

that every sermon should contain a portion of the doctrine of salvation by the death of Christ. The pulpit should enshrine Christ, and there should be no sermon which does not present Him as the "Lamb of God which taketh away the sin of the world." When anxious souls come up to the House of God they want to see His glorious Son, and it is a crime to take away their Lord and not even tell where He is laid. Souls in distress can get on without hearing one syllable about Darwin, or Huxley or John Stuart Mill, but they cannot have spiritual life without Christ. It is possible that the preacher may have before him a poor soul labouring under the load of a guilty conscience, or some in the audience may die before another Sabbath: or there may be a stranger present who has never been told the way of salvation. If such should leave the place of worship without being directed to Christ, and should die before another opportunity occurs to "tell them of Jesus the mighty to save," how will the preacher meet them at the bar of God? Such considerations should restrain all Christian ministers, no matter how strongly tempted, from spending precious time in vain speculations regarding any problems of the day, or in spreading before the perishing anything that will prove only a husk or a stone instead of food for the soul.

Preaching Christ and preaching the Gospel must not be understood in a narrow sense. It does not limit the preacher to the New Testament. He must open up the whole revelation of God, and he has the range of the whole Bible as the source of his teaching. There are many doctrines and many precious truths which every loyal minister is called upon to proclaim plainly, unreservedly, lovingly, undeterred by fear of offending, but over and above them all, towering beyond them in height and sublimity as far as the monarch of mountains soars above the hills that cluster around his base, let him proclaim "the unsearchable riches of Christ."

IV. The field of labour of the Christian ministry. "That I should preach among the Gentiles." We are not to infer from this statement that Paul did not preach to his own countrymen, for he did, nor are we to assume that the other apostles did not preach to the Gentiles. But Paul was especially called to carry the Gospel to those not of the Jewish nation. His original commission was "Depart for I will send thee far hence unto the Gentiles." He was principally employed in organizing congregations in heathen lands, and to him was especially intrusted the charge of the Gentile converts.

The Master, who had a few years before ascended to heaven, had made it very clear that His empire was to cover the world, and commanded His disciples to "go into all the world and preach the Gospel to every creature." As if He had said "Go conquer the world for Me, carry the glad tidings of salvation into all lands and to every ear." This Divine charge given to the disciples was by no means intended only for them; but it comes down through all the ages unimpaired to you and to me. When Jesus spoke these words He virtually addressed Himself to all who, in every age, should take up from the apostles this glorious work. To be a Christian means to be a worker; "ye are a city set upon a hill which cannot be hid."

It is still true that the Divine and glorious scheme of salvation is hid from many. It is still true that there are many in Gentile ignorance and pagan idolatry within our reach. To us, then, is the commission given to preach among them "the unsearchable riches of Christ."

If ever there was a time when it behooved the Church to "arise and shine it is at the present day. Some wonder that the earth has not long since been reclaimed and superstition banished. This might have been accomplished if the Church had been alive to her duty which was—and still is—that "repentance and remission of sins should be preached among all nations beginning at Jerusalem," and again "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Here then are our marching orders. Here then is our commission as a Church, and the extent of our territory—the world. Beginning at "Jerusalem" in our own congregations, a field which if cultivated more for the Master than it has been by many of us there would not be so many on the road to ruin, it is our duty to extend our operations to "Judea," the Home Mission fields of our Dominion, then to "Samaria," the French speaking population of the province of Quebec; and then to "the uttermost parts of the earth" into far off heathen fields. Nor are we to deem this work at an end till all nations shall have embraced the Gospel and enrolled themselves as Christ's disciples.

I'll midst the streams of distant lands
The island's sound His praise,
And all combined with one accord,
Jehovah's glories raise.

