

praying to be recognized by the Presbytery, was heard. It was agreed that their prayer be granted, that in the meantime they be recognized as a mission station, and that a committee consisting of the Rev. Mr. Tanner and Mr. McMaster be appointed to confer with them concerning the propriety of their being erected into a pastoral charge. Arrangements were made for the purpose of holding missionary meetings throughout the bounds of the Presbytery. For this purpose the congregations were divided into three groups and a Convener appointed for each. The Rev. John McDonald was appointed Moderator of the Session of Gould mission station, in room of the Rev. Wm. Mathieson, who resigned. Mr. James T. Paterson, student in divinity from Morrin College, appeared before the Presbytery to be taken on trials for license. His trials were as follows: A Latin thesis, a Greek critical exercise, a homily, a lecture, and a popular sermon. The Presbytery sustained his examination and licensed him to preach the gospel. The Presbytery then adjourned to meet in Melbourne, on the 24th September, at 1.30 p.m.—F. M. DEWEY, Pres. Clerk.

THE native churches of South Africa have now a membership of 50,000, and the missionaries in that section number 500.

A METHODIST paper gives the names of thirty-three ministers of that denomination who have been killed or maltreated in the Southern States since the close of the war.

THE English Catholic Union want a few English saints. They ask for the canonization of Sir Thomas More among others. How much better will they be if their request is granted?

MR. GLADSTONE suggests the question whether the present divisions in the Church of England may not hasten its disestablishment. It need not be very difficult to answer that question.

RUSSIA has taken a step forward. It is in the direction of religious liberty. The "Old Believers," dissenters from the Established Church, are to have entire liberty of worship.

THE inhabitants of Deccan are reported to have abjured idolatry and professed Christianity. The beginning of this work was the reading of a single gospel and a few tracts left among them by a merchant.

THERE is now a proposal to unite the Welsh Calvinistic Methodists with the English Presbyterians. There is no difference of any consequence between the two bodies, and they might as well draw closer together. If that result shall come to pass, the Presbyterian Synod of England will about triple the number of churches and members under its care.

THE missionaries of the American Board in Japan have opened a new station in Okayama, a city of 25,000 inhabitants, about a hundred miles from Kobe. The work in Japan was begun in Kobe, between six and seven years ago, there being present on the occasion but one native. At the meeting in Okayama seventy-five natives were in attendance. Services of a private nature had been held in Okayama for some months. Some of the officials were present at the first public meeting, and thus evinced their good-will.

REV. A. P. SCHAUFFLER in the "Congregationalist," answers the question, "Which kind of man is to be preferred, a big preacher who is no big Sunday school man, or a big Sunday school man who is not a big preacher?" by saying, that in fair-sized, average churches, "put in one who neglects his school, and in the other a very moderate preacher who carefully nurses his school, and, for the first five years, the big preacher will draw ahead, but in the next five years, number Two will beat number One all hollow."

THE Rev. Dr. Reid at the opening social in Eskine Church on Monday evening made a good point when he said that as this decade had been the church building period, he hoped that the next decade would be known as the Church *paying* period. On the same subject Rev. Dr. Mutchmore, of Philadelphia, declared that debt was worse than heresy in the Church. It would breed more evils. Building Committees should consider for whom they are building—the sheriff or the Lord Jesus Christ. All church debts could be easily cancelled if men and women were willing to make the needed self-denial.

AGE is not all decay; it is the ripening, the swelling of the fresh life within, that withers and bursts the husk.—George Macdonald.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXII.

Aug. 10, } THE FRUIT OF THE SPIRIT. { Gal. v. 22-26
1879. } vi. 1-9.

GOLDEN TEXT.—"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."—Gal. vi. 7.

HOME STUDIES.

- M. Gal. v. 1-21. The works of the flesh.
T. Gal. v. 22-26; vi. 1-9. The fruit of the spirit.
W. 1 Pet. i. 1-23. Exhortation to godliness.
Th. James iii. 1-18. The fruit of righteousness.
F. Rom. xv. 1-13. The infirmities of the weak.
S. Rom. ii. 1-11. According to his deeds.
S. John xv. 1-11. That ye bear much fruit.

HELPS TO STUDY.

Paul is supposed to have organized churches in the chief cities of Galatia—which was a Roman province in the centre of Asia Minor—during his second missionary tour (Acts xvi. 6). On paying these churches a second visit, he found them corrupted by the teachings of certain Jews who insisted upon the necessity of circumcision and obedience to the ceremonial law as a means of justification, instead of the only essential condition of faith; so he shortly afterwards wrote them the epistle which contains our lesson, placing before them in a permanent form, the sum of his previous oral teachings—Christ and His finished work as the only ground and source of the sinner's salvation; and, towards the close—to guard them against antinomianism—teaching them that the justified are also sanctified, or at least in course of being sanctified, or, to use his own figure, that wherever the root of true religion is implanted there will also be the fruit. We find these terms frequently used in the Bible to express the relation of cause and effect. In the lesson the cause or root, is the active operation of the Holy Spirit on the believer's mind, and the effects or fruits are certain traits or graces which are characteristic of the new creature and which could never be attained by unregenerate human nature, otherwise called "the old man," and "the flesh." The latter has also its own characteristic fruits, poisonous fruits, a terrible list of which will be found immediately preceding the lesson.

Our last lesson fully instructed us as to the ground of the sinner's salvation—"Substitution," "Satisfaction." It taught us that the sinner is to be saved by union to Christ and not by any doings of his own; but it also taught us that "If any man be in Christ he is a new creature."

