

the college, still remains, though at last Assembly some \$1,800 were subscribed by a few ministers and elders to help in reducing this. It is hoped that many others may forward contributions for this purpose, so that "debt" may be a thing unknown hereafter in connection with Manitoba College.

The Rev. D. Mackay, of Metis, having obtained three months' leave of absence from the Quebec Presbytery, has sailed for Scotland, intending to bring out his family on his return.

The October meeting of the Montreal Presbyterian Women's Missionary Society was held on Friday afternoon in Erskine Church. It was largely attended, and of special interest, being the annual "thank-offering" meeting. Mrs. Arch. Campbell, president, occupied the chair, and read a paper, as also did Mrs. Parker. The thank-offerings were received, the passages of Scripture, etc., which accompanied them being read by the treasurer. Reports were submitted from the French and English Bible women. The mothers' and children's classes are to open early next month for the winter.

In connection with the children's Jubilee service on Saturday last, the following is given as the number of scholars on the roll of the several Sabbath-schools: Presbyterian, 4,367; American Presbyterian, 541; Methodist, 3,798; Episcopal, 3,755; Congregational, 630; Baptist, 675; Reformed Episcopal, 250; Mount Royal Vale, 65; Lutheran, 51; Cote des Neiges, 70; Outremont, 60; Panet Street, 200; total, 14,462. As there were only cups and medals for 8,600—as many as were expected to attend the gathering—and as they were not distributed at the rink, it has been decided to distribute them *pro rata* among the pupils of the several schools. It was a mistake to promise a cup or medal to each, and there will be great disappointment among the young people, seeing that only sixty per cent. will get them. It is suggested that a children's day be held annually in May or June hereafter, in some public park or grounds in the city.

The regular quarterly meeting of the Presbytery of Montreal was held on Tuesday. The attendance of ministers was very large, but few elders were present. The Rev. Dr. Gray, of Rome, Italy, Thomson, of Bathurst, and McCulloch, of Leeds, were asked to correspond with the Presbytery.

The call of Rev. C. B. Ross, of Lancaster, to St. Andrew's Church, Lachine, was accepted, and his induction appointed for Tuesday, October 15, at half-past seven p.m.; Rev. Dr. Campbell to preside, Rev. J. McGillivray to preach, Rev. J. Barclay to address the minister, and Rev. R. H. Warden the people. The Presbytery is to meet in the Lachine Church at half-past five that same afternoon for the transaction of business.

The Home Mission report indicated a fairly successful summer's work. It was agreed to allocate among the congregations of the bounds the amounts to be asked from the Presbytery for Home Missions and for Augmentation, and deputies were appointed to visit all supplemented congregations and mission stations with a view to reduction in the grants.

Messrs. Robert Thompson and John Jarvis were certified as catechists to the Assembly's Home Mission Committee. The former has been a successful missionary evangelist in connection with the Church of Scotland, and the latter a Scripture reader in England.

It was agreed to apply to the General Assembly for leave to receive as a minister of their Church the Rev. C. Mosseau, of the Congregational Church. Mr. Mosseau is a graduate of the college here, who now returns to labour in the French field here, after several years' work among the French-Canadians in New England.

The Rev. G. Colborne Heine submitted the report of the French Committee of the Presbytery. About \$500 had been recently been collected in the city, with which the buildings for the St. John's Church, French Mission School and the Italian School had been put into thorough repairs and furnished. Both schools were opened two weeks ago with a goodly number of pupils. About \$650 have thus far been collected in the city to aid in purchasing a lot and erecting a French church and school building in the east end of Montreal, and the canvass is still being prosecuted. About \$5,000 will be required for this purpose, and the buildings are very much needed, the number of pupils being greater than the present rented building can accommodate with safety to health.

The opening lecture of the present session of the college here was delivered in the Convocation Hall on Wednesday evening. The Rev. Principal MacVicar presided, and was surrounded on the platform by the professors, Sir J. W. Dawson, Mr. David Morrice and other members of Senate. A large number of ministers from the city and beyond were present in the hall, together with the students and many friends of the college. The opening exercises were conducted by the Rev. Dr. Gray, of Rome, Italy, after which the Rev. Professor Scrimger, M.A., delivered his lecture on "The Law of the Sabbath." Principal MacVicar announced that the attendance of students was larger than that of any preceding year, twenty new men having already come forward. He also referred to the greatly improved appearance of the *College Journal*, and commended it to all the friends of the institution.

Mr. Moody's meetings have been very largely attended this week. Two have been held daily, the afternoon one in Crescent Street Church, the body of which has been filled every day at four o'clock, and the evening one in the Crystal Rink, where 5,000 people of all classes have gathered nightly. An enquiry meeting, also largely attended, has been held at the close of the public meeting in the Rink and in Knox Church. It is proposed to hold three services daily during next week: at noon in the St. James Street Methodist Church, at four o'clock in Crescent Street Church, and in the evening in the Crystal Rink.

