

ances at two of Mr. Wishart's stations, viz., Norcliffe and Lumsden's Mills. The notice of my coming had been necessarily very brief, but as it was, we received a hearty welcome. The services were very much appreciated, some coming quite a distance down the lake in their boats to the morning service at Norcliffe, and in the afternoon others crossing over from the Ontario side to be with us. Stations were organized at these points with about eighteen members. A large number of people are accessible on this field, as it is directly on the way to the lumber woods to the north. While we were there several car loads of men for work in the woods passed through. Lumbering seems to be the leading industry for the present, the depression which is so severely felt elsewhere, not having reached this part of the country, but as the land is reported to be good for agricultural purposes, many may be expected to make their permanent home here as many already have done. The following week we passed up to the Temiscamungue country, some seventy-five miles north of Gordon Creek, the terminus of the railway. Too much cannot be said in praise of the beautiful scenery along this route, but leaving that to others, I may say that at Baie des Peres on the Quebec side of the lake we were met by Mr. Scott, who had crossed the lake to take us over in his boat. We were invited, however, by Mr. Wright, Superintendent of the lead and silver mine a few miles up the lake, to take passage on his steam yacht which lay at the dock, he promising to see us safely over the lake to Halleybury, our destination that night. This kind offer we accepted as the lake threatened to be rough and were safely landed at Halleybury in due time after a very pleasant voyage. On this side of the lake—the western—the Ontario Government has surveyed thirty townships which are now open for settlement. Quite a number in the last four or five years have gone in to make their homes there, and many more may be expected to do so as the character of the climate and the soil become better known. The chronic grumbler has not located there yet. The people I met with are enthusiastic in praise of the country and its prospects. All they need is a railroad to give them better access to the outside world and immigration will follow. They lie just eighty-five miles due north of North Bay, the capital of the district on the direct line of the James Bay railroad. Two villages which may yet become important towns are started, one at the mouth of the bay on the west side of the lake and the other at the head of the bay at Wahbee's Creek. These are Halleybury and Liskeard. The settlers are for the most part young people who have gone in to commence life for themselves and are full of hope and energy. I rather like their spirit as illustrated by an incident which occurred here. On the evening I landed at Halleybury I met Mrs. Farr, who owns the town plot of Halleybury, and generously offered me two town plots for church purposes. This before I held my first meeting with our people. On accepting this kind offer a few days afterwards and asking on what part of the plot they were situated, I was told: "Wherever you choose among those not sold." I chose two forming a beautiful site for a church. Our people, on hearing of this, immediately resolved to proceed with the erection of a church in the spring, making all necessary preparation meantime. Trustees to hold the property were chosen and a building committee appointed that the work might proceed with as little delay as possible. But a church without a minister they felt would be a poor investment. So they desired me to secure the appointment of an ordained missionary, promising to raise the sum of \$400 for his support. At these two points, Halleybury and Liskeard, stations were organized containing seventeen members, also a committee of management at each station. The membership at each point may be expected to increase in the near future, while there is want of organization at other points which want of time prevented me from visiting. The sum of \$500 was left by

the late Mr. William Garson, an old and respected employee of the H. B. Co., "for the Presbyterian Mission on lake Temiscamungue." This I have recommended to be kept for the erection of a manse when an ordained missionary is appointed and requires one. I was assured that this would be in accordance with the wishes of the testator, who desired it to be used for something permanent rather than for current expenses. A manse will be very much required, as such a thing as a rented house is not to be had in this part of the country. In addition to an ordained missionary there will be room for at least two student missionaries during the summer, as the ordinary missionary can employ his time to advantage in visiting outlying points and looking up our people who are settled over a wide extent of country. Much more might be said in regard to this grand country and its future prospects, but space forbids.

Before leaving the bounds of this Presbytery I also visited the field lying along the C.P.R. between Mattawa and North Bay, which may be known as Calvin and Bonfield. Here there are three stations—one of which, Eau Claire, in the township of Calvin—is at present connected with Mattawa, ten miles distant. West of this station about six miles is another station, L'Amabel du Fond, and still further west a third, Bonfield. It seems a waste of energy to have to drive ten miles out of town when the work could be done by a drive of six miles. A difficulty at present exists, as Mattawa is not yet prepared to do without the assistance derived from this station. But without a doubt it would be a decided benefit to the whole field, including Mattawa, could some arrangement be made whereby Eau Claire could be united with the other two stations under an ordained missionary. The country is but recently settled and will improve as time passes. The fact that Presbyterian service is held will be an attraction to Presbyterian settlers, so that no time is to be lost in completing necessary arrangements.

