

Sabbath breakers, some were scoffers, and came merely out of curiosity, or for amusement, and the Lord was found of them that sought Him not. Family worship has been begun in many homes, the mouths of many have been opened for the first time in social and public prayer, and the older Christians have been greatly quickened. Altogether it has been a month of jubilee. The Spirit of God has done great things for us, whereof we are glad.

**PRESBYTERY OF STRATFORD.**—A regular meeting of this court was held in Stratford on the 8th inst., Rev. E. W. Pantou, Moderator. There was a good attendance. Mr. McKibbin thanked the Presbytery for its kindness to him during his illness. The auditors reported the treasurer's books as carefully and correctly kept. Messrs. Hamilton, Turnbull, Tully, Fee and Bell were appointed to examine and report on the matter of paying expenses incurred by doing Presbyterian work. Mr. McPherson's reasons of dissent from the finding of Presbytery in re McPherson's Wright, were read and ordered to be kept in *secretis*. Communications from Dr. Cochrane and Rev. D. J. Macdonnell, about contributions for Home Mission and Augmentation Funds were read, and these were given to the Presbytery's Committee, with instructions to allocate the amounts and correspond with all the congregations. A committee was appointed to examine the Book of Forms, and subdivided as under: Messrs. Hamilton, Tully and Dr. Hodge, to examine from pages 5 to 38; Messrs. Turnbull, Chrystal and Webster, pages 39 to 68; and Messrs. Pantou, McPherson and Greig, pages 69 to 132; all to meet in St. Mary's on January 9th, 1888, and report to next meeting of Presbytery. Mr. Yool introduced a motion anent the election of elders as commissioners to General Assembly, and Messrs. Turnbull and Grant were instructed to prepare the roll of congregations and report to next meeting. The Presbytery then adjourned to meet in Widder Street Church, St. Mary's, at half past ten a.m., on the 10th of January, 1888. A. F. TULLY, Pres. Clerk.

**PRESBYTERY OF PARIS.**—The ordinary meeting of this Presbytery was held in Zion Church, Brantford, on Nov. 8, at ten a.m., the Rev. G. Munro, M. A., presiding as Moderator. There was a full attendance. Mr. Little, on behalf of the committee appointed to audit the accounts and strike the rate for the Presbytery Fund for the year, reported said duty discharged, all accounts paid, and a balance of \$50 on hand, and recommended a reduced rate of 3 cents per unit for next year. The report was adopted, and thanks tendered. On the new Book of Forms, Messrs. McMullen, Robertson, Munro, Dr. Cochrane, ministers, and John Harvie, S. Harvie and A. Marshall, elders, were appointed to examine said book and report to next meeting. Circulars anent Home Mission and Augmentation were considered, and on motion of Dr. Cochrane a committee, consisting of Messrs. Robertson and McKinley, ministers, and Mr. John Dickie, elder, were appointed to arrange an exchange of pulpits, with a view of bringing the claims of Home Missions and Augmentation before the congregations of the Presbytery. The proportion to be raised by Paris Presbytery for Home Missions is \$2,400, and for Augmentation \$1,400. Mr. Boyle introduced to the Presbytery Mr. Monteath as a candidate for the ministry, and Dr. Beattie and Mr. McIntosh were appointed a committee to examine him and report. On motion of Dr. Cochrane, seconded by Mr. Robertson, it was agreed to nominate Mr. W. F. McMullen, of Knox Church, Woodstock, for the Moderatorship of the General Assembly. Leave was granted to Knox Church, Ingersoll, to hold a moderation in a call to a minister, and Mr. G. Munro was appointed to conduct the same. The Presbytery took up the General Assembly's remittance amending chapter xxiv. section 4 of the Confession of Faith. The remittance was approved simpliciter. The remittance of the proposed reduction of representation in the General Assembly and traveling expenses of commissioners was referred to the Committee on the new Book of Forms and Procedure, to report at next meeting. The committee to examine Mr. Monteath reported, recommending that he be certified to the Senate of the College which he may attend. The report was received and its recommendation adopted. On motion of Dr. Cochrane, it was agreed to return to the former practice of four instead of six ordinary meetings of Presbytery in the year. As previously arranged, a conference was held on the duties of elders to the congregation, and it was agreed to hold a similar conference at next meeting on the subject of "Popular Amusement," the discussion to be opened by Mr. Boyle. The Presbytery adjourned to meet in Dumfries Street Church, Paris, on the second Tuesday of January, 1888, at ten a.m. W. F. McMULLEN, Pres. Clerk.

#### MANITOBA COLLEGE.

The Theological Department of Manitoba College was opened last week. A large number of ministers, ladies and citizens was present. Principal King presided, and gave some information respecting the present state of the institution.

