

bers of the General Assembly meeting here next month. Montreal will, as usual, extend a generous hospitality to the ministers and elders in attendance on the Supreme Court of the Church.

THE Rev. J. B. Muir, M.A., of St. Andrew's Church, Huntington, returned this week from a three months' visit to Scotland. He enjoyed his visit greatly and returns in improved health. The Rev. J. Halley, of Ste. Therese, leaves for Europe in the middle of this month, and the Rev. R. H. Warden and family in the middle of June.

At a recent meeting of the Presbyterians residing in Cote St. Antoine, in the house of Mr. A. C. Hutchinson, a representative committee was appointed to canvass the city on behalf of subscriptions towards the erection of a church in that suburb. It is estimated that from \$7,000 to \$8,000 will be required for the purchase of the lot and the church building. Already a considerable sum has been subscribed by the people in the district, and it is confidently anticipated that liberal assistance will be received from the wealthier members of the city congregations. The Cote St. Antoine people helped liberally in the erection of the city churches with which they have been identified, and now that they are to build themselves, they have a strong claim for help on the members of the congregations they have heretofore been connected with.

THE Montreal Garrison Artillery are called out for active service in the North-West. The Rev. J. Barclay, M.A., of St. Paul's Church, is chaplain of the regiment. He has agreed to accompany the men to the field of war.

THE Presbyterian congregation at Valleyfield have agreed to extend a call to Mr. M. L. Leitch, one of the class that graduated a month ago at the Presbyterian College here. Mr. Leitch is at present supplying this field.

THE Synod of Montreal and Ottawa is to meet on Tuesday, 12th inst., in St. John's Church, Cornwall. The meetings of this Synod have not been largely attended in the past. Last year only sixty-seven ministers and fourteen elders were present out of a total membership of 300. The season of the year selected for the meeting renders it inconvenient for the elders attending, farmers being busy with their spring work, while on the other hand, the business before the Synod is not generally of sufficient interest to induce a large attendance of ministers.

WHATEVER may be the result this year of the Augmentation Scheme from the financial standpoint it has proved of great advantage in the Presbytery of Montreal. Formerly there were always four or five vacant congregations in the Presbytery where owing to the small number of families, the people could scarcely offer a sufficient sum, together with the Home Mission grant, to maintain a minister. Under the changed circumstances because of the new Augmentation Scheme, there is not now a single aid-receiving congregation in the Presbytery without a pastor settled on the eve of settlement. In the Province of Quebec the Scheme has been fraught with great good and it is earnestly to be desired that it may prove a financial success. It has not only tended to the settlement of weak vacant charges, but it has brought not a few comforts to many a minister's family who were sadly in need of them.

QUEEN'S COLLEGE AND UNIVERSITY.

In connection with the closing exercises of Queen's College, the Rev. G. M. Milligan, B.A., preached an able and appropriate sermon from John x. 10. The next day the results of examinations were announced. The medallists are:—The Caruthers gold medal in Chemistry, C. A. Scott, Kingston; Mayor's gold medal in Mathematics, J. C. Connell, B.A. Dundas; Prince of Wales silver medal in Natural Science, W. Nicol, B.A., Cataract; Prince of Wales silver medal in Classics, G. W. Mitchell, Kingston.

Graduates.—E. H. Britton, J. Ward, A. D. Cartwright, A. G. Farrell, M. H. Folger, Josephine A. Hooper, J. H. Macnee, G. W. Mitchell, C. A. Scott, J. R. Shannon, Kingston; K. M. Dennistoun, J. J. Wright, Peterboro'; A. McLachlan, Toronto; J. H. Buchanan, Glenora; W. Clyde, Cataract; W. J. Drummond, Toledo; I. Henderson, Nova Scotia; J. D. Kennedy, Pembroke; G. R. Lang, Beckwith; H. G. Lyon, Latimer; W. G. Mills, Renfrew; John Mullan, Fergus; A. E. McCall, Seymour; M. McKinnon, Prince Edward Island; J. M. Snowden, Kincardine; J. F. Waters, Toronto, (ad eundem).

