

Following are the standing committees for the year.—Home Mission, Mr. Musgrave, Convener, Messrs. McDonald, Simpson, M. Y. McLean, Habbkirk, D. Bell; State of Religion, Messrs. Acheson, Convener, Barr, Danby, Carnie, McEwan; Finance, Messrs. Stewart, Convener, Forrest, McCoy, Broadfoot, Sutherland; Sabbath School, Messrs. D. D. Wilson, Convener, Pritchard, McCoy, Dobie, Mitchell; Temperance, Messrs. Martin, Convener, Fletcher, Carriere, Whiteford, D. D. Wilson, McCurdy; Sabbath Observance, Messrs. Ramsay, Convener, A. McLean, McDonald, Riddle, McCoy; Superintendence of Students, Messrs. Y. Thompson, Convener, Dr. Ure, A. McLean, Barr, Riddle, Broadfoot. The next regular meeting of the Presbytery is to be held in Exeter on the second Tuesday of September.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 27th July, and was attended by twenty-two ministers and ten elders. Mr. I. K. Henry was elected moderator for the next six months. Reports were received from the Commissioners to the late General Assembly, giving account of their attendance. Mr. McIntyre, Principal of the Brantford Ladies' College, was introduced by Mr. Grant and addressed the Presbytery in the interest of that institution. A resolution was adopted expressing great pleasure in hearing McIntyre's statements, and commending the Ladies' College to the support and encouragement of ministers and members of the church. The resignation of the charge of Bradford, etc., tendered by Mr. Bryant at a special meeting on the 6th July, was taken up. Papers were received from the several congregations of the charge, showing much reluctance to the resignation be accepted. Commissioners from them were heard supporting the wish of the people to have Mr. Bryant remain with them. He then spoke at some length, and concluded with the intimation that he desired still to be loosed from the charge, chiefly for the reason that he might engage in Evangelistic work. After considerable discussion the Presbytery agreed to accept the resignation, and to declare the pulpit vacant on the third Sabbath in August. Mr. Leishman was appointed to declare the vacancy, and Mr. Carswell to be Moderator of session while vacant. A resolution was adopted expressing kind regards and desire for Mr. Bryant's success in his chosen work, for which the Presbytery believes him to be duly qualified. Mr. Henry was appointed to visit Collingwood mountain and Gibraltar to ascertain what may be their ability to contribute toward the maintenance of an ordained missionary, and to administer the sacraments at Gibraltar. The minute of the General Assembly anent Mr. Lumly Henderson, formerly Catechist in Scotland, and lately within the bounds of this Presbytery, was read. It appointed Messrs. I. Gray, D. D., R. N. Grant and A. Dawson a committee to receive contributions in aid of Mr. Henderson. The Presbytery adopted a resolution having as its object the securing of contributions for his relief from congregations in the bounds. Arrangements were made for dealing with congregations in arrears of stipend, and for securing due support of the Augmentation Fund. Mr. Morrison tendered resignation of the pastoral charge of Knox and Guthrie Churches, Oro, and requested that the matter be further dealt with as soon as possible. A Commission of Presbytery was appointed to meet at Knox Church, Oro, on Tuesday, 17th August, at 2 p.m., to dispose of the resignation, and also to consider the possibility of re-arranging all the congregations in the Oro field.—The Presbytery held special meetings on the 1st and 2nd of July for settlement of pastors. The former was at Huntsville, for the induction of Rev. J. Sieveright, M.A., to the charge of Huntsville and Allansville. Mr. Dawson presided, Dr. Clarke preached, and Messrs. Moodie and Grant addressed the newly inducted minister and congregation. The latter was at Tottenham for the ordination and induction of Rev. Thomas Wilson to the charge of Fraser Church, Tottenham and Beeton. Dr. Fraser presided, Mr. Bryant preached, and the addresses were delivered by Messrs. Burnett and Carswell.—ROBERT MOODIE—Presbytery Clerk.

