

meeting, were appointed as follows. 1. Peabody and Crawford, Mr. Somerville and elder; 2. Johnstone, etc., Mr. Scott and elder; 3. Berkeley, etc., Mr. McAlpine and elder; 4. Sarawak, etc., Mr. McLennan and elder; 5. Indian Peninsula, etc., Mr. Sym and elder; 6. Thornbury, etc., Mr. Colter and elder. It was agreed that Messrs. McKinley and Dunn be appointed to act as assessors in forming a session for Lake Charles till elders be appointed. A request from the deacons court of St. Vincent Knox Church for leave to raise \$2,000 by a mortgage on their church property was agreed to. The elders of Lindsay were appointed to act as assessors with the elder in Lion's Head till elders were elected there. Dr. Fraser gave notice that at the next meeting he would move that the Presbytery meet at ten a.m., and the Presbytery then adjourned to meet in Division Street Church, Owen Sound, at half past one p.m., September 20, and was closed with the benediction.—J. SOMERVILLE, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—This Presbytery met at Chesley on Monday, July 11, at seven o'clock p.m. for conference on the State of Religion and Temperance, when interesting addresses were delivered on the various topics embraced in the reports, which had been presented at last meeting. On Tuesday morning the Presbytery met for ordinary business. Mr. W. G. Hanna was appointed Moderator for the ensuing half year. Dr. McTavish, of Lindsay, Mr. Raitt, of the American U. P. Church, Chesley, and Mr. R. Watt were asked to correspond. Standing committees for the year were appointed, with the following Conveners: Finance, Mr. Eadie; Home Missions, Mr. Tolmie; State of Religion, Mr. Ferguson; Sabbath Schools, Mr. Eckford; Temperance, Mr. Eadie; Statistics, Mr. Linton; Schemes of the Church, Dr. James; Superintendent of Students, Mr. Hanna. A communication from Tara was remitted to the Presbytery's Home Mission Committee for further consideration with power to send a deputation to visit the field if deemed necessary. A petition from Bruce Mines, etc., for organization as a congregation was allowed to lie on the table till fuller information should be obtained. A call from Knox Church, Paisley, to the Rev. J. W. Rae, signed by 223 members and fifty-six adherents, and promising an annual stipend of \$1,000, was sustained and ordered to be forwarded to Mr. Rae. The following resolutions on Temperance were, on motion of Mr. Eadie, unanimously adopted: 1. That the traffic in, and use of, intoxicating liquor as a beverage is, in the opinion of the Presbytery, injurious to the individual and the community; 2. That we approve of, and resolve to adopt, such measures as are best suited to overcome and root out the evil complained of; 3. That sermons be preached, meetings held, literature circulated, and every means used by which a sound temperance sentiment may be promoted and maintained throughout the bounds; 4. That, in our opinion, the total prohibition of the manufacture and sale of intoxicating liquors, except for medicinal, mechanical and sacramental purposes, seems, under existing circumstances, to be expedient and necessary; 5. That the confidence of the Presbytery in the principle involved in the Canada Temperance Act of 1878 be affirmed, and their desire that said Act be amended in those respects in which it is confessedly imperfect, and their hope that it be not repealed, but that proper machinery be furnished to ensure the more efficient enforcement of its provisions. The next meeting of Presbytery was appointed to be held in Knox Church, Walkerton, on September 13, at two p.m.

