

work in all its parts—all of which are equally dear to our hearts—I refer to a deed that will justly ensnare in grateful and lasting remembrance the name of one highly esteemed among us as elsewhere for his business energy, and Christian work, and liberality; a deed the beneficent and religious influence of which will last long after our generation and generations yet to come have passed into eternity, as long as the Church of God lives and her history endures. What is this deed? What good news have I to bring? You remember that at the first of our missionary meetings information was given as to the College over which I preside. The chairman of that meeting, who is the chairman of our College Board, made a lucid, frank and earnest statement of his views respecting the institution. Since then he addressed to me a letter, which, after much persuasion on my part and on the part of others, he has reluctantly consented to allow me to make public. I felt that I must get liberty to read it to-night, as giving practical and telling expression to the deep interest and strong confidence he has always shewn in our College. Here is the letter:

"MY DEAR PRINCIPAL McVICAR,—You are aware that the work of our College has occupied my serious attention for some time, and has caused me considerable anxiety as to placing it, as regards equipment and endowment, on a more satisfactory basis than at present.

"The matter has pressed on my mind more particularly of late, and on looking over the general work of our Church, especially in connection with our mission fields so much in need of service, and the fact that that assistance must come through our colleges, and my earnest wish that our Church should continue to have a thoroughly educated ministry, I have resolved, after mature consideration of the whole matter, to erect for the purposes of the College a convocation hall and suitable library buildings, with a much needed new dining hall, and twenty-five or thirty additional dormitories for the use of students.

"I will have the necessary plans prepared, and submit them, at an early date, for the approval of the Board.

"The matter of the endowment I must leave in the hands of other friends of the College, who, I sincerely trust, will help us in the good work.

"This outlay will cause me considerable personal sacrifice, but I make it with pleasure, believing it to be of God.

"Yours faithfully,

"DAVID MORRICE."

I venture to suggest that the Board will unanimously designate the buildings referred to in this letter, the Morrice Halls and Library. I trust they may be ready for occupation next session. The reference to endowment in Mr. Morrice's letter will be taken up at once, to-morrow, and I have faith in God and His people that I shall in a short time be privileged to announce the work well advanced, if not completed. I have to-day laid the matter before some friends, and was unable to see others, and I am glad to say that it is already under favourable consideration. Am I right in pushing the matter at once? Is it not to the credit of the merchants and Christians of Montreal to do so? And is it not to the glory of God our Saviour? The Lord will return to the benefactors of His cause an hundredfold. I know something of the career of Mr. Morrice in Toronto, how he worked as he has ever done since with the utmost diligence in the Lord's service, and contributed most liberally to the upbuilding of what was then a struggling congregation—that of Gould street—but is now one of the strongest and most useful congregations in our denomination; and I believe it accords with his experience that the Lord has ever since greatly prospered him in business, and that he has been infinitely more than compensated for all his sacrifices in the cause of God and of humanity. The same door is open to us all; let us enter it. Will some one here endow a chair at once that may perpetually bear his family name? I should like to see the names of many here with whom I have been united in Christian service for years associated in this way with the institution. Finally, the one feeling uppermost at this moment in my heart is that of profound respect and gratitude to our generous benefactor, Mr. David Morrice, and of adoring gratitude and praise to God who has put it into his heart to undertake this large and noble work. This, I take it, is the feeling of you all. The Lord bless and prosper our honoured benefactor more and more.

Mr. Morrice's letter and the remarks of Dr. McVicar were received with the greatest enthusiasm by the vast and densely packed audience which crowded the church.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS

#### LESSON LI.

Dec. 19. } REVIEW OF LESSONS. { Acts vii. 1-18.

GOLDEN TEXT.—"The righteous shall be in everlasting remembrance."—Ps. cxii. 6.

#### HOME READINGS.

M. Gen. xxvi. 12-25; xxvii. 22-40...	Lessons XL., XLI.
Tu. Gen. xxviii. 10-22; xxxii. 9-12, 22-30.....	Lessons XLII., XLIII.
W. Gen. xxxvii. 1-5, 23-36.....	Lesson XLIV.
Th. Gen. xxxix. 21-23; xl. 1-8.....	Lesson XLV.
F. Gen. xli. 41-57; xlv. 30-34; xlv. 1-8.....	Lessons XLVI., XLVII.
S. Gen. xlvii. 1-12.....	Lesson XLVIII.
Sab. Gen. xlviii. 8-22; l. 14-26.....	Lessons XLIX., L.

#### HELPS TO STUDY.

The lessons for the quarter now closing were occupied with the history of the patriarchs, Isaac, Jacob and Joseph;

unfolding the successive steps toward the carrying out of the promise in its temporal aspect; and furnishing instances of its spiritual fulfilment in raising up these early saints from the midst of a world lying in wickedness.

**Lesson XL. Isaac's Prosperity.**—Gen. xxvi. 12-25. Golden Text, Prov. x. 22. (1) Isaac and his possessions. (2) Isaac and his neighbours. (3) Isaac and his God.

