

Principal King and Rev. D. M. Gordon, ministers; Mr. G. D. Macvicar, elder. Committee on the Maintenance of the Theological Department of Manitoba College—Rev. D. M. Gordon, Convener; Rev. Messrs. C. B. Pitblado, J. C. Quinn, A. Macfarlane, A. MacLaren and J. Pringle, ministers; Hon. Justice Taylor, C. H. Campbell, Duncan MacArthur (Emerson), P. R. Young, John Sutherland (Kildonan) and Dr. Smellie, elders. On motion of Prof. Hart, the report as a whole was adopted. The next meeting of the Presbytery was appointed to be held in Knox Church on the first Tuesday in September at half-past seven o'clock. The Presbytery was then dissolved by Principal King, who pronounced the benediction.—JAMES C. QUINN, *Pres. Clerk.*

MONTREAL NOTES.

The Rev. J. F. Pritchard, of Danville, is supplying Starley Street Church for a Sabbath or two in the absence of the Rev. F. M. Dewey on his vacation.

On the morning of Sabbath week the Rev. Dr. Jenkins preached in the St. Paul's Church. There was a large congregation present, this being the first time that the Doctor has occupied his former pulpit for about three years. Sabbath week was also the Doctor's jubilee, he having reached the fiftieth year of his ordination. He still looks hale and hearty, and his voice is as strong and full as ever. His text was: "Say not thou, What is the cause that the former things were better than these? for thou dost not inquire wisely concerning this." After referring to the progress made during the past half century in things material, science and the arts he asked the question, "What of the Christian position now?" which he answered at length. "I allow," he said, "that the teaching and system of Christ and His apostles, as embodied in the New Testament, have been subjected to widespread and even fierce opposition. Science, philosophy and irreligion have vied with each other, or have combined in attempts to discredit Christianity and its claims. I believe that the Christian position in the world has not been seriously, or even at all, imperilled by these attacks. True, there are chronicled from time to time one and another surrender on the part of individuals to the clamour of unbelief. Men who in childhood and youth were surrounded by Christian influences give up their Bible, their Saviour, their Christian trust, their hope of immortality, and often enough their morals, too. Some of them are conspicuous as thinkers and writers. But for all, brethren, the name and character, the teaching and work, of the Christ of the Gospels are more widely known, honoured and trusted in the world to-day, than in any age since the days and successes of Paul." The Doctor then referred to his connection with St. Paul's Church during the twenty-three years of his pastorate, dwelling especially on the erection of its present edifice, the union of 1875, and the changes in the families of the congregation during these years. He congratulated the congregation on its success and prosperity under its present pastor. The Doctor purposes spending other two months in Canada before returning to Britain.

A compilation by the New York Independent of the statistics of the churches in the United States shows that there are 132,435 congregations, 91,911 ministers and 10,018,977 members. Deducting deaths, removals, etc., there is a net increase during the past four years of 1,631,799 members; that is 407,950 a year, or 1,117 every day in the year, or forty-six every hour in the day. About thirty-five per cent of the entire population are church members. During these four years the number of congregations has increased by 15,325 and the number of ministers by 9,694. The Sabbath schools number 99,762 with 1,107,179 teachers and 8,034,478 scholars. Will not some statistician render a similar service in showing the growth of all branches of the Protestant Churches in Canada during the past four or rather during the past ten years? The information would doubtless prove profitable as well as interesting.

The Knox Church people have availed themselves of the opportunity, while worshipping in Erskine Church for the past six weeks, to place in their own church edifice a handsome new organ and effect other necessary changes. The organ has been placed immediately behind the pulpit. The Rev. James Fleck has returned to the city, and conducted the re-opening services on Sabbath. Both Erskine and Knox congregations continue to worship together for the next few Sabbaths in Knox Church.

Under the auspices of the Ministerial Association and the Sabbath school superintendents of Montreal there is to be a grand jubilee gathering of all the Sabbath school children of the city on Saturday, October 1, in the Victoria Rink. It is intended that the 12,000 scholars, with their 1,300 teachers, meet in McGill College grounds, and march with banners, etc., by way of Sherbrooke, Mackay and Dorchester Streets to the rink, where a jubilee service will be held. At this service Home Missions will be illustrated by the deaf and dumb reciting the Ten Commandments by signs, the blind reading from raised Bibles, etc.; French Evangelization, by the pupils from the French schools studying in their own language, etc.; and Foreign Missions by Christian Indians from the North-West working at their trades, coloured freedmen from the South, Chinese converts singing in their native language, etc. Each of the Sabbath school children will be presented with a *fac-simile* of the mug presented by the Queen at the great children's jubilee, recently held in Hyde Park, London.

The Rev. John McLeod, of Antwerp, New York, was inducted on Tuesday, the 2nd inst., into the pastoral charge of the congregation of Richmond and Melbourne. The Rev. J. R. McLeod, of Kingsbury, presided, and addressed the minister; Rev. C. A. Tanner, of Levis, preached, and the Rev. J. G. Pritchard, of Danville, addressed the people.

