

of Midland, delivered a very excellent and appropriate though brief discourse from Isaiah xi. 27. The moderator then asked the usual questions of the missionary, which being satisfactorily answered, the Rev. J. Gray, M.A., offered the designation prayer. Owing to the unavoidable absence of Dr. Wardrope, who was unfortunately detained on his journey, Rev. R. N. Grant addressed Mr. Jamieson in an impressive and sympathetic manner.

Prof. McLaren addressed the congregation. He said that it gave him very much pleasure to address the meeting, particularly so because Mr. Jamieson was an *alumnus* of Knox College. The people must support Mr. Jamieson by their prayers, sympathies, and contributions. Referring to the argument that the home fields ought to be converted first, he said that if this had been carried out we would now be worshipping dumb idols. He pointed out what astonishing progress Foreign Mission work had made in the last few years, instancing Polynesia, Madagascar, India and China. Madagascar has had fifty times as many martyrs as Scotland. He pointed out difficulties missionaries had to contend against in China. They were a very conservative people and were slow to adopt new principles. In Formosa, where Mr. Jamieson is going, there are now twenty-six chapels, Oxford College, a good hospital, and funds have been asked to build ten more chapels. This has all been accomplished in ten years. The Gospel has not yet reached the mass of the people; we have only waded in and gathered a few pearls while all the rest is unexplored. Dr. McLaren was listened to with close attention and impressed his hearers most favourably. The choir led the singing and rendered several anthems very effectively.

Near the close of the meeting Dr. Wardrope arrived and with a few remarks in name of the Foreign Mission Committee presented Mr. Jamieson with a Bible. The benediction was pronounced by Rev. Dr. Fraser, and a most interesting and successful missionary meeting was brought to a close. Mr. Jamieson will carry with him to his distant and encouraging sphere of labour the prayers and sympathy of the Church that has called him to so important and responsible a work.

WEEK OF PRAYER FOR YOUNG MEN.

The Young Men's Christian Associations throughout the world, by appointment of successive Worlds' Conferences and International, State and Provincial Conventions, have for some years regularly observed the second Sunday in November, with the week following as a Day and Week of Prayer for young men and for the success of Christian effort in their behalf. Active preparations are now in progress for the meetings which will be held simultaneously during the week beginning Sunday, November 11.

The growth of this young organization has been marvellous. The number of Associations in various countries is over 2400. The International Committee of the United States and the Dominion of Canada reports statistics for 1883 of 737 Associations of which 679 have an aggregate membership of 52 376.

Special efforts on behalf of the 60,000 college students, the 100,000 commercial travellers, the 500,000 German speaking young men, the 500,000 coloured young men and the 1,000,000 railroad men of North America are made by the International Committee with gratifying results. There are 170 College Associations in operation, and the railroad corporations have shown their appreciation of the railroad Associations during the past year by contributing over \$75,000 to their support.

The Topics suggested for Young Men's Meetings during the Day and Week of Prayer, November 11-17, are as follows:—November 11, Sunday morning—The Holy spirit: have you received power from Him? Acts i. 8; iv. 31-33. Sunday Noon—What seemed impossible, commanded and accomplished. Luke vi. 6-11. Sunday evening—Questions worthy of thoughtful consideration: Matt. xvi. 26; Luke xii. 16-21. November 12th, Monday—Opportunities. Used—Zaccheus. Luke xix. 1-10. November 13th, Tuesday—Opportunities: Unused—Agrippa: Acts xxvi. 22-29. November 14th, Wednesday—Opportunities. Improved—The Eunuch. Acts viii. 26-40. November 15th, Thursday—Opportunities. Abused.—The Hushandmen: Matt. xxi. 33-46. November 16th, Friday—Opportunities: Lost—The Young Ruler: Mark x. 17-23. November 17th, Saturday—One more Opportunity: Luke xiii. 6-9.

POINTE-AUX-TREMBLES SCHOOLS AND THANKSGIVING DAY.

The present session of the Pointe-aux-Trembles mission schools opened on the 15th of October. Upwards of 150 applications for admission were received, and it is expected that about 100 pupils will be in actual attendance during the session. Of those admitted fully one-half are from Roman Catholic homes, the rest being the sons and daughters of French Canadians who have of recent years embraced Protestantism.