PRESBYTERY OF BRANDON.—The Presbytery met in the First Presbyterian Church, Brandon, on the 13th ult. There was a full attendance of ministers and elders. Messrs. S. C. Fraser, J. Hogg, A. B. Baird, of Edmonton, and J. McCouchie, of Port Stanley, Ont., being present, were asked to correspond. A committee was appointed to confer with the clerk anent his resignation, and the resignation was laid on the table till next regular meeting. Mr. James Duncan was appointed Moderator for the next six months. Elders' commissions were received, and the names of James O. Fraser, of Oak River, A. McNabb, of Brandon, James McDonald, High Bluff, and James Elder, of Strathorne, were added to the roll. The call from Minnedosa to Mr. James Todd, was accepted, and arrangements were made for his settlement there on the 5th of August next. The court expressed its sympathy with the Burnside congregation, in the circumstances. Mr. J. C. Thompson was heard anent the Indian case, and the original finding of Presbytery was ordered to be read to the congregation and engrossed in the records of Session; and the Clerk was appointed to attend to this matter on the 21st of July. The usual standing committees were appointed for the year, and it was recommended that a sub-committee of the Home Mission Committee be appointed on the subject of Augmentation. The Assembly paper read anent leave to license students and memorial of Mr. F. McRae. A letter of transference was granted to Rev. D. McRae, formerly of Neepawa and now of British Columbia; a similar letter was also granted to Rev. J. Hogg. Mr. A. McTavish gave an interesting report of his administration of ordinances in the Auburn field, where Mr. J. Collins Court now labours, and bore pleasing testimony of the good work that is being done in the district. Permission was asked and granted to Knox Church, Portage la Prairie, to sell the old church site. Messrs. Omand, Simpson, Haig and Anderson, having been carefully examined, and their trials heard and sustained, were in the presence of an interested audience solemnly licensed and ordained to the office the holy ministry. Mr. A. B. Baird preached from Isa. iv. 10, 11, and

Mr. Douglas addressed the newly ordained brethren, and Mr. James Robertson the people. The whole service was impressive and in keeping with the solemnities of the occasion. Messrs. John McLean and John McMillan were introduced to Court as desirous of prosecuting their studies under the care of the Presbytery. Arrangements were made to dispense ordinances in Auburn, Elkhorn, Newdale, Milford, Elton, Rapid City, Shell River, Whitewater, Tarbolton, Pipestone and Deulah, and the supply of Carberry, Burnside, Oaklake, Virden, Cypress, Binscarth and Strathorne, was remitted to the Home Mission Committee till next meeting of Presbytery. The Committee on Finance and Statistics were requested to prepare a statement of arrears in the bounds, if any, and report at next meeting. Mr. James Robertson gave notice that he would move a resolution defining the mode and appointments of missionaries to fields, and suggesting a mode of exchanging missionaries between the Presbyteries, through the Synod's Home Mission Committee. Mr. McKellar reported anent the visitation of various bands of Sioux Indian families, by Mr. Sol. Tunkansaayce, and proposed changes in the conduct of the school at Portage la Prairie; anent these changes, he was asked to confer with the Synical Foreign Mission Committee. The next regular meeting of Presbytery will be held in Portage la Prairie on the 21st of September.—JAMES M. DOUGLAS, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. K. P. MACKAY, D.A.

Aug. 15, } **JESUS TEACHING HUMILITY.** { John xiii. 1-17.
1886.

GOLDEN TEXT.—"If ye know these things happy are ye if ye do them."—John xiii. 17.

INTRODUCTORY.

