

seconded by Mr. Beckett, was unanimously adopted: That the Synod receive the memorial and express pleasure in receiving the statement of the directors of the Brantford Ladies' College, and is gratified to learn through Dr. MacIntyre, the Principal, of the good work which is being done by this institution for the cause of Christian training, and for its power of good in the Presbyterian Church; that the Synod commend the institution to the members within the bounds, and earnestly urge them to take an active interest in promoting in every way the success of such a centre of influence within and under the supervision of the Church; that the Synod has pleasure in granting the petition of the memorial, and nominates the Rev. W. T. McMullen, Woodstock, as a visitor from the Synod of Hamilton and London for the ensuing year.

Mr. W. A. Mackay, of Woodstock, Convener of the Committee on Temperance, presented the report for the year, and gave a summary of the returns made to the questions sent down by the General Assembly's Committee to Kirk Sessions and Presbyteries. The opinions elicited showed a large preponderance of sentiment in favour of the Canada Temperance Act, despite of certain localities where it is violated, and indicated a growing sentiment in favour of Prohibition. A very spirited debate followed on the report submitted, and on Mr. Mackay's address, in which Dr. Thompson, Mr. McMullen, Mr. Robertson, of Waterdown, Mr. Paradis and others took part. Different views were expressed as to the ripeness of the country for Prohibition and the working of the Scott Act, while some advocated a stringent license law in preference to the free trade in intoxicating liquors that was common in certain districts. At the close of the discussion the report and its recommendations were unanimously adopted. The recommendations are as follows: 1. That in advancing this work we give ourselves with increased earnestness to the preaching of Christ. Faith in Christ can alone save society, and make a temperate, peaceable, orderly people of God. Let us therefore hold up Christ in our pulpits, in our prayer meetings, Sabbath schools, Bible classes and families as the only foundation of temperance and social reformation. 2. That we persevere in our conflict on the platform of civil law until we obtain through the whole land a law that will prohibit instead of sanctioning and protecting this great evil. 3. That we express our gratification at the intention of the Provincial Government to impart temperance instruction in our public schools. 4. That our people be advised, in accordance with the repeatedly expressed mind of our General Assembly, to support at the polls only efficient men who are known for their Christian temperance principles.

At the evening sederunt, several reports were submitted and considered, that on the State of Religion, by Mr. Alexander Henderson, of Hy'e Park; on Sabbath Schools, by Mr. Rutherford, of Hamilton; and on Sabbath Observance, by Mr. John Gray, of Windsor. A very large congregation was present and great interest manifested in the very encouraging facts presented by the respective conveners as to the progress of God's work in the churches within the bounds during the year. The evening's proceedings were concluded by an inspiring address from Mr. Goforth, of Knox College, on "Missions."

The following standing committees were appointed—On the State of Religion, Mr. A. Henderson, Convener; Temperance, Mr. W. A. Mackay, Convener; Sabbath Schools, Mr. George Rutherford, Convener; Sabbath Observance, Mr. John Gray, Convener, and the Buxton Mission, Mr. Battisby, Convener.

Leave was granted to Presbyteries to license Messrs. McQueen, Rae, McGillivray, Orr, McLennan, Browne and Dobbin.

On motion of Dr. Archibald, the Sabbath Observance Report was adopted, and Presbyteries and congregations enjoined to use all diligence for the lessening of the flagrant desecration of the Sabbath by railways, and in other ways. The Synod agreed to meet next year in St. Andrew's Church, London.

An overture regarding the relation of ordained missionaries and other labourers, designated to foreign fields, was submitted by Dr. Laing and adopted, and Dr. Cochrane and Mr. Burson appointed to support it before the Assembly.

Dr. Cochrane, Convener of the Home Mission Committee, addressed the Synod on the present state of the funds, urging the absolute necessity of increased contributions to both, or otherwise the work would be greatly impeded. Dr. Laing and others followed in the same line.

Thanks were tendered to Mr. Rutherford, of Hamilton, the treasurer, for his services, so cheerfully rendered for so many years.

An overture regarding the examination of students by Presbyteries was submitted by Dr. Laing, and adopted and Dr. Archibald and Mr. Burson appointed to support it before the Assembly.

The Synod was then formally adjourned by the Moderator, who addressed the court in solemn and fitting terms.

