

General Assembly gave in their reports, and were thanked for their diligence. The congregation of Elma Centre and Moncton asked for moderation in a call, stating it was prepared to give a stipend of \$800, with manse and glebe, and that its membership is 275. Mr. Bell was empowered to moderate. Mr. Boyd reported that he had received from the Granton section of the Biddulph congregation the sum appointed by Presbytery as its share of the arrears due Mr. Mann, the late pastor. Reports on Session records were given in, and the minutes attested accordingly. Messrs. Wright and Wilson were appointed a committee to examine students. Messrs. Hamilton, Stewart, and Tully were appointed as the Home Mission Committee; Mr. Hamilton, Convener. The report of the College Fund was laid before the Presbytery, and Mr. Wilson was appointed to represent the Fund within the bounds. Mr. Wright was appointed Moderator *pro tem.* of the Session of St. Andrew's Church, Stratford, in the place of Mr. Fotheringham, who is prevented from acting by domestic affliction, and was empowered to moderate in a call. The extract minute of Assembly was read, granting leave to Mr. Renwick to retire from the active duties of the ministry. Claims to the amount of \$33 on the Brooksdale congregation were presented by the congregation of Harrington, as the amount of pecuniary loss suffered by it through members leaving and adhering to Brooksdale. After letters from two of the parties on account of whom the claims were made had been read, and the commissioners from Brooksdale heard, the Presbytery decided in the following terms: Inasmuch as two of the parties on account of whom the claim is made are still members of Harrington congregation, and recognizing their responsibility to pay the sums they have subscribed; and inasmuch as a third has not gone to Brooksdale, and as the Brooksdale congregation is willing to pay the rest of the claims, the Presbytery consider that the obligation of Brooksdale is implemented by the payment of the same. From this decision Mr. Gordon dissented, and craved leave to protest and appeal to Synod. Messrs. McPherson and Wilson were appointed to answer Mr. Gordon's reasons of dissent and appeal. Mr. Boyd reported that he had, according to appointment, declared the vacancy of Millbank. The Presbytery, after spending some time in a conference on temperance, adjourned, to meet in Knox Church, Stratford, on the second Tuesday of September.—W. A. WILSON, *Pres. Clerk, pro tem.*

PRESBYTERY OF MAITLAND.—This Presbytery met at Kincardine on the 11th July. There was a good attendance of members. Rev. J. L. Murray was appointed Moderator for the next six months. Messrs. Leitch and Wilson were appointed to audit the Treasurer's book and report. Commissioners to the General Assembly reported their diligence to the business of that Court, which was approved. A statement of the bare travelling expenses of the Commissioners was given in, after which Mr. Wilkins submitted an estimate, per family, of the amount required to defray the same, which was adopted. The resignation of the Rev. W. T. Wilkins, of the Belgrave congregation, was taken up. Resolutions from the congregation were read, complaining of the Fordyce congregation being established within their bounds, rendering them unable to support a minister; also expressing their regret at their inability to support Mr. Wilkins, and bearing testimony to his faithful discharge of his pastoral duties among the young as well as the older members of the congregation. Mr. Wilkins stated that he still adhered to his resignation. It was agreed to accept the resignation, and that it take effect after Sabbath, 23rd July. Mr. Hartley was appointed Moderator of the Session. At the evening sederunt, a conference on the State of Religion was held, the topic being "Church Work," which was introduced by Messrs. McQuarrie and Brown. Mr. Ross moved that the arrangement for holding Presbyterian Conferences at the evening sittings of the regular meeting of Presbytery be left in the hands of the Committee on the State of Religion, and that the topic for discussion and the persons to introduce it be announced at the preceding meeting of Presbytery. Agreed to. The topic for discussion at the next regular meeting is "Pastoral Visitation," and will be introduced by Messrs. Hartley and Leitch. The resignation of Mr. Johnston, of Molesworth congregation, was considered. Resolutions from the congregation were read, deeply regretting

