

overture. The overture having been received by the Synod the following motions were made for its disposal:

Moved by Mr. Chrystal, seconded by Mr. Colin Fletcher, "That the Synod adopt and transmit the overture to the General Assembly."

By Dr. Laing, seconded by Mr. Robert Hamilton, "That before adopting this overture; the following be added to the second provision: 'Provided always that the General Assembly may, if it sees fit, add one name to the list as provided for above, before proceeding to the ballot.'"

By Mr. Gustavus Moore, seconded by Mr. Sutherland, "That the second provision be amended as follows: 'It being always understood that the Assembly, before proceeding to ballot, shall have power to receive further nominations; and also, that any of those nominated may ask that their names be withdrawn.'"

The consideration of the overture was resumed on Wednesday, when it was adopted by the Synod and ordered to be transmitted to the General Assembly. Certain members dissented from the plan proposed, on the ground that undue restriction is put by it upon the power of the Supreme Court of the Church in electing its chief officer.

The Synod proceeded to consider a complaint and appeal against a decision of the Presbytery of London, granting leave to certain petitioners in Glencoe to be organized into a second congregation. There appeared in support of the appeal, Messrs. W. S. Ball, Dr. Proudfoot, J. A. Murray, A. Henderson and others. In defence of the judgment of the Presbytery, Messrs. D. McGillivray, George Sutherland and others. Parties having been fully heard, questions were put and answered, and the Synod proceeded to give judgment.

After several amendments had been made and voted down, the following motion by Mr. W. T. McMullen, seconded by Mr. Cuthbertson, was carried almost unanimously: "Sustain the dissent and appeal, rescind the action complained of, and remit the matter to the Presbytery of London, with instructions to exhaust all legitimate measures to preserve the unity, and avoid the alternative of a second congregation at Glencoe."

Mr. W. S. Ball for himself and the other appellants, acquiesced in the decision of the Synod, while Mr. McGillivray, for himself and all who adhered to him, dissented and appealed from the decision of the Synod to the ensuing General Assembly, and craved extracts.

The evening sederunt was given up to the hearing of admirable reports from the several Conveners of the Committees on the State of Religion, by Dr. John Thompson; Sabbath Schools, by Mr. Thomas MacAdam; and Sabbath Observance, by Mr. George Burson.

The several reports were received and adopted, and thanks given to the Conveners for diligence in the preparation of such excellent reports.

The Synod met on Wednesday, and transacted a large amount of important business.

The recommendation of the Sabbath Observance Committee, as to the advisability of issuing such questions from year to year for the consideration of Sessions and Presbyteries, in order to secure the fullest information possible on the subject, was adopted.

The report of the Committee on Temperance was adopted, and ordered to be transmitted to the General Assembly's Committee on the subject.

The Synod considered an overture sent down from the last General Assembly relating to the supply of vacancies, also an overture from the Stratford Presbytery on the same subject, and recommended the revival of the old Distribution Scheme, and the rejection of the scheme sent down by the General Assembly. The consideration of both overtures was remitted to a committee, who reported, recommending that a committee of Synod, consisting of Dr. Laing, Dr. Cochrane and Mr. R. J. Laidlaw (Convenor), be appointed to consider the whole matter, and confer with any committee that may be appointed by any other Synod of the Church, and, if able to do so, report the results of their deliberations to the General Assembly.

Leave was given to their respective Presbyteries to license Messrs. W. H. Simpson, W. Ferguson, B.A., Alexander U. Campbell, R. Campbell Tibb, B.A., and J. L. Campbell, B.A.

The usual standing committees were appointed with the following Conveners: State of Religion, Mr. Alexander Henderson; Temperance, Mr. W. A. McKay; Sabbath Schools, Mr. George Rutherford; and Sabbath Observance, Mr. John Gray.

The Synod agreed to meet next year, on the last Monday of April, in St. Andrew's Church, Chatham.

The Rev. Father Chiniquy, being in the Synod, was asked to address the court, which he did. In the evening, after adjournment of the Synod, he also spoke to a large audience in St. Andrew's Church.

An overture, ancient the matter of annuities to certain officials of the Church, was presented by Mr. W. S. Ball for transmission to the General Assembly. It was agreed to transmit the overture.

It was moved by Dr. Cochrane, duly seconded and unanimously carried, "That the thanks of the Synod are due to the minister and office bearers of St. Andrew's Church for the use of their building and the arrangements made for the work of the Synod; to the committee (and especially to Mr. Nisbet) for providing homes for the delegates; to the Christian people of the city for their generous hospitality; and to the Grand Trunk Railway for reduced fares to the members of the Synod."

The business of the Synod having been concluded, the Moderator declared the Synod adjourned to meet in St. Andrew's Church, Chatham, on the last Monday in April next, at half-past seven o'clock in the evening.

The Moderator then pronounced the benediction.