QUEEN'S UNIVERSITY.

At the close of the examinations in connection with Queen's College the list of graduates, prize, honor and pass men was announced as follows:

GRADUATES.

Bachelors of Arts.—W. A. Burns, Brampton; W. A. Cameron, Perth; T. A. Cosgrave, Millbrook; D. Cunningham, Kingston; C. A. D. Fairfield, St. Catharines; John Findlay, Cataraqui; D. Flemming, Halifax, N. S.; Joseph Foxton, Kingston; H. S. Folger, Kingston; W. J. Kidd, Carleton Place; W. A. Logie, Hamilton; J. W. A. Milne, Maxwell; M. Mackenzie, Tiverton; T. M. McLean, Strathlora, N. S.; J. J. McLennan, Port Hope; P. A. McLeod, Dundas, P. E. I.; F. R. Parker, Stirling; H. A. Pirie, Dundas; J. Rattray, Kingston; R. J. Sturgeon, Bradford; E. Ryan, Kingston; H. W. Townsend, Sydneyham; N. L. Wilson, Brockville; S. H. Gardiner, Kingston; John McEwan, Franktown.

Masters of Arts.—C. J. Cameron, B.A., Kingston; W. Clyde, B.A., Petrolia; A. Gandier, B.A., Fort Coulonge;

H. E. Horsey, B.A., Kingston; E. C. Shorey, B.A., Cataraqui.

Doctor of Science.—S. W. Dyde, M.A., Fredericton, N.B.

M.D. and C.M.—A. G. Allen, Kingston; J. J. Anderson, Winchester Springs; J. V. Anglin, B.A., Kingston; W. C. Beaman, Burritt's Rapids; J. W. Begg, Kingston; Miss Ella Blaylock, New Carlisle, N. B.; D. Cameron, Perth; A. J. Errett, Merrickville; A. G. Ferguson, Keewatin Mills; A. J. Fisher, Kingston; A. E. Greeman, Wilmar; Miss Ada A. Funnell, Trenton; M. Gallagher, Harlem; — Gibson, Iowa; J. F. Hart, Osnabruck Centre; M. W. Hart, Osnabruck Centre; J. E. Heslop, Port Dover; Miss Livingston, Kingston; Ewen McEwen, Franktown; J. E. Mabce, Odessa; M. Mabce, Odessa; W. D. Neith, Kingston (Jamaica); A. F. Pirie, Dundas; W. Ransdale, Ottawa; T. Seales, B.A., Kingston; S. H. Thorne, Brighton; A. F. Warner, Walton; Dr. Dunlop, Alpena; M. James, Centreville.

MEDALS.

Gold Medals.—Prince of Wales (Classics), W. A. Logie, Hamilton; Carruthers (Mathematics), J. Findlay, Cataraqui; Carruthers (Chemistry), O. L. Kilborne, Leeds; Mayor's (Philosophy), John Marshall, B.A., Cobden. Silver Medals.—Prince of Wales (Political Economy), P. A. McLeod, Dundas, P. E. I.; Prince of Wales (Classics), F. R. Parker, Stirling.

SCHOLARSHIPS IN ARTS.

Foundation No. 1 (\$50), Junior Latin, John Miller, Millertown; Foundation No. 2 (\$50), Junior Greek, F. Heap, Lindsay; Foundation No. 3 (\$50), Senior English, Jennie Farrell, Kingston; St. Andrew's Church, Toronto, close (\$50), Senior Greek, G. J. Bryan, Richmond, Que.; Toronto, close (\$60), Senior Latin, D. R. Drummond, Almonte, with the honour of Foundation No. 3; Glass Memorial, close (\$35), Junior Mathematics, Neil Macpherson, Bowmanville; Foundation No. 4 (\$50), Junior Philosophy, W. J. Patterson, Maxwell; Foundation No. 5 (\$50), Junior Physics, F. King and R. S. Minnes (equal) Kingston; Foundation No. 6 (\$60), Junior Chemistry, J. G. Allen, Brockville; Nickle (\$50), Natural Sciences, H. S. Folger, Kingston; Cataraqui (\$50), History, T. B. Scott, Morris and H. A. Givens (equal), Kingston.

SCHOLARSHIPS IN THEOLOGY.