the cause which has led to the resignation of their pastor, and sympathizing with him in his ill-health. Mr. Johnston stated that he still pressed his resignation, as there was no hope of his being able to assume full pastoral duties for years, and perhaps never. It was moved by Mr. Wilkins, and agreed to: "The Presbytery having heard with profound sorrow that, in the opinion of the physicians consulted, there is no prospect of a few months' rest having the effect of so far restoring his health as to enable Mr. Johnston to undertake pastoral work, agree to accept the demission of the charge of Molesworth now tendered by him, and would commend him to the tender care of the Great and Good Shepherd, with the earnest prayer that the prognostications of the physicians may not be verified, but that, in the providence of God, the rest sought by their beloved brother may result in such a restoration to strength as to permit of his resuming the active work of the ministry at no distant day." It was agreed that the resignation take effect after the first Sabbath in August, and that the Rev. D. B. McRae be appointed Moderator of Session. A committee, consisting of Messrs. Murray, Sutherland, Leask and Jones, ministers, and Harrison, elder, was appointed to prepare a minute in relation to the resignations of Messrs. Taylor, Wilkins and Johnston, and report at next regular meeting. Mr. Leitch reported regarding the treasurer's book, which was received. Mr. Dickson, the treasurer, gave in the report of the finances of the Presbytery, which was received and adopted. The Clerk read a statement from the convener of the Synod's Commission, regarding the meeting in the Kinloss case. It was agreed that the document now submitted be laid on the table, and that the clerk be instructed to correspond with the convener of the Synod's Commission, requesting that the extracts craved be granted in such form as to embody the precise words of the decisions acquiesced in on the part of the Presbytery, free from any complication arising from statements as to reasons influencing the Commission in arriving at such decisions, or influencing others in acquiescing in them. Mr. Leask, on behalf of St. Andrew's Church, Lucknow, and Mr. Sutherland, on behalf of South Kinloss congregation, asked leave to moderate in calls in these congregations: granted. A resolution was read from Knox Church, Lucknow, promising for the support of the Rev. D. Cameron \$750 per annum without a manse. Mr. Cameron expressed his acceptance of the offer. The standing committees of the Presbytery for the year were appointed, the following ministers, with their Presbytery elders, to constitute these committees: State of Religion—Messrs. Ross, convener, Jones, Brown, C. Cameron and Anderson; Finance—Messrs. McQuarrie, convener, Hartley, Leask and Grant; Home Mission—Messrs. Leask, convener, Murray, D. Cameron and McQueen; Sabbath Schools—Messrs. Muir, convener, Leitch, McRae and McNaughton; Temperance—Messrs. Sutherland, convener, Hamilton, Davidson and McFarlane. The next regular meeting is to be held in Melville Church, Brussels, on the 19th September, at half-past one in the afternoon.—ROBERT LEASK, *Pres. Clerk.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIII.

Aug. 13. } PRAYER AND FORGIVENESS. { Mark 11: 24-33.

GOLDEN TEXT.—"Forgive us our debts as we forgive our debtors."—Matt. 6: 12.

TIME.—Same as latter part of last lesson—Tuesday of Passion week.

PLACE.—Vers. 24-26. "In the morning as they passed by" (ver. 20), *i. e.*, from Bethany to Jerusalem; vers. 27-33. In the Temple.

PARALLEL.—Matt. 21: 22-27; Luke 20: 1-8.

Notes and Comments.—Ver. 24. This verse should surely have gone with last lesson; it is a practical teaching from the promise of preceding verse. "What things soever when ye pray—believe—and ye shall have them:" the repeated promise to undoubting faith; "only believe:" there is no limit to the power of the prayer of faith save "Thy will be done:" and that will is always a blessing for us.

Vers. 25, 26. There are hindrances to believing prayer. Here is one: an unforgiving spirit; "when ye stand:" the posture of prayer denoting confidence; "forgive:" this faith of which He has been speaking, so mighty in its results, cannot exist in an unloving heart; there it is fanaticism—not faith; "if ye do not, neither will your Father:" this (ver. 26) is a repetition of the same teaching in the sermon on the mount, and is supposed by some writers to be an interpolation, transferred from Matthew; but we cannot see why the warning should not have been repeated, as many teachings were; it follows ver. 25 very appropriately.

Vers. 27, 28. "As He was walking:" Matthew, "teaching;" Luke, "taught and preached the gospel." He was teaching the crowd as He walked through the Temple. "Chief priests, scribes, elders:" priests, expounders of the law, heads of the principal families; three sections of the Sanhedrim. This appears to have been a formal official message. "By what authority?" we, the source of authority, did not give it. Who did? Some writers see here a hint at the old charge of satanic power; perhaps so.

