

printing The report of the committee was received, its recommendations were adopted, and the committee thanked for their diligence. A circular was read from the Board and Senate of Knox College, stating that in accordance with instruction of the General Assembly they had decided that the subjects to be committed to a fourth chair in Knox College should be Church History, Homiletics and Pastoral Theology. It was agreed that consideration of the subject should be postponed till the next meeting, which was appointed to be held in Burns Church, Erin, on the third Tuesday of January, 1886, at ten o'clock forenoon. The roll having been called and marked, the proceedings were closed with the benediction.

#### MONTREAL NOTES.

THE contract for the new Presbyterian Church at Cote St. Antoine has been let, and on Monday last the work of building was begun. The church is to have a graceful tower, and will present a neat and attractive appearance. Connected with it on one side are two rooms for Sabbath school purposes. The site is a very desirable one—a corner lot, fronting on what is known as the Cote St. Antoine Road, the main street of the municipality, and close by the Protestant school building. The canvass for subscriptions is still proceeding in the city, and there is room to hope that the entire cost of the lot will be contributed by the Montreal friends.

AN "Evening with Tennyson" was the title of an entertainment given in Emmanuel Church lecture-room here, on Tuesday evening, by the Rev. John Burton, of Toronto. The hall was well filled. During the evening Mr. Burton read several poems, and others were musically rendered by members of the church choir. The entertainment was very much appreciated by the audience, and a hearty vote of thanks was accorded Mr. Burton at the close. Mr. Burton is at present delivering a short course of lectures to the students of the Congregational College in this city.

THE Rev. Dr. Smith, of St. Andrew's Church, St. John, N. B., visited Montreal last week on his way home from a month's vacation spent in the Western States. A congregation in Wisconsin and another in Michigan are anxious to secure the Doctor's services, if they have not already formally called him. It is hoped, however, that he may see his way clear to continue in Canada.

THE Young People's Association of Chalmers Church held an open meeting lately—Mr. Scott presiding. The question, "Shall Treason be Considered a Capital Offence?" was discussed, Messrs. Robert Greig and Alex. McEwen supporting the affirmative, and Messrs. Muirhead and Gordon Fletcher the negative. The majority of the large audience present voted in favour of the affirmative.

BEFORE the Young Men's Society of St. Paul's Church on Monday last, an interesting paper on "Canadian Politics" was read by Mr. Andrew T. Drummond.

THE Rev. L. H. Jordan, B.D., of Erskine Church, is to preach before the students of Queen's College, Kingston, on Sabbath next, the 29th inst.

#### MANITOBA COLLEGE.

The Theological Department of Manitoba College was formally opened on the evening of the 6th inst. by Rev. Dr. King, the principal. The attendance was very large, the public room of the college being filled with students and friends of the institution. After devotional exercises Dr. King opened the department with an interesting and able lecture on "The Claims of the Christian Ministry." The lecture was followed by an address from Rev. Dr. Bryce, who gave an account of some of the successes which had been achieved by the students at the May examinations of the University of Manitoba.

Dr. King, in subsequent remarks, made the following statement with regard to the college:

The number of students in attendance in the arts department is at present thirty-six, with ten pupils in addition, who are in the preparatory department. It is almost too soon to be able to state the exact number likely to be in attendance in the theological classes. Already ten have joined them and there are several others who are expected to do so within a few days. Altogether the attendance in the several departments is larger than it has been at any previous period in the history of the institution, and if the same number of accessions is made this year between November and New Year, which we have been accustomed to receive, the advance will be still more marked.

In addition to the pass-work of the university and the subjects of the honor courses in classics, natural sciences and philosophy hitherto taught, the college is this year giving instruction in the work of a fourth honor course, modern languages. It scarcely needs to be said that the work, including the preparatory, arts and theological departments is much too heavy for the professorial staff, even when assisted, as it is, by willing and well-qualified lecturers and tutors. An earnest effort, however, is being made on the part of all to overtake the large amount of work that has devolved on them. No pains are spared to do full justice to the students who have placed themselves under the staff of this institution, and at no previous period have the students as a class shown a greater disposition to make the best use of their advantages.

In the theological department, I trust, the students may continue to enjoy the benefits of weekly teaching from the lecturers who have kindly assisted in former years—the Rev. Mr. Gordon, the Rev. Mr. Pitblado and the Rev. Mr. Pringle. At the solicitation of several ministers and students, and with the sanction of the General Assembly, the senate of the college has prepared a scheme of examination, with a view to conferring the degree of B.D.