PRESBYTERY OF BARRIE.—This Presbytery met at eleven a.m., Tuesday, 26th July, in the lecture room of the Presbyterian Church in Barrie. Present, eighteen ministers and twelve elders. The minutes of previous meetings were scarcely disposed of, when announcement was made that the Commission of the Synod of Toronto and Kingston was constituted, and ready to proceed with the matter of the appeal which they were appointed to issue. The Presbytery proceeded to church where the Commission was sitting, and, except during a short interval, could do no ordinary business until the Commission closed. The deliverance was given about half-past nine p.m. There was no written copy furnished, and this report, being made from memory, may not be accurate, but the deliverance was to this effect. First the judicial decision of the case, viz., that the removal to Stroud by a portion of the Churchill congregation should not have been made without the sanction of the Presbytery, yet inasmuch as it has been suffered while under consideration of the Church courts, it should not be prevented now; second, the recommendation that the Presbytery visit the congregations of Bradford and that of Churchill with the intent of bringing about some rearrangement whereby the existing difficulty in Innisfil may be ended. The Presbytery expressed satisfaction with the finding, as did also the other parties in the case. When business was resumed in the lecture room, several elders' commissions were received. Mr. J. Leishman was elected Moderator for the half year. A difficulty from another quarter engaged the Presbytery till half-past twelve a.m., when adjournment was made till nine o'clock. At the time appointed the Presbytery met again, and discussed of sundry matters. A resolution, on parting from Mr. R. Fairbairn, B.A., whose pastoral charge of Esson and Willis Churches, Oro, terminated on June 19th, was adopted as follows: "The Presbytery express deep regret at being constrained to part from their esteemed co-Presbyter. They bear cordial testimony to the zeal, devotedness and earnestness with which Mr. Fairbairn has laboured for upwards of fourteen years in his present charge; they sympathize with him in the circumstances under which he has been led to demit the pastorate of Esson and Willis Churches; and they heartily commend him, as a workman that needeth not be ashamed, to any vacant congregation that may be looking for a faithful and painstaking minister of the Gospel." A committee, consisting of Messrs. S. Acheson, M.A., W. Fraser, D.D., A. McDonald, B.A., J. Carswell, minister, and J. Duff, elder, was appointed to visit the Bradford and Innisfil congregations, in compliance with the recommendation of the Synod's Commission given

on the day before. Leave was granted to the congregation of North Bay to mortgage the Church property to the amount of \$400. Some home mission matters were attended to.—ROBERT MOODIE, *Pres. Clerk.*

PRESBYTERY OF BRANDON.—This Presbytery met in First Presbyterian Church, Brandon, on July 19 for the transaction of its regular business. Mr. John McKay was appointed Moderator for the next six months. Mr. Solomon and Mr. Burgess, Indian teachers, were heard anent affairs on the Beulah Indian Reserve. The whole matter was remitted to the Foreign Mission Committee, who at a later sederunt recommended that Mr. Solomon visit the Indian band near Moosejaw, and report to Presbytery as to advisability of establishing a Sioux mission at that place, to which he might afterward be removed, and that Mr. McDonald, Home Missionary at Beulah, together with Mr. Burgess, conduct services in Mr. Solomon's absence. A committee was appointed to strike standing committees. Their report as adopted made the conveners of committees as follows: Home Mission Committee, A. Bell; Foreign Mission Committee, D. Stalker; Temperance, A. McTavish; Sabbath Schools, J. M. Sutherland; State of Religion, S. C. Murray; Statistics, James Todd; Theological Education, D. Anderson; Examination of Students, James Robertson; Systematic Benevolence, W. L. H. Rowand; Sabbath Observance, J. M. Douglas. Mr. Douglas pressed his resignation of the clerkship when it was accepted, and Mr. S. C. Murray, of Neepawa, was appointed Clerk. Applications for grants to Minniska and Castleberry to assist in the erection of churches at each of these points were approved and forwarded to the Church and Manse Building Board. Also applications for grants to manse at Binscarth and loan for church at Treherne. A number of Sessions reported Presbyterial elders for the following year. The following commissioners to the General Assembly were heard: Messrs. Duncan, McKeller, Douglas, Stalker, Smith and Robertson. The Wednesday evening sederunt was devoted to the interests of the Woman's Foreign Missionary Society. The report of the Presbyterial Society was read and received. The Presbytery recorded its gratification at the encouraging work done during the past year. There were six auxiliaries and a membership of ninety-six. Missionary addresses were delivered by Messrs. McKeller, Dugan and Robertson. Mr. Burgess gave an account of the work on the Beulah Reserve, and interpreted an address for Mr. Solomon. The Home Mission report was presented by Mr. Bell, Convener. The more important points were the re-arrangement of the Cypress field into three separate fields, asking Presbytery to grant permission to one of these to call a minister, and to instruct the missionary in charge to have the Session elected in the centre and eastern groups as early as practicable. Ministers were appointed to dispense the sacrament in the various missions. Mr. Anderson was authorized to erect a Session in Auburn, and also appointed to moderate in a call to a minister at Cypress. A motion authorizing the Home Mission Committee to consider and issue applications for aid from the Church and Manse Building Board until next meeting of Presbytery was agreed to. Presbytery recommended Sessions and Sabbath school superintendents to secure Sabbath School Registers for the orderly reporting of their schools. The Committee on Examination of Students was instructed to prescribe subjects to all students labouring within the bounds, and instruct them to attend next meeting of Presbytery and read the same. Presbytery then adjourned to meet at Portage la Prairie on Tuesday, September 13, at half-past seven p.m.—S. C. MURRAY, *Pres. Clerk.*