Miss Cameron, daughter of the late Rev. James Cameron, Chatsworth, was last month appointed teacher of the English branches in the schools. She comes highly recommended for the position. At present there are five teachers, all of whom are devoted Christians, and the teaching and religious influence of the schools are all that could be desired. The Board are determined to sustain the reputation the schools have enjoyed for the last forty years, and to maintain them in thorough efficiency. Fully 2,250 pupils have been educated at Pointe-aux-Trembles, many of whom are now occupying prominent positions as ministers, physicians, merchants, teachers, etc., and all of whom, with very few exceptions, are not only Protestants, but, so far as known, living exemplary Christian lives.

The amount required for the maintenance of the schools this year is about \$7,500, of which only \$1,000 have thus far been received.

Many Sabbath schools and private friends contribute scholarships of \$50 per session. Those doing so have particular pupils assigned to them concerning whose progress reports are sent from time to time. These scholarships amount to nearly \$4,000 per annum, leaving fully nearly \$3,500 to be obtained from other sources. On the approaching thanksgiving day, 8th Nov., when the congregations of the Church meet to make public acknowledgment of God's goodness during the year, will not many of them give practical expression to their gratitude by a liberal thank-offering on behalf of the Pointe-aux-Trembles schools? No worthier object or more deserving of sympathy and support could be presented to our people in connection with the services of that day.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church viz: A. P. S. for French Evangelization, \$2; Anonymous, Psalm cxvi. 18, special for Formosa, \$6; a Young Friend, Foreign Mission, Formosa, \$1; Friend of Missions, Brant County, Foreign Mission special for Formosa, \$10; also Foreign Mission special for Trinidad, \$10; Rev. W. D. Morison, Ormstown, Foreign Mission special for Formosa, \$5; Catherine Nolan, Ormstown, Foreign Mission special for Formosa, \$5; A Lady of St. Andrews' Church, Smith's Falls for Foreign Mission special for Formosa, \$5.—Dr. Reid acknowledges with thanks the receipt from Chalmers Church Sabbath school, Guelph, per Mr. C. Auld, of \$50 in aid of Home Missions (Manitoba and the North West) Dr. Wardrope acknowledges with thanks the receipt from Chalmers Church Sabbath school, Guelph, per Mr. C. Auld, of \$50 in aid of Missions at Formosa.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 11, } SAUL REJECTED. { 1 Sam. 15: 1-26.

GOLDEN TEXT.—"Behold, to obey is better than sacrifice."—1 Sam. 15: 22.

CENTRAL TRUTH.—God rejects the disobedient.

CONNECTION.—It was now ten years or more since the formal installation of Saul as king. Much war in the meantime (14: 47, 48), the last being against Amalek. Saul was sent to destroy the Amalekites as God had commanded in Deut. 25: 19, for their hostility and treachery. But Saul made it more of a marauding expedition, and brought away much spoil. God sent Samuel to tell him he was now rejected from being king. Yet he was still spared a number of years.

NOTES.—Amalekites: descendants of Esau according to some, of Canaan according to others. They were nomadic in their habits, and dwelt in the country between Egypt on the south and Palestine on the north. For their cruel and inhuman conduct toward the children of Israel from the time they left Egypt till now they were to be cut off. (Ex. 7: 14; Deut. 25: 17-19; 1 Sam. 15: 33.) Gilgal: see notes on Lesson for Oct. 14.

I. AN EXCUSE FOR DISOBEDIENCE.—Ver. 12.—Saul

came to Carmel, not Mount Carmel, but a city or place in the south of Judah (25: 2). Set him up a place: set himself up a memorial. Saul had made a conquest (15: 7) and he was anxious to obtain glory and fame from it. Gono down to Gilgal: Saul went down there before, and presumptuously offered a sacrifice (13: 9), and had now marched down in great state, with a great army and much spoil, apparently for the same purpose. (See ver. 15.)

Ver. 13.—Saul came to Saul: he followed on to Gilgal, having expected to meet him before descending to the Jordan Valley. Indeed, Saul had no good reason for going to Gilgal at all. I have performed the commandment of the Lord: We cannot suppose Saul was ignorantly sincere: he was rather presumptuously hypocritical.