It will be seen that the college, including both class-rooms and students' apartments, has received a complete overhauling during the past recess. It is now in a condition of fair

order, and I am glad to say that the apartments of the students are to receive in a few days some much needed conveniences, through the kindness of Mr. and Mrs. Mortimer Clark, of Toronto, who lately visited the institution and who generously, and without solicitation, offered in addition to their well-known and oft-repeated gifts to Knox College, to make this contribution to the comfort of the resident students of this institution. I have also to mention that a valuable prize will be given this year by Mr. J. Ross Robertson, of the Toronto Telegram, to the student who passes the best examination in the English work of the previous year. This also was spontaneously offered.

There is not much new to be said in regard to the finance. What has to be said is favourable. The running expenses, including professors' salaries, are being fully met. The mortgage debt has been reduced since June last by \$4,800, and the endowment has been increased \$1,200, the gift of the Mission Board of the United Presbyterian Church of Scotland. In addition to \$8,000 due at the Rev. Dr. Reid's office, there are still two instalments of the mortgage debt of \$4,800 to be met in October, 1886 and 1887. I am expecting Winnipeg to give me substantial assistance in meeting these last payments. Not many of us may be able to give large sums, but I trust the numbers who are prepared to assist will be found to be very large. The opportunities to subscribe for this purpose will certainly be offered to not a few during the present winter or in spring, and I trust the result may be such as to show that Winnipeg is not insensible to the benefits such an institution as this is conferring on the city.

Brief addresses of a congratulatory kind were given by Lieut.-Governor Aikins, Mr. Somerset, Rev. Mr. Pitblado and Rev. Mr. Langford.

#### OBITUARY.

MR. DANIEL GILMOUR.

The subject of this sketch was born in County Derry, Ireland, in the year 1817. He came out to this country in the year 1843 and settled permanently in the township of Sheffield, near the village of Tamworth. Mr. Gilmour identified himself with Presbyterianism from the first, and to him is to be attributed the growth and prosperity of the cause in these parts. For thirty-five years he had been a ruling elder in the congregations of Camden East and Tamworth, and his wise counsels and sound judgment on matters appertaining to the church's welfare were always valued and appreciated by the minister, Session and congregation. Mr. Gilmour occupied from time to time the position of reeve in his municipality, thus testifying to the high respect, esteem and confidence in which he was held by all classes in the community.

He was a good man, in the highest sense of the word. It is only about two months since Mrs. Gilmour passed away. A family consisting of three sons and two daughters are left to mourn the loss of kind and affectionate parents.

At the close of his sermon, preached on the occasion of Mr. Gilmour's death, which was based on Genesis v. 24, his pastor spoke of him as follows:

May I not say of him, dear brethren, whose irreparable loss as a church and congregation we are called this day to mourn: "And Enoch walked with God; and he is not; for God hath taken him." A good man, a veritable Enoch, beloved and respected by all who knew him, having served his day and generation among us, hath fallen asleep. Daniel Gilmour hath been released from the toils of life's day. We shall see him no more, and we shall never be permitted to look upon his like again. He will be sorely missed in the home and in the church. His children and friends will have to travel life's journey without his cheerful companionship. The minister with his eldership shall miss him for his labours of love and his zeal in the promotion of every good work. This congregation will no more have the benefit of his wise counsels and Christian walk and conversation. But he is not dead—our brother is not dead—we shall not let him die, for we shall keep his memory green in our hearts. While he lives this day where life is full and free—while he lives in a city that hath foundations—he lives in us and shall continue to live in us.

"Faithfully his Christian course was run,  
And we will not sorrow that his work is done,  
But rather pray that he has gone to rest,  
Far from all coming evil, toil and strife,  
At peace for ever on his Saviour's breast,  
To win that rest—may we too live that life."

### Sabbath School Teacher.

#### INTERNATIONAL LESSONS.

Dec. 6,  
1885.

#### THE SINFUL NATION.

GOLDEN TEXT.—"Cease to do evil; learn to do well."—Isaiah i. 16, 17.

#### INTRODUCTORY.

There is nothing definitely known about Isaiah, but what is revealed in the first verse of this chapter. Tradition says that he was of royal blood, the son of a brother of Uzziah, which has the appearance of truth. The lofty dignity of his bearing toward Hezekiah, but especially the elevation of his style, indicates a very exalted character. This superiority is not, however, to be accounted for by blood, but by the fact that his lips were touched with a coal from off the altar. It is the eloquence of the Spirit of all wisdom. It is also a tradition that he was put to death—sawn asunder—by Manasseh, when idolatry was at its height. If so, Manasseh repented of his sin and was forgiven. It was no ordinary impiety that could lay violent hands on such a heavenly character. But how often it has been done!

#### EXPLANATORY.

The lesson is very long and very impressive. Let all make a personal application.

I. Vision. — It is a grand picture that is presented to Isaiah's view as clearly as if he saw it with the bodily eye. Jehovah is the speaker, He summons the heavens and the earth as an audience to hear His words. He complains of the treatment He has received at the hands of the children of Israel.