Doctors of Medicine.—T. A. Bertram, Dundas; C. W. D. Clark, Odessa; Margaret A. Corliss, St. Thomas; H. C. Cunningham, Kingston; H. G. Dawson, Wolfe Island; A. W. Dwyer, Elgin; H. B. Ford, West Point; Rev. E. Hooper, Kingston; W. A. Kyle, North Winchester; Helen E. Reynolds, Mount Forest; H. Ray, Chisholm; D. C. Russell, Morrisburg; W. Spankie, B.A., Kingston; J. Sicking, Kingston.

Master of Arts.—Adam Shortt, B.A., Walkerton; H. Connell, B.A., Dundas.

Bachelor of Divinity.—A. R. Linton, B.A., Burgessville; John Hay, B.A., Pinkerton.

Doctor of Science.—Rev. D. McTavish, M.A., Lindsay.

Arts Scholarships.—The winners of Arts Scholarships are:—

Foundation No. 1 and Honor of Foundation No. 2, \$50, W. A. Finlay; Foundation No. 2, \$50, C. A. Cameron; Foundation No. 3, \$50, Josephine A. Hooper, Kingston; Honors of Toronto and St. Andrew's Church, Toronto, F. R. Parker, Stirling; Toronto scholarships, \$60, J. McKay; Glass memorial, \$35, W. J. Patterson McIntyre; \$24, J. Finlay; Foundation No. 4, \$50, H. E. Horsey; Foundation No. 5, \$50, J. J. Ashton, and E. C. Shorey; Foundation No. 6, \$50, A. A. Funnell, McKee, \$50; the Nickle, O. L. Kilborn, Cataract, \$50; R. M. Dennistoun and A. D. Cartwright.

Theological Scholarships.—The winners of scholarships in Theology are:—

The Leitch Memorial No. 2, \$80, R. M. McKay, B.A.; General Proficiency—Rankin, \$55, S. W. Dyde, M.A.; Apologetics—Anderson No. 1, \$50, A. Given, B.A.; Sec-

ond Year Divinity—Anderson No. 2, \$30, —Jacobe, B.A.; First Year Divinity—Anderson No. 3, \$20, —Murray, B.A.; Third Year Divinity—Hugh MacLennan, \$40, John Hay, B.A.

Church History.—McKerran Memorial, \$40, A. Gaudier, B.A.; N. T. Criticism; Church of Scotland No. 4, \$40—L. Perrin, B.A., second year, Hebrew; Church of Scotland No. 5, \$40—J. A. Brown, B.A., third year, Hebrew and Chaldee. No. 6, \$40, H. R. Grant, B.A., first year Hebrew.

Honors.—Classics G. W. Mitchell, second-class; W. J. Drummond, second-class. Latin—W. Clyde, second class. Mathematics, second year—J. Findlay, J. McPherson, first-class. Third year—H. G. Horsey, J. McKinnon, first class. Final year—J. C. Connell, first-class; A. McCall, second-class. History.—E. Elliott, second-class. Chemistry—second year. C. A. Scott, first-class; first year, E. C. Shorey, first-class. Natural Science—first year, E. C. Shorey, S. D. Gardiner, A. McKossie, first-class; second year, W. Nicol, first-class; C. A. Scott, second-class.

Passmen in Theology.—Divinity (third year).—John Hay, J. A. Brown, R. C. Murray, W. Hay, J. P. Gerrier, A. K. McLeod; second year: R. McKay, A. Given, J. McLeod, R. Gow, W. Allan, J. A. Grant, N. Campbell, A. Macaulay, D. Millar, F. W. Johnson, A. Patterson; first year: S. W. Dyde, A. Gaudier, J. Steele, A. McKossie, S. Childerose, J. F. Smith, L. Perrin, J. P. McNaughton, A. McLachlan, W. G. Mills, H. R. Grant, J. H. Buchanan, J. E. Duclos, J. McNeil. Junior Hebrew: G. R. Lang, M. McKinnon, W. R. Grant, J. W. H. Milne, Orr Bennett, J. H. Buchanan, J. Steele, A. Patterson; Second Year Hebrew: A. Gaudier, L. Perrin (equal), R. McKay, A. McKossie, A. Given, S. W. Dyde, J. McLeod, J. F. Smith, J. E. Duclos, D. Millar. Chaldee and Third Year Hebrew: J. Hay, J. A. Brown. Apologetics (Senior Division): R. McKay, W. Allan, R. Gow, A. Given, J. McLeod, J. A. Grant, F. W. Johnson, W. Hay, N. Campbell, A. Macaulay, D. Millar; Junior Division: S. W. Dyde, J. Steele, W. G. Mills, J. F. Smith, A. McLachlan, H. R. Grant, A. Patterson, A. McKossie, L. Perrin, J. P. McNaughton, S. Childerose. Old Testament Exegesis: R. McKay, J. McLeod, W. Allan, L. Perrin, A. Given, H. R. Grant, R. C. Murray, J. Steele, W. G. Mills, S. Childerose. New Testament Criticism: A. Gaudier, R. McKay, John Hay, W. Allan, A. Given, J. A. Brown, L. Perrin, S. W. Dyde, J. McLeod, T. F. Smith, J. Steele, W. Hay, A. Macaulay, T. W. Johnson, J. P. McNaughton, S. Childerose, H. R. Grant, J. H. Buchanan, D. Millar, J. Gerrier. Church History: J. Hay, R. McKay, S. W. Dyde, A. McLachlan, J. F. Smith, J. McLeod, R. C. Murray, W. Allan, A. McKossie, A. Given, H. R. Grant, J. Steele, J. A. Brown, L. Perrin, R. Gow, J. P. McNaughton, J. A. Grant, J. E. Duclos, J. H. Buchanan, N. Campbell, W. Hay, A. Macaulay, F. W. Johnson, D. Millar, A. Patterson, J. McNeil, W. G. Mills.

