

BRANTFORD YOUNG LADIES' COLLEGE.

The closing exercises of this well known institution began on Friday evening, the 19th ult., when the Alumnae Association gave a grand reception to the friends of the College and to the citizens of Brantford. The spacious grounds surrounding the College never appeared better. It is not too much to say that the situation and surroundings of this College are simply charming, and should form in no small degree an attraction to students.

On Sabbath evening, the 21st, the Rev. Dr. Cochrane preached a special sermon before the graduates and students of the College. He chose for his eloquent discourse, the words from Ecclesiastes xi. 6: "In the morning sow thy seed, and in the evening withhold not thy hand"; also, Eccles. ix. 10: "Whatsoever thy hand findeth to do, do it with thy might."

On Monday evening the annual concert was given in Wyckliff Hall. The music represented on the programme was of the highest order, and was rendered in the most pleasing manner with taste and dignity. The performances reflected much credit on the musical ability of the instructors in the College. At the close of the concert, Principal Macintyre announced the opening of the Art Exhibition.

The reading room was then thrown open and those present were permitted to examine the work of the art class. There is much artistic taste displayed and many expressions of admiration were heard. Among the more prominent were the works of Mrs. Macintyre, Mrs. Ford, Miss Annie Barr and Miss Nellie Cockshutt, though many others are fast attaining to a high degree of efficiency under the able training of Mr. Martin. Among the others whose specimens were on exhibition were oils by Misses Powers, McLeod, McKay, Kennedy, Lackner, Chambers, Adams, Edwards, Wilson, Hart, and Wild, and water colours and crayons by Misses Shields, Fleming, Wilkes, and Silverthorn.

On Tuesday the Commencement Exercises took place. The Rev. D. D. McLeod, of Barrie, presided. Besides the resident ministers of the city, there were upon the platform the Rev. G. M. Milligan, Toronto, and the Rev. John Laing, D.D., Dundas. The following ladies obtained the diploma of the College: Miss Lizzie Chambers, Trenton, N. J.; Miss K. Clute, New Westminster, B.C.; Miss Dornia D. Hart, Montreal; Miss Jennie Kennedy, Sullivan, Ont.; Miss Melvina Lackner, Hawkesville, Ont.; Miss Aggie Moore, St. Mary's, Ont.; Miss Tina H. Mowat, Guelph, Ont.; Miss Margaret Somerville, Dundas, Ont.; Miss Katy F. Turner, Hamilton, Ont.; Miss Maggie L. White, Milton, Ont.; Miss Maggie Wilson, Scaforth, Ont.

Miss Marjorie Somerville, Dundas, a graduate of the class of 1884, was presented with the Governor General's medal, as the successful candidate at the University local examinations in 1884.

Miss Maggie Wilson, Scaforth, was the recipient of the general proficiency medal in the senior class for 1885. Miss Maggie Burns, Toronto, won the proficiency medal in the second year. Miss Maud Edwards, Cannington, received the proficiency prize in the class of the first year.

Many of the examiners who assisted in presenting the medals and prizes, in referring to the examinations, said that the papers were as difficult as those of any college in the land, and spoke in the highest terms possible of the marked ability of the pupils generally, and of the institution as a seat of learning.

Dr. Beattie, examiner in mental science and logic, stated that the work of the young ladies in this department was equal to the standard of first-class honors obtained by gentlemen in the second year at the Toronto University.

The Brantford Courier in a leading article, headed "A Worthy Institution," says: In connection with the closing exercises just chronicled a feeling of congratulation must inevitably present itself to Brantfordites generally at the manifest results achieved by this institution. The testimony afforded by some of the examiners on the platform last night shows that the subjects in each department are prosecuted with a comprehensiveness, and to an extent fully equal to similar branches in Canadian universities, and according to the Rev. Mr. Antliffe, also those in England. While this is the case the appearance of the scholars, after passing through such trying ordeals, plainly demonstrates that learning has not been enforced at the expense of health or mental activity quickened beyond physical power. Brantford can worthily feel proud of this institution and the high reputation it enjoys, as evidenced by the presence on its rolls of pupils, not alone from far and wide in Canada, but also from the neighbouring United States.

SCARBORO AND MARKHAM LADIES' FRENCH EVANGELIZATION SOCIETY.

On Dominion Day large and most interesting meetings were held in connection with the anniversary of the Scarboro' and Markham Ladies' French Evangelization Society. In the morning the people assembled in Knox Church, Scarboro'. After the usual business had been transacted, Mrs. Harvie, of Toronto, spoke for over an hour, in her usual eloquent, fervent and effective style. The Rev. W. Bennett, of Peterboro', who was also present by special invitation, gave an earnest and stimulating address.

