

THE approaching visit of Messrs. Moody and Sankey is being looked forward to with eager expectancy by many. For the information of our readers, and more especially for those of them residing in the city, the following programme of the meetings is given:—Saturday, January 2—11 a.m., The Christian and his Bible, D. L. Moody; 3 p.m., Bible lecture, "Holy Spirit," followed by a prayer meeting, D. L. Moody; 8 p.m., meeting for men only, D. L. Moody; Sunday, January 3—8.30 a.m., meeting in American Presbyterian church, for Sunday School teachers and Christian workers, addressed by D. L. Moody; 11 a.m., meeting in Queen's Hall for non-church goers, sermon by D. L. Moody; 3 p.m., meeting for women only, D. L. Moody; 7 p.m., meeting for men only, D. L. Moody; Monday, January 4—10 a.m., "How to conduct prayer meetings to make them interesting and profitable," Rev. John Philip; 11 a.m., "Question Drawer," D. L. Moody; 3 p.m., Bible lecture, followed by prayer meeting, D. L. Moody; 8 p.m., meeting for men only, D. L. Moody; Tuesday, January 5—10 a.m., How to secure the conversion of our young people, Rev. A. B. Mackay; 11 a.m., "Personal Work," Rev. J. H. Dixon; 3 p.m., Bible lecture, followed by prayer meeting, D. L. Moody. With the exception of Sunday at 8.30 and 11 o'clock, the meetings will be held in the St. James Street Methodist Church. Admittance will be by ticket to the morning and afternoon week day meetings, and to the meetings on Sabbath morning in American Presbyterian Church and Queen's Hall. Ticket holders will be required to be in their place fifteen minutes before the hour of meeting. Tickets can be obtained from the clergymen of the city and at the office of the committee in the Y. M. C. A. Building, Victoria Square. No collection will be taken at any of the meetings.

HERE is another sample of the kind of food served up to our French Roman Catholic citizens: A well known priest—Father Proulx—lectured in the Notre Dame Church last Saturday on the Confessional. A paper, friendly to the Church, reports him as saying that "one great objection to this sacrament was the fear of indiscretion on the part of the confessor. But the natural weakness of man in this case was supplemented by a supernatural grace, which made it impossible for a priest to reveal the secret of the confessional, even if he would."

THE UNION COLLEGE FUND.

MY DEAR SIR,—As the season of the year is approaching when the missionary contributions of many of the congregations of the Church are divided among the several Schemes, I desire to direct your attention to the urgent claims of the Union Fund for the maintenance of Knox, Queen's and Montreal Theological Colleges.

The amount actually required for the year is \$15,050, of which only \$1,800 have thus far been received.

I ask your special attention to the following points:

1. The estimates of the amount required by the respective Colleges, as presented to last General Assembly, were prepared with great care and with excessive economy. The amount asked is therefore the amount actually needed this year.

2. The receipts for the College fund last year were \$10,800. An increase of about forty per cent. is therefore necessary to reach the amount required this year.

3. In considering the relative amounts required by the several Schemes this year, and in dividing missionary monies according to these, it should be borne in mind (a) that while some of the other Schemes receive grants from British Churches, legacies, special donations, etc., this fund is dependent entirely on the contributions of congregations; and (b) that while the other schemes derive their revenue from the whole of the Western Section of the Church, this Scheme is limited to a smaller area—the Presbytery of Quebec, and those of Winnipeg, Rock Lake, Brandon, and Regina not being included in the constituency set apart for the support of the Union College Fund. In appropriating moneys therefore according to the needs of the several Schemes it is important that this be borne in mind.

Will you kindly bring the claims of this fund before your session and congregation. Soliciting your hearty co-operation, believe me, yours very truly,

ROBERT H. WARDEN,
Agent of Fund, 198 St. James Street, Dec. 24, 1885.

INDUCTION OF REV. H. CURRIE AT PENETANGUISHENE.

AN HISTORIC EVENT AND PLACE.

There is lying beside the third volume of the "Prince" edition of Champlain's Travels—a work exhibiting in a striking manner Boston taste and culture. It describes the Frenchman's visit, upward of 270 years ago, to the district where now stands the village of Penetanguishene.

Even then, intrepid Jesuit missionaries had begun to civilize and Christianize the Huron nation. Ultimately, a French fort was built near the site of the present reformatory, and around it were settled a considerable number of French settlers. When the country fell into the hands of Britain, the fort seems to have been kept up and garrisoned, and the place became ultimately the principal naval station of Lake Huron. A small military garrison was also maintained up till about the time of the withdrawal of the British army from Ontario. In 1859 the barracks were turned into a juvenile reformatory for the Province. It is only a little more than twenty years since the attention of the Presbyterian Church was called to the old, historic place by the Rev. G. Craw, of Hillsdale. We remember holding the first missionary meeting of our Church in the village, along with Principal King, of Winnipeg, and Mr. Craw. It was then the day of small things. Mr. Craw continued to give the handful of people occasional supplies, travelling forty miles for that purpose. The Presbytery of Toronto, within whose bounds it then was, were perplexed about the best way of giving it more regular supply. The Lord unexpectedly solved the difficulty.