The present lesson gives us a very full description of this "new creature," his mode of life, his habits and dispositions, so that he may be readily distinguished from "the old man" with whom he is at constant warfare. The subject of the lesson then is Sanctification, presented under the following aspects: Proofs of our own Sanctification, Proofs of the Sanctification of Others, No Salvation without Sanctification.

I. PROOFS OF OUR OWN SANCTIFICATION—chap. v. 22-26. The word "sanctification" is derived from the Latin *Sanctus*, holy. To sanctify is, in its primary sense, to make holy. It is sometimes used in a secondary sense, meaning to set apart for a sacred purpose. Here it is used in its primary sense. The word "saint" is from the same root, and is applied not only to the saved in heaven, but to believers on earth, in which case it means those who are in course of being made holy, or in other words, those who "are enabled, more and more, to die unto sin and live unto righteousness."

The fruit (v. 22): The effect, not the cause. Dr. Paley's definition of Christian virtue, "The doing of good, in obedience to the command of God, for the sake of eternal happiness," is not in accordance with the teachings of this lesson. The motive is selfish, and a selfish motive spoils good works. All the good that a person could do would never procure eternal happiness for him as long as he had one sin, if no more, to answer for. The believer regards the good that he is enabled to do, not as the means of his salvation, but as a part of his salvation; not as something with which he can purchase the favour of God but as something which he has to thank God for. If he finds himself enabled to "depart from evil and learn to do well" here, in this life, that is to him a guarantee that he will be finally saved from the consequences of sin; and the more he is taught of God, the more he comes to prize salvation from sin even above deliverance from its punishment, and to place even a higher value on the power to do good than upon the happiness which necessarily accompanies it. Love: placed first among all the Christian graces enumerated, because it is the Christian's actuating principle. He is no longer a hireling but a son. He works not for wages but from love. Joy: the gladness caused by a sense of pardon, and by witnessing the triumph of good over evil. Peace: with God—reconciliation (see last lesson); and peace of conscience, flowing from justification through the merits of Christ. Long-suffering: forbearance towards persecuting foes and injudicious or troublesome friends. Gentleness: amiability; having experienced gentle usage at the hands of God, he tries in his own degree to extend the same treatment to others. Goodness: used here, not in its wide sense of holiness, which would include all the rest, but in its narrow sense of kindness. Faith: or rather faithfulness, fidelity. Meekness: From the habit of comparing himself with a perfect standard, the Christian learns to estimate himself and his attainments at a low value. He sees no degradation in submitting to proper authority, and he practices humility and self-denial, without losing his self-respect. Temperance: self-control, freedom from all excess, including, of course, excess in the use of strong drink. The Bible commends total abstinence from strong drink as a rule, and the most active Christians find the total abstinence line the safest and the best line on which to fight the evils of the present day.

II. PROOFS OF THE SANCTIFICATION OF OTHERS—chap.

vi. 1. Of course the proofs are the same in both cases, but we are very apt to take a different view of them in the case of others from that which we take in our own case. A preference in favour of self is perhaps one of the last infirmities that the Christian gets rid of. In judging ourselves by the tests laid down for us in this lesson we need to guard against leniency; in estimating the Christian character of others by the same tests, we must beware of severity. If a man be overtaken: taken by surprise, taken at unawares. No one is free from sin in this life; but the Christian does not love sin; he hates it, and if he is surprised into it in an unguarded moment, he himself is probably the first one to discover it and no one's condemnation of it can be heavier than his own. It is necessary, as Dr. Chalmers says, "to discriminate between the being overtaken in a fault and the full determination of those whose hearts are set upon evil, and so sin deliberately and wilfully. Bear, vi. 2: by sympathy, prayer, counsel, help. One another's burdens: temptations, distresses, whatever presses heavily. The law of Christ: The law of Christ is to love one another (John xiii. 34; xv. 12-17).

III. NO SALVATION WITHOUT SANCTIFICATION—vers. 7, 8. Be not deceived: by imagining that you can deceive God. God is not mocked: It is worse than useless to say that we accept salvation at God's hands and still continue in our sins. Those who really accept the bounty—the gift of salvation—at the hands of God all become soldiers in God's army and engage with all their might in the warfare against evil. There are no "bounty-jumpers" in this war. The bounty itself is of such a nature as to make soldiers of all who accept it; and the service is for life. If any one turns away, that only proves that he never was a believer. "Let us" then (v. 9), "not be weary in well-doing, for in due season we shall reap if we faint not."

DR. SCHAFF of New York, has been speaking in England on the subject of "Religion in America." The occasion was the anniversary of Regent's Park College, London. The Doctor claims that America, without a State Church, is as Christian as any other country. He claims also that the Lord's Day is as well observed there as in England.

SOME of the beauties of an Established Church are to be seen in the Mackonochie case, which has been before the English law courts for some time past. The Rev. A. H. Mackonochie, incumbent of St. Alban's, Holborn, London, was found guilty by the Ecclesiastical Court of Arches, of an illegal ritual and ordered to desist therefrom. He disobeyed the order, and Lord Penzance ordered him to be suspended from his office and benefice for three years. Mr. Mackonochie appealed to the Court of Queen's Bench for a writ to stay the execution of the sentence. That Court issued the writ, taking the ground that a man must be tried for a second offence before he can be punished. This decision was not acceptable to Lord Penzance. He brought the matter up in the Court of Appeal. That Court reversed the decision of the Queen's Bench. And now Mr. Mackonochie may go to the House of Lords if he likes. If he doesn't like that he must bear his penalties and disabilities.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.

LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.

KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

TORONTO.—On first Tuesday of September, at 11 o'clock a.m.

SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.

GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.

PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.

LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September.

PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.

MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2.30 p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At the Presbyterian Manse, Warkworth, Ontario, on July 28th, the wife of the Rev. D. Sutherland, M.A., of a son.