A Sabbath School Convention, under the auspices of the Sunday School Union, is to be held in the American Presbyterian Church here, on the 28th, 29th and 30th inst.

Among those taking part are Messrs. Jacobs and Reynolds from Illinois, well known in connection with Sabbath school and other Christian work.

CONFERENCE ON EVANGELISTIC SERVICES.

During the meeting of the General Assembly, a number of members interested in evangelistic work held several consultations, and as a result a very satisfactory and successful conference was held in the Central Presbyterian Church, Toronto, last week. The meetings began on Monday afternoon, at which time the Rev. H. M. Parsons presided. Revs. J. K. Smith, Dr. Wardrope, D. L. Macrae, J. Carmichael, J. A. R. Dickson, D. D. McLeod, R. Wallace and others spoke strongly in favour of holding special evangelistic services. At the evening meeting the Rev. P. McF. McLeod presided, and Dr. Battisby delivered an address in favour of holding special services, and enumerated many of the results that might be expected from them. Among the speakers at the evening meeting were Revs. J. K. Smith, Mr. Carruthers and H. M. Parsons, who spoke pointedly of some of the abuses that sometimes accompanied such services. He questioned very strongly if it were right in the Church of God to imitate the world's methods of drawing crowds by stirring advertisements and pressing invitations working on the curiosity. The duty of the minister is to act on the minds and consciences of his people that each in his place shall become a minister of the Gospel. For such outpouring of the Spirit as was necessary for this, the prayers of good people, of saintly women even more especially, had been and still would be very efficacious.

Next morning the Rev. S. Lyle presided, and Rev. J. A. Murray gave an address on "Modes of Evangelistic Work," in which he said many crisp things regarding the manner in which evangelistic work was sometimes conducted. After an address by Dr. McTavish, Dr. Munhall was invited to address the conference. He said there was a great temptation to sensationalism in revival work. The newspaper press, as a rule, gave more notice to men who drew large crowds, and nobody cared to preach to empty benches. But, as the result of long experience, he had come to the conclusion that it was better to preach to empty benches than to resort to questionable methods. When his address was concluded, a number of questions were put which elicited clear and incisive answers. He was accorded a vote of thanks.

At the afternoon meeting the Rev. G. M. Milligan presided, and the opening address on the best means of enlisting in evangelistic work was given by Rev. D. D. McLeod. He was followed by Revs. J. M. Cameron, W. S. Ball, I. Gourlay, George Smith, D. L. McRae, J. K. Smith, R. N. Grant, J. McAlpine and J. Bryant. Rev. Dr. King, of Manitoba College, was invited to address the meeting. He expressed his thorough belief in the beneficial character of the gathering, and said that he had heard no address which had not contained valuable suggestions. Speaking on the subject under discussion, he said that he protested against any definition of Christian workers which did not include the mother toiling for the temporal and spiritual welfare of her children. That was the pre-eminently Christian work. Nor could he overlook the value of a Christian life. A man who was engaged in a workshop, though he were silent, yet if he carried the presence of Christ with him, and bore himself as a pure-minded, right-living man, he was not a useless man to the community. He was doing a most important work. The pre-eminently obligation was to be so filled with the Spirit of God that the life should speak even though the lips were silent. If special evangelistic services were to be useful and not harmful, they must be connected with the life of the congregation, and he did not see how they could hope to benefit by services conducted by a stranger. What was required in order to stimulate evangelistic work was a deeper sense of the value of the soul. The discussion was brought to a close with some remarks by the Rev. Professor McLaren, Rev. H. M. Parsons and the chairman.

The proceedings of the conference were brought to a close at the evening meeting over which Rev. J. K. Smith presided. Rev. K. P. Mackay gave an address on the importance of united prayer, and R. v. W. G. Wallace spoke on "Life." He was followed by Mr. J. K. Macdonald, who delivered a brief but earnest address, and the chairman made a few appropriate closing remarks. On motion of Dr. Wardrope, the following resolutions were unanimously adopted:

This conference of ministers and elders of the Presbyterian Church, before closing the very profitable and refreshing meetings which they have now enjoyed, desire to record their conviction:

1. That it is highly desirable that more prominence should be given in the courts of the Church, and especially in meetings of Synod, to the great practical work which lies before the Church in the conversion of sinners and the edification of believers.
2. That it is very important for the quickening of spiritual life in our congregations that the work of Presbyterian visitation should be carried on more generally, and should be accompanied, when possible, with addresses and devotional exercises, fitted not only to call attention to the duty of Christian effort on the part of believers, but also to awaken the careless, and lead them to the immediate acceptance of Christ.
3. That wherever the desire for the quickening of spiritual life warrants the hope of favourable results, or where there is urgent need, in the absence of any such promising indications, special continuous services may well be held with a view to the ingathering of the careless, and the leading of God's people to a more earnest consecration of themselves to Him in the Gospel of His Son; that these services should be held under the direct supervision of the Sessions, and that in humble dependence on God, from whom alone the blessing can come, the aid of our pastors and members should be mainly relied on in the conducting of them.