In the evening a lawn party assembled on the grounds of Mr. W. H. Ferguson. A very large number of friends of the cause attended. Mrs. Harvie again addressed the assembly. She said: This has been a red-letter day to me. My drive through the beautiful scenery has been most exhilarating. I am here to join you in celebrating the eighteenth anniversary of this New Dominion of ours, and this the first anniversary of the Ladies' French Evangelization Society of Scarboro' and Markham. Though you are only one year old you are not the little infant I had supposed you to be before seeing you, but a great strong healthy society of sixty-two members with sufficient resources to enable you to employ a missionary of your own in French Evangelization work for the next three months. I think you are now strong enough to live off. There are two or three pastoral charges represented by this society. Why should there not be a society

in connection with each pastoral charge? Referring to her experience in connection with the formation of Women's Foreign Missionary Societies, Mrs. Harvie explained their methods of working and gave useful and valuable hints. She concluded with an earnest appeal for enlarged self-sacrificing Christian giving, illustrating the principle by the touching and impressive case of an Indian mother's sacrifice.

The Rev. William Bennett was the next speaker. He began by referring to the incident that led to his presence there that evening. Some time ago at a meeting in Peterboro' Father Chiniquy had made a most gratifying allusion to a service rendered him by Mr. Bennett, and this circumstance had led to the invitation to which he cheerfully responded. After congratulating the Society on the satisfactory progress it had made, and the important work in which its members were engaged, Mr. Bennett spoke of the encouragements they had in the prosecution of their work, as seen in the great numbers who, both in Canada and the United States had renounced the errors of Romanism, the preparedness of the people for the Gospel and that the converts become practical missionaries themselves. He next spoke of the motives that ought to actuate them in the prosecution of this work: the value of souls, patriotism, and self preservation. The next topic of his address was the means to be employed. The agencies now in work were schools, colporteurs and missionaries. He then counselled the formation of societies throughout the Church similar to that he was addressing, and concluded with an eloquent appeal for sustained and steadfast effort in carrying on the work of French Evangelization.

The chair was ably occupied by Mr. Brown, of St. Andrew's Church, Scarboro', excellent refreshments were plentifully provided, and the ladies were congratulated on their superb entertainment. The proceedings were enlivened by the sweet strains of music discoursed by the Highland Creek Brass Band. Their proficiency elicited highly complimentary remarks from Mrs. Harvie who hoped that they would visit Toronto and add to the pleasure of social gatherings there. A handsome sum for the benefit of the Society was realized.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 19, 1885.

OMRI AND AHAB.

GOLDEN TEXT.—"The way of the wicked is an abomination unto the Lord."—Prov. xv. 9.

INTRODUCTION.

The main object in this history is not to preserve the history of men, but to show in the lives of men the righteous government of God. In chap. xiii. we have an account of the judgment pronounced against Jeroboam on account of his disobedience. Also upon the prophet who pronounced this judgment was punishment sent because of an act of disobedience which appears very trifling at first sight, but assumes a graver character when we remember that the prohibition to eat food was intended to emphasize the Lord's abhorrence for Jeroboam's proceedings, for the declaration of which he was sent.

In chap. xiv. Jeroboam begins to reap. We are told how the heir to the throne died, and how the aged prophet Ahijah informed him that he brought the affliction upon himself, and that was but the beginning of afflictions. His whole family was to be cut off and not even granted a burial. Behold how the iniquities of the fathers are visited upon the children!

Jeroboam was succeeded by his son Nadab, who only reigned two years, when Baasha conspired against him and slew him and carried out the prediction of the prophet regarding the house of Jeroboam. Baasha was no improvement on his predecessors. He reigned badly for twenty-four years. The prophet Jehu was sent to denounce him for his sins. His son Elah reigned for two years and was put to death by Zimri who had put his kinsfolk to death.

Whilst this took place at Tirzah (now the capital instead of Shechem), the army that was engaged besieging Gilead, proclaimed Omri, their captain, king. The siege of Gilead was immediately raised and they attacked Tirzah. When Zimri saw that he could not hold out, he went into the palace and burned it over his head, and thus died, it is said, a victim to his own sins for having followed in the ways of Jeroboam.

The history of the kings of Judah is carried along, teaching the same lesson in every instance. Where there was disobedience there was consequent punishment; but obedience brought with it prosperity and divine approval. The good reign of Asa stands out in beautiful contrast with all that went before.

EXPLANATORY.

I. Omri's Reign.—He was a man of great energy and intellectual force. If it had been sanctified his might have been a brilliant reign.

(1) New capital.—Tirzah was the capital for some time, but Omri discovered that it was not strong. The conflict through which he passed before reaching the throne, was such as to teach him the importance of a "sure place." For that reason he selected Samaria, and showed his wisdom in so doing. It is said to have combined a beauty and strength scarcely inferior to Jerusalem itself. It was an oblong elevation about six miles from Shechem, in the same fertile valley, surrounded by hills from which can be seen its streets which were as terraces in the limestone sides of the mount.

