

North-West for supply necessitates the obtaining of as great a number of labourers as possible, and at as reasonable an expense as may be, especially for the large amount of summer work by students, which has been an important means of church extension in Canada in the Presbyterian Church. 2nd. That the Presbytery, in view of this, deems it wise to call on Christian young men of good gifts to devote themselves to the ministry, and also to counsel parents to aim at the entrance of such of their sons as the Lord may lead into the work of the Gospel ministry, that a native ministry by this means may be reared. 3rd. That the Presbytery, in accordance with the ancient rights of Presbyteries, and the expressed permission and approval of the General Assembly, take charge of such students as desire to pursue their studies, and appoint a standing committee for the superintendence of theological students, to prescribe subjects, arrange for instruction, conduct examinations, and report to Presbytery at its meeting in May. 4th. That the Committee on Theological Superintendence will issue an address in the name of the Moderator of the Presbytery, presenting the object of these resolutions to the people. 5th. That Messrs. Pitblado, Gordon, Bell, Farquharson, and Wellwood form the committee on Theological Superintendence, and that the examinations be held in conjunction with the final college examinations. A letter from Rev. G. Roddick was laid before the Presbytery, in which Mr. Roddick complains that a sum of \$300, agreed to be recommended by the Presbytery to the Home Mission Committee for payment to him, had not been so recommended, and calls attention to the matter. It was accordingly agreed that, as recommendation of the payment of this sum had been made by the Presbytery as agreed upon, Mr. Roddick be informed that this was done. It was further agreed that the Presbytery renew its application to the Home Mission Committee for the payment of this sum to Mr. Roddick. The attention of the Presbytery having been drawn to the Act on Vital Statistics, after some discussion it was moved by Mr. Livingstone, seconded by Mr. Pitblado, and agreed to, That the Presbytery of Manitoba, while heartily in sympathy with the Government in its efforts to obtain correct vital statistics, would draw its attention to the fact that compliance with the Act in its present form is impracticable. The following committee, consisting of the Moderator, Prof. Hart, Prof. Bryce, Messrs. Gordon, Pitblado, and Robertson, was then appointed to consider the question of vital statistics, according to the preceding resolution; and also the Act respecting the issue of marriage licenses in this Province. This committee was empowered to confer with the representatives of other denominations, and also with the Government, and was instructed to report to the next meeting of Presbytery. It was by resolution ordered that a full statement of arrears be given by congregations and mission stations at the next meeting of Presbytery. The Presbytery then adjourned, to meet again on Wednesday, the 9th of August, at eleven o'clock a.m., in Knox Church, Winnipeg.

MISSION NOTES.

ACCORDING to the reports from New South Wales, grave anxiety was entertained there for the safety of the missionary schooner, *Southern Cross*. The vessel left Sydney in September for the South Sea Islands, and had not since been heard of. The *Southern Cross* had on board four missionaries and a crew of seven hands.

IN the city of Damascus, which contains a population of two hundred thousand, a missionary reports "that in many of the Mahomedan houses groups of men gather to read and study the Bible, and while engaged in discussion the inmates of the harem had gathered about the windows and listened, and seemed much interested."

REV. A. ANDREW writes to the Secretary of the Foreign Mission Committee of the Free Church of Scotland: "Since we came to Chingleput we have had three cases of seekers after salvation. The first is that of a Brahman boy who used to be in our school. His is an exceedingly interesting case. Shortly after we came here he spoke to me about his soul. He seemed to be one who was much in earnest. I felt that he was one whom the Lord was calling out of heathenism. On my last interview with him, now over two years ago, I asked him what would happen if he gave his heart to Christ. He answered promptly, 'I will suffer persecution from my relations and

