

some uncalled-for disparaging remarks made by him regarding the morality of the English nobility in a lecture delivered in Montreal last week. The Rev. George Burnside, B.D., of Brockville, is expected next month to lecture in Melville Church on a visit to the Holy Land in 1882.

LAST week the Trafalgar Institute Trustees purchased a large and desirable property on Redpath Street from Mr. Alex. Mitchell, to be used as an institution for the education of young ladies. On the property is a building sufficient to accommodate thirty pupils, and it is expected that the institution will open during the ensuing year. The late Mr. Donald Ross left the large bulk of his estate for this purpose. It is Presbyterian, and a preference is to be given to the daughters of the ministers of our Church, some ten or twelve of whom are annually to be educated and boarded free of expense. The Institute is affiliated with McGill University, and is under the supervision of our General Assembly, which in June, 1885, appointed Principal MacVicar and Dr. MacNish as visitors. Sir Donald A. Smith has, with his usual generosity, contributed \$25,000 toward the purchase of the property, which cost in the neighbourhood of \$30,000. The property is beautifully situated on the mountain slope, and a more healthy site could not be desired. The Rev. James Barclay, M.A., of St. Paul's Church, is chairman of the Board of Trustees, and to him is largely due the vigorous prosecution of the work thus far. The Institute will, it is believed, prove a marked success.

THE attendance at McGill is this session very large. The number of students in the several faculties is as follows: Law twenty, medical 223, arts 237 (of whom seventy-two are young women), applied science fifty-four; total 534—of these a very large proportion are Presbyterians.

ON Monday last the annual meeting of the Montreal Branch of the Evangelical Alliance was held, and the following officers elected: Honorary president, Rev. Dr. Wilkes; president, Sir William Dawson; vice-presidents, Hon. Senator Ferrier, Ven. Archdeacon Evans; secretary-treasurer, Rev. William Jackson; executive committee, Revs. A. B. McKay, Lindsay, G. H. Wells, T. Lafluer, Bishop Usher, J. Philip, Messrs. James Baylis, D. A. Budge and D. Bentley.

THE Rev. Dr. Wilkes, the oldest of our city ministers, and for very many years pastor of Zion Congregational Church, is at present seriously ill. Though an octogenarian, Dr. Wilkes last summer visited Britain and addressed the Congregational Union there. He is the father-in-law of Dr. J. Munro Gibson, of St. John's Wood Presbyterian Church, London, England, and has for the past half century been one of Montreal's most prominent and respected citizens.

ON Friday evening the Woman's Working Society of Erskine Church gave a Scotch entertainment on behalf of the Hervey Institute. Mr. W. Robb, city auditor, presided. The lecture room was crowded and a handsome sum realized.

MANITOBA COLLEGE.

The session of the Theological Department of Manitoba College commenced last week. Principal King presided, and delivered the introductory lecture on "The Importance of Exegetical Study to the Christian Minister," which will be reproduced in next week's PRESBYTERIAN.

Before the lecture Dr. King said: The arts classes and those of the preparatory department have now been six weeks in session, and with an attendance beyond that of any previous year at the same period. The number on the roll, exclusive of the theological students, is fifty-six. Of these, nine belong to the senior B.A. year, eight to the junior B.A. year, sixteen to the previous and fourteen to the preliminary, though probably not more than half of these will attempt the preliminary examination of the university on the first occasion; nine others are in the preparatory department. From present appearances the theological classes will embrace twelve students at least, bringing the attendance on the institution close on to seventy. It is believed that by Christmas this number will be exceeded. The residence, including two or three who have not arrived, is quite full. The heavy expenses connected with the maintenance of the institution have been met for the last three years without a deficit, and for the last two without even temporary accommodation at the bank. This is due to the liberal contributions of some of the congregations in the Eastern Provinces of the Dominion, and to liberal gifts from transatlantic Churches. The fourth instalment of the mortgage debt has been punctually met. There remains only one more of \$4,800, due next October. In paying the last I have received up to this time assistance from residents of Winnipeg to the amount of \$610. In addition there are subscriptions to a considerable amount, payable before next October. I trust that numerous additions will be made to these, not only by Presbyterians, but by members of other Churches resident in the city, to whom this institution is a great boon, and that in some way the amount required to meet the last instalment will be met before it is due, and that it may be my privilege, if spared till that time, to present the board with the mortgage, \$24,000, fully discharged. For what has been accomplished in this way I cannot express too strongly my sense of the kindness of friends in Montreal, Toronto, Ottawa and Hamilton. It only remains to add that the work of the college goes on as it has always done—with great smoothness. In the responsible position in which I am placed, I have had the hearty and efficient co-operation of my brother professors, and of the tutors. In the theological department we lose, through his removal to Port Arthur, the much-appreciated and cheerfully-rendered services of the Rev. Mr. Pringle, but we are happy to say that the Rev. McLaren has agreed to take up Mr. Pringle's work. I trust we may continue to enjoy for at least one hour a week the services of the Rev. Mr. Gordon and the Rev. Mr. Pitblado. We join the members of his congregation in congratulating the latter on his safe return to Winnipeg. I ought to add also that the library of the college has received a large addition of books, many of them

of great value, donated by the Rev. Dr. Laughton, of Greenock, an accomplished and well-known minister of the Church of Scotland, who has lately retired from the active duties of the ministry.