Anderson No. 1 (\$50), Second Year Divinity, W. J. Fowler, M.A., Doaktown, N. B.; Anderson No. 2 (\$50), Junior Divinity, J. McKinnon, Belfast, P. E. I.; Anderson No. 3 (\$20), Third Year Divinity, J. F. Smith, Latona, and H. R. Grant, Stellarton, N. S.; Hugh McLennan (\$25), Church History, Orr Bennett, Peterboro'; Church of Scotland, No. 1 (\$40), Second Year Hebrew, W. J. Drummond, Toledo; Church of Scotland, No. 2 (\$40), Third Year Hebrew, W. J. Mills, Lindsay; Mackerras Memorial (\$25), New Testament Criticism, S. Childerhose, Cobden; Rankin (\$55), Apologetics, A. Gandier, Fort Coulonge; Leitch Memorial, No. 4 (\$80), Greek, Hebrew, Apologetics and Divinity, J. Steele, Pinkerton. The Senate awards a special scholarship in Arts to N. R. Carmichael, of Strange, on the ground that he is first in Junior Mathematics, the scholarship in which is close, and a second in Senior Latin, though a freshman, and second in Junior Greek.

TESTAMURS IN THEOLOGY.

J. Steele, Pinkerton; H. R. Grant, Stellarton, N. S.

A GIFT FROM MR. CARRUTHERS.

John Carruthers has presented \$10,000 to the trustees of Queen's University for the erection of the new science hall proposed in connection with the jubilee schemes.

The prize essayists were announced for the first time. They were as follows: The Sir David Macpherson prize, for the best essay on the influence of the British in India, J. G. Dunlop; the prize for the best Latin composition (\$10), W. A. Logie, of Hamilton; the Governor-General's prize for winning the most distinction in the Arts course, James Rattray, of Kingston, with H. S. Folger, of Kingston, as a close and almost equal second. The affiliated colleges then presented their medals, after which the laureation proceeded amid the usual applause and enthusiasm. Honorary degrees were conferred; that of LL.D. on John G. Bourinot, Clerk of the House of Commons, and Mr. John Fraser, of Maitland, New South Wales, and that of D.D. upon Rev. A. J. Campbell, of Geelong, Victoria, Australia, and Rev. R. Campbell, of Montreal.

At a conference of the friends of the college Dr. Wardrop, of Guelph, in the absence of the Hon. A. Morris, occupied the chair, and there was present a number of distinguished men from a distance. Judge Macdonald read the report of the committee appointed to revise the Principal's circular. A number of changes were made, the chief one touching the objects for which the money was to be devoted thus: Endowment of the principalship, \$50,000; endowment of chairs of physics, mineralogy, chemistry and modern languages (\$33,000 each), \$100,000; new science hall, \$10,000; assistant professorships in English, philosophy and biography (\$13,000 each), \$40,000; tutorships in mathematics, French, German and chemistry (\$2,500 each), \$10,000; endowment for the theological department, \$50,000; total, \$260,000. Some slight changes were made as to the mode of perpetuating the names of the donors to the "Jubilee Fund." Speeches followed by Rev. J. Barclay, of Montreal; D. J. Macdonnell, of Toronto; R. Campbell, Montreal; Dr. Preston, M.P.P., Newboro'; Judge Fralick, Belleville; Judge Macdonald, Brockville; Dr. R. J. Laidlaw, of Hamilton, and others, all endorsing the attitude of Queen's on the federation scheme, and promising to see that the requirements of it were fully met.

It has been announced that over \$13,000, in addition to donations already mentioned, have been received, and it is expected that Kingston will contribute about \$50,000. The historic university of the Limestone City can rest on solid achievements, and look forward to yet more brilliant prospects.

Sabbath School Teacher.

INTERMEDIATE LESSON.

May 15, 1887.

THE CALL OF MOSES.

Exodus 3: 1-12.

GOLDEN TEXT.—"I will be thy mouth, and teach thee what thou shalt say."—Ex. iv. 12.

SHORTER CATECHISM.

Question 21.—There is and can only be one Redeemer. The Lord Jesus Christ alone is the Redeemer of men. For this office he is specially qualified, co-equal, co-eternal with the Father. He became man in order to redeem man. At His incarnation He became perfect man, and continues to be perfect God and perfect man in His exaltation. In Christ the divine and the human natures are mysteriously united, yet perfectly distinct, while He maintains His one personality.

