

ings, and warms up the whole soul to the things of eternity. It is needless to say that the services were highly appreciated, and will long be remembered by the congregation. On Monday evening, the 2nd inst., a soiree was held in connection with the opening. Refreshments were served in the basement, after which they ascended to the auditory until every sitting and standing room were filled, also the porch was full to overflow. The pastor, Rev. G. Bremner, in the chair. The meeting was addressed by Rev. Messrs. McLean, McKillop, Campbell, and Dr. McVicar, whose stirring address provided a bell for the new church, as he had not much more than reached home when the money was furnished for one of the best quality. And this was only one of its good effects. The choir of the congregation rendered excellent service, under the leadership of J. D. McNabb. The collection on Sabbath was \$45, and on Monday evening \$120. The church is built of light blue limestone; the corner stones, window arches, etc., are dark freestone, brought from a distance, and present a beautiful contrast with the blue limestone. It is thirty-eight by fifty-two feet, with an excellent basement for Sabbath school work, etc. The seating, which is not quite finished, and all the inside work, is of black oak. It is heated with a furnace, and is every way comfortable. It is all paid for but \$300, which will be ready when it is fully completed.—COM.

**PRESBYTERY OF KINGSTON.**—The quarterly meeting of this Presbytery was held at Belleville on the 20th and 21st days of December. The following are the chief business items of public interest: Mr. Cumberland was appointed Moderator for the ensuing six months. There was tabled a call from the congregation of St. Andrew's church, Trenton, in favour of Mr. Matthews, late of Lansdowne. The salary promised was \$700. The call was sustained and accepted, and arrangements made to have the induction take place on the 10th of January, at half-past seven p.m. Committees were appointed on the state of religion and Sabbath school work—Mr. Mitchell convener on the former subject and Mr. McCuaigon on the latter. The consideration of the Home Mission report occupied the attention of the court for some time. The motion anent religious service in Queen's College was withdrawn, and notice given of another in different form. The following were appointed to see after the interests of the schemes of the Church in the several congregations within the bounds: Dr. Smith, the Home Mission Fund; Mr. Maclean, the Foreign Mission Fund; Mr. Mitchell, the French Evangelization Fund; Mr. Wilson, the Funds for Ministers' Widows, etc., and Aged, etc., Ministers; and Mr. Gray, the Assembly Fund. Mr. Wishart had been previously charged with the duty of looking after the College Fund. Mr. Wilson gave notice of overture to the General Assembly, asking that Church government be added to the list of subjects for examination of applicants for license. Mr. Cumberland was made convener of a committee to examine the remit on the Sustentation and Supplemental Schemes. The consideration of the remits from Assembly, and some other matters not requiring immediate attention, was deferred to the next meeting.—THOMAS S. CHAMBERS, *Pres. Clerk*.

**PRESBYTERY OF MAITLAND.**—This Presbytery met at Lucknow on December 20th. There was a fair attendance of members. The Rev. W. T. Wilkins was appointed Moderator. Mr. Murray presented a minute expressing sympathy with the Rev. Charles Cameron, who at present is laid aside from active duty, which was agreed to. Mr. Sutherland presented a copy of the communion roll of the South Kinloss congregation; on motion, it was carried to receive said roll. The reports of joint committees of South Kinloss and Knox Church, Lucknow, congregations, regarding the settlement of finances and property, were read. It appeared that the committees could not agree. In accordance with a former decision of Presbytery, the matter was referred to the Synod. A memorial from the Belgrave congregation was read, complaining of the action of the Presbytery in its authorizing the opening of a station within its bounds, and asking the Presbytery to relieve it from its responsibility to the Presbytery. It was agreed to hold a special meeting of Presbytery on January 1st to consider the matter. The request from South Kinloss congregation for a moderation in a call was not granted. Mr. Muir reported re-

garding the holding of a conference on Sabbath schools: that part of the evening sederunt of next regular meeting he devoted to this subject, and that Messrs. Sutherland and Hamilton, ministers, introduce the subject, giving addresses on the relation of the Sabbath school to the family and to the church. Mr. Cameron reported regarding the grants to supplemented congregations. Mr. Leask gave in the report on the finances and statistics of the Presbytery. Mr. Dickson, treasurer, reported regarding the Presbytery Fund. It appeared that some congregations had not paid the amount expected for this year. The treasurer was instructed to correspond with said congregations, requesting them to pay before next meeting of Presbytery. The next meeting will be held in Wingham, on March 21st, at one o'clock p.m.—R. LEASK, *Pres. Clerk*.