**Lesson XLI. Jacob and Esau.**—Gen. xxvii. 22-40. Golden Text, Prov. iv. 27. (1) Isaac deceived. (2) The blessing bestowed. (3) The deception discovered. (4) The forfeited blessing sought with tear, too late.

**Lesson XLII. Jacob at Bethel.**—Gen. xxviii. 10-22. Golden Text, Gen. xxviii. 15. (1) Jacob's journey. (2) Jacob's dream. (3) Jacob's vow.

**Lesson XLIII. Jacob's Prevailing Prayer.**—Gen. xxxii. 9-12; 22-30. Golden Text, Luke xviii. 1.

1. Jacob's prayer. (a) Invocation. (b) Confession and thanksgiving. (c) Petition for a definite object. (d) Pleading the promise.

2. Jacob's perseverance in prayer. (a) Praying and working. (b) Alone with God. (c) A sleepless night. (d) A victorious wrestler.

3. The blessing secured (a) A new name. (b) Power with God and man. (c) A needless question. (d) Peniel.

**Lesson XLIV. Joseph Sold into Egypt.**—Gen. xxxvii. 1-5; 23-26. Golden Text, Prov. xxvii. 4.

1. Joseph hated by his brethren. (a) A promising family. (b) A father's partiality. (c) A dream and its consequences.

2. Joseph sold a slave. (a) An inhuman brotherhood. (b) An unsuccessful protector. (c) A profitable (d) crime.

3. Jacob's grief for his son. (a) A lie acted. (b) Circumstantial evidence. (c) A father's sorrow.

**Lesson XLV. Joseph in Prison.**—Gen. xxxix. 21-23; xl. 1-8. Golden Text, Ps. cxvii. 7. (1) God's care of Joseph. (2) Joseph's promotion in prison. (3) The dreamers and the interpreter.

**Lesson XLVI. Joseph the Wise Ruler.**—Gen. xli. 41-57. Golden Text, Prov. xii. 29.

1. Joseph made ruler. (a) Sudden elevation. (b) Absolute authority. (c) Diligence in business.

2. The seven plentiful years. (a) Good crops. (b) A benevolent monarch. (c) Manasseh and Ephraim.

3. The seven years of dearth. (a) A wide-spread famine. (b) "Come into Egypt." (c) "Go unto Joseph."

**Lesson XLVII. Joseph and his Brethren.**—Gen. xlv. 30-34; xlv. 1-8. Golden Text, Rom. xii. 21. (1) Judah's plea for Benjamin. (2) Joseph revealed. (3) Injury forgiven. (4) Providence.

**Lesson XLVIII. Jacob and Pharaoh.**—Gen. xlvii. 1-12. Golden Text, Prov. xvi. 31. (1) The Welcome immigrants. (2) The patriarch and the king. (3) The new home. (4) The brother born for adversity.

**Lesson XLIX. Last Days of Jacob.**—Gen. xlviii. 8-23. Golden Text, Gen. xlviii. 21. (1) The patriarch and his grandchildren. (2) The blessing bestowed. (3) "The Everlasting Father." (4) Joseph's inheritance.

**Lesson L. Last Days of Joseph.**—Gen. l. 14-26. Golden Text, Prov. x. 7.

1. Joseph distressed. (a) Guilty fears. (b) Forgiveness sought. (c) An old dream fulfilled.

2. Joseph's kindness. (a) Forgiveness granted. (b) Reasons for forgiveness. (c) Good words.

3. Joseph's dying behest.

### NOTES ON THE SYLLABUS OF THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY—1880.

#### A Supplementary Summary of the Position and Character of Moses.

##### LESSON XI.

##### I. MOSES AS A PROPHET.

(1) Moses was distinguished as a patriot and poet, law-giver and leader, but pre-eminently as a prophet. "There arose not a prophet since in Israel like unto Moses whom the Lord knew face to face."

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren; like unto me."

Moses is the great prophet of the first covenant. Christ is the Prophet of the second covenant.

"The great and essential characters of similitude between Christ and Moses are in the fulness and luminous intuitions of their communications with God, the magnitude of the revelations made, and the institution of a religion founded on these revelations. In these points none of the other prophets were like Moses; and in these Moses is like Christ, as the less to the greater."—*Davidson*.

(2) This five-fold book presents, clearly, distinctly and comprehensively, a vast range of providence and prophecy.

(a) Providence and prophecy are twin systems of *trust and history*. They are parallel revelations of the plans of the Godhead.

(b) The book of Genesis embraces two thousand three hundred years of providence, promise and prophecy.

(c) Exodus, Leviticus and Numbers embrace three hundred years of the most eventful kind.

(d) The providence and prophecy of these books are deeply harmonious with themselves and the period of time they cover; also with all succeeding revelations and historical incidents.

(e) The essential moral character of each department set forth in the service at Ebal, on taking the land.—Deut. xxvii. 11-28. The rewards of obedience.—Deut. xxviii. 1-68.

(3) The great focal fact of providence and prophecy.—Deut. xxviii. 37, 64, 65. The Hebrew people are the threefold monument of providence, prophecy, and history.

(a) Illustrated by the first dispersion of the Hebrews by Nebuchadnezzar, and the burning of their temple, twenty-four centuries since.

