

The Committee appointed to prepare a minute on the resignation of Mr. McInnes gave in the following, which, like the previous ones, was adopted and ordered to be engrossed in the minutes: "In accepting the resignation of Mr. D. J. McInnes the Presbytery desire to place on record the esteem and confidence in which they hold their brother, as a wise and faithful minister of the gospel. They regret that impaired health rendered it necessary for him to retire from his charge so soon. They assure him of their sympathy in his affliction, and they earnestly desire that by the blessing of God upon the means employed for his restoration, he may in a short time be in the enjoyment of sound health, and that God may open to him a field of labour where he shall have many opportunities of promoting the kingdom and glory of his Master." The complaint of Mr. S. McLean against the Kirk Session of Knox Church, Acton, was referred to a Committee for consideration. At a subsequent stage that Committee reported through Mr. Ball, detailing the facts that had come out on examining the papers and hearing the parties, and closing with the recommendation that the case be dismissed. The report was received and the recommendation adopted. Some time was spent in a Conference on the State of Religion, Dr. Wardrope, Mr. Mullan and Mr. Smellie taking part in the discussion. Arrangements were made for the supply of Mr. Anderson's pulpit, who is still laid aside by indisposition. The following report on the resignation of Mr. McDiarmid, was presented from the Committee appointed for the purpose and was read by Mr. Strachan, and adopted by the Presbytery: "The Presbytery, in accepting the resignation of Mr. Neil McDiarmid, of West Puslinch, would express their regret at parting with a brother, who has laboured so faithfully and energetically in that pastoral field. They would bear testimony to his zeal and diligence in the calling to which he has devoted his energies, and the genial and obliging manner in which he always assisted his brethren in the ministry whenever called upon, and would follow himself and family with their best wishes for their happiness, and with earnest hopes and prayers that the Lord of the harvest may direct his servant to another field where he may be useful in promoting the cause of the Redeemer. They would also sympathize with West Puslinch congregation in being deprived for a time of the benefit of ministerial oversight, and trust that the Head of the Church may soon supply them with an acceptable and efficient pastor. The Presbytery called for the report of the Committee appointed to prepare a minute on Mr. Dickie's translation from St. Andrew's Church, Berlin, but it was not forthcoming. Notices by Presbyteries were read of their intention to apply to the General Assembly at their first meeting for leave to receive certain ministers, whose names were given, when the Presbytery unanimously agreed to recommend that great caution be exercised by that Court as to the reception of ministers from other churches. The Committee appointed to visit Eden Mills congregation reported that they had done so in terms of their appointment and that the congregation had unanimously resolved to do without aid from the Home Mission Fund in the meantime. The report was received and thanks given to the Committee. The clerk reported the names of students labouring as missionaries in the bounds, and the stations in which they were officiating. Also, that the Home Mission Committee had agreed to grant one hundred dollars to Hawkesville to enable them to procure supply of preaching. The Presbytery Treasurer was authorized to pay out of the Ordinary Fund the amount of supplement to the congregations at Hillsburg and Price's Corners deducted by the Home Mission Committee at their last meeting from all grants, in consequence of the inability of the funds at their disposal to meet them. Mr. Montgomery appeared from the congregation at Moorefield and stated the causes of the arrears due to their pastor, and their inability to promise more than one hundred and ten dollars towards his salary for the ensuing year. Next meeting of the Presbytery was appointed to be held in Knox Church, Guelph, on the third Tuesday of July, at ten o'clock, forenoon. The roll having been called and marked, the proceedings were closed.

CAUGHT AT LAST.

The notorious depredator Kate Arrh, who has for so many years eluded the most accomplished and skilful detectives, has been caught at last in Buffalo, N. Y. For further particulars, ask your druggist for a bottle of Dr. Sago's Catarrh remedy, admitted to be the best remedy for catarrh yet compounded.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 15. } THE NEED OF GOD'S SPIRIT. } Zech. iv
1879. } 1-14.

GOLDEN TEXT.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6.

HOME STUDIES.