The Convocation proceedings were continued on Tuesday afternoon and evening, Mr. J. Hay, B.D., delivering the valedictory on behalf of the theological students, Dr. W. Spankie for the medicals, and Mr. G. W. Mitchell, B.A., on behalf of the arts students. In the evening, Principal Grant delivered a short, pithy, and appropriate address. Chancellor Fleming delivered a lengthy and eloquent address, in which he made special reference to the progress and growing influence of Edinburgh University, at whose ter centenary celebration Chancellor Fleming was the worthy representative of Queen's.

On Tuesday evening the graduates and benefactors held a meeting, at which the University Confederation scheme was considered. The friends of Queen's are resolute in maintaining the status quo, and are decidedly against the proposed Federation.

Honorary degrees were conferred on the following: B.D., Rev. Prof. Currie, Halifax; Rev. George Smellie, Fergus. LL.D., James MacLennan, Q.C., Toronto.

The Governor General's prize in books was won by W. Clyde, for general proficiency, and the Hague prize of \$20 for the best essay, by C. J. Cameron.

Rev. Mr. Barclay, of Montreal, addressed the graduates in an eloquent, stirring, and powerful speech.

Sabbath School Teaching

INTERNATIONAL LESSONS.

May 17, 1885.

CHRISTIAN CONTENTMENT.

Phil 4 13.

GOLDEN TEXT. "The God of Peace shall be with you."—Phil. iv. 9.

TIME.—As in last lesson, close of 62 A.D.

Review.—(1) Where was Paul imprisoned? (2) Name three of the hills upon which Rome is built. (3) Who had charge of Paul coming to Rome? (4) Who carried the letters to the Ephesian and Colossian churches? (5) What is the character of the Epistle to the Philippians? (6) What was the principal thought in the last lesson?

Introduction.—In addition to what was said in the last lesson as an introduction, let another fact be noted, which will help us better to appreciate the Apostle's joyful and contented spirit. His life was in much greater danger towards the end of his imprisonment, when this Epistle was written, than formerly when Tychicus left him with the others. That was owing to the death of the excellent Burrhus, the Prefect, who had him in charge and who treated him so mildly. He was succeeded by *Sofonius Tigellinus*, a notoriously wicked man, who would stand at nothing to advance his own selfish purposes. It seems, however, that Paul did not come under his especial notice. Another and greater danger was the marriage of the Emperor Nero to *Poppaea*, a proselyte to Judaism. Her cruelty and infamy were so revolting that she would have had no hesitation in giving Paul over to his Jewish enemies, if such a request had been made. That two such characters came into power must have been regarded as unfavourable by Paul and his friends. But it is in such a critical

condition that he writes those beautiful words on "the peace that passeth all understanding."

EXPLANATORY.

In the last lesson it was seen that there were contentions amongst the Philippian Christians. In this chapter Paul names two excellent women, who had laboured with him in the Gospel, Euodias and Syntyche, and beseeches them to live at peace, and asks other Christians to use their influence to restore harmony. He then passes on to some general concluding exhortations.

