

Townsend and Rev. M. McKenzie. The speeches were interspersed with music and readings; refreshments were served and a pleasant evening spent.

MONTREAL NOTES.

THE Rev. J. Mackie, of St. Andrew's Church, Kingston, has been on a visit to this city for the past few days.

THE Rev. John Ferguson, of Vankleek Hill, has tendered the resignation of his charge, on account of the ill health of his only son. Mr. Ferguson last fall obtained leave of absence for six months, and went to the State of Colorado, in the hope that the change might be beneficial. In this hope, they have been disappointed, and Mr. Ferguson has returned alone to Canada to demit his charge, and intends to remove to the Pacific Coast, the doctors recommending California as the best climate for his son's health. Mr. Ferguson has rendered very efficient service, not only in Vankleek Hill, but in the Presbytery of Glengarry generally. He has laboured diligently in the building up of his own congregation, and has also given valuable service to the Church as a whole. His removal to California will be a real loss to the Presbyterian Church in Canada, and especially to the Presbytery of Glengarry. He will be accompanied to his new home by the best wishes and prayers of many friends here, who will cherish the hope that in the providence of God he may yet return to labour in Canada.

BOTH the Stanley Street Church and Melville Church, Côte St. Antoine, are applying to the Presbytery for leave to moderate in a call to a minister. The Presbytery meets in Calvin Church, Laguerre, on the 1st of June, to ordain and induct Rev. Hugh McLean. At this meeting a call to Rev. A. Lee, of Russelltown, from St. Andrew's Church, Sherbrooke, will be taken up, though it will probably not pass its final stage till the regular meeting of the Presbytery in July.

THE congregation of St. Paul's Church, Montreal, contemplate the erection of a manse for their pastor, the Rev. J. Barclay. At present only one Presbyterian Church in the city has a manse, that of St. Gabriel. The example set by St. Paul's may be the means of stimulating some of the other congregations to arise and build.

FOR the last five years, Mr. James Croil has filled the position of president of the Montreal Presbyterian Sabbath School Association. It was fitting, in view of his contemplated absence from the city for a year, that the association should tender him a mark of their esteem. This they did on the evening of Tuesday last, when a large gathering of friends assembled in the lecture hall of St. Paul's Church. The Rev. J. Barclay presided, and among those present were: Revs. Principal MacVicar, Dr. Smith, Prof. Coussin, R. Campbell, J. Fleck, James Patterson, W. R. Cruikshank, Colonel Fraser, Messrs. Murray Smith, D. Morris, W. Paul, and many well-known Sabbath school representatives. Mr. J. Murray Smith, the new president of the association, presented Mr. Croil with an address expressive of the association's appreciation of his services and their best wishes for his welfare. After addresses from the chairman and Messrs. Cruikshank and J. L. Morris, Mr. Croil returned thanks for the address, and referred to the many changes that had taken place in Canada and in Montreal since he came to the country forty-five years ago. He concluded by counselling the teachers not to be discouraged in their work, but to perseveringly go on scattering the good seed. Mr. Croil left Montreal on Thursday evening, and sails with his family from New York on the 27th inst. He purposes spending the summer in Scotland, and next winter in Italy, returning to Canada in May next year. During his absence the Rev. R. Campbell, Convener of the Assembly's committee, and Rev. R. H. Warden have agreed to take the editorial supervision of the *Record*, along with Rev. R. Murray, of Halifax. The business department, as also the other business matters of Mr. Croil, are to be attended to by Mr. James Tasker, who has removed into Mr. Croil's office for the year.

REV. PROF. ROSS, of Queen's College, Kingston, and his family are spending a few days here, on their way to their summer residence on Cushing Island, Portland.

THE congregation of St. Matthew's Church, Rev. W. R. Cruikshank, B.A., pastor, are arranging to hold a bazaar on an extensive scale early in the fall, the proceeds of which are to be applied toward a new church property. Most of the other Presbyterian congregations in the city are co-operating, and the bazaar promises to be most successful.

OUR Roman Catholic friends are not satisfied with lotteries to raise money for priests' colonization schemes, but have just decided on a grand lottery, with a thousand prizes, to raise funds for the completion of the vast St. Peter's Cathedral here, and appeals are being made to the faithful in every parish of the diocese, urging them to purchase a ticket for each member of every family. It would be interesting to know how much assistance is being given by Protestants toward the erection of this cathedral.

MISS ANNIE A. STEWART, B.Sc., of Dalhousie College, Halifax, and the daughter of one of our late ministers—the Rev. Mr. Stewart of Whyocomaugh, N.S.—has just been appointed to a mathematical fellowship in the Bryn Mawr Ladies' College, Philadelphia. This fellowship is open to lady graduates of all colleges, and Miss Stewart's appointment is most creditable to her.

HOLMAN HUNT'S FIRST WORK.