I took opportunity, as occasion presented, to place the claims of the H.M. Committee Fund before our people in all these places. A little over \$330 has been received since my last report. I am also happy to be able to report that increasing interest is being taken in our work by the Young People's Societies of Christian Endeavor. In addition to those already reported, I have to state that since the last meeting of the Committee the following societies have signified their readiness to contribute as follows: The Societies of St. Helen's and Belgrave, Presbytery of Maitland, for Chisholm for the past six months, the sum of \$60. The Societies of Forest and Camlachie, Presbytery of Sarnia, for Baysfield, \$2 per week. The London Presbyterial Society for Powassan, \$3 per week. This makes seven fields within the bounds of Algoma and Barrie, for which the grant, either wholly or in part is provided by these and similar societies. With the more perfect organization of other societies within the bounds of the different Presbyteries, we anticipate still further interest in our Home Mission work. All of which is respectfully submitted. A. FINDLAY.

Barrie, Oct. 12th, 1896.

PRESBYTERIAN COLLEGE, MONTREAL.

OPENING LECTURE.

The formal opening of the Presbyterian College, Montreal, for the session 1896-7, took place on Wednesday evening, 7th October, in the David Morrice Hall. Rev. Dr. John Campbell presided in the absence of the Principal, Dr. MacVicar. There were also present on the platform the Rev. Professors Ross, Scrimger, Coussirat, Rev. Dr. Barclay, Rev. Dr. Robt. Campbell, Rev. A. J. Mowatt, Rev. J. MacGillivray, Rev. J. Myles Crombie, Rev. Mr. McLeod, of Three Rivers, and Mr. David Morrice. The main portion of the hall was well filled, a large number of stu-

dents and friends of the college being present.

After the usual devotional exercises, which were conducted by the Rev. A. J. Mowatt, Professor Campbell introduced the Rev. Dr. Barclay, who delivered the opening lectures to the students.

Dr. Barclay's theme was "Doctrine and Life," or "The Meaning and Value of Doctrinal Teaching in Relation to Life." The discourse was of a most thoughtful and practical character, strongly vindicating the importance and necessity of doctrine as the only means of permanently sustaining morality.

In these days, said the speaker, there were people who were willing to affirm that the world could get on very well without a God and a religion. They believed that a moral code was all that was necessary to keep mankind within bounds, and they spoke of morality as being entirely distinct from religion. They were willing to eliminate God and religion from the world, and put reason in their place. As well might they try to keep a plant alive after the stalk had been severed from the root. Morality could not exist without religion, as religion could not exist without a God. Morality and religion were inseparable; the former was the outcome of the latter, and in the proportion that a nation was religious just in that proportion would it be moral.

As in the past, so it would be in the future, continued Dr. Barclay, if the dreams of the moralists should ever become realities. The world could not exist without a God, without a religion, and without that standard of morality which was the natural sequence of the Christian religion. All laws having for their object the good of mankind had been founded upon religion, and without religion no true respect for law and order could be instilled in the mind of the individual. Obedience to God was virtue, and disobedience sin. The truth that morality was dependent upon religion was one of the most important for them as students thoroughly to understand and be convinced of, as had been shown by all the experience of the world. And doctrine was simply the statement of truth in religion, without which it could not be taught. Nor need there be any difficulty about finding the practical bearing of individual doctrines treated in detail. Such doctrines as the Being and Character of God, the Incarnation, the atonement were then taken up in detail, in order to show how really practical they were. Dr. Barclay concluded with an earnest appeal to the students to pursue their studies during the coming session with such diligence as would result favorably to them at the close of the term.