1. Exhortation to Christian Joy. (1) *Rejoice in the Lord always.*—The emphasis is on the word *always*. Let your joy not be dependent on your outward circumstances, for in Christ there is no change. Rejoice in His excellence, fellowship, care and future glory. He repeats it to make it more emphatic, *Again I say rejoice*. Remember, that he had a chain tied to his arm when he wrote or dictated these words.

(2) *Let your moderation be known unto all men.*—Connect this thought with the word *rejoice*. Joy has a tendency to make us mild and gentle. It means that we are not to be so rigid as to exact the last ounce. Be easily satisfied. Perhaps he thought of Euodias and Syntyche. In disputes, in all kinds of transactions, let all men, friends and foes, see the mildness of your nature.

The Lord is at hand in whom they rejoice and under whose eye they act. It means (1) that the Apostle was expecting the second advent of Christ, or (2) that he felt that Christ was always near—*at hand*—and they should act as before Him. What a strong motive to action!

(3) *Be careful for nothing.* A necessary element in joy is to get rid of harassing care, which is meant. Note the word *nothing*, absolutely. The way to get rid of care is by going and casting all upon God. (1) *Prayer and supplication* i.e., casting upon Him and asking of Him. (2) *Thanksgiving*. The musical accompaniment that should always be present. See Paul in the wreck, Acts xxvii. 35. (3) *The direction*. Don't run to men with your troubles, but to God.

(4) *The blessedness that follows.*—*The peace of God will keep heart and thought.* It is not a peace between man and man that is meant, nor the peace of reconciliation with God. They are presupposed. It is a peace of soul, an experience of harmony with the will of God and trust in Him, that is so great as to surpass anything the *understanding* can comprehend. It can only be known by being felt. Such a love for and resting in God will keep the heart and thoughts pure and right. "Where our treasure is, there will the heart be also."

II. Exhortation to Christian Progress.—We grow by feeding upon suitable food. The Apostle gives us food here and tells us to *think upon it*.

(1) *Whatever is true, i.e., morally true, in harmony with the Gospel.*

(2) *Honest or honorable.*—Such as are esteemed by men.

(3) *Just, i.e., righteous*—according to the nature of God in which we were created.—Eph. iv. 24.

(4) *Pure.* This refers to the state of the heart from which our actions come, or intrinsic quality of actions.

(5) *Lowly and of good report.*—These things that win the affection and admiration of all and of which they delight to speak well.

(6) *Any virtue . . . praise.*—That is, if there is anything else, not included in the above, that is virtuous—has moral excellence and calls forth the praise of man and God—keep these things in mind and think upon them.

(6) *His own example.*—He adds that they can follow in practice these things that they learned from him by precept and example. It is necessary to *act* as well as *think*. And God who has peace, and gives peace will be with those who obey. What a grand thing to be able to point to his own life in this way!

III. An Example of Christian Contentment.—Paul now shows that he practised all these things he has been urging.

(1) *For*—He rejoiced in the Lord that they were doing their duty in remembering him. It seems as if for a time they had neglected him, and he felt it, but he afterwards found out—perhaps through Epaphroditus—that they could not help it—they *lacked opportunity*, not having money to send, or not having a messenger by whom to send it. When it came Paul thanked the Lord first.

(2) *Progress.*—He would not have them think that his gratitude was simply on account of the relief brought to him; it was rather a testimony of the right spirit in them that he valued it. His experiences, so varied, taught him to be content with any condition in which he might be placed. He knew abasement and exaltation—hunger and plenty, and found that in all he could be cheerful and happy when Christ gave him strength. Of course the words *do all things* (Ver. 13) mean *suffering* as well as *acting*.

What a testimony to the power of the Gospel! Let us cast ourselves upon God, in entire self-surrender, and get above the cares and anxieties of the world.

He concludes the Epistle by loving words of promise that God will reward them abundantly for this service to him. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

PRACTICAL SUGGESTIONS.

1. A bright Christian is very beautiful and very powerful.
2. The brightness is most useful as well as most apparent when the darkness is deepest.
3. "Thou God seest me," is a powerful tonic and antidote.
4. Do you enjoy the peace that passeth all understanding? If not, why not?
5. Does the mind always feed upon noble thoughts of which you are not ashamed?
6. Others, especially children, take our example whether or not we ask them to do so.
7. Are you a grumbler?