My father was from the first strongly opposed to my becoming an artist; he had had reason to see the ill effects of a hating, idle life, and he believed, in accordance with the general opinion of those days, that artists were necessarily of a reckless, frivolous character, and led a useless, unstable life. So, finding that at school I scribbled more designs than exercises in my copy-books, he removed me from school when I was about twelve and a half years old, with the intention of placing me in some city office. Owing to an acci-

dent, I was placed with an auctioneer and estate agent as a sort of probationary clerk, and one day my master, coming into the office hurriedly, caught me putting away something in my desk, and, insisting upon seeing it, discovered that I could draw. This led to inquiries on his part as to whether I had painted, and it turned out that he was himself fond of art, and, whenever he could get a chance, practised painting. One day he said to me, "When there's nothing much to be done, you and I will shut ourselves in here and have a day's painting together;" and so it happened. Here were the tables turned upon my father with a vengeance! I was getting artistic encouragement from the very employer who should have been instilling into me commercial principles. This lasted about a year and a half, when, owing to my employer's retirement from business, I obtained another situation in the city at a Manchester warehouse in Cateaton Street, managed by a London agent of Richard Cobden. Here I sat by myself in a little room looking out on three blank walls and made entries in a ledger, and seemed further than ever from my desire of becoming an artist. But here, too, curiously enough, another artistic friend turned up, in the person of an occasional clerk whose business it was to design patterns for the firm's calicoes, etc. Surprisingly I also used to try my hand at designing, and attained sufficient proficiency to enable my friend to make use of my designs on various occasions. I remember an amusing incident of this period, which gave me great delight at the time. The window of my room was made of ground glass, and, having but little to do, I passed my time drawing with both pen and pencil flies upon its roughened surface. A good blot of ink sufficed for the body and some delicate strokes with a hard pencil for the wings, and at a short distance the deception was perfect. Day by day the number of flies in that room increased, till one day my employer, coming in, stopped suddenly in front of the window and said: "I can't make out how it is; every day I come into this room there seems to be more flies in it," and he took out his handkerchief to brush them away. *Holman Hunt, in the Contemporary Review.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. F. MACKAY, B.A.

June 6,
1886.

JESUS THE BREAD OF LIFE.

{ John 6
22-40.

GOLDEN TEXT.—"Lord, evermore give us this bread."—John vi. 34.

INTRODUCTORY.

In the last lesson was taught the great spiritual truth, that the use of what we have, in dependence on Christ's word, will develop into a greater supply. But the people were not capable of anything more than vulgar astonishment. Not able to understand the important spiritual instruction of His acts and words, they dishonour Him by a proposal to make Him king—not king of hearts, but a bread-king who would provide for them the necessities of this life.

He then dismissed the disciples and them, and retired into a mountain to pray, whence He came to the relief of His disciples in the storm. He again taught the power of faith, this time in its power to triumph over the difficulties of life. The power of faith is unchanged, but the faith that has power is rare. (Mark xvi. 17, 18.)

EXPLANATORY.

I. Idle Curiosity Reproved. (Verses 22-25.)—Many of the people remained all night at the place where they were fed. They saw the disciples go away in the only boat that was there, and as Jesus did not go with the disciples they thought He still remained with them. But when, in the morning, they could not find Him, they returned to Capernaum to seek Him. There were some vessels near, from Tiberias—probably driven out of their course by the storm of the preceding night; into these they entered and came to Capernaum.

When comest Thou hither?—They found Him, probably, on the way to the synagogue, for a part of the following discourse was spoken in the synagogue. (Ver. 59.) But after all they had seen and heard, they had nothing more important to ask Him than this: "How did you come here?" How characteristic of human nature! Notwithstanding all the weighty questions of which we are so ignorant, upon which we should ever be seeking more light, we spend time discussing matters of no profit. (2 Timothy ii. 14-16.) What a sweet morsel the story of the storm and Jesus walking on the water, and Peter's humiliation, would be to these people! But Jesus does not gratify them. He silently reproves their inquiry—does not answer it; and leads them away to matters of more practical importance. That is often the best way of administering a reproof.

II. Spiritual Blindness Reproved. (Verses 26, 27.)—But there was more than curiosity in their eagerness in following Him.

(1) *Re-use.* They did not see the miracle. They saw it with their outward eye, but nothing more. They did not recognize that it taught that He was God, and that He came to feed the soul. They only valued it because it satisfied their hunger; they ate and were filled. That is the difference between spiritual blindness and spiritual discernment. (1 Cor. ii. 14.) David saw God in the heavens (Psa. xix. 1). "The heavens declare the glory of God," etc. To many the sun, moon and stars have no more value than to give light and heat; and make the crops grow. That is unworthy of ourselves and especially of Him.

