

made some recommendations: (1) that a paper bearing on a Board and other work be prepared by a member of Committee and sent down to the Presbyteries. (2) That the Sabbath schools be acknowledged as part of the Church, and under the direction of the Session. (3) That the Shorter Catechism be urged on the Sabbath schools and families. (4) That the subject of Sabbath school instruction be taken up by the Presbytery and a full sederunt be devoted to it. (5) That the same day of prayer for colleges be devoted to prayer for Sabbath schools also.

VARIOUS REPORTS.

The report on the "Record" showed that the circulation is 34,000. There is a balance on hand of \$873. Reports on finance were presented, both from the east and west. A discussion took place, as usual, as to the number of copies of minutes to be printed, and at length it was decided that the practice hitherto pursued be continued this year. The report on the hymn book was read. Some 40,000 copies of the various editions have been sold. The royalty received so far amounts to about \$1,000. It is estimated that the revenue will be from one to two thousand dollars annually, and it is recommended that the income on hand and for next year be given to the Aged and Infirm Ministers' Fund. The report was received and the committee reappointed after consideration. An overture from the Presbytery of Guelph about the publishing of the Psalms, with music, was referred to the Hymn Book Committee. Reports of Brantford and Ottawa Ladies' Colleges were received.

VOTES OF THANKS

were passed to the citizens of St. John for their generous hospitality; to the trustees of St. Andrew's Church; to the several railroad and steamboat companies; to the press; and to the Committee of Accommodation, especially the convener, Dr. Macrae.

ASSEMBLY CLOSED.

The Moderator then addressed the Assembly in suitable and eloquent terms, after which he engaged in prayer. The 133rd Psalm was then sung. The Moderator, then, in the name of the Lord Jesus Christ, adjourned the Assembly, and called another meeting in London on the second Wednesday in June, 1883. The benediction was pronounced, and the proceedings closed.

MINISTERS AND CHURCHES.

THE Rev. Mr. Whittier was inducted into the pastorate of Chalmers Church, Halifax, N.S., on the 12th inst.

THE printed annual report of the united congregations of Chalmers Church, Keady, Zion Church, Peabody, and Desboro' Church, gives the following statistics: Total number of families, 135; communicants, 205; added during the year, 18; removed, 12; baptisms, 30. It also contains an extended financial statement which indicates no small measure of activity and prosperity.

THE new Presbyterian church to be erected in Barrie this summer will cost \$10,000. There will be seating accommodation for 500 persons. The building will have a frontage of sixty feet and a depth of seventy-six feet. The inside dimensions will be sixty-two by fifty-four feet, with circular seats. In the basement there will be a lecture room and a committee room, with folding doors, so that the two apartments can be used as one when necessary. A quantity of material is already on the ground, and work will be commenced soon.

THE Presbyterian Church at Stouffville has recently undergone a very thorough renovation. The old pulpit has been replaced by a neat platform, with reading desk in front. The seats have been painted, varnished and cushioned. The lighting arrangements have been very much improved. Outside, the fence has been removed and the front nicely sodded. Mr. Urquhart, student, is supplying the pulpit for the summer with much acceptance. The re-opening services took place last Sabbath, when the Rev. E. Cockburn, M.A., of Uxbridge, preached.

THE Presbytery of Glengarry met at Lochiel on 30th May for the induction of Rev. Wm. Ferguson. Mr. Fraser preached. The Moderator put the questions prescribed. Mr. Burnet addressed the minister, and Dr. Lamont the people in Gaelic, followed by the Moderator in English. Thereafter the minister-elect was cordially welcomed by the people. There was tabled a call from Alexandria to the Rev. James Cormack, which was sustained and ordered to be transmitted. In a recent letter to the clerk, Mr. Cormack accepted the call.—H. LAMONT Pres. Clerk.

ON the evening of the 7th inst., a large and enthusiastic meeting took place in the First Church, Brockville, to welcome the pastor, Rev. G. Burnfield, B.D., on his return from Palestine. Col. Wylie presided, and read an address of welcome. Rev. Mr. Pickett, Mr. J. M. Gill and Mr. McGregor made congratulatory speeches, and Mr. Burnfield addressed the meet-

ing in reply, rehearsing several amusing incidents which occurred to him in his travels, and hinting that in all probability he would before long deliver two or three lectures on what he had seen and heard while abroad.