Fathers and brethren, I shall not detain you longer, time will not permit me to pursue this subject further. In conclusion let me say—

In view of the interests of our beloved Zion, in view of the precious souls to be won for Christ, let us be faithful to the teachings of our text, and preach the same Gospel Paul preached. There is no power to arouse men, no power to instruct them, no power to correct them, no power to sanctify their hearts except the power that is in the Gospel; may we have grace given us to preach it fully. Bearing in mind our great privilege "called to the ministry," and also our great responsibilities "to preach the unsearchable riches of Christ," let us press on rejoicing in the one, and faithfully discharging the other "while it is day." And then when our labours are ended, and the night is past, and the shadows have fled away, we shall be taken home to see Him face to face "Whom having not seen we have loved and served." "Be thou faithful unto death" and Christ "will give thee a crown of life."

"O Lord, clothe Thy ministers with salvation, let Thy people shout aloud for joy."

The Synod having been constituted, Mr. Abraham expressed his thanks for the honour done him by appointing him to the Moderatorship, and for the sympathy and forbearance extended to him. He intimated that the time had come for the appointment of his successor. The names of Rev. William Lohead, R. N. Grant and Dr. Parsons were proposed, but the first and last named gracefully withdrew in favour of Mr. Grant, who was unanimously elected Moderator for the year. In a few choice words he acknowledged the honour and asked for the sympathy and forbearance of the brethren. After routine business the Synod adjourned.

The first hour of the session on Wednesday was spent in devotional exercises led by Principal Caven, Dr. Jackson, Dr. Middlemiss, and others. The ladies of St. Andrew's congregation had arranged for an excursion to Sturgeon Point, the Trent Valley Navigation Co. having placed their steamer *Esturion* at the service of the members of the Synod and their friends. A very enjoyable time was spent on the trip to and from the Point, where the party landed and partook of the bountiful provision made by the ladies for the refreshment of the excursionists. On the return trip, under the presidency of the Moderator, Rev. R. N. Grant, a meeting was organized. Eloquent speeches, unctuous with good feeling and genial good humour, were made by several members who acquitted themselves to perfection in moving, seconding, supporting and responding to the motions conveying thanks to all the parties who had organized the pleasant excursion to a delightfully quiet resting place.

On returning the Synod was immediately constituted and business proceeded with.

Rev. S. J. Taylor, of Montreal, appeared on behalf of the French Canadian Evangelization Board and briefly addressed the Synod. He explained the objects of the society, and set forth the work done by ordained and student missionaries and colporteurs, and stated

several most interesting facts relating to the progress of the work. He urged that the people of Ontario should take a deep and practical interest in the work of extending the blessings of the Gospel among the people of Quebec.

On motion of Rev. J. Carmichael, Norwood, seconded by Rev. J. McEwan, the following motion was passed: "The Synod having heard Mr. Taylor, on behalf of the work of French evangelization, in which our Church is engaged, commend this important work to the serious attention of Presbyteries, and request that they relax no efforts that our French Canadian fellow citizens may be brought to a knowledge of the truth as it is in Christ Jesus."

A report from the Presbytery of Kingston concerning the sending of official communications by means of post cards occasioned a little discussion. The Synod resolved on motion of Principal Grant, as follows: "The attention of the Synod having been called by a report from the Presbytery of Kingston to the practice of Presbyteries sending circular letters on post cards, do not transmit the report, but memorialize the General Assembly to forbid Presbyteries sending circular letters on post cards."

It was unanimously resolved that the next meeting of Synod be held in Peterboro'.

The Synod resolved to ask the Presbyteries within its bounds to report to the Synod at its next meeting their opinion as to the best time of the year for holding the stated meetings of the Synod.

Rev. H. Crozier moved, seconded by Rev. J. Somerville, that Presbyteries within the bounds be requested to consider the propriety of dividing the Synod into two Synods, that of Kingston and that of Toronto, and report to next Synod. The motion was carried.

Rev. Dr. Gray read the reports of the treasurer and that of the Finance Committee, which were received. The treasurer and auditors were thanked and re-appointed.