Vers. 29, 30. Once more the Wise Teacher replies to the question of his foes with another question: "the baptism of John—heaven or men?" answer that, then I will answer you. And this was no unconnected, entangling question. John had been esteemed a prophet by the great heart of the people; he had testified of Jesus as the Messiah; if they admitted John to be a prophet they answered themselves; and so they fell into the pit which they had digged for Jesus. "Baptism of John:" which includes his whole mission and work. John himself had told them what he was. John 1: 19-23.

Vers. 31, 32. "Reasoned:" not anxious to give a true answer, but to get out of the dilemma; and so they consulted—turned together for a moment, we suppose. They dared not admit John's prophetic character, for that would have condemned them and established the claims of Jesus; they dared not deny it, for John, popular in his life-time, was revered since his martyr-death. "They feared the people:" so also Matthew. Luke adds (20: 6) "all the people will stone us."

Ver. 33. "We cannot tell;" Rev. "We know not;" a falsehood on the face; they should have said, "We will not tell." Here were men questioning the authority of Jesus, and they had not decided on the authority of John. They proved themselves by their own words ignorant, and so unfit to judge; or cowardly, and afraid to do so. "Neither do I:" answer this first, before you arrogantly demand my authority.

HINTS TO TEACHERS.

Cautions.—Do not fall into the error of supposing that this last incident merely shows Jesus as clever and acute at entrapping His adversaries; it is, in fact, the setting forth of a great truth—that God's revelation is all one and bound up together. We cannot accept parts of the word of God, as some have tried to do, and reject other parts. It is one—indivisible—it stands or falls together. Do not let your class dwell for a moment on that as part of the lesson; let them be led to the higher truths and teachings.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The hindrance of an unforgiving spirit (vers. 24-26). (2) A manifestation of the spirit of hate and unbelief (27-33.)

On the first topic we learn, in continuation of the last lesson, that while the prayer of faith is so mighty, there are some things that will render prayer vain; one is an unforgiving spirit. Our Saviour had taught, in the sermon on the mount, this same truth—Matt. 6: 14—and one of His most striking parables—the unforgiving servant—set it forth very plainly—Matt. 18. And of the seven petitions in the Lord's prayer, one is based upon this teaching. Press this home; it is a truth that needs to be taught again and again, for there is, alas! far too little of the spirit of forgiveness among professing Christians. May that not be a reason why our prayers are so fruitless and our work so weak? We ask and receive not, because we ask amiss. He who prays in an unforgiving spirit, asks God to do for him what he is not willing to do for others—he is *ungrateful*. At the bottom of an unforgiving spirit is *pride*, which cannot be persisted in without the growth of *hatred* and all uncharitableness. The cardinal virtue of our faith is LOVE; where that is, an unforgiving spirit cannot dwell.

On the second topic we may show (a) the hatred which *self-interest* and *self-righteousness* ever have to the truth. Christ had run counter to these; He had taught a higher righteousness than that of these men; He had interfered with the profits they made by the desecration of the Temple, and so they hated Him. (b) The *hypocrisy of mere formal professors*. These Scribes and Pharisees professed to be zealous for the Law and Temple; they made the most marked outward demonstrations of their devotion and piety, yet every act showed that their hearts were evil fountains of polluted waters. (c) The authority which Jesus has, *is for our rule and guidance*. He is our Lord and Master; our hearts should be His Temple; and whatsoever He saith, that should we do. Teach that we should not, like those bad men of old, question the authority, but rejoice that we are under it, and in the spirit of the 2nd Psalm, "Kiss the Son." "Blessed are all they that put their trust in Him."

Incidental Lessons.—On the first topic—That the faith which is joined to love is the only prevailing faith.

That if our prayers are not granted, we should ask, what hinders?

On the second topic—That zeal for purity and truth is sure to awaken opposition.

That wicked men will ever oppose all efforts at reformation.

That there were doubters of Christ in His own day; need we wonder there are some now?

That the doubters of to-day, like those of old, profess to be fair and candid.

That there are truths men cannot deny, which followed would lead to the highest of all truths.

Main Lessons.—Forgiveness of enemies—Matt. 5: 43-46; Rom. 12: 14, 17, 19, 21; 1 Pet. 3: 9.

Example.—The Master, Luke 23: 34; Stephen, Acts 7: 60; Paul, 2 Tim. 4: 16.

The authority of Christ, *God-given*—Matt. 11: 27; 28: 18; John 3: 35. *Over all*; same texts, with John 13: 3; Phil. 2: 8; Heb. 2: 8; 1 Pet. 3: 22. *For ever*—1 Tim. 6: 16; Rev. 1: 8; 11: 15.