Professor Bryce gave a statement of the results of the last examinations. He read the names of twelve students who received the degree of B.A.; also the names of the winners of the Governor-General's medal, the university silver medals, university bronze medals and various scholarships, from which it appeared that five out of the nine medals given had been won by students of Manitoba College. Sixteen scholarships, aggregating in value \$1,270, had been won. Thirty-five students in the several years had passed. In the junior B.A. year there were nine students. Dr. Bryce referred to the new course in Modern Languages, including reading in English, French, German and Italian, and to the fact of a student of Manitoba College (Mr. J. C. Saul) having won the first scholarship. He expressed strong admiration for the course as a most valuable one. In addition to the generous donations mentioned by the Principal, Dr. Bryce acknowledged the gift of \$500 from Sir Donald A. Smith for the purchase of science apparatus. This assistance had proved very timely and valuable. Alluding to the presence of Rev. Canon O'Meara, acting head of St. John's College, the speaker referred to the co-operation of the two institutions, and expressed his gratification in view of the fact that two students from St. John's College were attending the science classes in Manitoba College. He hoped to see the principle of co-operation still further extended.

Rev. Canon O'Meara extended the cordial greeting and congratulations of St. John's College to the sister institution, and said that in the cause of education they stood shoulder to shoulder. He spoke of the system adopted here, of a non-denominational university with denominational colleges, as having successfully solved the problem which had baffled the intellects of educationists in the older Provinces. He rejoiced in the prosperity of Manitoba College as a Christian institution. He concluded by addressing some appropriate advice to the theological students.

Rev. C. B. Pitblado was the last speaker introduced. He spoke briefly and earnestly, showing the responsibilities which rest not merely upon ministers, but also upon their hearers.

Rev. Professor Hart dismissed the audience with the benediction.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACNAUL, B.A.

INTRODUCTORY.

The very great number of interpreters, whose names alone would occupy many pages, proves how difficult it is to explain this wonderful Book. It is receiving more and more attention by the rank and file of the Church, and will be better and better understood as the time of His coming approaches.

EXPLANATORY.

The subject. (Verse 1.)—It is a revelation given by Jesus Christ, which He received from the Father, concerning things that are shortly to come to pass. Jesus said that only the Father knew the times and the seasons. He Himself only knew them as revealed to Him by the Father (Mark xiii. 32). Hence the folly of trying to fix the times.

The writer. (Verse 2.)—John, who had already written in the Gospel the record of Jesus Christ, was instructed by an angel how to write this Book for the benefit of all the servants of God.

Its importance. (Verse 3.)—These words imply the duty of becoming acquainted with the contents of the Book, and the blessing that follows its study. "He that readeth and they that hear" refers to public teaching, in which one teaches and others listen. But it also implies that they are to strive to understand, for otherwise they cannot keep the things that are written. The more reverently and prayerfully we study all the Word of God, the better shall we understand it, although we shall not fully know it until the end, when all is fulfilled.

I. Dedication and Invocation. (Verses 4-5.)—The Book is dedicated to the seven Churches named in verse 11.

Asia.—Not the continent now known as Asia, nor what is known as Asia Minor, but the Western portion known as Proconsular Asia—a Roman Province.

Grace and peace.—A very common invocation in the epistles, the former meaning divine favour and all that flows from it, and the latter that rest of soul in God that passeth all understanding.

(1) *From the Father*, who is unchangeable—the same yesterday, to-day and forever.

(2) *From the seven Spirits before the throne.*—In this Book the number seven is very frequently used to indicate completeness. The seven Churches (verse 11) were not the only Churches, but they are taken to represent all Churches. So the number seven is applied to the Spirit, to correspond with the seven Churches, and represent His complete, perfect energy and work in the world.

(3) *From Jesus Christ*, and thus His divine character is declared by being placed beside the Father and Holy Spirit, as the source of grace and peace.

Faithful witness.—Jesus is a faithful witness in having declared whatever He had heard from the Father, and in sending out others fitted to bear faithful testimony concerning eternal life and reprobation, and doing so without regard to person or fear of personal consequences.

The first born of the dead.—He overcame death and thus arose never to die again. "Death hath no more dominion over Him." Through His power there is to be a glorious resurrection of every true disciple. The resurrection of Lazarus and of the son of the widow of Nain, etc., were not first fruits of the resurrection, because they again died.

Prince of the Kings.—At the close (chapter xix. 16) He was King of Kings, but here a Prince, not yet having taken possession of His kingdom. The work is now in progress, and by and by He will receive the heathen for his inheritance (Psa. li.).