Ver. 14.—What meaneth then this bleating of the sheep? the Lord's command was peremptory to "smite Amalek, and utterly destroy all that they had;" and here Samuel had proofs that the flocks and herds had been seized for a spoil. Selfishness and covetousness were there!

Ver. 15.—The best of the sheep and of the oxen, to sacrifice: this was a mere *excuse*: the main object was to have them for themselves. A false excuse is worse than a guilty silence.

II. THE EXCUSE REJECTED.—Ver. 16.—Stay: cease thy false excuses. What the Lord hath said to me this night: the preceding night. The distance from Ramah was not great, though the descent was great.

Ver. 17.—Little in thine own sight: Saul once thought himself and his father's house very unimportant in Israel. And he was right! He was now reminded of this, and of the fact that whatever glory or dignity he had, was in consequence of the Lord choosing him king.

Ver. 18.—The Lord sent thee on a journey: he, being but a servant of the Lord's hand, should have faithfully carried out the Lord's instructions (15: 1-3).

Ver. 19.—Wherefore then didst thou not obey? the simple, safe, and only path for the Lord's people, is to do precisely what God commands. One command is often disobeyed among us. (Acts 17: 30.) Fly upon the spoil: Samuel knew it was covetousness, and not a zeal for religion.

Ver. 20.—Yea, I have obeyed: Saul still pretended obedience, because he had *partly* fulfilled his orders. So Ananias only kept back *part* of the price; and Judas only stole *part* of the contents of the bag; and Peter refused to eat with the Gentiles only *part* of the time he was in Antioch. (Gal. 2: 12.)

Ver. 21.—The people took the spoil: but they were under his orders. and, like Eli in the matter of his sons, he was responsible for an evil which he did nothing to restrain. To sacrifice unto the Lord thy God: Saul twice tries to enlist Samuel on his side, by saying, "the Lord thy God;" as if it were great zeal for God, and great respect for Samuel, that prompted the action Samuel complained of.

Ver. 22.—And Samuel said: the words that follow must have been often quoted and thought of, through all the ages of the Jewish commonwealth. They embody a glorious, most important, and far-reaching principle. Obedience is better than sacrifice. Faith is better than services. Kneeling is not prayer. Going to church is not religion. (Ps. 40: 6; Micah 6: 6; James 1: 27.)

Ver. 23.—As the sin of witchcraft: Saul had put down witchcraft (28: 3); probably before this date; and there may be here an allusion to that. To rebel is as bad as to "divine;" and to be self-willed is as bad as idolatry. Do we remember this? He hath also rejected thee: for a good many years more, Saul was permitted to live and reign. But he went on from bad to worse; as our future lessons will show.

III. A SEEMING REPENTANCE.—Ver. 24.—I have sinned: it was only when punishment was denounced, that he confessed his sin. So with many now. But, in view of his after life, we can see that this confession was hypocritical—as were the excuses he had just made. I feared the people: still excusing his own disobedience! Not so the sincere penitent.

Ver. 25.—Pardon my sin: God only can pardon sin. But as Samuel did not reprove the expression, we may conclude Saul meant, "Do not be incensed against me, but pray for my pardon."

Ver. 26.—I will not return with thee: Samuel saw that Saul was insincere, and would not countenance a sacrifice that might seem to condone Saul's sin. Yet he afterwards relented as not to expose to the people, at the time, the breach between him and Saul. (Ver. 30, 31.)

PRACTICAL LESSONS.

1. The best way to accomplish a disagreeable duty, is to take hold of it at once—"Samuel rose early."
2. A "trophy" of victory is a poor thing where the heart is itself in slavery!

What are monuments of bravery,

Where no public virtues bloom?

What avail, in lands of slavery,

Trophied temple, arch, and tomb?—Campbell.

3. The bleating of stolen sheep (ver. 14), the cry of defrauded labourers (James 5: 4), and the cry of the martyrs (Rev. 6: 9, 10), not only saints hear, but God: who also will avenge the wrong!

4. Too many, like Saul, become uplifted with self-importance, and lamentably stray from duty.

5. "To obey is better than sacrifice." (Ver. 22.) Hosea has the same thought (6: 6); and our Saviour twice quotes it in Matthew.

THE system of national education in Victoria is so intensely secular that the geography of Palestine is not taught.