At the evening meeting, after opening exercises, Rev. R. P. Mackay, in the absence of Mr. D. Fotheringham, Convener of the Committee, read the report on Sabbath Schools. From the report presented it appeared that returns were not complete. Reports have been received from 352 out of 425 schools. There are 40,000 scholars on the rolls, the teachers and officers numbering 4,400. Memorizing Scripture and Shorter Catechism is not so general as it was reported to be last year. There has in this and some other respects been serious declension. The contributions have been somewhat larger than last year. The scheme of Higher Religious Instruction is apparently growing in favour. Leaflets explaining the Schemes of the Church were recommended. Mr. Mackay moved the reception of the report and the consideration of the recommendations. These occasioned not a little friendly discussion, and alterations were made in one or two of the recommendations, the object of all being the more perfect organization and fuller efficiency of Sabbath school work. Those who took part in this discussion were Rev. Messrs. Rodgers, McEwan, Mr. H. Cooke, of Orillia, Dr. Reid, Robert Johnston and others.

In the absence of Rev. J. R. S. Burnett, on account of the recent calamity that befell Alliston, the report on the State of Religion was presented by Rev. Dr. George, of Belleville. The report indicated that there was much that was gratifying in the religious life of the congregations under the care of the Synod. In some instances regret is expressed that attendance at prayer-meetings is not so large as it ought to be. In reference to the fact that so many societies are now organized in connection with congregations, it was remarked by Dr. Reid that there was an undue multiplication of such organizations, and that in the end they would be injurious to home life. Dr. McTavish spoke in favour of organizations. If needed they should be supported; if not they would soon fall. He spoke in favour of the Young People's Society of Christian Endeavour.

After a brief discussion the further consideration of the report was deferred till next day, and the Synod adjourned.

On Thursday morning, after the opening exercises, Rev. J. Carmichael reported the nominations for standing committees and also a deliverance on the conference, which spoke approvingly of its work and recommended that a similar conference be held next year.

The discussion on the State of Religion was resumed. The first point taken up was boys' brigades. Dr. McTavish, in reply to questions, explained the nature and purpose of these organizations. Dr. Caven, D. James, G. M. Milligan, R. Johnston, Dr. Gregg, Dr. George and S. H. Eastman made remarks.

Rev. H. Gracey moved that the Synod desires to express deep sympathy with the people of Alliston who have lately suffered from such a disastrous fire; and, while grateful that no lives were lost, the many destitute and homeless are commended to the sustaining grace of God; and if material aid is needed to relieve distress the congregations within the bounds will be found prompt to assist their fellow-citizens in the day of their calamity. The motion was seconded by Rev. John Abraham and unanimously adopted.

Rev. John Somerville, in the absence of Rev. Dr. J. B. Fraser, presented the report of the Committee on Sabbath Observance. Mr. Somerville called attention to what he considered the undue prominence given to the Sabbath as a day of rest rather than as a day of worship. Dr. Gregg strongly deprecated the observance of holidays, such as Easter and Christmas and holding religious observances on these days in Presbyterian Churches. Principal Caven called attention to the growing custom of using the term Sunday in place of Sabbath.

Rev. Mr. McGillivray, Kingston, presented the report of the Temperance Committee. The report states that "the Presbyterian reports as a whole furnish much information of a highly gratifying and encouraging character." There is a preponderance of sentiment in favour of prohibition among municipal and provincial representatives, though among Dominion representatives the predominance is rather the other way. Instruction in temperance is becoming very general in the public schools. Intemperate habits are disappearing in the country, while in towns and cities the same happy immunity is not so observable.

Rev. R. D. Fraser presented the report of the Committee on systematic Benevolence, Professor J. H. Panton, Convener of the Committee, being absent. Only three out of the ten Presbyteries within the bounds had reported on the subject to the Committee. The Presbytery of Whitby had issued concise and useful instructions, which had been found very beneficial. The report, on motion of Mr. Fraser, seconded by Mr. Lord, was adopted.

The applications of the Presbyteries of Kingston, Peterboro, Toronto and Orangeville, to take a number of graduates in theology on trial for license, were granted.