II. Doxology. (Verses 5-6.)—This ascription of praise to Christ is one of the most precious gems of the Bible.

(1) *Loved us.*—This is the source of the world's redemption. "He first loved us," and hence all that follows.

(2) *Washed us.*—In the Revised Version it is "loosed us." The two Greek words *louein*, to wash, and *luain*, to loose, are so much alike that a change crept in to the text. But they imply each other. To be washed from the guilt of sin will result eventually in being loosed from its bondage.

(3) *A kingdom and priests.* (Revised Version.)—We are priests by sacrificing ourselves to the service of men and God. The kingship of the saints (chapter v. 10) is to be in the way of service, and not as the Gentiles (Matthew xx. 25, 26). Hence to Him, who hath done all this for us, be all the glory and dominion for ever and ever. Who can reign so well as He who has done so much?

III. Announcement of Christ's Coming. (Verses 7-8.)—This is the theme of the Book. Jesus is to return.

In clouds.—The disciples were told at his ascension (Acts i. 11) that he would return in clouds. So He said (Matthew xxiv. 30, xvi. 64) that he would thus return.

Every eye shall see Him, etc.—It will be startling to all, for all shall see Him; they who put Him to death as well as all others. How far this warning means repentance and joy, as well as fear of coming judgment, remains undecided.

The Almighty.—He is the All Ruler—to reign over all, because of His divine right—as Alpha and Omega, the root, beginning and final end of all things.

IV.—The Vision in Patmos. (Verses 9-18.)—John describes himself as the brother and companion of the saints in respect of suffering for Christ's sake, and in the hope of the kingdom for which he is patiently and expectantly waiting. Thus patient suffering and the kingdom are the portion of the Christian.

Patmos.—An island in the Aegean Sea to which John was banished on account of his faithful testimony of Jesus Christ and the Word of God.

In the Spirit on the Lord's Day.—On Sunday the Holy Spirit lifted John into that condition of spiritual consciousness that fitted him for the reception of the revelation about to be given. The Holy Spirit alone can prepare us for any intercourse with heaven.

The voice.—It was very loud—like a trumpet—the voice of Christ about to declare something of interest to all—He said, "I am Alpha and Omega," and commanded John to write in a book and send to the seven Churches what he was about to see.

Candlestick.—He turned around to see who it was that spoke, and saw seven golden candlesticks, which represent the seven Churches named. The whole revelation is about the future of the Church; hence that is the first part of the vision.

The beauty of the figure by which the Church is represented as a candlestick can be appreciated by all.

One like unto the Son of Man.—Walking amidst the candlesticks he saw Jesus, who, in His human nature, is like unto the sons of men. He wore a long white robe, such as was worn by the High Priest, and had a golden girdle—not about the loins as is the case in labour (Luke xii. 35), but around the breast, as an ornament, such as would be worn by a king. He was thus represented as Priest and King.

His hair white as snow.—In Dan. vii. 9 Jesus is called the Ancient of Days, and thus His eternal character is set forth; or, whiteness may be taken to represent heavenly purity—such as was represented by the glory of the transfiguration.

Eyes as a flame of fire.—This represents His omniscience—His power of seeing all—and His consuming wrath against all that is evil.

Feet as fine brass, etc.—This represents the purity of His walk in life, and His destroying power as He tramples upon His foes.

Voice of many waters.—This may mean the roar of the sea, which has great grandeur, and leaves the impression of unlimited reserve power.

Seven stars in His right hand.—These (verse 20) represent the angels of the seven Churches, the angels probably meaning the chief ruler or rulers of these Churches. Holding them in his hand meant possession and power to protect, reward or punish.

Out of His mouth a two edged sword.—Indicating the power of His Word, by which He overcomes the world. "The Word is the power of God."

His countenance as the sun.—His face was like the sun when in its brightest and most dazzling splendour. If we try to picture to the imagination this image—it is terrible—without form or comeliness. But the religious element is distinctly seen. Beauty and taste are sacrificed, in He brew imagery, to spiritual instruction.

V. Effect of the Vision upon John. (Verses 17, 18.)—When he saw the vision he fell upon the ground as one dead. Everywhere in the Bible is seen the overwhelming effect, upon sinful man, of a vision of any being from the spiritual world. In John's case there may be also a certain degree of rapture at what he saw. The terror of the sinner or the joy of the saved in the presence of the Eternal is such as to produce death, or a state approaching it, in proportion to the fulness of the vision. Jesus laid His hand upon him and told him not to fear, for, said He, I am the Living One, who was dead, but shall live for evermore, and have the keys of Hades, and have thus the power to say who shall or shall not enter there.

PRACTICAL SUGGESTIONS.

1. Jesus is the source of all blessedness, but equally should we honour the Father and the Spirit.
2. He will come again. Shall it be to us joy or sorrow?
3. Why should we fear when Jesus holds the keys of death?
4. If we are overcome with fear, He will lift us up again.