ACKNOWLEDGMENTS. The Rev. Dr. Reid has received from the United Presbyterian College, Edinburgh, Scotland, Students' Missionary Society the sum of \$5,739.45, in aid of Home Missions in Manitoba and the North West Territories; also, Jessie, Ottawa, \$1, Foreign Missions, Fortmora; A Family Offering, \$5, McAll Mission.

THE POINTE-AUX-TREMBLES SCHOOLS.

TO THE FRIENDS OF FRENCH-CANADIAN MISSION WORK.

The present session of the Pointe-aux-Trembles Mission Schools terminates on the 30th instant. It has been a session of more than ordinary solicitude to the teachers. At its opening the small pox epidemic was at its height in the city and vicinity, and a large number of those who had intimated their attention to attend the schools changed their mind and stayed away. The desirability of providing hospital accommodation, lest it should be required, engaged the attention of the Committee, and an isolated house at a considerable distance from the schools was rented and fitted up for the purpose. Scarcely had the session opened when one of the pupils was stricken with disease. She was at once removed to the prepared hospital, where for several weeks she hovered between life and death. A school companion heroically volunteered to nurse her and with rare self-sacrifice watched beside the sick bed by night and day for upwards of a month. God mercifully blessed the means used and spared the life of the sufferer, though her sight is impaired, it is feared, permanently.

There were other cases of sickness during the session, and one of the pupils, a young woman of eighteen or nineteen years of age, died peacefully after a lengthened illness. This is the first death in the schools since they became the property of our Church.

These afflictions have been blessed of God to the spiritual good of many of the pupils. When the sacrament of the Lord's Supper was administered on Sabbath, the 4th inst., fifteen of them for the first time publicly professed their faith in Christ, and fifty-one in all, teachers and pupils, sat at the communion table that day.

The total number of French-Canadian pupils in attendance this session was ninety five. Of these a large number have the ministry of the Gospel in view.

During the ensuing summer twelve of the young men and five of the young women are to be employed by the Board in mission work—the young women and two of the young men as mission teachers and the others as colporteurs. These seventeen have attended the Pointe-aux-Trembles Schools for three or four sessions, and after thorough examination have been approved as qualified for the work. It is a matter of encouragement and of gratitude to God that so large a proportion of the pupils are not only giving themselves to the Saviour but consecrating themselves to mission service.

To end the year free from debt about \$1,500 are still required. We feel confident that the amount will be obtained. Will Sabbath schools and the friends who are supporting pupils, and others who desire to help the work, kindly forward their contributions before Tuesday, the fourth day of May, when the books will be closed for the year.

To every private individual or Sabbath school contributing \$50 a particular pupil is assigned, concerning whose progress reports are sent from time to time.

Contributions to be addressed to Rev. R. H. Warden, 198 St. James Street, Montreal. Yours faithfully,

D. H. MACVICAR, D.D., LL.D., Chairman.

ROBERT H. WARDEN, Secretary-Treasurer.

Montreal, April 15, 1886.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

May 2, 1886. **JESUS AT THE WELL.** [John 4: 5-26.]

GOLDEN TEXT.—"God is a Spirit: and they that worship Him must worship Him in spirit and in truth."—John iv. 24.

INTRODUCTORY.

Jesus and His disciples spent some time in the country of Judea after leaving Jerusalem. Whilst there He taught and His disciples baptized, and His popularity was so great that the disciples of John were jealous. A discussion arose between them and a Jew about the question of baptism—the Jew probably advocating the baptism of Jesus.

This is the first sacramental controversy—the first of a long series. The matter was referred to John, and he gave his most emphatic testimony to the superiority of Christ.

EXPLANATORY.

Jesus *knew* (ii. 25) that the Pharisees were jealously watching His movements, and wishing to avoid any conflict with them yet, he departed into the regions of Galilee. It was not cowardice, but that divine prudence that has courage to avoid needless danger.

I. The Occasion.—He went through Samaria which lay between Galilee and Judea. It is said *He must needs go*. He felt constrained to go after this lost sheep.

Jacob's well.—It was at the foot of Mount Gerizim—originally about 200 feet deep—now about sixty feet. It was near Sychar (Shechem), which was about a half a mile away. Jesus came there about noon (sixth hour) weary, and sat by the well.

The fact that Christ was *weary* shows that He was human, and thus able to sympathize.

Whilst He sat there, and the disciples were gone to Sychar to buy food—a Samaritan woman of Sychar came with a pitcher to draw water, and the following conversation took place.

II. The Living Water.—A wonderfully beautiful instance of the Lord's power of using ordinary affairs as stepping stones to higher things.

(1) *Give Me to drink.*—At His request she expresses surprise that He, a Jew, would ask a drink from a Samaritan. They hated each other, and would have no intercourse—beyond ordinary business transactions (ver. 9). Jesus was above all such feelings, and would allow nothing to stand between Him and a soul. So should all the disciples Jesus feel.