The following figures, from an authentic source, show the rapid advance made by the French-speaking people in Eastern Ontario. In proportion to the entire population the French number in Stormont and Glengarry twenty per cent.; Ottawa city, thirty-four per cent.; Russell, forty per cent.; and Prescott County, sixty-five per cent. Taking these

counties unitedly, about forty per cent. of the population are French-Canadians, and ten years hence they will be largely in the majority.

The Rev. Christopher Harrower, from Liverpool, England, arrived here ten days ago, purposing to settle in this country. He studied in connection with the Church of Scotland, but has been recently labouring among the Congregationalists of Liverpool. He desires to connect himself with the Presbyterian Church in Canada.

The Rev. W. R. Cruikshank, of St. Matthew's Church, Rev. Dr. Smyth, of Calvin Church, and Rev. Dr. Campbell, of St. Gabriel Church, have returned from their vacation, and resumed work last Sabbath.

The Rev. Dr. Campbell, of Renfrew, is enjoying a well earned holiday at Metis along with Rev. M. MacGillivray, pastor-elect of Chalmers Church, Kingston. The congregation of Metis is making an effort to remove the debt on their two churches, which is proving successful.

The Rev. A. H. Scott, of Owen Sound, is at present on a visit to friends in Montreal. He supplied St. Andrew's Church, Lachine, on Sabbath last, and preaches there again next Sabbath.

The Presbytery of Montreal met on Tuesday to consider an application from Lachine for moderation in a call to a minister. This congregation have the prospect of an early settlement. They are at present re-painting their church and school room and effecting other improvements on their church property, which will add greatly to its appearance.

As illustrative of the rapid growth of the east end of the city, and the increase of the English speaking population there, the congregation of Taylor Church are cramped for room, and are increasing the sitting accommodation by removing the partitions between the vestry and library and making these part of the church proper. This will give accommodation to about sixty additional persons. This congregation will be under the necessity of securing a new site and erecting a much larger church building ere long.

At the back river, near to Sault au Recollet, a new church building has been erected this season through the instrumentality of the summer visitors from the city who have residences there. A beautiful site was gratuitously given by Mr. Jackson Rae, and a neat frame church, capable of accommodating about 200, has just been completed. The church is nominally a union one, though the Presbyterians have been chiefly instrumental in getting it up, and the money has largely come from Presbyterian sources. It is intended to have Sabbath school and one service regularly each Lord's Day. On Sabbath last the new church was dedicated, the services being conducted by Rev. Messrs. Fleck and Warden. There was a large attendance, nearly the whole Protestant community turning out. The building is free from debt, excepting some \$300, which will be provided in the next few weeks. The trustees are Messrs. J. M. Kirk, G. R. Grant, H. Macartney, W. B. Smith and Charles Gurd, to whose exertions the district is indebted for this tasteful, commodious church.

OBITUARY.

MR. WILLIAM McDOWEL, TAMWORTH.

The subject of this sketch was born eighty-five years ago in Carrickfergus, County Antrim, Ireland. He married fifty years ago Miss Janet Girvan, who survives him. Soon after his marriage he emigrated with his wife to Canada, and first settled in Fredericksburgh, and, after a residence of seven years, he removed to near Centreville, and finally bought a farm on the ninth concession of Camden, where he lived for twenty-eight years. Owing to failing health, he sold his farm, and bought a comfortable house and lot in the village of Tamworth, where he lived in peace and quiet till his death. His children numbered twelve, three only being alive, two daughters and one son. Mr. McDowel was a Freemason in Ireland, but never connected himself with the craft in Canada. His certificate shows that he was initiated in all the degrees of the mysteries of Masonry in the year of Masonry bearing date 5831, and registered at Dublin in the month of January, 1829. It was the wish of the deceased that he should be buried by the craft, but for some unexplained reason his wishes were not carried out. Mr. McDowel was all his life an adherent of the Presbyterian Church. He was received into Church membership only, however, about six months ago, when the minister and session and a few friends met in the sick chamber, and celebrated the blessed ordinance, and received him into full communion on profession of his faith in the Lord Jesus Christ. For more than seven months the old gentleman lay on a sick-bed, and for the last two months of his life he was a great sufferer, but he bore his sufferings with a wonderful degree of fortitude and Christian patience. He was, I am sure, fully prepared for the end when it came. He had a desire to depart, and to be with Christ. He spoke always of his readiness and willingness to go. He trusted Christ fully.

"Jesus, my only hope Thou art,
Strength of my failing flesh and heart,"

Might be the language of his soul at any time during his trying illness. He died peacefully about six o'clock on the evening of the 11th of July, having been attended throughout his long illness by a faithful and devoted wife, whom he has left to mourn his loss. The funeral took place at the eighth concession church of Camden, where an impressive sermon was preached by the Rev. George O. Yeomans, B.A., of Harrowsmith, who officiated in the room of his pastor, who was unable to attend.

"They who die in Christ are blessed,
Ours, be then, no thought of grieving:
Sweetly with their God they rest,
All their pains and troubles leaving.

