

ed. Mr. Wright was appointed in his stead. Mr. Gordon, of Harrington, asked and obtained leave of absence until the end of October next, that he might visit Scotland for the benefit of his health. A minute relating to the death of Mr. George Manser was read by Mr. Boyd, which was ordered to be engrossed in the Presbytery's record and a copy of the same forwarded to Mrs. Manser. A petition from Mr. McPherson anent arrears of his retiring allowance was read. The Presbytery resolved to hold an adjourned meeting on the 25th inst., and to cite all the parties concerned in the case to appear at said meeting, and, further, that all documents bearing on the matter be produced. Messrs. Stewart and Boyd reported that they had met with, and examined Mr. J. B. Hamilton in Hebrew and mental and moral philosophy. On their reports his examination was sustained, and it was resolved to apply to the General Assembly for leave to take Mr. Hamilton on trial for license. Messrs. Wright and Hamilton were appointed to support this application before the Assembly's committee. An informal discussion then took place upon certain published statements reflecting upon the Rev. Mr. Chiquay. The Presbytery unanimously condemned these as unjust. The Bible in public schools was also considered. The Presbytery then adjourned to meet in the same place, at half past ten o'clock, on the 25th inst. A. F. TULLY, Pres. Clerk.

### OBITUARY.

REV. WM. BARR.

We regret to announce the death of the Rev. Wm. Barr, for nearly ten years past a resident of Brantford, which took place last week. Although the deceased had been for several weeks in a weak state of health no one expected that he would so soon be called away. About two weeks ago his daughter, Miss Jennie Barr, was prostrated with an acute attack of pneumonia, from which she is now very slowly recovering. Doubtless the anxiety that Mr. Barr felt for his daughter precipitated his own illness.

During the past two weeks of his sickness everything was done by his physicians and friends to alleviate his sufferings, and good hopes were for a time entertained that he might be restored to a measure of health and strength for years to come. He, however, took a decided turn for the worse. Until a few hours before his death he was perfectly conscious and prepared for his change.

Mr. Barr was a native of Ireland, born in Strabane, near Londonderry, seventy-one years ago. After the usual elementary education of the public schools he studied in Belfast College, where he graduated in 1839. His diploma bears among the names of his professors that of the famed Dr. Samuel Hanna and Dr. Thomas Hincks, father of the late Sir Francis Hincks, who died recently in Montreal; and Dr. John Edgar, the well-known pulpit divine and advocate of the temperance movement. Mr. Barr then went to Edinburgh, and studied theology under Dr. Chalmers. Having completed his theological curriculum, he was licensed to preach, and came to Canada in 1840. His first charge was Hornby, in the county of Halton, where he remained fourteen years. After this he was settled in Dunnannon, Huron County, for ten years. At this time his health began to fail, and he was compelled to give up the regular ministry, although occasionally officiating in vacant pulpits or assisting other Presbyterian clergymen. Since he left the regular ministry he and his family have made their home successively in London, Orangeville and finally Brantford, where he has been a well-known and respected resident these past years.

He leaves behind a widow and seven children, viz.: Rev. Isaac Barr, minister of the Episcopal Church, East Saginaw, Mich.; Wm. Hall Barr, in business in Chicago; John Barr Barr, in the North-West Territories; Mrs. Stanley Mitchell, Montreal; and Misses Maggie, Jennie and Minnie, at home in Brantford. In the early years of his ministry in Canada, Mr. Barr underwent considerable toil, when churches were more sparsely located than now, and travelling was exceedingly exhausting. The physical toll of these years doubtless shortened the years of his active ministry.

### MONTREAL NOTES.

THE congregation of Erskine Church have just elected a number of new elders. Of the number elected, the following have accepted office, and are to be ordained on the 30th inst.: Rev. Prof. Scribner, M.A., and Messrs. J. R. Lowden, John Millen, John Christie and George Muir. The session will then consist of sixteen members, including the Moderator. One of its members, Mr. Varden King, has been on a visit to the Holy Land. He was in Constantinople when last heard from, and expected to reach London, England, on the 22nd inst. He will probably arrive here early in June.

THE Rev. D. Currie, B.D., of Three Rivers, is at present spending a brief holiday in visiting friends in Ontario. His pulpit is supplied by Mr. Thompson, one of the students of the college here.

MESSRS. J. C. MARTIN and J. E. Duclos, two Canadian students, who have spent the past winter in Union Theological Seminary, New York, passed through the city last week, on their way to the mission fields in this Presbytery, to be supplied by them during the summer. They both intend to complete their studies at the Presbyterian College, Montreal.

SEVERAL ministers in this vicinity contemplate visiting Great Britain this summer. To take the round trip of a steamer occupies about thirty days—say eighteen on water and ten or twelve days in Britain. By some lines, a return first cabin ticket can be got at such a rate that the entire necessary expense from Montreal, of a month's vacation, including ten days in London, visiting the Exhibition, etc., need not exceed \$100 or \$110.