Knox College Missionary Society had begun the work of sending the Gospel to fields in which Presbyteries found themselves unable to undertake pioneer missionary services. They decided to make Penetanguishene and Wybridge two of their chief outposts, and to labour in a district watered more than 250 years ago by the blood of self denying Jesuit martyrs. Great success followed the labours of the youthful and zealous missionaries of Knox College in these classic regions. After a few years the work became so prosperous that the College Society transferred the field to what was then known as the Presbytery of Simcoe.

In the autumn of 1875 the recently-formed Presbytery of Barrie ordained the Rev. R. Scott as missionary over the district. His fields embraced six mission stations, besides several minor preaching places. Making Wybridge the centre of his operations, Mr. Scott laboured with great diligence and faithfulness in his wide field. His godly life and fervent preaching are still remembered by many as sweet memories of the past.

After about five years of incessant mission work, Mr. Scott felt his health breaking down under the heavy strain of his labours and was translated to Brookdale, in the Presbytery of Stratford. He was succeeded by the Rev. D. James. Mr. James proved not only a faithful and popular preacher, but also an able administrator. It was soon found necessary to divide his large charge, Mr. James retaining Midland, Wybridge and Penetanguishene. In a short time a further subdivision was required. The services of Mr. James were confined to Midland, where he is now labouring with great acceptance and success. Penetanguishene and Wybridge, having been formed into a separate charge, recently called the Rev. H. Currie.

On the 8th December, as already stated in your paper of the 16th inst., Mr. Currie was inducted as pastor of Penetanguishene and Wybridge, and thus becomes the first resident Presbyterian minister, settled in a place that brings us back to the historic past, and is fragrant with so many sacred events, as well as with numerous bloody scenes and tragedies.

J. G.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 10, 1885. } JEREMIAH PREDICTING CAPTIVITY. { Jer. 8:20-22.
9:1-17.

GOLDEN TEXT.—"The harvest is past, the summer is ended, and we are not saved."—Jer. viii. 20.

INTRODUCTORY.

We find many most interesting biographical notices amongst Jeremiah's prophecies. He was of a priestly family in Anathoth, a town in the tribe of Benjamin, about three miles north of Jerusalem. He began his prophetic duties in the thirteenth year of Josiah's reign. He was young, and for the first few years may have walked to Jerusalem to prosecute his labours, and returned at night to his father's home. So did Jesus spend quiet evenings in the beloved home in Bethany. But Jeremiah's faithfulness aroused the hostility of his townsmen in Anathoth, and he was compelled to reside in Jerusalem. There he soon aroused more formidable enemies, and thus began a life of persecution; but of faithfulness that persecution could not intimidate. He was naturally timid, and shrank from the responsibilities of his office; but when he entered upon it, he was so taken possession of by his message that he could not refrain from speaking at whatever sacrifice. "The Word of God was in his heart as a burning fire shut up in his bones, and he was weary with forbearing, and could not stay." That is the spirit that the Church at all times, especially now, requires: Men who are so impressed with the certainty of destruction to the disobedient; that they can think of only one thing—the urgency of repentance and rescue! He lived through the agony of the destruction of Jerusalem by Nebuchadnezzar. He was then carried away by a remnant to Egypt, where he had the further distress of seeing his countrymen learn the idolatrous abominations of their Egyptian neighbours. He is supposed to have fallen a victim to the rage of his fellow exiles, whose sins he faithfully denounced and exposed. Thus ended the earthly career of the "weeping prophet," who has always been regarded as a type of the "Man of sorrows and acquainted with grief."

But whilst so sad and afflicted, to him were granted some glimpses of the coming Messiah, not surpassed even by Isaiah. Such visions were needful to sustain his spirits in such heavy trial. "According to the days wherein He doth afflict us, so doth He make us glad."

EXPLANATORY.

At the beginning of chapter vii. we are told that the prophet was commanded to stand at the gate of the temple, and address the people as they entered. This lesson is a part, or one, of these addresses.

I. **Judah's Overthrow.**—That fully occupies the prophet's mind he is so possessed with it that it is his *one theme*. He says of it that it is

(1) *Hopeless.*—"The harvest is past, the summer is ended, and we are not saved." The *harvest time* was the period when the grain was gathered—and the *summer*, when the vintage was secured. If both these are lost, and no provision made for the winter—then there is nothing but starvation left. It was so with Israel. They had many opportunities of making their peace with God, and putting themselves in a condition of safety. They allowed them all to pass unimproved, and now the enemy is at the door.