friends.' I next asked what would become of him if he was persecuted and cast out. Thereupon he asked for a Bible, and read Matthew vi. 25-34 to me. He convinced me that he was near, if not within, the kingdom of heaven—he was ready to come out from Hinduism. He next was asked if he was ready to give his heart to his Saviour, and he replied immediately, saying, 'I am ready.' This was the last time I saw him; for in a day or two after, a meeting of his Brahman friends was convened, at which it was resolved to carry him off without delay, which they accordingly did. After several months had elapsed, I was told that he had been sent north to his brother. I wrote to him there, but I am afraid the letter did not reach him. He is now in Conjeeveram, as I learned a short time ago, studying in Patcheappah's school; but I have not heard how he stands in regard to Christ. If he has given his heart to Christ, he will be in a better position now to make profession of his faith, as he has attained the legal age to think and act on his own responsibility. The second case is that of another Brahman boy, who was also attending our school. A short time ago he sent me a letter, in which he asks me if I remember giving him a New Testament, and urging him to give his heart to Jesus, and says he is ready to become a Christian now, and wants to know, on becoming a Christian, if he will be compelled to eat those things he dislikes. He is only about fifteen years of age. I wrote him a long letter in answer, bearing upon the fundamental doctrines of the Gospel, advising him to believe at once, and witness well for Christ; but I have not yet heard from him. The third case is that of one who belongs to the non-caste population. He desires to be baptized, but I am not as yet satisfied with his knowledge of Christian truth. His father wishes strongly that we should receive him into the Church, although he himself is not inclined to come. We trust, therefore, that these young persons may be led to take the decisive step, and be kept from the deadening influences around them."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIV.

Aug. 20, 1882. THE WICKED HUSBANDMEN. Mark 12: 1-12.

GOLDEN TEXT.—"The stone which the builders refused is become the head stone of the corner."—Ps. 118: 22.

TIME.—Same day as last lesson.

PLACE.—Temple at Jerusalem.

PARALLEL.—Matt. 21: 33-46; Luke 20: 9-19.

Notes and Comments.—Ver. 1. "Parables:" Matt. has the parable of the Two Sons before this. "A vineyard:" Israel—Isa. 5: 1-7. "Hedge:" to separate; Israel was a separated people. "Winefat:" REV., "pit for the wine-press," which gives the correct idea; the press was above ground, and the expressed juice flowed down into the tank, or cistern, or pot. "Tower:" supposed to be for a watch-tower, generally built in vineyards. "Husbandmen:" kings, priests and teachers; the parallel in Matt. (21: 43) includes the whole nation. "Into a far (REV., another, country:" lit. abroad—the idea of distance is not included.

Ver. 2. "Sent—might receive—of the fruit:" his share; the husbandmen were his tenants. God expected fruit from Israel, and so He sent His servants the prophets, calling for the fruits of righteousness.

Vers. 3-5. "Caught—beat—sent away empty:" the details of the treatment of the servants differ somewhat in each Gospel. Mark shows more clearly than the others the progressive character of the rebellion and murder. The underlying thought is, however, exactly the same in each writer—repeated messages; increased injuries; long forbearance of the owner, until the murder of his son, and then swift, retributive justice. Treatment points to the persecutions of the old prophets, and of Christ's servants in later days.

Ver. 6. "Having—one son:" we now come to the last and crowning act of God's mercy; this, it is well said, has a peculiar force here—it is Christ's answer to the question of our last lesson, "by what authority?" He was the messenger, the son of their lord, sent to demand their service. "They will reverence:" we must not strain the parable—God foreknew how His Son would be received, and yet it was His loving will that the greatest effort should be made for the salvation of all.

Ver. 7. "The heir:" the Scripture idea of heirship is rather that of rightful possession than of succession; so here the thought is, not that the son would be owner at some future time, but that he had come to take possession now, and turn them out. "Come let us kill:" *Alford* says, "These words are no doubt, used by the Lord in reference to the history of Joseph, so deeply typical of His own rejection and exaltation."

Ver. 8. The parable has been history, it now becomes prophecy to His hearers, although again history to us. "Cast out:" so Jesus "suffered without the gate."—Heb. 13: 12.

Ver. 9. Matthew makes this verse a question by Jesus, and

a reply by his hearers, thus condemning themselves. Mark gives it as if uttered by Jesus, but as He adopted it the practical lessons are the same. "Destroy." Matthew says (so REV.), "will miserably destroy those miserable men:" the repetition of the phrase is very emphatic. So the Jews were destroyed forty years later, their temple demolished, and the remnant of the people scattered to this day. "Give—" to the Gentiles—Acts 13: 46; 18: 6. The vineyard is ours now, what if we are faithless! Luke tells us (20: 16) that when they heard this they said "God forbid." So they understood the parable.

Vers. 10, 11. "The stone:" Ps. 118: 22, the same Psalm from which they had got their hosannas of two days before. "Stone-builders:" another figure carrying on the idea beyond the doom of the husbandmen. "Rejected:" by the blind spiritual builders. "Head of the corner:" the most important foundation stone, joining two walls. So all believers, Jews or Gentiles alike, are built upon Christ—Eph. 2: 19-22. "This:" not "head," or "corner," but this marvellous result is from the overruling providence of God. "The Lord's doing," REV., "was from the Lord:" Matthew and Luke each add the Saviour's utterance as to the falling on the stone, etc.