It is understood that the financial reports of the several Mission Schemes (Western Section), to be presented to the

General Assembly next month, will be on the whole encouraging. The receipts of the year for Home Missions are \$38,000, or, including the balance of last year, upwards of \$45,000. The expenditure is in the neighbourhood of \$31,000, leaving a balance on hand of about \$14,000 in addition to \$11,000 of a Reserve Fund. The receipts for Augmentation are \$23,000, or nearly \$9,000 less than the expenditure. The reserve of \$17,000 has been impaired to the extent of about \$13,000 to meet the deficit of the two past years. There now only remains a reserve of about \$4,000. The receipts of the year for Home Missions and Augmentation combined about equal the expenditure, yet the one Fund has a large balance on hand, while the other has a large deficit. Should the Assembly adopt the recommendation of the Augmentation Committee to the effect that hereafter payments be made half yearly, at the rate of \$700 per annum, and the additional \$50 paid at the end of the year if the funds permit, this will probably prevent any deficit in future years. At the same time, however, it will tend to retard pastoral settlements, and perpetuate the system of stated supply by means of ordained missionaries in fields where it is desirable there should be a regularly inducted pastor, the salary of the ordained missionary being more certain, seeing that the supplement to such labourers is drawn from the Home Mission and not from the Augmentation Fund. In the Synod of Manitoba there are at present 18 pastors duly inducted whose salaries at present are drawn in part from the Augmentation Fund. Surely many congregations lose sight of this fact when appropriating their missionary contributions. The receipts of the year for foreign missions are between \$38,000 and \$39,000, or, including last year's balance, about \$43,000. The expenditure is reported as considerably in excess of this amount, so that the reserve of \$10,000 has had to be drawn upon to a large extent. The receipts of the year for French Evangelization, including the Pointe-aux-Trembles Schools, are \$31,500, and the expenditure somewhat less, so that there remains a balance on hand of about \$2,000. The College Fund receipts are only about seventy per cent. of the amount asked; there being got less than \$10,500 of the \$15,000 estimated as being required. Considering the state of the country during the year, the combined receipts for the several departments of the Church's work have been encouraging, and with improved business these will doubtless largely increase. In the Maritime Province section of the Church, the funds are understood to be fairly well up. The Augmentation Scheme has there proved a marked success, financially.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

May 30, 1886. } JESUS FEEDING FIVE THOUSAND. } John 6: 1-21.  
GOLDEN TEXT.—"Jesus said unto them, I am the bread of life."—John vi. 35.

#### INTRODUCTORY.

Unfortunately we pass over again a section of the very first importance. At the close of the last lesson we saw that the Jews rightly understood the Saviour's claim to equality with the Father, and on that account they sought to kill Him. He, instead of withdrawing what He had said, expounded more fully the perfect unity of relationship that existed between them. He did nothing but what He saw the Father do, and the Father concealed nothing from Him. It was of the Father that He healed this man, and, although they marvelled at that, they would soon see greater cause for astonishment. As the Father quickened the dead, so did He. As to judging, the Father committed that work wholly into His hands, in order that men might honour Him as they did the Father. One day I shall quicken the dead, and they shall rise from their graves, and I will judge them, but all my decisions for life or death will be in accord with the mind of the Father.

Now, this was not simply testifying to Himself. He had other witnesses, John bore testimony to Him, and he was a burning and a shining light. His own works bore testimony to His character, and if they had only read these Scriptures rightly they would have found Him. The reason they could not see Him was that they had not the love of God in their hearts—their eyes were blinded by the god of this world. They sought nothing higher than the praises of men, and were therefore not in a state of mind capable of appreciating and believing the things of God. The words of Moses, in whom they trusted, would condemn them, for they testify of Him, and if they believed not Moses through their blindness, how could they believe His words?

This marvellous discourse, given for the good of His persecutors and would-be murderers, illustrates the wonderful love that tried to teach and save from self-destruction them that would have no mercy on Him or on themselves.

#### EXPLANATORY.

About a year intervenes between these two lessons, for now the Passover is again at hand, and the healing of the man at the pool, and the subsequent address, was probably at the former Passover. That year was spent in Galilee, and its work is recorded in the other three Gospels. This miracle is the only one recorded in each of the four Gospels. Matthew xiv. 13-33; Mark vi. 30-52; Luke ix. 10-17.

I. The Multitude at Bethsaida.—In parallel passages we learn the cause of His departure over the sea to the plain near Bethsaida. It was immediately after the death of John the Baptist, and also upon the return of the disciples from a missionary tour. They needed rest for the body, but especially for the soul. We need to retire and learn lessons from the past and future.

Followed. (Ver. 2.)—The people saw His departure, and observing the direction, went around the head of the sea by land, and although a greater distance, were there before

Him. They had seen His miracles—got help from Him already, and would not be satisfied without more. So do all who taste His grace. Many, no doubt, had less worthy motives.