So be ours the faith that saveth,
Hope that every trial braveth,
Love, that to the end endureth,
And through Christ, the crown secureth."

Sabbath School Teacher.

INTERNATIONAL LESSON.

Sept. 4, 1887. **TRUST IN OUR HEAVENLY FATHER.** [Matt. 6: 24-34.]

GOLDEN TEXT.—Casting all your care upon Him; for He careth for you.—1 Peter v. 7.

SHORTER CATECHISM.

Question 37.—There are special blessings for believers at every stage of their existence. There are mercies for the living and mercies for the dying. Death separates the believer from sin. He is then removed from all temptation, and made perfectly holy. The soul severed from the body passes immediately into glory. The apostle tells us that to be absent from the body is to be present with the Lord. The body remains in the grave till the resurrection, when, being still united to Christ, the redeemed nature, soul and body, sown a natural body but raised a spiritual body, will be forever with the Lord.

INTRODUCTORY.

The spirit animating the citizens of God's kingdom is different from that which influences the citizens of the world, the former live by faith; the latter by sight. The happiness for which the worldling looks is, he imagines, to be found in earthly things, while the citizen of the heavenly kingdom seeks his true welfare in being reconciled to God, and in doing His will, looking for complete happiness in the world to come.

I. Undivided Service.—Man's nature is the same now as it was in the Saviour's time. The love of money had then, as it has in these days, a strong fascination. If that love is yielded to, it will gain the mastery. The inordinate love of money is incompatible with the love of God. If He is our Master, mammon cannot be. The one casts out the other. It is impossible to love both supremely. No man can serve two masters. Their commands would continually conflict. There will be an inevitable choice either of the one or of the other. It may not be calmly and deliberately made; it may be by insensible degrees that the love of wealth gains ascendancy in the heart, but every one makes the choice. If the love of God is not there, the love of the world will occupy the vacant place. Whatever the heart most desires that will it love most. If mammon is the object of the heart's love, then from the necessity of the case God will be hated. Mammon, a Syriac word, signifies treasure; here it is personified as Riches.

II. The Folly of Over-Anxiety about Worldly Things.—Food and raiment are necessary things, and have to be laboured for, but to permit the desire for obtaining these to disturb and perplex is both foolish and sinful. The new version brings out our Saviour's meaning more clearly. Instead of "Take no thought," it reads, "Be not anxious." To dispel this over-anxious, eager care about what is necessary to life and bodily comfort, the Saviour, who understands the meaning of nature, draws therefrom illustrations of remarkable beauty and significance. Probably as He spoke the birds were winging their flight in the sight of His hearers. He points to them and says, "They sow not, neither do they spin; yet your heavenly Father feedeth them. Are ye not much better than they?" Then this over-anxiety is utterly useless. This Jesus shows by asking if it would add one cubit to the stature of any one desiring to be taller than he is. To wish for such a thing is absurd. Then as to the raiment, Christ points to the flowers that grow in great abundance in Northern Palestine. Consider the lilies. Unlike men, they neither toil nor spin, yet in beauty of adornment no human art can approach them. Solomon, the most magnificent of Israel's kings, with all his splendour was not arrayed like one of these. They were God's own handiwork; their beauty was developed from within; man's raiment is put on, and it is in its grandest only human handiwork. The lesson then is obvious, the conclusion irresistible. It is God that clothes the fields in their beauty. The devout soul sees God everywhere, in the earth, in air and sea. The people in Palestine cut down grass and flowers and, after being dried, used them as fuel for the ovens. So if what is so short-lived as the lilies of the field are so beautiful in their adornment, will not He whose work they are, "much more care for you, O ye of little faith?" How much stronger would that faith be if we could only read aright the lessons everywhere around us? He sums up by repeating the warning against over-anxiety for worldly things, though necessary in themselves, and adds a most encouraging reason why we should have full confidence in God's care for us. The Gentiles, here meaning the people that know not of a heavenly Father's care, are consumed with this over-anxiety. These are the chief things which they seek. "Your heavenly Father knoweth that ye have need of all these things." Use the means He has given you for obtaining them, but trust Him. He knows that you need them.

III. The Chief Thing to be Sought.—Better than all the objects generally pursued by man is God's everlasting kingdom. Seek that, for there the only true happiness is to be found. That is the only pursuit worthy of man's immortal nature. Seek to be a subject of that kingdom and earnestly seek its coming, that it may daily extend its conquests. Seek it first in time for the blessed life cannot be entered upon too early. It ought to be esteemed first in importance. Then with the kingdom of God His righteousness is to be eagerly sought, the righteousness which He bestows on every one that enters His kingdom. God's children long to be made perfectly righteous, they not only desire to be justified, but to be righteous as He is righteous. The lesson closes with the exhortation to dismiss all feverish anxiety about the future. "Be not anxious for the morrow." When the morrow comes it will bring its own joys and sorrows, mingled good and evil inseparable in this life, the blessings and the trials, together with the grace to bear them which each day brings. Trust in the Lord, and He will bring to pass that which concerneth you.