II. The Complaint. — He charges them with conduct that is

(1) *Unnatural*, ver. 2. "I have nourished," etc.—What can be more painful to a parent than that the children, whom he has nourished and brought up, at a great deal of expense and anxiety and sacrifice, should, when grown up, turn their backs upon him? Look at the care and education given to the Jewish nation since they left Egypt and then at their conduct in the time of Isaiah, during the reign of Ahaz especially, and the force of the charge will appear.

(2) *Worse than the brutes*.—The ox or ass is not so ungrateful. They know the master that feeds them and acquire an affection for him. They think of him and long for his coming when absent; but Israel is even ignorant of the Author of their good and gives the credit to idols.

(3) *Defines their character*. "A seed of evil doers."—Their fathers before them were not right, and that is always a great misfortune to children.

"Corrupters."—They made matters worse by going farther than their parents did. They continued accumulating transgression until they were "laden with iniquity." Every individual was like *Christian* ("Pilgrim's Progress") with a load on his back.

These sins consisted in forsaking the commandments and ordinances of the Lord, and provoking Him to anger, in degrading themselves by going *backward* instead of *forward* in character and the likeness of their Creator. How often all this is shown by the character of God, the *Holy One of Israel*.

(4) *Their hopelessness*, ver. 5.—When children are disobedient there is hope in the rod of correction. But when that fails what hope is there? So God says to His people: "Why should I smite you any more? Ye revolt more and more—go from bad to worse." This teaches that God has no pleasure in afflicting His people, but does it for their own good.

He then tells how severely they had already been afflicted. The whole body is covered with wounds and festering bruises and new strokes (not sores), and all have been left unattended to. Neither bandage nor oil to soften and close up. The punishment has been so great that they are fainting away—the head sick and the heart faint. What more in the way of punishment could do good!

(5) *Their afflictions defined*, ver. 7, 8.—The whole country has been desolated by invading armies, so that Jerusalem (daughter of Zion) stands as a cottage in a vineyard, etc., that is, stands alone, the cottage or booth and lodge meaning places in which the keepers of vineyards and gardens dwelt.

(6) *A remnant*.—The destruction would have been complete, like unto that of Sodom and Gomorrah, had God not in His sovereign grace prevented. The remnant saved refers to the small number and also to their better character. Paul quotes this verse in that sense. (Romans ix. 29.)

III. Hypocritical Worship.—In verse to the figure of their likeness to Sodom and Gomorrah is continued. They are, like them, corrupt in life, although they carefully maintain the forms of worship.

*Sacrificer*, ver. 11.—Multitudes of them were offered—the fat burned and blood poured upon the altar, according to law. But they gave God no delight, nor were they to any purpose so far as getting blessing was concerned. The reason was that (ver. xii.) they trampled on the Lord's courts. They irreverently and profanely dishonoured these services that should be approached with holy fear. Such worship was not required at their hands.

*Bloodless offerings*, etc., ver. 13.—Incense, meal offerings and holy feasts are rejected on the same ground. "I cannot bear iniquity and the solemn meeting." The two cannot go together and be accepted of God.

*New moons*, etc. The beginning of every month was reckoned by the new moon and observed as a feast. Other feasts were Passover, Pentecost, Day of Atonement, Tabernacles, Sabbath, Trumpets, Sabbatical Year and Year of Jubilee. All these were a burden (trouble) and hateful to God because associated with impure lives.

*Blessings withheld*, ver. 15.—Their prayers are unanswered. When they lift their hands toward Heaven in an imploring attitude, He hides His face from them, because their hands are stained with blood. He cannot look upon sin.

IV. The True Remedy.—The only way in which they can get deliverance is by reformation of life.

(1) *Negative*, ver. 16: *Wash*, etc.—Let them give up the sins that have stained their characters and made them so offensive that God hid His face from them.

(2) *Positive*, "Learn to do well."—This is necessary in order to carry out the former. We can only avoid evil by doing good. Judgment, i.e., justice, in your own dealings and try to right the wrongs of others who cannot help themselves. Especially let the interests of the fatherless and widow be an object of care.

(3) *Reasoning with God*.—They are invited to consider the matter, and see whether God is willing or unwilling to have mercy. The discussion is not given, but the conclusion, viz.: That God will forgive and blot out the deepest stains of guilt, if they turn from their evil ways; but, if not, that the sword will devour them.

The scarlet and crimson are the colours most difficult to remove. No sin is beyond the power of grace. "The blood of Jesus Christ cleanseth from all sin."

#### PRACTICAL SUGGESTIONS.

1. God will in the future plead His cause before an assembled world.
2. The unnaturalness and meanness of sin!
3. How body and soul are weakened by sin!
4. The effects of sin on the country are disastrous.
5. The letter killeth, the spirit giveth life.
6. God condescends to our frailty and reasons where He has the right to command.