The last lesson was on Tuesday of Passion Week. After the discussion following the introduction of the Greeks, John concluded the chapter—or section—by a brief review of the words of Jesus and their fulfilment of prophecy. It was on the road back to Bethany, on that Tuesday evening, that Jesus foretold the destruction of Jerusalem. The following day (Wednesday) He seems to have spent in retirement. The nature of His meditations and intercourse with His disciples—as *His hour* was at hand—can only be imagined. On Thursday the disciples went into the city and prepared the Passover Feast, according to His directions, and He, toward evening, came into the Upper Room with them, where occurred the incidents of this lesson.

EXPLANATORY.

I. Jesus' Unfailing Love.—There is first given a statement of that love in words, then a declaration in act, and then an interpretation of that act.

Hour was come.—His public ministry was closed. He had faithfully tried by word and act to induce the world to believe in Him as the Son of God—the promised Messiah—with little apparent success. Now He is to leave the world and go to His Father. The reflection is sad as He looks upon a world lying in sin, and now to have the light withdrawn.

His own.—But in that world there were *His own*. Think of all the tender appreciation He could put into these words—*His own*! He loved them from eternity, and, in spite of all their wilfulness and stupidity and selfishness, He continued patiently and lovingly to teach them, and now as *the end* of His earthly life—His *departure*—was at hand, He showed them all the more particular attention. The richest expression of His deepest heart love is found in these wonderful words uttered in the last hours of His life. That awful death, from which His nature shrank, did not overpower that strong love He had towards *His own*. "He loved them to the end."

II. Satan's Plans Known. (Verse 2.)—In this Gospel we saw from time to time how the opposition was developing. It became pronounced from the time He healed the man at Bethesda on the Sabbath. It became more and more bitter and malignant as they charged Him with blasphemy and being possessed of a devil. After the resurrection of Lazarus it was agreed in council that He should be put to death. After His rebuke to the disciples, in defence of Mary at the feast in Bethany, Judas went and bargained with the priests that for thirty pieces of silver he would betray Him into their hands. To the eye of man all this seemed a natural human process of growing opposition, but Jesus saw that *Satan* was a moving agent in the whole arrangement. He had already told them that they were of their father the devil, because they did his deeds. All this was fully known to Christ and He understood how Satan was overthrowing His own kingdom.

III. Washing the Disciples' Feet. Here is the most wonderful contrast that is conceivable. We are told in verse 3 that Jesus was in the consciousness of His divine greatness. He was not walking by faith, but by sight. He knew that He was the possessor of all things—came from God, and was to return to God—and yet arose during supper (not after) and laid aside the outer robe, and in the tunic, the simple dress of a servant, got water and a towel and began to wash and wipe the disciples' feet.

Occasion.—In our time such an act by any one would be extraordinary, but in eastern countries, often before going to the table, they went to the bath and washed the whole body. It was considered but an ordinary act of courtesy to wash the feet of guests—a great comfort in a hot, dry country. Whilst servants usually did it, it was not considered unworthy of the *host* to render this service. At this supper who was to do it? None of the disciples offered. They had been disputing which should be greatest even at the table (Luke xii. 24, 30), and it is possible that on account of that contention, this was declined. Jesus saw their

spirit and did it Himself, and gave them and the world this memorable lesson.

Thou wash my feet?—It is not known with whom He began. John reclined next to Christ on the right, and probably Judas next on the other, so that He naturally passed the *top* (verse 26) to him. But Peter, when his turn came, refused to allow such a glaring impropriety. Peter saw the contrast between himself and Christ. *Thou wash my feet!* The Lord of glory doing that menial service for a sinful child of the dust! It was too revolting, Peter thought. If the other disciples endured it, he would not.

What I do, etc. (Verse 7.)—Peter thought it was *humility* on his part, but it was pride. It was assuming that he knew what was proper better than Christ did. The true *humility* is ready to say "Because *He does it* it must be right—although I do not understand—I shall wait and see." So Jesus replied: "What I do . . . I will explain by and by."