THE foundation stone of a new church to be erected by the congregation of Lansdowne and Fairfax was laid at Fairfax school house on the 8th inst. Addressers were given by the Rev. F. McCuaig, of Kingston, and Messrs. Taylor, Webster and Byers. The foundation having been duly laid, donations to a considerable amount were placed upon it by those present. The company then adjourned to the school house for tea, and listened to addresses from the Rev. Messrs. Gracey and McCuaig. Rev. Mr. Shore, the minister in charge of the congregation, read the report of the building committee, showing that \$674 had been subscribed towards the building fund, to which would be added the proceeds of the day (\$226), making a total of \$900. The church will cost \$1,000, or, if the value of the site be included, \$1,400. The congregation expect to open it free of debt.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 9,
1882.]

THE RICH YOUNG MAN.

{ Mark x.
27-31.

GOLDEN TEXT.—"One thing thou lackest."—Ver. 21.

TIME.—Immediately after the last lesson.

PLACE.—Somewhere on the last journey to Jerusalem, in the Jordan valley, before reaching Jericho.

PARALLEL.—Matt. 19: 16-30; Luke 18: 8-30.

Notes and Comments.—Ver. 17. Probably the last incident of the preceding lesson took place in a house; now He goes out. "Came one running:" only Mark tells us this. "Kneeling:" first, enthusiastic eagerness to reach Jesus, then deep respect. Matthew says "A young man," but that was a wide phrase with the Jews, and in ver. 20 he speaks of his youth as past. "Good Master:" he evidently regarded Jesus as a wise Teacher, but did not get beyond that; "what ('good thing'—Matt.) shall I do?" the fatal error of thousands; they want to do *one* thing, thinking that acceptance with God is from particular actions rather than in His own way. Salvation is from faith, not works.—Acts 16: 30. "Eternal life:" the first time this phrase occurs in New Testament.

Ver. 18. "Why callest:" or according to Matt. in Rev., "Why askest thou Me concerning that which is good;" "none good but one:" none can rise above duty but God. God's righteousness is part of His goodness.

Ver. 19. "Knowest the commandments:" the young man is met on his own ground of righteousness. He was a synagogue ruler, and of course He knew; why then ask this question?

Ver. 20. "Master:" he drops the "good" now; "all these:" and he spoke sincerely, without Pharisaic hypocrisy, and yet how little he knew of the spiritual fulness of the commands; his keeping had not brought him peace; he had not yet attained to Phil. 3: 4-11.

Ver. 21. "Jesus—loved him:" then we may be sure that He saw beneath that outer self-righteousness an honest striving for the truth. He loves what is good even in the very imperfect. "One thing thou lackest:" ("What lack I yet?" Matt. 19: 20.) whatever you have done, this is the test. "Sell—give—follow:" Christ saw his heart, knew its worldliness, and at once applied the test, and the test was in these three words. But we must understand that even this will not secure eternal life. It is the proof that eternal life is already in the heart, or it is the putting away hindrances to its reception. Whatever prevents following Christ must be given up.

Ver. 22. "Was sad:" Rev. "his countenance fell;" "went away:" the Master had led him on to the choice, and he chooses, alas! too many do, to go away. There was an idol in his heart—the pride of riches—and he could not cast it out. He made "the great refusal," final, fatal so far as we know, for we hear of him no more. The example of Moses, whom as a Jew he so much revered, should have taught him otherwise.—Heb. 11: 26. Many go away from Christ for far less than this.

Ver. 23. "How hardly:" not because of the riches, but of the influence they so frequently have. A poor man may be worldly, a rich man may be spiritual, but the circumstances are against him; how few rich that do not trust in riches.

Ver. 24-25. "The disciples were astonished:" they thought that riches were an evidence of God's approval, and that in Messiah's kingdom this would be one of the blessings. "How hard it is for them that trust:" this is the key-note of the discourse—it is not having, alone, but trusting in riches. "Easier for a camel:" the Talmud has a similar saying about an elephant, but a camel with a hump, symbolizing the heavy load of earthly wealth, would better answer our Saviour's purpose. It is not only difficult, it is impossible, for those that trust in riches, or anything but Christ, to enter into the kingdom. The usual reference of the needle's eye to the postern gate at the entrance into cities is not so generally received as formerly; the literal idea is preferred.

Ver. 26. "Who then:" not "what rich man," but who, rich or poor? If to those, favoured of heaven, it is so hard, who

can have hope? or, since all love riches and seek for more, "who then," etc. They were astonished!" so, ver. 24. This shows how hard it was for them to understand spiritual things.

Ver. 27. "Looking:" with kindly sympathy. He knowing their weakness, said, "With men—impossible—with God all things are possible." For all men, without God, salvation is impossible; for all men, with God, salvation is possible. He is Almighty, and He is love.