After votes of thanks, the conference was closed with prayer by the Rev. H. M. Parsons.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 23 } **THREE MIRACLES.** } Matt. 9: 1887. } 18-31.

GOLDEN TEXT.—According to your faith be it unto you.—Matt. ix. 29.

SHORTER CATECHISM.

Question 44.—The moral law is the expression of God's infinite righteousness. He is supreme over all, and knows what is best for his creatures. We are dependent on Him, and by the relation He sustains to us we are bound to keep His law. Then He is in covenant relation and our Redeemer, therefore the perfect law of God is binding on us. From love and gratitude we ought to obey God's precepts. Love is the fulfilling of the law.

INTRODUCTORY.

After Christ and His disciples had returned to Capernaum from the country of the Galilees, He was invited to a feast in the house of the evangelist Matthew. A number of people were there, and Jesus conversed with them concerning the truths of His kingdom. While thus engaged, a ruler of the synagogue, whose daughter had just died, comes to Jesus to ask His help.

I. **Jairus' Appeal to Christ.**—Jairus was a ruler of the synagogue, most probably of the synagogue at Capernaum. This synagogue was built by the liberality of the Roman centurion who came to Jesus on behalf of his servant. It may be that this ruler was one of those who accompanied the centurion. If so, he had learned to trust and love Jesus. He came reverently, and his first act was an act of homage and worship. He came with a heavy grief on his heart. "My daughter is even now dead." She was his only daughter, about twelve years of age. His grief did not crush out his faith, it only became the stronger and more active. "But come and lay Thy hand upon her, and she shall live," is the language of strong faith in Christ's power and love. Jesus at once complies with the request. He, together with His disciples, rose from the tables at which they were reclining, and went to the ruler's house.

II. **A Suffering Woman Healed.**—As Jesus was proceeding to the house of Jairus, "a woman, which was diseased with an issue of blood twelve years, came behind Him." Her name is not given, and several have indulged in suppositions regarding her. As none of the traditions have been verified it would serve no purpose to repeat them. As in all the recorded miracles of healing in the New Testament, so here, faith appears an essential condition. She came modestly and shrinkingly, but, pressing through the crowd, she came with a strong faith, "for she said within herself, if I may but touch His garment, I shall be whole." She touched the border of the loose flowing outer garment worn by the Saviour. Jesus, who knows all things, was at once conscious of the woman's touch and what prompted it, and turning round He addresses her in gracious words, "Daughter, be of good comfort, thy faith hath made thee whole." The long years of pining sickness are ended. Christ's work is a perfect work. The cure is complete. The woman was made whole from that hour.

III. **Jairus' Daughter Raised from Death.**—When the ruler's house was reached the preparations for the funeral had begun. The minstrels were there with their instruments, and the hired mourners were making their noisy lamentations. To these the Messiah says: "Give place, for the maid is not dead but sleepeth." In the New Testament death is often spoken of as a sleep. The image is most appropriate, for it implies the awakening at the resurrection. The people in the house ridiculed the idea that the maid was only sleeping; they failed to grasp the Saviour's meaning, and so laughed scornfully. When they were put forth, the Saviour, with Peter, James and John, and the girl's parents, entered the room where the lifeless form lay, and taking her by the hand said, "Damsel, arise!" In immediate answer to His powerful word the dead arose perfectly restored. There is a grand simplicity about all the words and works of Jesus.

IV. **Sight Restored to the Blind.**—In the East blindness, arising from various causes, is a very common affliction. The two men here mentioned, like most who are subject to the same deprivation, have some compensation in the acuteness of their hearing. The trampling and whispering of the crowd that followed Jesus would arrest their attention. The blind men join the throng, and cry, "Thou Son of David, have mercy on us." Here again the same conditions that ever accompany the Saviour's healing and saving work—a strong sense of need and a strong faith in Him. The cry of the blind men expressed a twofold aspect of their faith. They acknowledged Him as the Messiah, and His power to help them. When Christ touched their eyes and restored their sight, His saying has a deep significance, "According to your faith be it unto you." Jesus cautions them to remain silent respecting their miraculous cure. Jesus did not work miracles to make men marvel. Neither did He desire to spend all His time in healing bodily sickness; nor was the time yet come when the resentment of His enemies should be so keen as to interfere with the work His Father had given Him to do. The men whose blindness was cured misunderstood His meaning, and disobeyed the command He had given them.

PRACTICAL SUGGESTIONS.

It is right to pray for temporal as well as for spiritual blessings.

The sorrowing and the suffering never appeal to Jesus in vain.

Faith is the condition of receiving Christ's blessing. "According to your faith be it unto you."