(2) *Exhortation.*—"Labour not for the meat which perisheth." That is a good reason why we should not spend all our strength on what merely satisfies the body. It is perishable. (1 Cor. vi. 13.) All the wealth, the power, the pleasures, the ambitions of this life may be purchased at

too high a price. They will not keep, at the longest, beyond the hour of death. There are treasures that we can lay up in heaven, that will last forever. We cannot pay too high a price in order to secure them. The whole of life spent in their pursuit is not too great. Do we seek these? When we look back upon the generations that are past, we feel that it is well with all who chose the meat that endureth. In a few days others will look back on us and think as we think. *Be wise now.*

(3) *Promise.*—"Which the Son of Man shall give unto you." That is always the way with the exhortations of Christ. He accompanies His commands with a promise of help. If we make the choice and labour for it, He will give it to us. It is both a gift and something to be worked for. Whilst we owe all to God, we must exert ourselves to take hold on the blessings.

Son of Man . . . sealed.—This great gift is primarily His own death, hence He gives Himself this name. It is as man that He could die. He was sealed, that is, endorsed—approved of—by the Father at His baptism and transfiguration, as well as by the Old Testament Scriptures.

III. Faith and Works. (Verses 28, 29.)—They caught the word labour of verse 27, but not the words shall give, and ask what they shall do. They had many minute traditional duties already, to which they pretended to give heed, and now thought he was to add to that burden. "What shall we do?" They did not understand that salvation is a gift. Christians are in danger of going to either extreme, placing too much weight on the "work" or on the "shall give." They find it hard to adjust the two sentiments. "Faith without works is dead," and "By the works of the law shall no flesh be justified." Some are trying to find comfort in what they can do, and others, casting aside good works, are looking to mercy, as if God would save men in their sins, instead of from their sins. Jesus solves that difficulty.

This is the work of God . . . believe.—We must believe on Jesus, the sent of God; and, having done that, works will follow. *Belief* is a living principle that will bear fruit. If we have found peace in Jesus we shall love Him, and love delights to do service. Hence, if we are not striving to do the works of God, we cannot be true believers.

IV. Give Us More Evidence. (Ver. 30.)—They throw back His own word. He said: "Believe on Me and you will work." They say, in reply: "What work do you do, that we may believe on you?" They then cast reflections on the miracle by which they were fed as insufficient evidence, and ask something stronger. It was not equal to the miracle of the manna in the wilderness. The manna lasted for forty years, fed a whole nation, and was from heaven. His miracle only once, to feed thousand, and not from heaven. Was that sufficient ground, they ask, to accept Him in preference to Moses? Of course this is common shelter for those who love darkness rather than light. They claim that the evidence is not sufficient; in reality, they are not willing to accept reasonable evidence.

(1) *Negative reply.*—(a) Not Moses that gave the manna, but God. The Jews almost deified Moses.

(b) That bread was not from the highest heaven, not of such high origin as that that the Father gives.

(c) He did not give it to you; that is, it is not enduring; your fathers got it, but not you. It lasted for forty years, but the bread that the Father gives will endure unto everlasting life. They died who ate the other, not so with such as eat this.

(2) *Positive reply.*—The type is far surpassed by the anti-type. They who eat of this true bread, that comes down from heaven, shall never die.

Sensuous still.—They think He is going to give some charm that will make them immortal, as the woman thought. (John iv. 15.) He could take away the need of water. They cannot rise to true knowledge, but ask for a supply of what they think He has to give.

I am the Bread of Life. (Ver. 35.)—He says: "I will if you only come to Me, but I cannot unless you come. I myself am the Bread of which I speak—if you come to Me and believe you will never hunger or thirst."

It is thus more than manna—it supplies every want, is both meat and drink.

Ye have seen Me. (Ver. 36.)—He now recurs to their question of ver. 30, and answers it. They said: "Show us a sign that we may see and believe." He here says: "Ye have seen Me—the greatest of all signs—better bread than the manna—and yet ye believe not."

V. Resting in the Eternal Decree. (Verses 37, 40.)—Jesus is naturally pained at the treatment he receives. He grieves over them who destroy themselves by rejecting Him. But He falls back on His Father's will. He did not come to do His own will, but the Father's, and the Father's will cannot fail.

The divine side of election. (Ver. 37, first clause, developed in ver. 39.)—It is the Father's will that all He hath given to the Son be cared for, perfected and raised up at the last day—in the resurrection of the just. Jesus rests in the conviction that none such will finally reject Him. God's purposes will never fail. Let us if we love God rest assured that His purposes of love toward us are sure and immovable.

The human side of election. (Ver. 37, second clause, developed in ver. 40.)—It is the Father's will that every one who seeth the Son and believeth may have everlasting life, and he also will be raised up at the last day.

There is the free offer to all. The two sides of the great problem—all may come—the chosen will come.

PRACTICAL SUGGESTIONS.

1. Don't spend time on trifles.
2. Work as if all depended on yourself, and yet look for free grace.
3. The evidence is sufficient—to the believer it is absolutely convincing.
4. Why do ye spend money for that which is not bread?
5. Having done your duty, trust in the Lord's purpose which He will bring to pass.