Ver. 28. Peter thought that they had not failed where this young man had; they had left all; it was not much, but it was their all. Matthew adds, "What shall we have, therefore?" a question suggested perhaps by the "treasure in heaven" of ver. 21.

Vers. 29-30. Jesus replies, and tells them that not only shall those who have forsaken earthly things "for My sake, and the Gospel's," be sure of their reward, but that reward shall be "a hundredfold." The idea is, that spiritual possessions and spiritual blessings answering to the worldly ones sacrificed for Christ, shall be the portion of His people, but it is to be "with persecutions;" a blessing also—Matt. 5: 11-12; Rom. 8: 3. Blessings, more than enough in this life to make up for what is lost, and then "in the world to come, eternal life" what can be laid in the balance with that?

Ver. 31. A caution here. Many most prominent in apparent sacrifices and work for Christ, will have to give way to some unknown, unnoticed disciple. Not those who think themselves, or are thought by others, sure of the highest rewards, will obtain them—Matt. 20: 16; Luke 13: 30.

HINTS TO TEACHERS.

Cautions.—This is a lesson showing primarily the dangers of riches, but it is only as riches take possession of the soul and become its master, "the love of money is the root of all evil;" but a poor man may love it as much as a rich man, and so even the poorest need be cautioned against the passion. But do not neglect to show that there are other things besides money that may obtain the rule of the soul and be as fatal to its eternal welfare.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) The young man's question and the Saviour's reply (vers. 17-22.) (2.) A parable on riches (vers. 23-27.) (3.) The reward of sacrifice (vers. 28-31.)

On the first topic, you may draw with a few sharp words touches the likeness of this young man. He was in earnest about salvation. He wanted to know how to obtain it; he braved the shame and contempt which were sure to be heaped upon him, a ruler of a synagogue, in asking such a question of a despised Galilean like Jesus; and he came running, fearing that this wise Teacher would pass on, and so he would miss the opportunity for this important enquiry. He was outwardly moral and pure, notwithstanding the perils of position, youth and riches. His life was without stain; he could stand in the presence of Jesus and say with sincerity that he had observed the commandments from his youth. We know that he was mistaken; that in the spiritual aspect of the commandments as taught by the Master there is "none righteous, no not one;" nevertheless, according to his light he spoke the truth. So sincere and transparent was he that Jesus "beholding him, loved him." Further, show that with all this he lacked *one thing*. Gather from your scholars what this was. Note the mere manifestation of the principle for which the Saviour asked: question as to what would be the motive to induce him to "sell," etc. Help them to the understanding, ask what brought Jesus from heaven, and you will come to the grand cardinal principle of our Faith—LOVE. Show, lastly, here, that he had not this love—he was worldly at heart, and so went away into the darkness of obscurity so far as the kingdom is concerned, and for aught we know was dragged down by his possessions into the greater, the eternal darkness.

On the second topic teach that although riches, here, was the hindrance to Christ—the possessions of a rich man—yet a poor man may be as much taken up by worldliness as this young ruler; and if not riches, other things may, and do, keep thousands from Christ. Press this, for the heart is very deceitful, and it is a favourite evasion to say, "Oh, riches will never keep me away from Christ,"—meaning that the speaker will never be rich. Note the blessed truth that although sin may get so firm a hold of a man as to make salvation appear impossible, yet God can help; can break the bonds of sin, and give strength to lay hold on eternal life.

The third topic teaches the divine truth, that no sacrifice for Christ shall go unrewarded, but will bring with it God's blessing even in this life, and all the glories and joy of the life beyond. Not that the best we can do merits anything, but because of the abundant mercy of our Father in heaven, who will thus reward the least service of His children; but the service must be of love; that done for reward is soiled, and unworthy of His acceptance. Only as the motive is right can the service be acceptable.

Incidental Lessons.—That eternal life should be sought by all.

That man without Christ has an aching void in his heart. That there may be outward righteousness of life while the heart is yet unchanged.

That all have something to give up if they would inherit the kingdom of heaven.

That because Jesus loves us He may bid us do what appears hard and grievous.

That the way to eternal life is the way of self-sacrifice.

That we may desire eternal life, but be unwilling to pay the price.

That we may love riches without possessing them as much as those who possess.

That there is no salvation by the law.

Main Lessons.—One thing is lacking—the living principle. 1 Cor. 13: 1-3; 1 John 1: 10; 3: 17; 4: 8. Worldliness in one of its many shapes may be our ruin. Ps. 62: 10; 2 Tim. 4: 10; 1 John 2: 15.

No sacrifice for Christ unnoticed or unrewarded. Matt. 10: 42; 25: 40; Heb. 6: 10.