He bought it for a large price and gave it the name of his own.

Two talents of silver.—That is said to be \$3,285, but on account of the greater value of money, equal to \$40,000 or \$50,000 now.

(2) Worse than all before him (ver. 25).—That is what might have been expected. We are all getting better or worse. There is no standing still, and as Omri chose to walk in the ways of Jeroboam, it was to be expected that he would go farther in evil than Jeroboam did. What particular direction his sin took we are not told. There was some sinful legislation referred to in Micah vi. 16, which was no doubt intended to widen the breach between Israel and God.

(3) Provoked the Lord God to anger.—This is the most serious and important statement made regarding him. If it were simply the building of Samaria, it is all gone. His other mighty works referred to are all forgotten. Even the books in which they were written are lost forever. But God forgets nothing. If we provoke His displeasure, our evil deeds are in that Book that will never be lost, but will one day disclose its secrets.

II. Ahab's Reign.—Things are going from bad to worse.

(1) Long reign.—He reigned for twenty-two years. Abundant time for usefulness, but as it was not improved the greater condemnation. We shall afterwards see how great the responsibility of Ahab, was on account of the efforts made by the greatest of prophets to keep him in the right way. But he was worse than his father, who was worse than all that went before him.

(2) Marriage.—We see the course of declension with which we are too familiar in modern society. A bad man chooses a bad wife and they assist each other to ruin.

Jezebel.—Her father, Ethbaal, was Priest of Astarte (the Venus of the Zidonians) who murdered the king, his own brother, and usurped the throne for thirty-two years. His daughter was a worthy daughter of such a regicide. Her name is still a synonym for a character so base as to present no redeeming feature.

(3) Idolatry.—Such a marriage could not but give an impetus to the tide of evil already swelling. Ahab was weak and Jezebel was strong, and did all she could to exterminate the true religion and establish the worship of Baal.

Baal wor hip.—Before this, the worship of the calves was symbolic. It was only a step, but Ahab went the whole way and worshipped and served Baal. This was the principal deity of the Zidonians—the sun-god of the Babylonians, and was regarded as the supporter and first principle of life.

Temple.—He built a temple in Samaria for the worship of Baal, thus introducing it as the religion of the country. There was a splendid temple of Baal in Tyre, built by Hiram, the friend of David and Solomon, in which there was a golden pillar of great beauty. Ahab, no doubt, sought to imitate that. (2 Kings iii. 2; x. 27.)

Altar.—He also erected an altar on which to offer sacrifices to his new god.

Grove or Asherah.—This was an image to the goddess Astarte. This was the female deity, the worship of which, like the worship of Venus, was such as cannot be described. Thus we see the result of an evil marriage. The country is degraded to the lowest stage when such modes of worship are adopted.

III. Jericho Rebuilt (ver. 34).—Here is another evidence that religion is in a low state. The curse pronounced by Joshua (chap. vi. 26) upon the rebel of Jericho, is forgotten or disbelieved. No worse evidence than disregard for the threatenings of the Scriptures. Hiel dwelt in Bethel, the head quarters of the false worship set up by Jeroboam. Ahab probably instigated him to fortify it. But the curse comes. At the laying of the foundation his eldest son died, and at the completion of the work, when the gates were set up, the youngest son died according to the word of Joshua. It may be that the whole family died, as some suppose. At any rate not a word spoken by God will fall to the ground, whether it be a promise or a threat, and we should act accordingly.

PRACTICAL SUGGESTIONS.

1. Political convulsions are closely connected with the morality of the people.
2. We should pray for the Queen and all in authority.
3. Every concession made to sin opens the way for greater sin. "Bad to worse" is the law.
4. Ungodly alliances of all kinds will bring disaster. "Be not unequally yoked."
5. The Word is sure and steadfast, and every transgression and obedience will receive a just recompense of reward. (Ver. 34.)

LETTER-WRITING.

A letter should be the essence of conversation. A lady whose deafness required the use of a hearing-trumpet used to say that it saved her from much frivolous chit-chat, people did not care to send self-evident remarks about the weather down its imposing tube! It should be the same with letters. We should write exactly as we speak when we are speaking at our best. We should not consider so much what we think worth telling as what our correspondent will care to hear. Are we writing to one who has gone out from among us? Then a new picture should not be put upon the home walls without his being told exactly what it is and where it hangs. Let the vision of home in his mind be kept up to a present reality and not a vanished one. Tell him all about the new friends; if some of these grow near and dear, try to send him a photograph which shall lend a living shape to their names. We know one sweet mother, deservedly cherished by her son, whose faithful letters from her Eastern home to the young student in England would even contain little scraps of her new dresses, so that he might think of her exactly as she was. Call this not trivial; only a rarely tender and sensitive nature could have thought of such a thing. Nothing can be trivial which keeps bright the links of affectionate remembrance between loving hearts. — Leisure Hour.