Defiant self sufficiency were conducive to happiness. On the contrary, says the Saviour, "Blessed are the poor in spirit," those who realize their spiritual destitution, having no righteousness of their own. It does not mean cowardliness, but spiritual emptiness. Each beatitude is specially adapted to the state described. "Theirs is the kingdom of heaven;" its privileges and protection, its present and future blessedness are theirs. "Blessed are they that mourn." In its fullest sense, this refers to deep and heartfelt grief on account of sin. For all such there is the fullest comfort. Christ's blood cleanses from all sin. For all real mourners there is comfort in Christ, for He is the divine Consoler. "Blessed are the meek." This is a beautiful characteristic, and, like all the others here pronounced "blessed," is the fruit of the Holy Spirit. It means the full ascendancy of spiritual over worldly desires. It is the complete submission to the will of God. "They shall inherit the earth." Contrary to the world's maxims, they enjoy what they possess, be it great or little, while the grasping oppressors fail to find the comfort in their possessions they expected, and are constantly harassed by the fear of losing them. These words may also be taken as prophetic, for the new heavens and the new earth wherein dwelleth righteousness will be inherited by the meek. The blessing promised those who hunger and thirst after righteousness, that is those who make the possession of righteousness their supreme desire and the object of their pursuit, shall not be disappointed. They shall be filled. All other desires are doomed to end in disappointment. Righteousness, perfect conformity to the divine will, becomes the soul's permanent possession, it therefore abides and is satisfying. Purity of heart is in itself a great blessing, and it leads to a greater—the vision of God. The pure heart sees God in His perfections, and will see Him in His glory. We have not yet got beyond that stage in which the military hero is the object of admiration. In Christ's kingdom the peacemaker, the preventer of strife, the reconciler, is regarded as the Child of God.

II. The Trials of Christ's Subjects.—Those who love righteousness and seek to walk in its ways have to encounter opposition. They are hated and persecuted because they are righteous. The Saviour tells His disciples repeatedly that they will suffer persecution while they are in the world. When they suffer for righteousness' sake, He is with them to sustain them. It is this blessedness that has helped the persecuted in the dungeon, and at the stake, and enabled them to overcome and enter into His glory. It must be noticed, however, that the blessedness comes only to those who are reviled and calumniated falsely. If people are buffeted for their faults, even that may be made a blessing; but the fulness is reserved for those who are falsely maligned. Theirs is a great reward in heaven, the reward not of merit, but God's gracious reward. The prophets had to pass through similar trials in former times.