Professor Scrimger then read a letter from Rev. Dr. MacVicar from Florence, Italy, dated September 21, 1896, in which the latter stated that he was absent from the college opening for the first time in thirty years. During that period many changes had taken place. Many had passed away, but their good works followed them. Only four remained now who were present at the first meeting in connection with the college. They were Mrs. Redpath, Sir William Dawson, Mr. John Stirling, and himself. It seemed hard to him to reconcile his absence now with his sense of duty, but he expressed his gratitude to those who had made his absence possible without interfering with the work of the college. The date of his return was still uncertain, but would not probably be later than the close of the session and might be earlier. Dr. Scrimger added that private letters received assured them of the good health which the Principal had so far enjoyed during his holiday. He announced that while fourteen students had graduated last session, seventeen new names had been enrolled for the present term. About one hundred new books had been added to the library during the summer, including ninety volumes of the most recent theological works, presented by Mr. David Morrice, the chairman of the Board. The meeting was brought to a close by the doxology and the benediction.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Nov. 1st, 1896. } BUILDING THE TEMPLE. { 1 Kings, 1896. v. 1-13.

GOLDEN TEXT.—Ps. cxviii. 1.
MEMORY VERSES.—4, 5.
CATECHISM.—Q. 49-52.

HOME READINGS.—Mt. Exod. xxvi. 1-37. T. 1 Kings v. 1-12. II. 1 Kings vi. 1-13. Th. 1 Kings vi. 14-38. F. Ezra iii. 1-13 S. Ezek. xli. 1-26. Sab. 1 Cor. iii. 1-16.

We remember how earnestly David desired to be permitted to build a fit house for Jehovah, Israel's covenant God. We remember too what God said to him when He declined to permit the carrying on of this desire that He would raise up a son to David who should sit upon his throne, and enjoy a reign of peace, and this son should build an house to the Lord. David, in dying, charged Solomon to do this work; and now we have come to study that portion of Solomon's history which details that monarch's discharge of this sacred trust. Our lesson verses cover only a very small portion of that history, so that every teacher and every scholar should read both the whole narrative in the book of Kings and the parallel narrative in Chronicles. Let us try to be practical by grouping our thoughts under the headings *The Temple Building*, and *Its Lessons*.

I. *The Temple Building*.—First, as to the site, it will be interesting for us to read how David was led to the selection of this site, "the threshing-floor of Araunah." Suffice it to say here, the site was chosen of God. Then much work was done to prepare a foundation fit to bear the temple of the living God. The site chosen was in the sloping side of a steep hill. This necessitated building up the whole hillside into a solid stone platform upon which the superstructure was to be reared. "The rugged top of Moriah was levelled with immense labor. Its sides, which to the south and east were precipitous, were faced with a wall of stone built up perpendicularly from the bottom of the valley . . . a work of prodigious skill and labor, as the immense stones were strongly mortised together and wedged into the rock." Upon the level platform thus prepared, the house which was counted fit to be a dwelling-place for Jehovah was erected. Nothing was counted too good to be used in its building. The quarries of white limestone or marble about Jerusalem itself were despoiled of their choicest building material for the walls. Our lesson tells us of how the beams for the roof and inner walls were procured from Hiram, King of Tyre, within whose territory alone in all the world the choicest woods for this purpose could be found. The beams as well as the roof were overlaid with pure gold, while the metal castings for the brazen pillars was done as skillfully as anything which has ever been attempted in modern times, and, strangest of all, every piece of stone and wood was prepared in the quarry or forest, so that no sound of tool was heard upon the building during its erection; but silently, as was becoming in the matter of a house to such a God as Jehovah, the temple grew from month to month until the completed building at last crowned the summit of the chosen site. In size its dimensions were exactly twice those of the tabernacle, upon whose general plan as to outline and divisions the temple was erected.

II. *Its Lessons*.—There are so many things of which this temple may be regarded as a type, that one scarcely knows which comparison to choose. Perhaps the one most practical, and the one which in a sense embraces all the others, is that which regards this temple as typifying the kind of temple each one of us should be building of ourselves for the indwelling of God's Holy Spirit. The foundation must be the solid rock, the living rock Jesus Christ. That foundation is already laid; all that we have to do is to make sure that it is indeed upon that foundation we are building. Then upon that foundation we ought to be building not "wood, hay, stubble," but the very best and most precious things possible, "gold, silver, precious stones." We ought to be building "after the pattern shown in the mount," even after the model God has given us in Jesus Christ. We ought to be building with the awe and reverence which a continual sense of the awful majesty of Him for whom we are building is fitted to give us. God help us so to build.

The programme of the 31st Annual Provincial Convention of the Ontario Sabbath School Association, to be held in London from the 27th to the 29th inst., gives the promise of a very profitable and interesting meeting, which will no doubt be largely attended.