(b) The Romans destroyed the second temple, A.D. 70.—2 Kings. xxviii. 37, 64, 65. These were the two special dispersions of the Hebrew people among the nations; but they remained distinct as a people. Like the Gulf stream—

it remains a stream while it crosses the ocean, with little or no mingling.

(1) The Hebrew commonwealth endured 1500 years. This long and continued integrity of the Jewish people points to the past as evidence of the Divine presence, and to the future as indicating Divine purpose.—Rom. xi. 25, 26.

##### II. MOSES AS A TEACHER OF GOD'S CHARACTER AND HIS RELATION TO US.

The teaching concerning God or the theology of this five-fold book of Moses is complete for its stage in the Divine plans. "Nature does not proceed as a statuary in forming a statue; completing one member before it begins another. She throws out altogether; and at once begins the whole system of every being, and the rudiments of every part.—*Bacon*.

God's works do not need new parts, but each part requires growth, development—as a tree, however young, is of its kind complete, an infant in all its parts is perfect.

"The law of the Lord is perfect, converting the soul."—Psalm. xix., Job. i. 45; v. 46.

(2) The tri-personal character of the Godhead is clearly implied as the foundation of much of the teaching.

(a) The Lord and the Saving One are interchangeably spoken of.

(b) The Saving One is clearly foreshadowed in the types.

(c) The Holy Spirit and His work.—Num. xii. 25.

##### The Divine Excellence.

1. The source of all life.—Gen. i. 1.
2. The Spiritual and Invisible One.—Deut. iv. 15-16.
3. His self-existence and omnipotence.—Exod. iii. 14; Deut. xxxii. 39.
4. His moral character.—Exod. xxxiv. 6-7; Deut. xxxii. 4. Whatever was known of God by revelation in the more primitive times was taken up and absorbed in the clearer and fuller light of the growing unfolding of the Divine mind.—Deut. xxxii. 26, 27, 29.

##### God's Character is further revealed by the teaching on Man.

1. Man's original state and its standard.—Gen. i. 26.
2. Man's fallen state and how it came.—Gen. iii.
3. Man's saved state and how it manifests itself.—Gen. iv. 3-6.
4. Man's glorified state.—Gen. v. 24.
5. God is man's supreme source of help.—Deut. iii. 24.

##### III. THE CHARACTER OF MOSES IN ALL THE ASPECTS OF HIS LIFE'S WORK.

(1) The true greatness of Moses lay in what is attainable to each individual, viz., excellence of moral character. Goodness is the possible and available inheritance of all who are the children of obedience, therefore, greatness lies open to every heart. Spiritual acts build up spiritual habits; spiritual habits build up spiritual character; spiritual character ensures spiritual destiny. This is greatness.

(2) Moses as a writer gives us the inheritance of this five-fold book, giving to the ages the monument of Divine promise.

Divine law woven together in a matchless history.—2 Tim. iii. 15.

(3) The moral character of Moses presents these elements of life.

(a) His self-sacrifice in his choice of God's cause and people.—Heb. xi. 24-25.

(b) His humility.—The forty years in Midian were years of isolation and humble position. He was unconscious of greatness. "He knew not that his face shone."

(c) His meekness.—Enduring provocations with a becoming elevation of temp. The forty years of wilderness life with his people give one continued illustration.

(d) His courage.—Feared not Pharaoh; was firm and true with the people in trying days; stood before the Lord when the people trembled.

(e) His earnestness of heart and sustained devotion before God. This runs through his whole life.

##### IV. MOSES' DEATH AND BURIAL.

The acts of his last day are added to his writings by another hand, and is the connecting link with the book of Joshua.—Deut. xxxiv. This chapter is an appropriate closing to such a life and work. The first and last of these forty years have been very eventful. The closing year is chastened by the death of Miriam, Aaron, and now Moses at 120 years, with none of the signs of feebleness that attend age.—Deut. xxxiv. 7.

(1) Moses had an intense desire to enter the land.—Deut. iii. 23-27. His exclusion was wrought by his own sin. God's decision on this was unconditional. His view of the land from Mount Nebo.

(2) Moses made definite preparations for his departure.

(a) A second census was taken from twenty years old and upwards, preparatory to entering the land.—Num. xxvi. 2. This census was to be conducted as the first.—Num. xxvi. 4.

(b) The beginning of the settlement of the tribes was affected by the conquest of the east side of Jordan.—Num. xxxii. 33.

(c) The provision settled on the Levites in view of their whole time being given to the service of the tabernacle.—Num. xxxv. 1.

(d) The review and rehearsal of God's dealings with them for forty years, hence the book of Deuteronomy.

(e) Moses remained in the discharge of his official duties to the last. There were few old men in the camp but himself, and they were largely his pupils.

(f) Joshua is ordained and inducted by the laying on of the hands of Moses, as his successor in office.—Deut. xxxiv. 9. His death on the Mount and his burial by God. Read Deut. xxxiv. 10-12.

JOHN McEWEN.

ATTENTION is directed to advertisement of Lesson Sch. mes, suitable for Presbyterian Sabbath schools. They are very neatly printed, and are mailed free of postage at 60 cents per 100 copies.