(2) *His reply.* (Ver. 10.)—Perhaps there was an air of satisfaction in her manner, that He was under obligations to her in being the suppliant. But He tells her that she is the needy one—in need of *living water*—and that if she knew about the gift of God (the living water) and her present opportunity in speaking to Him, she would become the suppliant—*would ask* of Him and He would give what she asked. He thus rebukes her hesitation in granting His request, at the same time revealing to her her *great need* and the way to get it—*simply asking* will secure all that we need.

(3) *Never thirst.*—The woman is perplexed. She has an idea, however, that He means by *living water* something more than the water of this well, and that He claims to be greater than Jacob, who gave the well and drank thereof, "You cannot draw—where can you get it?"

He leads her a step further. He answers not as to His superiority to Jacob, nor His power, but fixes her attention on the nature of the *living water* in order to create a desire for it.

If you drink of this water you will thirst again, but if you drink of *living water* you will have an *ever-flowing well* within you—that will always satisfy—and will grow into the full satisfaction of eternal life.

The profound meaning of these words deserves the most earnest consideration. All the possessions and joys of this life are temporary, and will not satisfy the soul. Nothing will satisfy but the Gospel of the grace of God.

(4) *Give me this water.* (Ver. 15.)—She is now the suppliant. But she does not know what she is asking for. Her request rises no higher than her desire. She thinks of something that would quench thirst so that she would not require to come to the well to draw, and asks accordingly.

How often religion is sought for the earthly advantages it brings—before the eyes are opened to see its true importance! But the sun rises gradually.

III. Conviction Produced. (Ver. 16, 18.)—Jesus sees that she does not deeply feel her need, and quickens her conscience by recalling her past life. He asks her to go and call her husband. She replies that she has none. He tells her that she is living with a man who is not her husband, and that in the past she has had five husbands. How much immorality may have been in her past record she at once remembers and confesses and acknowledges His prophetic character.

What an illustration of the most practical truth that "all things are naked and open unto the eyes, of whom we have to do."

IV. True Worship. (Verses 20-23.)—It has been suggested, very naturally, that there was after her last remark a long pause. There was a mental conflict, and a determination arrived at to seek a better life, and in order to do so she proposes the problem as to the *true place* in which to worship God—Mount Gerizim or Jerusalem. He who could reveal her past life, she felt sure, could give a correct answer to that vexed question.

(1) *Jews right.*—He says the Jews are right, that salvation is of the Jews; i.e., that the Jewish religion is the divinely-appointed preparation for the Messiah, to come in the fulness of time. This sets aside not only the Samaritan, but all other religions.

(2) *Samaritans wrong.*—They accepted only the Pentateuch, and could know God only so far as there revealed. But even that was not rightly understood because not fully obeyed.

(3) *God is a Spirit.*—He lifts her away from the mere question of place to the *object* of worship. Our conception of God will determine the nature of our worship. The time has arrived now, He says, when the spiritual character of God is so far revealed as to enable every one to understand that He is not confined to one place, Jerusalem or Gerizim, but can hear the humblest worshipper in any corner of the earth.

Spirit and truth.—These, then, are the qualifications of worship. Internal and not external. Not formal, but *spiritual*—*sincere*—true to our convictions—not the unfelt or unmeaning words of the lips.

What an elevation He has reached in His teaching! This does not do away with *places* and *forms* of worship, but it makes them subordinate. We must have some forms whilst in the body, but form without *spirit* is of no value.

(4) *Father seeketh.*—God is looking for the return of His prodigal children, that they may come and ask and receive the living water—the gift of eternal life.

The woman is seized by the truth. She feels that it is lofty, but cannot understand it, and replies that when the Messiah comes He will make it all plain; perhaps at the same time surmising that this may be He. He at once tells her that He is the promised Messiah—making Himself known to her as—after His resurrection—to Mary Magdalene.

PRACTICAL SUGGESTIONS.

1. Learn to value one soul.
2. Try to rise from the material to the spiritual in the ordinary affairs of life.
3. Covet the best gifts.
4. When the Messiah comes again He will make all things plain. Now we see through a glass darkly—but then face to face.

ALL interested in musical culture will be pleased to learn that a vocal society with high aims and purposes, has recently been organized in this city. It is formed on the model of the famous Henry Leslie Choir, of London, England. The specialty of the society will be the study and production, without instrumental accompaniment, of the choicest gems of the best composers. The Toronto Vocal Society have been fortunate in securing Mr. W. Elliott Haslam, who has had a thorough vocal training in Italy, as musical director and conductor. The first public concert by the society is announced for the 27th inst. in the Horticultural Pavilion. Quite a number of special attractions, among them Gounod's *Motett*, "Come unto Him," in six parts, "Scots wha hae," in eight parts, and Macfarren's setting of "Break, break, break," is promised.