**PRESBYTERY OF SARNIA.**—This Presbytery met in St. Andrew's Church on the afternoon of the 2nd inst., Mr. Duncan, moderator, in the chair. Rev. Mr. Thompson, with his session, were instructed to organize the congregations of Mooretown and Corunna, and preside at the election and ordination of elders there, and, if necessary, moderate in a call. Mr. Thompson, Presbytery representative in the matter of liquidation of debt on Presbytery, gave in a report, shewing that about the sum of \$12 had to be met by this Presbytery, as its share of the old London Presbytery debt. Arrangements were made to pay the same. It was agreed to direct that congregations be required to pay the expenses of officiating ministers at ordinations or inductions, and for this purpose recommend that a collection be taken up at such services. Answers to reasons of protest and appeal by Mr. Goodwillie were read by Mr. Duncan. The document was received, and thanks given to the committee for its preparation. Messrs. Duncan, Cuthbertson, and Thompson, ministers, and Hon. A. Vidal, elder, were requested to draft a deliverance on the Assembly's remit on Sustentation Fund, and report at next quarterly meeting. Sessions within the bounds were enjoined to answer the questions on the State of Religion without delay, and forward the same to Rev. Mr. McRobie, Petrolea, with the view of formulating a report for the Synod of Hamilton and London. Mr. Thompson was appointed interim moderator of Point Edward Kirk Session, by request of Mr. Duncan, resigned. Attention was called to the repeated absence of members every meeting of the Presbytery. The Court resolved, in view of this, to ask hereafter reasons of absence in every case. Next quarterly meeting was appointed to be held in St. Andrew's Church, Sarnia, on the last Tuesday of March (28th), at two o'clock p.m., the first business of the evening being devoted to the election of delegates to the General Assembly. Elders' commissions will be called for at that meeting.—G. CUTHBERTSON, *Pres. Clerk*.

**ACKNOWLEDGMENTS.**—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: "Well He May," Montreal, for Home Mission, \$4; also for Foreign Mission, \$4; J. R. West Fullerton, for Foreign Mission, \$10; M. M., Ottawa, thank-offering for Foreign Mission, \$1; Mr. John Gordon, Toronto, for Home Mission, \$500; A Friend, Beaumont, for Formosa, \$4.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON IV.

\*Jan. 22,  
1882.

POWER TO FORGIVE.

\*Mark ii.  
1-17.

Commit to memory verses 8-12.

**GOLDEN TEXT.**—"I, even I, am He who bloteth out thy transgressions for Mine own sake, and will not remember thy sins."—Isa. xliii. 25.

**CENTRAL TRUTH.**—Christ brings forgiveness and salvation to sinners.

**HOME READINGS.**—M. Mark ii. 1-17.—T. Matt. ix. 1-13.—W. Luke v. 17-32.—Th. Isa. liii. 1-12.—F. Ps. li. 1-19.—S. Rom. vii. 9-25.—Sab. Luke xix. 1-10.

**TIME.**—May, June, A.D. 28. The paralytic was cured, and Matthew called, soon after our last lesson, on Jesus' return from His first tour of Galilee. Matthew's feast was several weeks later, Autumn A.D. 28. It followed Mark v. 21.

**PLACE.**—Capernaum and its neighbourhood. Matthew's receipt of custom was near the city, on the Damascus road, along the coast.

**PARALLEL PASSAGES.**—Matt. ix. 2-13. Luke v. 17-32.

#### HELPS OVER HARD PLACES.

1. *Entered Capernaum*: on the return from his first tour of Galilee. In the house, either His own home (Matt. iv. 13) or that of Peter. 2. *The word*: the word or message from God. 3. *Sick of the palsy*: palsy is short for *paralysis*, a disease of the nerves which destroys the power of motion or of feeling, or both. 4. *They uncovered the roof*: the common houses, such as this probably was, were low, with flat roofs, covered with tiles or earth, and with stairways from the street to the roof. What these four did was not uncommon in the East. *The bed*: a small mattress, or low light frame, with blankets upon it. 5. *Their faith*: the faith of the man and his friends. Jesus saw their hearts, and they proved their faith by overcoming difficulties. *Thy sins be forgiven*: his first need and desire. 7. *Blasphemies*: evil speaking of God and religion; acting as if He could do what God only does. 9. *Easier to say*: not easier to do, but easier to claim that one could do. Jesus proved, by doing a divine work they could see, that he had done the divine work of forgiving sins, which they could not see. 13. *He went forth*: the beginning of the second tour of Galilee. 14. *Levi*: his early name, but he was called Matthew after this. *Alpheus*: a common Jewish name, not the father of James the Younger. *Receipt of custom*: the custom-house, a counter on which Matthew sat, and received the custom-house dues on the merchandise carried along this great thoroughfare from Damascus. 15. *It came to pass*: several weeks after. *At meat in his house*: Luke says that it was a great feast which Matthew made, probably to bring Jesus into contact with his old companions. 16. *Scribes*: chief religious men, who were Pharisees, very strict in outward forms. *Saw him*: they were, as is common in the East, looking on at the feast. *Publicans*: the under-tax-gatherers; outcasts from best society, despised and hated. *Eateth with publicans*: Jesus went with them, not in their sins, but to help and save them from their sins.