He said the arts classes and those of the preparatory department have already been in operation about eleven weeks. For several years each session has seen an increased attendance over that of the preceding one. The present promises to be no exception. The number of students enrolled in these departments is considerably in advance of that in attendance at the same period last year. When some who are still detained by teaching and other engagements have returned to us, and when the students in theology are added it is safe to say that the attendance will somewhat exceed 100. So far as the students of the college are concerned, I may say, I think, that their standing as a whole was extremely creditable both to the students and their teachers. The financial position of the college has been still further improved during the course of the year. Two thousand dollars were received by me toward the liquidation of our debt on the occasion of my recent visit to the east—about a third of the amount without solicitation, other than that of my presence. As a result of this, and of the

contributions secured during the summer in Winnipeg and in the Portage, the last instalment of the mortgage has been paid, and I have had the satisfaction of handing its discharge to the College Board. I may say that since the date of my appointment nearly \$5,000 have been contributed for the reduction of this debt by citizens of Winnipeg. The remainder of the large sum has been contributed mainly by Toronto, Montreal, Ottawa and Sarnia. I desire in the name of the board and in my own name to thank the many friends in these places who have so generously come to our aid. A still further improvement in the financial condition of the college was brought about by the action of some generous friends during the meeting of the General Assembly in this city. The ex-Moderator took up the cause of the college with great zeal, and very largely through his efforts some \$2,000 were subscribed toward the reduction of a debt of a little over \$8,000 at Dr. Reid's office, incurred in paying salaries in those earlier years when the income of the college was inadequate to its expenditure. It is to be hoped that the committee formed at the Assembly will follow up the movement there so happily begun. In any case the debt at Dr. Reid's office must be reduced by the end of the year to something below \$6,000. The only remaining debt of the college is that of one fund to another. Some years ago \$7,000 contributed for endowments were used to meet current and building expenses. This is not a debt in the sense of requiring annual payments of interest, but it is a matter of good faith to replace the amount, and I trust, from unpaid subscriptions, a beginning will be made in doing this, even by the close of the present financial year. Indeed the contribution of Sarnia (\$385) was given specially for this purpose. It is needless to say that the college still requires a great deal to make it what we would like it to be. The grounds urgently need improvement, and in this climate especially a gymnasium would be esteemed by the students a great boon. Some permanent addition to the teaching staff, either as professors or lecturers, is much needed. For the present session we expect to receive valuable assistance both in the departments of arts and theology from the Rev. Mr. Baird, who is happily in a position to give the college the benefit of his services for a time, even as last session we received efficient and seasonable aid from the Rev. Mr. Farquhar.

Professor Bryce then reported the result of the university examinations in May last, showing that forty-four students had written at the examinations, of whom ten were senior B.A.'s, eight junior B.A.'s, eighteen previous and eight preliminary. And fifty out of ninety-nine students who wrote were attending, or had attended, Manitoba College. The senior B.A.'s took six scholarships, amounting to \$500; the junior took seven, amounting to \$500; the previous took five, amounting to \$420, and the preliminary took one of \$100, the whole aggregating \$1,520, out of a possible \$2,760. Out of eleven medals Manitoba took seven, one being the Governor-General's. There were only five silver medals open, and Manitoba College took four of them, and also succeeded in getting three out of six bronze medals. Professor Bryce also pointed out that as well as being prominent in learning last year the college had also been strong in athletic sports.

Dr. King then delivered the opening lecture. It was an earnest and able exegesis of Rom. viii. 14-17.

At the conclusion of the lecture short speeches of a congratulatory nature were made by Rev. A. A. Cameron, Rev. J. B. Silcox, Rev. Mr. Jackson, Mr. J. B. Somerset, Superintendent of Education, and Chief Justice Taylor.

The latter said that Dr. Bryce's report was very gratifying, and that the fact of the number of students having increased over previous years was a practical proof of the people's faith in the institution. If the report was duly considered it would be evident that this confidence would deepen and the attendance of pupils would continue to increase. Dr. King's report was pleasing, and he thought that a deep debt of gratitude was due to the Principal for his efforts in collecting the money to wipe off the liabilities of the college. He thought an effort should be made at once to pay off the debt owing to the Endowment Fund, and he commended the object to the people.

#### OBITUARY

MR. THOMAS NICOL, ELDER.

Thomas Nicol, who died at his residence, Plattsville, Ont., was born at Gretna Green, Dumfriesshire, July 31, 1822. He came with his father and the other members of the family to Canada in 1840, and shortly afterward settled in Beverley, three miles from Galt. In 1849 he was married to Miss Esther Scott, and the fruit of this union was a family of five sons and five daughters. In 1851 he removed to a farm in the township of Blehens, where he spent the remainder of his days. While still a young man he was a member of Dr. Bayne's Church, Galt, and after his removal to Blehens was very active in securing the erection of the Ratho Church.

Mr. Nicol took a lively interest in the stirring events preceding the Disruption, and actively canvassed his neighbourhood respecting the Auchterarder case and other Church matters then agitating the public mind.

At his funeral his pastor, Rev. William McKinley, of Inverkip, gave a brief sketch of the life and character of the deceased, and dwelt in affectionate terms upon his many Christian graces. Mr. Nicol was a man of honour, sympathetic and especially good to the poor, full of regard for the truth and zealous for the salvation of men and the glory of God. He served the Church faithfully as manager of the Sabbath school and in the Ratho congregation as elder for the long period of nearly thirty years. He was ever loyal to the Church and pastor, and on Gospel principles a staunch supporter of the ministry.

