

strongly advocated their union with the other Presbyterian bodies in England, on some such sound basis as would leave them free in their views of Establishments, and also eligible for promotion in the Church of Scotland. He named Australia, the United States, and Canada, as examples to such union. He dwelt on the present progressive and successful condition of the Church of Scotland in all its departments and agencies, and hailed with delight the Bill in Parliament for abolishing patronage, as a step which would remove the last remaining barrier in the way of union with other Presbyterians at home.

Mr. Crombie proposed the best thanks of the Synod to Dr. Gillan, for his encouraging and stirring address.

Dr. Cumming, in seconding the motion, did not think the abolition of patronage would produce the benefit the right rev. father had mentioned: he could not support union with English Presbyterians who had excommunicated him.

Sir James Elphinstone expressed his warm attachment to the Church of Scotland, of which he had been an elder for many years, and was glad, after all her trials, she was still so strong and useful.

The Lord Advocate shortly addressed the meeting. He earnestly hoped that all ill-feeling to other bodies would cease, and that their venerated Church would work in harmony with the sister Establishment of England.

The Moderator returned the thanks of the Synod to Dr. Gillan.—*H. & F. Record.*

The offence, in the eyes of the Pharisee, was that it was done on the Sabbath-day. For disputes with reference to keeping the Sabbath in conformity with the notions and traditions of the Pharisees, see the following passages:—John 5, 9—16; Luke 13, 10—17; Luke 14, 1—6; Matt. 12, 1—13. It is to be observed that Christ does not set aside the Mosaic, but only the Pharisaic Sabbath. The Pharisees had overlaid the original Divine institution with a mass of ridiculous superstitions. And it was these and these only the Saviour swept away. The Sabbath was designed to be a blessing to man, not a burden. (See *Kitto's Daily Bible Illustrations*, Evening Series, 36th week; also Beecher's "Life of Christ," p. 274.)

Vv. 25—"Have ye never read what David did?" See 1 Sam. 21, 1—6. "In the days of Abiathar the high-priest." Matthew Henry says, "Or just before the days of Abiathar, who immediately succeeded Ahimelech his father in the pontificate, and, it is probable was at that time his father's deputy." It is most interesting to notice these references made by our Lord to the Old Testament. In Luke it is, "Have ye not read so much as this," and in Matthew it is added, "If ye had known what this meaneth, 'I will have mercy and not sacrifice,' ye would not have condemned the guiltless."

Vv. 3, 1.—"He entered again into the synagogue." Christ sanctifies the Sabbath day, by engaging in the public worship of the sanctuary. See *Shorter Cat.* Q. 60, "Spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. In the previous instance there was the necessity of hunger. In the present instance there is an opportunity for a work of mercy; therefore it is lawful to do good on the Sabbath day."

## SECOND SABBATH.

SUBJECT:—*Christ's power over Nature*, Mark 4: 34—41. GOLDEN TEXT:—*Ps.* 107, 29. PARALLEL PASSAGES:—*Mat.* 8, 23—27; *Luke* 8, 22—25.

All three Evangelists give the same details of this incident. Entering into a ship—crossing the lake—storm of wind coming down—their danger and alarm—their appeal to the Master—His response to their call—His rebuke of their faithlessness and their fears—finally, their utter astonishment at Christ's power over nature. Note, also, the natural way in which words, the same in substance, are reported in slightly different forms of expression. The disciples' cry, according to Matthew, is "Lord,

# The Sabbath School.

## LESSONS FOR AUGUST.

### FIRST SABBATH.

SUBJECT:—*Jesus and the Sabbath*, Mark 2: 23; and 3: 1—5. GOLDEN TEXT:—*Ezekiel* 20, 12.

Vv. 23.—"To pluck the ears of corn." Though the grain did not belong to them, it was allowed, under the laws of Moses, to satisfy their hunger in this manner. This is distinctly stated in Deuteronomy 23, 25.