INTRODUCTORY.

Moses lived in the royal family of Egypt until he was forty years of age. The oppression of the Israelites had become almost unendurable. Moses could not be indifferent while his own people were suffering such hardships. He saw a taskmaster treating a Jewish workman cruelly, and he was so indignant that he killed the oppressor, and buried his body in the sand. Next day he found two Hebrews quarrelling and sought to reconcile them, but they taunted him with the slaughter of the Egyptian. Fearing the consequences, he fled, and took up his abode with the Midianites in the Arabian peninsula. Here he continued for forty years, at the end of which period the memorable incident mentioned in the lesson occurred.

I. God Appears to Moses.—Midian, from whom the Midianites were descended, was a son of Abraham. Jethro, whose daughter, Zipporah, Moses married, was head of a tribe, and was recognized as a priest of Midian, a worshipper of the true God. Moses, who had lived amid the splendour and luxury of a court, does not put on airs in the wilderness of Midian, but engages in the useful, though humble, occupation of a shepherd. All these years he quietly went about his daily work. His circumstances were greatly changed, but he had the happy faculty of adapting himself to the place in which Providence placed him. He was old enough, it might be thought, to undertake the deliverance of the Israelites when he had reached his fortieth year. He had to spend another forty years in the wilderness before he was fully equipped for his great work. He had time to allow selfish ambition to die out. In wandering through the desert he would come to know it thoroughly and, best of all, he could commune daily with God. Thus was he fitted to enter on that great work to which his remaining years of life were to be devoted. Leaving the lower parts of the country, he led his flock to the neighbourhood of Sinai, here called the Mountain of God, even Horeb, because of what he now witnessed, and the memorable events that occurred here two years later. Sometimes the range to which Sinai belonged, and sometimes another mountain of that range, is called Horeb.

II. God Calls Moses.—In the desert and around the base of Sinai a species of acacia, a tall shrub, grows. Moses beheld one of these on fire, but, strange sight, it remains unconsumed! The Angel of the Lord, the Angel of the Covenant, that is the Son of God, appears to him in the flame. As Moses draws near the voice from out the bush twice calls his name. Like Samuel when a child, he answers, Here am I. Then he is told to put off his shoes, as he stands on holy ground, made holy by this wonderful manifestation of the divine presence. For the last four hundred years, at successive intervals, God had made repeated declarations of His purpose made known in covenant to Abraham and his descendants. Now Moses receives the communication anew. I am the God of thy father. God keeps His promises to His children and to their children's children. Long had the Hebrews toiled wearily and despondingly in Egypt. Often, no doubt with groans and tears, had they imagined that God had forgotten them. But God never forgets. He had seen their affliction and had heard their cry, and now their time for deliverance had come. The burning bush, symbolic of the divine holiness, also typified the preservation of the Israelites in the severe persecutions to which they were subjected. It has also been employed as the emblem of the Presbyterian Church.

III. God's Commission to Moses.—Moses had a glorious vision of God in the burning bush. He had received direct the precious promise not for his mere gratification, but as a preparation and incentive to the special duty now assigned him. "I will send thee to Pharaoh that thou mayest bring forth the children of Israel out of Egypt." "Who is sufficient for these things?" is the cry that instinctively rises to the lips of those who are called to work for God. It is the cry of humility, and is most becoming. Those who most realize their own weakness are the better prepared to receive divine strength and guidance for their task. Thus there comes to Moses the encouraging assurance, "Certainly, I will be with thee." God never sends any one a warfare on his own charges. The promise is given that where Moses had seen the impressive symbol of God's presence he should, with the liberated people, serve God upon this mountain.

PRACTICAL SUGGESTIONS.

It was Moses, the shepherd in Midian, not Moses, the courtier in the Egyptian palace, that God called to be the deliverer of his people.

Every revelation of God is to be reverently received. God sees the afflictions and hears the cries of His people.

THE Rev. Dr. Hay of Inverkeillor has been granted three months' leave of absence. Owing to enfeebled health he has applied for the appointment of an assistant and successor, to whom he will give the manse and two-thirds of the stipend.