The report of the Commission appointed to investigate the difficulties in St. Andrew's Church, Peterboro', was submitted by the Clerk of the Synod. The report was received and the thanks of the Synod tendered the members of the Commission.

An overture signed by a number of members was read, suggesting that instead of calling the roll, as now practised, a deputy be empowered to witness the signing of the roll. The overture was supported by Dr. Jackson, Dr. Parsons, Rev. G. M. Milligan, Principal Caven. Dr. Reid spoke in forcible terms against departing from the custom of calling the roll. Principal Caven moved and Rev. J. A. R. Dickson seconded that the overture be sent to the Presbyteries for their consideration. This was unanimously agreed to.

Dr. Gray read the report of the Brantford Ladies' College, which showed that the institution is in a state of complete equipment, having ample facilities for imparting a thorough education fully suited to modern requirements. Rev. J. A. R. Dickson, the Synod's visitor last year, reported most favourably on the condition and work of the college. He concluded by moving the adoption of the report. Rev. Dr. Parsons seconded the reception of the report. He thought that

the college should be heartily supported. The Synod resolved to commend the Brantford Ladies' College to the cordial sympathy and support of the Church, and appointed the Rev. R. Johnston, B.A., as visitor for 1891-2.

Dr. McTavish moved a comprehensive resolution of thanks to all the parties who by their exertions contributed to the successful and pleasant meetings of the Synod.

The Synod then adjourned to meet in Peterboro, on second Tuesday in May, 1892.

TWO WAYS OF PREACHING.

Dr. Stalker's last lecture in the Lyman Beecher course at Yale was mainly occupied with a contrast between intellectual and sensational modes of preaching. Among other things, he said: "You who are to teach Christianity must bear in mind that many of your listeners will depend upon you for intellectual stimulus. If you speak to them with little thought in your words, you will not awaken them from a dormant intellectual condition. Woe to the man who goes from the seat of learning to settle down to live without further intellectual effort. Man must work as long as God gives him strength so to do. We either recede or advance in the battle of life. There is no such thing as standing still. Besides your duty to your people, you have a duty to your God. The Word of God is intrusted to your care, and you are responsible for the use you make of the talents God has given you. You must always preach the religion of Jesus Christ. Very frequently we ministers of the Gospel are inclined to preach of some sensational subject in order to interest the uneducated. Gentlemen, do not always preach of worldly and simple matters. There is no more unfortunate error than to suppose that you keep uncultured people away from the church by preaching intellectual sermons. That is not a fact. The man of slight culture has always a desire for greater culture, and you may be assured that you will not make a mistake by always feeding the mind. It will not do to speak to the ear alone, for the ear will soon tire of feasting, and then will come a restlessness that is not easily removed. The intellect of man is the sense to which you must appeal. Another hint I desire to give. I think a minister should have a special line of study to which he should always give attention. That specialty should always have reference to a religious subject, but it will expand the mind, and the congregation will be certain to profit by the result of the study."

WHERE TOM FOUND HIS MANNERS

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude and was cross to the servants. Once he kicked Towser, but the dog growled and Tom was afraid to kick him again.

One day when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We are rich and we do not want any ragged boys around."

"Please give me a drink," said the boy. "If you are so rich you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away I will set the dogs on you."

The boy laughed and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into the lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was very thick and soft and Tom sank down in it to his waist. He was very much frightened and began to scream for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch when he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate a short time before.

"Please help me out," said Tom, crying. "I will give you a dollar."

"I don't want the dollar," said the other boy. Lying down flat on the grass, he held out both of his hands to Tom and drew him out of the ditch.

Tom was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; but I thank you very much for helping me out of the mire. And I am sorry I sent you away from the gate."

"The next time I come, perhaps you will treat me better," said the boy. I am not rich, but I am stronger than you are, and I think I have better manners.

"I think so, too," said Tom.

The next day when Tom saw the boy going by the gate, he called him in, showed him his rabbits, doves and ducks, and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch."

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