III. The Duties of Christ's Subjects.—All Christ's disciples, whether young or old, are bound not only to get good and to be good, but to do good. They are here first likened to salt, which renders food pleasant and palatable, and preserves it from decay. So are Christ's disciples in this world. They are a preservative power. They must not, therefore, lose their distinctive qualities. They must season the company they keep. When salt by exposure has lost its properties, it is cast out, and trodden underfoot. A disciple who has no savour of Christ is a useless disciple. He is good for nothing. Christ says of His disciples, "Ye are the light of the world." This is a high honour. This world would have been dark indeed but for the light of His truth reflected in the lives of His people. How much brighter would the world be to day if all Christ's professed followers truly reflected His light? The Saviour here teaches us that the light of the Gospel ought to shine conspicuously in all who profess to believe it. Just as the city on the summit of a hill cannot be hid, and as the lamp is not lit to be concealed, but placed on the lamp-stand to give light to all in the house, so Christ says to all His disciples of every age, "Let your light so shine before men," not to gratify self or for purposes of mere display—the Pharisee could do that—that others might see your good works as a pattern and incentive for them to follow, and the result will be that others will give the glory where it belongs—to "your Father which is in heaven." It is His light. The planets reflect the sun's light. All the subjects of Christ's kingdom receive their light from the Sun of Righteousness, and they are bound to show it forth.

PRACTICAL SUGGESTIONS.

It is not what people have, but what they become through God's grace that renders them blessed.

The most precious of all blessings are spiritual blessings.

Suffering for Christ's sake has its own special blessings.

The blessed life is living for God's glory, and the good of our fellow-men.

Beware of walking in darkness.

PERTH Presbytery is about to erect a new church in St. Leonards, a populous district of the fair city, badly provided with places of worship.

LORD ELGIN recently unveiled the monument, a beautiful Celtic cross, erected between Kinghorn and Burntisland, in memory of King Alexander III.

THE Revs. J. B. Smith, Moderator of the U. P. Synod, and Walter Brown, the pastor, preached the opening sermons in the new church at South Morningside, Edinburgh, known as Braid Church.

WEST LINTON is the oldest congregation in Edinburgh U. P. Presbytery, having been formed in August, 1756. Its third jubilee is to be celebrated on August 14 and 15, when Principal Cairns will be the preacher.

THE Rev. J. G. Crawford returned thanks on behalf of the villagers for a large hall, reading room and library, with bowling green attached, which have been presented to Charlestown and Limekilns by the dowager Countess of Egin and Lady Louisa Bruce. The buildings have cost \$6,000.

Sabbath School Teacher.

INTERNATIONAL LESSONS,

THE BEATITUDES.

August 7,
1887.

{ Matt. 5:
1-15.

GOLDEN TEXT.—Grace and truth came by Jesus Christ.—John 1. 17.

SHORTER CATECHISM.

Question 34.—The custom of receiving children into the family, and treating them as members of it, is very ancient. We are by nature disobedient and rebellious outcasts. God in His grace calls us to come home to Him, and for our Elder Brother's sake forgives us, and henceforth makes us the sons and daughters of the Lord Almighty. Those adopted into God's family bear His name, have access to Him, are protected, provided for, trained and taught by Him, and when this life is over they will be taken home, to be forever with the Lord.

INTRODUCTORY.

At the time when Jesus delivered the ever-memorable Sermon on the Mount, it is supposed that the first year of His public ministry had elapsed. He was still in Galilee, but the precise scene of this eventful exposition of the truths of the kingdom has not and cannot now be identified. The supposition is that the mount was not far from Capernaum. The subject of discourse is the Kingdom of God, and the characteristics of those who are to be its subjects. Moses gave God's law at Sinai. Christ on this unnamed Galilean mount unfolds the law of His kingdom. Among the Jews the rabbis sat while teaching; the divine Teacher follows the usual custom. He was immediately surrounded by His chosen apostles, their number now being complete. Multitudes of other hearers were also present. Although primarily addressed to the disciples, these words are just as imperative and important as when they were first spoken.

I. The Blessedness of Christ's Subjects.—The first word of the Sermon on the Mount is "blessed." There is a difference between blessedness and happiness. Those who are blessed are truly happy. The ordinary conception of happiness is the possession of worldly comfort. The blessed are those on whom God's favour rests. The Pharisees and the people generally thought that bold and