#### SUBJECT: SIN AND REDEMPTION.

I. **THE PARALYTIC—A TYPE OF SINNERS.**—Vers. 1-3. The sick man brought to Christ on this occasion was utterly helpless in body; and what was true of him physically is true of the sinner morally; so far as the doing of any good is concerned, the unconverted sinner is paralyzed. It took four of his friends to carry this palsied man to the Physician. Sometimes a believer tries to bring a sinner to Christ, and fails; if he got three other believers to unite their efforts with his, would not the probability of success be greatly increased? "If four men are needed," says the "S. S. Times," "to help one man to the Saviour, let four men take hold and do it. They could not be better occupied—unless, indeed, they were bringing more than one man. The last thing in the world to scrimp on is bringing souls to a hope of salvation. If it should take ten dollars to get one dollar to a missionary, and there were no other way of giving him help, the way to do would be to give the ten dollars without winking. The missionary needs that dollar, and some one ought to see that he gets it. You are less than a fourth of a Christian if you are not willing to be one of four to bring a palsied one to the presence of Jesus."

II. **FAITH AND FORGIVENESS.**—Vers. 4, 5. The sick man's friends "could not come nigh" to Christ. What then did they do? Did they turn away? Not at all. It is just when to all appearance a good thing cannot be done that faith comes to the rescue and gets it done—if not in one way, then in another. "Jesus saw their faith." He, of course, could see faith in the heart, before it resulted in action, but that is not what is meant here. Any one could see the faith of these men by their works, and this is always the true test. "If there is faith," says the paper already quoted, "it will shew itself. Faith will give a man power to get others to help him in a good work; faith will carry a man to the house-top, if he can work there better than lower down; and if the roof stands in his way, faith will rouse a man to tear the roof off. Jesus saw faith when everybody else could see it; and He doesn't say that He saw it before. Faith is sure to be visible to the naked eye. That which never manifests itself in action is not the faith which Jesus sees with approval. Faith that cannot be seen is dead faith—dead and buried." Instead of "thy sins be forgiven," as in the authorized version, the revised version has "thy sins are forgiven." The actual completion of the act of pardon is thus made plainer to the modern reader, but the former rendering carried the same meaning with equal force to the readers of King James's time. The "Westminster Teacher" notes three points here: "(1) Our Lord answered a prayer before it was offered in words. There was no request uttered. He saw their faith. (2) Instead of healing the palsy first, he went back of that and forgave his sins. (3) He assumes divine authority in thus forgiving sin." It also expresses the opinion that the expression "their faith" includes the faith of the paralytic himself along with that of his friends.

III. **PARDON FOLLOWED BY HEALING.**—Vers. 6-12. The first need of the soul is pardon, but healing is also necessary, and the latter is the evidence of the former. When a person is forgiven, a new life is implanted in him which gradually brings him to spiritual health. The newly justified sinner is not in ordinary cases quite sanctified, but his sanctification has begun. When people see a person "arise and walk" "in newness of life," then they have good reason to believe that his sins have been forgiven.

IV. **THE BAD SOUGHT FOR THEIR GOOD.**—It is probable that neither Matthew nor his Master found any great pleasure in the company of the "publicans and sinners" who had at one time been the associates of the former. The Saviour here gives the only sufficient reason why He or His people should come in contact with the openly wicked: "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners, to repentance." He went among them as the great Physician of souls, "not to be like them," says an old writer, "but to make them to be like Him. Why does a doctor go to a sick man? to catch his disease, or to cure him?" If Christ had intended to keep entirely aloof from the sinful, He would not have come to this world.