THE Rev. Mr. Sim, of Creich, Sutherlandshire, has declined the call to succeed Professor Iverach in Ferryhill Church, having resolved to accept the call from St. Stephen's, Edinburgh.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Nov. 27, 1887. } JESUS AND THE SABBATH. { Matt. 12: 1-14.

GOLDEN TEXT.—It is lawful to do well on the Sabbath Days.—Matt. xii. 12.

#### SHORTER CATECHISM.

**Question 50.**—This question teaches that three things are required by the second commandment—the receiving, observing, and keeping pure and entire God's worship. The only source of light on these is the inspired Word of God. We are to receive the law of God's worship from His own lips. The worship He has commanded comprehends prayer, praise, the hearing of His Word and the sacraments of baptism and the Lord's supper, and the giving of our means for the support and extension of Gospel ordinances. God's law requires that we learn what God has taught in Scripture concerning His worship, and that we be faithful in its observance. It teaches also that we have no right to alter, add to or diminish what He has clearly revealed as the worship He will accept.

#### INTRODUCTORY.

The scene of this incident is still in Galilee. It was during the summer season, shortly before harvest. Jewish custom, the result of rabbinical teaching, led the people to attend the service in the synagogue fasting. Christ, with His disciples and others accompanying them, was proceeding to or from the synagogue. Their way lay through the grain fields, and as the disciples were hungry they plucked and ate the ears of grain. They were not accused of stealing, because in such circumstances no law forbade the satisfying of hunger. The Pharisees thought them guilty of a greater sin, that of Sabbath breaking.

**I. The Disciples Accused of Sabbath Breaking.**—The Sabbath is a divine institution. It did not originate with the Jewish nation. It was God's own ordinance at the creation, and is incorporated in the moral law. The Jews, in process of time, added minute and childish observances. As they lost sight of the spirit of God's law, they invariably sought to make the letter of it as irksome and unreasonable as possible. The hostility of the Jewish rulers to Christ was daily growing more bitter and determined. He was not accused of breaking the Sabbath, but His disciples were, and the Pharisees saw what they thought was their opportunity. Their course reveals a sad and unhappy state of mind. They were very jealous of what they thought was God's law; but they were looking on God's well-beloved Son with unfriendly and hateful eyes. The vindication of God's law can only be made with pure motives.

**II. Christ's Answer.**—As the Pharisees had appealed against the disciples' conduct by a reference to their rigid interpretation of the Sabbath law, so Christ refers to an historic instance which met the case. He cites the case of David recorded in 1 Sam. xxi. 1-6. David and his men, pressed with hunger, entered the tabernacle, and asked the showbread from the priests. The ceremonial law enjoined that this bread, a sacred symbol in the holy place, was only to be eaten by the priests. They yielded to David's urgent request, and were held guiltless in the circumstances. Jesus then refers to the fact that the divine service requires special labour on the Sabbath. It was the priests' busiest day. If the disciples plucking the ears of corn were guilty of profaning the Sabbath, then, according to the Pharisees' reasoning, the priests were, while discharging their commanded duties, guilty of constant profanation of the sacred day. "In this place is One greater than the temple." Christ was the living temple in which dwelt the fulness of the Godhead bodily. It was for Him it was reared. All its sacrifices, all its services, found their fulfilment in Him. The Pharisees thought they understood God's law, but Christ showed them that they were ignorant of its spirit: "If ye had known what the Sabbath is, I will have mercy, and not sacrifice, ye would not have despised the guiltless." "The Son of Man is Lord even of the Sabbath Day." It was called by the early Christians the Lord's Day. He instituted it, and set it apart for His service and worship, and it is designed and fitted for man's temporal and eternal well-being.

**III. Christ's Observance of the Sabbath.**—There is frequent mention in the New Testament of Jesus' presence in the synagogue on the Sabbath Day. In this instance there was a man with a withered hand present. The Scribes and Pharisees, seeking for an accusation against the Saviour, ask, "Is it lawful to heal on the Sabbath Days?" Taking them on their own ground, Jesus completely silenced their objections. If one sheep fell into a pit, would not ordinary common sense and right feeling prompt its rescue? How much better is a man than a sheep? Then the conclusion is reached—"It is lawful to do well on the Sabbath Days." He then by a word cures the man in their presence, giving the strongest evidence of the claim that He is Lord of the Sabbath, and exemplifies the spirit in which it should be observed. His words and His actions could not be gainsaid; but so blinded and prejudiced were the minds of the Pharisees that they withdrew, and consulted how they might destroy Him.

#### PRACTICAL SUGGESTIONS.

While the Saviour teaches the true meaning and intent of the Sabbath, He gives no countenance to its profanation.

Works of necessity and beneficence are lawful on the Sabbath.

The Sabbath is made for man, that is, for all men; therefore we have no right to deprive others of its privileges.

There were people who heard Christ's own words and saw His miracles, and yet plotted to destroy Him.