revised Version with good authority omits the word "new." It would thus mean that it was God's eternal purpose by Christ's one offering of Himself to save all who accept Jesus as the atoning sacrifice for sin. After the supper Christ tells His disciples that that would be their last meal together. "I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God." Even on the eve of His sufferings He thus foretells the triumph and the joy to which His projected sufferings would lead.

#### PRACTICAL SUGGESTIONS.

Christ's life on earth began and closed with the observance of divinely instituted ordinances.

Who can comprehend aught the awfulness of the crime of betraying Christ?

Christ's broken body and shed blood are the divinely instituted symbols of redemption.

It is a sacred command to every one who trusts in Christ for salvation, "This do in remembrance of Me."