Ver. 12. Weaving the three narratives into one, it would read something like this: "The chief priests and scribes were seeking to lay hands on (arrest) Him, for they knew that He had spoken the parable against them, but they could not do it then, for they feared the people, who took Him for a prophet." They were so exasperated that they would have killed Him then if they had dared to do so.

HINTS TO TEACHERS.

Cautions.—Do not dwell so much on the application of this parable to the Jews, going into their history, noting the many servants of God they rejected, ill-treated and destroyed, with their final guilt in the rejection and murder of the Son, as to make your class lose sight of, what is to us, the more important truth, that this wickedness may be repeated—at any rate so far as the contemptuous rejection goes—by us to-day, is repeated, alas! constantly.

WHAT AND HOW TO TEACH.

Prefatory.—Matthew gives us two additional parables in chaps. 21 and 22, "the Two Sons" and "the Marriage Feast;" read these, they will help you the better to understand and interpret this. The parallel passages in Matthew and Luke should also be carefully studied; either write each account out (the verses are few), or have three Bibles before you, each open at one of the Gospels.

Topical Analysis.—(1) The privileges of the husbandmen (vers. 1, 2). (2) Their conduct (vers. 3-8). (3) Their punishment (vers. 9-12).

On the first topic, we have seen that this parable referred, primarily, to the Jews, their privileges, rebellion, unbelief and final doom; let us now see and specially teach that the parable is a picture of to-day, and represents what is too often the sin of the present generation. Our *privileges*, what are they? A vineyard, hedged, watched, provided with all things needful for securing the results of the fruitage, and given to men who have no right to such blessings, and who are only asked to give, in return, a portion of the fruits. What is our vineyard?—a *Christian country*. Show the greatness of this blessing—*freedom of conscience*, none daring to make us afraid; *an open Bible*, no sealed or chained Word of God; the *teachings of the Church and School*. Show that here, although so little prized sometimes, are inestimable privileges, and these messengers of God's love and mercy, though often rejected, are sent to us again and again—*Sabbaths, Christian laws, opportunities, Christian homes* (some have not these). We are hedged in with mercies. The Spirit of God is the rain and dew given without measure to refresh and fructify, and God Himself our defence, our watch tower and safety—Ps. 62: 2; 89: 18.

On the second topic, show that their conduct was characterized by (1) *ingratitude*—base and deep; they had nothing which they had not received; it was all the Lord's, and when He asked for an acknowledgment, they basely refused. By (2) *rejection*; the messengers of the owner of the vineyard, who should have been to them as his representative, they refused to hear or receive. By (3) *rebellion*; they broke out into open violence, stoning some of the messengers, wounding or shamefully handling others, and finally killing some; all this, intensified and aggravated a hundredfold by their conduct towards the "well-beloved" Son. And now, examine and see what has been our conduct; have not we, the inheritors of the privileges, been, alas! too often, the followers of the sins? Press this, and show further that even *neglect* of privileges is offensive to God, and will not be allowed to go unpunished.—Heb. 2: 3; 10: 28, 29.

On the third topic, point out how God's judgments have fallen upon these despisers of privileges and blessings; upon the Jews; upon some of the early Christian Churches. Once centres of light and influence, what are they to-day? Refer to the messages to the Seven Churches; and we may be sure that if, as a people or as individuals, we are careless of the blessings we enjoy as a people or as individuals, our candlestick will be taken out of its place, and we left in darkness.

Incidental Lessons.—That God has given to every man a vineyard to care for and work in.

That God has done everything needful to help us to fulfil our duty.

That the ministers of God are His servants calling us to duty.

That God expects service in return for privileges.

That those who reject the servant reject the Master and Lord.

That the love of God was manifested in the sending of His Son.

That the guilt of the husbandmen was increased by their rejection of the Son.

That the sin and suffering of the Jews is an eternal warning to us.

Main Lesson.—Privileges, responsibility, neglect, punishment.—Jer. 7: 12-16; Amos 3: 10-12; Matt. 10: 14, 15; Luke 12: 47, 48; John 15: 22-24; Heb. 10: 26-29.