- M. John xiv. 12-21. The Comforter promised.
T. John xvi. 7-10. The Spirit of truth.
W. Rom. viii. 1-17. The Spirit of Christ.
Th. 1 Cor. ii. 1-16. The Spirit of God.
F. Zech. iv. 1-14. The need of the Spirit.
S. John iii. 1-8. Born of the Spirit.
S. Isa. xxxiii. 13-20. The Spirit poured out.

HELPS TO STUDY.

In the order of time, this lesson should have been taken between the one on "The Second Temple" and the one on "The Dedication." Between the laying of the foundation and the completion of the temple was a weary interval of twenty-one years. The opposition of enemies and the jealous prohibition of the government hindered the work. The people lost all heart and interest, and relapsed into utter indifference. From this lethargy they were aroused by the stirring exhortations and commands of the prophets Haggai and Zechariah.

Our lesson is the fifth in a series of eight visions in which Zechariah receives the commands and promises of God for the instruction and encouragement of the people.

I.—THE VISION—Vers. 1-3.

The Angel, through whom all these revelations were given, again came and talked with the prophet, having waked him out of the sleep into which he had fallen after the former vision. Though the temple was still unfinished and the sacred furniture was yet unused, the prophet saw in vision the golden candlestick in the holy place. This was a lamp-stand, consisting of a central shaft, from which branched three arms on each side, thus presenting places for seven lamps, which were arranged in a row, all at the same height. The candlestick was of pure gold, cast in ornamental forms, and stood five feet high and three and a half feet wide at the summit of its branches. It may be taken as a type of the Church (Rev. i. 20) in the following particulars: (1.) Its purpose was to give light (Matt. v. 15). (2.) Its material was precious and costly, indicating how dear is the Church to God, and how lovely it should be in the sight of men. (3.) Its seven lamps in a line point to the diversity, the equality, and the unity of the Church. (4.) Like the Church, it often needed to be filled, replenished and trimmed afresh. (5.) Like the Church, it was not the light in itself, but the bearer of the light, which represented Christ, who is the light of the world—John ix. 5. A bowl, though not a part of the candlestick, was seen in the vision as surmounting it, and supplying its seven lamps with oil, an emblem of the invisible stores of grace with which God supplies His Church. *So God's people can see what others cannot, the fountain from whence flow our blessings.* The seven lamps were separate from the candlestick or lamp-stand, being simply oil-vessels in which the wick floated. Seven pipes led from the reservoir to each lamp, making forty-nine in all. The candlestick of the prophet's vision was supported on each side by an olive tree, from whose branches a golden pipe appeared to connect directly with the oil reservoir surmounting the candlestick, supplying it with oil which flowed from the tree. *The supply of divine power does not come through human ministrations, but directly from on high.*

II. THE INTERPRETATION—Vers. 4-6; 11-14.

The prophet is not ashamed to confess his ignorance. A self-sufficient man would have altogether missed the instruction. The vision was meant as a message to Zerubbabel, the governor of Judah. Great difficulties had confronted him in the work to which he had been called. His enemies were many, and powerful, his friends feeble and alas! indifferent, his own resources weak and utterly insufficient for so great an undertaking. He evidently appears to have been cast down. But now comes the reassuring message. The work was to be accomplished not by might, nor by power, but by My Spirit. The divine purpose did not depend for its success upon human instrumentalities. God is independent of these. He can accomplish more through the weakest than man can through the strongest. *The one source of power and wisdom is the Holy Spirit, who was symbolized by the oil of the golden candlestick.* Herein lies the secret of success. The real power is not in our talent or strength or skill, however valuable and useful these may be; but in the grace and sufficiency of the Spirit, Zerubbabel had thought that all the work of re-building Jerusalem depended upon himself and his fellow-workers. He looked only at the human side, at the metal of the candlestick. God showed him the true source of strength. When His Spirit entered the hearts of the people their old enthusiasm would be rekindled, indifference would vanish, and a grand revival of life would prove God's presence and fulfil His purpose. Let not the weak be discouraged. The ground and assurance of success is not in ourselves but in God. The prophet seeks another explanation which in his earnestness he asks for twice (vers. 11, 12)—the two olive trees or branches which through the two golden pipes empty the golden oil of them. The supply of oil seemed to come directly from the trees without any human aid or preparation; so the grace of Christ comes directly without human mediation to the soul. The olive trees represent the two anointed ones, Joshua the high priest, and Zerubbabel the prince, who typified the priesthood and the royalty which are combined in Christ, the great "Anointed One." Through Jesus as our High Priest and our King all grace in unending supplies comes to men. The two great truths of Christianity are both set forth here,

the work of the Spirit, and the work of Jesus. Through the mediation of Christ the Spirit is given, and the Spirit in turn applies to our heart and consciences the grace of Christ, the grace of the atonement which has been made by our High Priest, and the grace of sanctification by which Jesus reigns in us and over us.