Mountain. (Ver. 3.)—He sat to teach the disciples, but got no leisure for so doing, for the multitude was great. This was the mountainous district bordering on the plain called *Butaiha*, which belonged to Bethsaida.

Passover. (Ver. 4.)—A chronological reference. Some have said that this miracle was a sacramental feast, the best they could do, as they could not go to Jerusalem and eat the Paschal Lamb.

#### II. The Faith of the Disciples Tested. (Vers. 5-10.)

When Jesus lifted up His eyes He was moved with compassion for so many immortal souls as sheep without a shepherd, and He first taught them about the kingdom of God—as most important—and then determined not to send them home hungry and fainting. The promise is true that if we seek first the kingdom of God all else will be added. But at the same time that He provided for them, He decided to teach the disciples a lesson. The lesson was this: *the necessity of taking Him into account in all our calculations.* He found they had not yet learned that.

Philip.—He asked Philip: "Whence shall we buy?" etc. Philip answers: "Two hundred pennyworth would not satisfy." He left them then for a while.

Disciples.—They talked it over, and then came and proposed that the people be sent away. They did not think of Him.

Give ye, etc.—He then proposes that they themselves give them to eat. How could they? Although cornered, they do not yet think of Him. They ask: "Shall we go and buy two hundred pennyworth?" Only the money they thought of, and that they had not.

How much have ye?—Let them now deliberately reckon their store. They think, however, only of the *five loaves*, and *two fishes*—which they could buy from a lad present, but what was that for so many? They cannot be driven to take into their reckoning His power, which they so often saw manifested.

What a common and fatal mistake! We should—on the contrary—leave a column in all our calculations for the blessing or the curse. If we live in obedience to Him, we can reckon on the former; if not, on the latter.

#### III. The Multitude Fed. (Ver. 10.)—He now gives them the lesson they so much need.

Sit down.—On the grass, in groups of fifty each, like so many *plats* in a garden. Things done decently and in order are more impressive than they otherwise would be. This bread, coming as it did, must have been sacramental to them. If we realized the truth, we would feel like taking all food on our knees.

Blessed, or gave thanks.—A very beautiful practice when rightly done. We think it rude if gifts are accepted from friends without thanks. Our hearts should respond in gratitude to God for every mercy, as the cords of the harp to every touch of the hand. Jesus in this respect is our example.

Distributed.—The disciples did what they could. Whilst it was passing through their hands it grew in quantity, so that there was enough for all.

He here teaches the disciples as to their past and future ministry. Let us go forth using what we have, and it shall increase. Faith in God as to this, and all else, is the Christian attitude.

Gather up the fragments.—There were twelve baskets full of fragments of bread and fish. Both the *bounty* and *carefulness* of God in nature and grace. Plenty, even to profusion, and yet no waste.

IV. Jesus in Retirement. (Vers. 14, 15.)—When the people saw this miracle, they felt sure this was the promised Messiah, and they determined to make Him king by force. Although that seemed honouring to Christ, it was really dishonouring. It was subordinating the *divine* to the *human*—they wanted a king who would feed their bodies—not one that would save their souls. It is such *unbelief* as that of the nobleman which He had already rebuked.

He dismissed them. His majesty they could not resist—the disciples go down into the sea at His request, and He went Himself into a mountain for a season of prayer—the best tonic for a weary spirit.

V. The Tempest Allayed. (Vers. 16, 21.)—The disciples were not long on the water when a violent storm arose against which they could make no headway, and were in danger of being drowned. They had only about six miles to go, but after several hours' rowing only made three and a half miles.

Jesus walking on the sea.—He came from prayer, and now walks on troubled water. So can we ride upon the storm with safety by prayer.

Affraid.—The disciples thought Him a spirit sent to welcome them to Sheol, an omen that they were to be drowned, and cried out in fear.

It is I, etc.—This quieted them. How often in a lifetime the same mistake is made! We mistake Him for an enemy. But it is better to do that than to mistake a spirit for Him. Every time we discover such a mistake should help to dissipate all fear and mistrust, until the last fear of death has fled before His "It is I." (Rev. i. 17, 18.)

Peter.—In the other Gospels it is related that on that occasion Peter received a wholesome lesson. He tried to parade his faith. There was a selfish element in it, and in that respect it failed. Alas for our faith! We do not know what we are until we are tried. Let him that thinketh he standeth take heed lest he fall.

#### PRACTICAL SUGGESTIONS.

1. If we do not follow Christ it is not for want of evidence.
2. Let us not forget to feed ourselves in our efforts to feed others.
3. Reckon on the blessing or curse of Christ in everything you do.
4. Seek the methods that will most assist the Spirit in all sacred things.
5. Human haste is often contrary to divine will.
6. Communion with God is the source of power.