This postponement Peter would not accept. He said: "Thou shalt *never* wash my feet." Jesus, to this, gave an answer that frightened him. He gave him a glimpse of the consequences of his resistance, at the same time intimating that He would not force him. "I leave it to yourself to choose, but if you do not you will have no part in me." Peter at once saw that Jesus meant more than simply *external* feet-washing—it was to be a symbol of *internal* soul-washing, and with that interpretation he accepted it, for feet, hands and head—even the whole body. He felt as on a former occasion when he had said to Jesus: "Depart from me, I am a sinful man."

If all who refuse to obey Christ in any of His commandments were but to see the consequences of their disobedience as they will hereafter (verse 7), they would quickly retreat from the dangerous stand they have taken. *Obedy*, and wait for explanations, is the Christian's spirit.

IV. The Act Expounded.—Jesus promised an explanation after He was done, but Peter's opposition elicited that, in part, before it was done. It means,

(1) *Washing of sin.* (Verse 8.)—That can be the only thing that would have hindered Peter from having part in and with Christ. If simple external washing would have done then Judas would have been saved.

(2) Not the washing of regeneration—received when the soul first accepts Christ—but the daily washing needful on account of sins daily committed (ver. 10). The *feet* represent the *flesh* through which we are in constant contact with the world. Peter was a *forgiven* man—justified by faith, but Peter was daily showing that he was human, of human infirmities, and needed pardon for these. As the man coming from the bath gets his feet soiled, so do we so long as we are in this world.

(3) *Jesus alone can cleanse us.*—"If I wash thee not," etc. (verse 8). The forgiveness of sin when we first come is no more His work than the removal of every particle of impurity that fastens upon us by the way. We can do nothing ourselves, but the *blood* of Jesus Christ *cleanseth* us from all sin.

(4) *An example.* (ver. 12-15.)—This is the only part of the explanation that remained to be given after the washing was done.

After taking His place at the table again He asked if they saw through His act, and went on to impress the importance of not allowing *pride* to prevent them from following Him. If I, whom you *believe* as Master, and *obey* as Lord (verse 13), have washed your feet, ye ought to wash one another's feet.

That includes the whole round of Christian duty. The root of it is *mutual love*. Love one another, so that you will delight to render any service that will help either the *body* or *soul* of your brother. That is the lesson of the good Samaritan. Love is not satisfied with simply paying some one else to do it, it will delight to do the hardest services and the most offensive, for the one beloved.

In Gal. vi. 1, 2, we are taught to *forgive*, but not to stop at that—also to *restore* such an one in the spirit of meekness.

It does not mean that this particular act—feet-washing—must be done, but *this or any other service* required by this spirit, "as I have done." In 1 Tim. v. 10, we see that it was literally done.

One Another.—What we give we should be willing to take, not be above accepting living service from the humblest of God's children. If you are in the wrong and a child of God rebukes you, accept it as what thy soul needeth. But do not try to wash another, before you have been washed yourself. Only they whom Christ hath washed—out of whose eye the beam hath been cast—can see clearly to take the beam out of a brother's eye.

If ye know etc., verse 17.—This is the application of the whole. The blessedness comes, not for simply knowing, but *knowing and doing*. He washed internally and externally, and yield yourself up to the service of your brethren, and you will rise up to the highest attainable blessedness in this life.

PRACTICAL SUGGESTIONS.

1. True love will not be vanquished by selfishness.
2. The strife for position is the curse of the church and the world.
3. The more unconsciously we can do humble services the more Christlike we are.
4. The only way in which to overcome pride is to ask Jesus to wash us.

A PRIZE of \$1,000 for the best book on "The Christian Obligations of Property and Labour" is offered by the American Sabbath School Union of Philadelphia. The book must contain between 60,000 and 100,000 words, and all competing MSS. must be sent in by November 1, 1887.

THE Pittsburgh Humane Society proposes to prosecute certain organizations which insure the lives of small children from two cents per week upward. The increased mortality among the little ones leads to the belief that parents become careless as to the health of their children after the insurance has been effected.