III. THE PROMISE—Vers. 7-10.

Having shown the true source of strength and power, the angel adds to the vision a promise of the sufficiency of the grace revealed and the assurance of success. The difficulties which confronted Zerubbabel were like a great mountain, and whoever undertakes a great work for God must expect to meet with obstacles neither few nor small. But the mountain shall become a plain, all obstacles shall be swept away. The work shall go on, the temple shall be built. At length the copestone shall crown the summit of the completed building, while the people shout grace, grace, unto it, at once an acknowledgment of the grace which was wrought in the past, and an entreaty for the same grace and blessing to abide upon it, and to keep it in the years to come. An encouraging assurance is given to Zerubbabel not only of the completion of the work, but of his own share in it. Twelve years before he had laid the foundation, his own hands shall finish it, even though seven years longer were needed for its fulfilment. Herein could men see a pledge of the Divine faithfulness, and those who despised the day of small things would be rebuked.

Ver. 10 is very obscure. For they shall rejoice, etc. Who? Those seven (compare chap. iii. 9); the eyes of Jehovah are they, ranging through the whole earth. God who sees everything, sees Zerubbabel in this work. And because God's eyes are upon him, the perfect accomplishment is guaranteed; let not therefore the timid be despondent.

God rewards with success those who work for Him, although He may not always permit them to see that success here.

The greatest results flow from the smallest beginnings.

God observes and cares for His workers, and when He smiles upon us what need we care for the frowns of men.

Each one of us is called to be a light-bearer for God. As the candlestick represents the Church, so the lamps represent individual Christians—Prov. iv. 18; Matt. v. 16; Phil. ii. 15; Ephes. v. 8.

That our lamp may shine we must have oil. All life and light come from the Spirit—John iii. 5, 6; Rom. viii. 5, 9, 14; 1 Cor. xii. 3. This oil is abundant. We have but to ask for it. It is given through Jesus Christ—John vii. 39; Ps. lxxviii. 18; 2 Cor. ix. 8; Phil. iv. 18, 19; Luke ii. 13; Jas. i. 5.

REV. DR. STEPHEN H. TYNG, JR., in a recent sermon at the close of eighteen years of his ministry, said that of the over 300 settled Protestant pastors in this city when he began, only thirty-eight are now in his service.

MEETINGS OF PRESBYTERY.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9.30 a.m.

QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 8th of July, at 11 a.m.

QUEBEC.—At Richmond, on Wednesday, July 16th, at 10 a.m.

LANARK AND RENFREW.—In Knox Church, Perth, on Tuesday, 15th July, at 2.30 p.m.

WHITBY.—At Whitby, in St. Andrew's Church, on the 15th July, at 11 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on 8th July, at 11 a.m.

BROCKVILLE.—At Kemptville, on Tuesday, July 8th, at 7 p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, July 15th, at 1.30 p.m.

LONDON.—In Presbyterian Church, St. Thomas, on third Monday in July, at 7.30 p.m.

OUR YOUNG FOLKS.

DIABOLICAL PLAN DEFEATED.

"WILLIE, my lad, I'll hae to gang to the shore for mair oil for the lamps. I had no idea my stock had got so low. There's no enough in the cans to last the nicht. I maun awa' at once. Ye'll no mind staying alone till I'm back?"

"No, father, I'll no mind. Ye'll hae good time to be back afore it's dark."

"Quite; so good-bye, laddie."

Kenneth Mayne was the keeper of a lighthouse on the north-east coast of Scotland. As most people are aware, it is usual to have two men at least to all lighthouses, and such was the custom of the Inverkadly lighthouse at the date of this story; but Kenneth