How frequently that is illustrated in worldly matters—in intellectual and moral affairs! The harvest times of life are lost—withered, and wintry barrenness and death follow. "Consider the ant, thou sluggard."

(2) *Needless.*—It was not for want of a remedy, but because the remedy was not applied. "Is there no balm in Gilead?" The balm was a resinous exudation of a plant

that once grew in Gilead. It was regarded as a very valuable remedy for pain—taken internally or applied externally. There was enough of it—and physicians who knew how to use it. The difficulty was that they refused to make the application and perished.

So many hundreds died in Montreal recently because they refused to be vaccinated. There was a remedy, but they perished. So multitudes are perishing for eternity. There is a remedy from sin. Jesus died that *whosoever* believeth should not perish but have eternal life. Multitudes will not come and drink, and die.

II **The Prophet's Grief.**—This is very affecting. He is overwhelmed with the sight that appears to his prophetic eye.

Faint. (Ver. 18.) He tries to comfort himself, but he hears the cry of his people, in the agony about to come, and his heart faints within him.

Hurts. (Ver. 21.)—Their injury is his injury. He is hurt in their hurt, and he is so affected by it that he is stupefied with astonishment and his countenance clouded to blackness. What a description that is of a true preacher! We have heard men speak to others of their future destruction as if it gave pleasure to think of it. That does no good. Our Saviour enters fully into the situation of sinners, and carries their sorrows.

Head were waters. (ix. 1.)—He feels that all his grief is not adequate to the occasion. If his head were waters and his eyes fountains, flowing by day and by night, he could not show forth more grief than the situation justified. Many of the people of Israel were slain, and many more were soon to fall, or be led into captivity. He also hoped that the sight of this great grief would affect the people so to think of their danger as to repent and, if not escape, to mitigate the evil.

A lodging place in the wilderness.—The grief is so great that it seems intolerable. He would gladly get away from it if he could, and feel relieved if he had but a lodging place in the solitude of a wilderness. Anything to get away from the sin, the alarming prospect and the discouragements of his own work.

How do we *feel* about a world unsaved? How did Jesus feel? How Knox, for Scotland, and Luther, for Germany? They were true to their mission and their works remain.

III. **The Cause of this Evil.**—Sin is the cause of all our woe. The state of society is here characterized.

Adulterers.—In God's sight the gravest of sins, which was punishable by death.

Liar.—They were as *skilful* in lying as an archer in the use of his bow. They were *valiant* in the ways of falsehood, but not valiant for the cause of truth, and they were going from bad to worse, and the knowledge of God is hid from their eyes, because only the *pure in heart* can see God.

Dishonest.—Neither a neighbour can trust a neighbour nor a brother a brother. There is universal dishonesty and distrust.

Treachery.—It is not only that they are deceitful; but they simulate friendship in order to accomplish their purposes, like Judas with his treacherous kiss, by which he betrayed his Master.

We would expect, would we not, that such sorrow as that of Jeremiah's was on account of some peculiarly aggravated offences? And yet they were only such sins as are very common in society to-day. Every kind of article that we purchase is adulterated, every kind of deception and fraud is prevalent in trade, every manner of impurity is notoriously common in society. Where is the difference, and what security have we against the displeasure of the same holy God that cannot look upon sin?

IV. **The Judgment Defined.**—The Lord asks the question, whether He can help visiting them for these things? Sometimes people say that a merciful God cannot punish sin; but He says Himself that He cannot do otherwise. It would not be like Him not to hate and oppose sin.

(1) *Melt them and try them* (Ver. 7.)—As metal is cast into the furnace to be *melted*, and is then *tried* as to its purity, so this sinful people will be made to pass through the fires in order to be cleansed from impurity.

(2) *Country burned and desolated* (Ver. 10.)—The invading army will destroy the fertile hills, and the pasture lands of the wilderness, so that the flocks and herds will disappear—even the fowls of heaven will find it too desolate for a habitation. A very sad contrast between the peace and plenty of rural life and lifeless solitude.

(2) *Jerusalem heaps.*—The great city—the joy of the whole earth—is to become heaps of ruin and the abode of dragons, that is of jackals that delight in such ruins.

How all this was literally fulfilled will be seen in subsequent lessons.

V. **God Vindicated** (Ver. 12.)—The Lord again repeats the cause for which this has been allowed, and the *wise* can see and understand. It is the folly of the foolish that they cannot see the lessons of God's providences or understand His word. Lest any should be disposed to blame God, He here repeats that it is because they forsook His law, and went after Baal, that He fed them with wormwood and gall, and scattered them amongst the heathen until they were consumed.

PRACTICAL SUGGESTIONS.

1. There is a time when it is too late for salvation.
2. There is enough and to spare, whether we accept or not.
3. That Christians could weep for the unconverted. He that goeth forth weeping shall return rejoicing.
4. As the good of former times seems better than that of our time, so the evil seems worse.
5. Justice will be satisfied.
6. God's dealings will be vindicated.