

tion be instructed to settle it equitably. Mr. Ross reported that, according to instructions of Presbytery, he had moderated in a call at Nelson on Monday, 7th inst., and that the congregation, by resolution, declared that they were not ready to proceed to a call. The report was received and Mr. Ross thanked for his diligence. The superintendent reported that he had received a letter from D. McGregor, stating his inability to reach his field—the Turtle Mountain district. The superintendent moved, that as Mr. J. W. Johnson's work seemed finished for the season on the C. P. R., he be appointed to that group. This was agreed to. The Presbytery then adjourned, to meet again in the evening for the induction of Rev. D. M. Gordon to the pastorate of Knox Church.

SABBATH OBSERVANCE.

From the Barrie "Gazette" we reprint an appeal to the people of that town by their ministers on the subject of Sabbath observance. It is a timely utterance, plainly pointing out present duty in view of the growing evil of Sabbath-breaking, and is capable of a general as well as a local application. The following is a copy:

The above-named subject has been a matter of grave consideration by the ministers of the town of Barrie, and they beg most earnestly to submit the following testimony and appeal, hoping that it will prove influential for good to the rising youth and the community at large:

1st.—It must be a painful sight to those who have the highest good of society at heart, to witness the drifting tendency of our times, among various classes, towards a misimprovement and a desecration of the Christian Sabbath.

2nd.—Social visiting, amusement-seeking, pleasure-taking, and the otherwise wrong uses of the Lord's day must certainly lead to the partial or entire neglect of God's house and its public worship, and to a disregard of other sacred uses for which the Sabbath is specially designed.

3rd.—The fourth commandment of the Divine law is, "Remember the Sabbath day to keep it holy." God appointed and pronounced this day to be holy. Parents, masters, sons, daughters, servants, strangers, were to rest from their labour on the Sabbath. It was to be the Lord's day, and man's day for rest and sacred use.

4th.—The Sabbath law is as binding now as it was on Israel, to whom the moral law was first given. It is as binding in the New as in the Old Testament, as a day of rest and a holy day to the Lord. It stands a precept of the moral law (which law all except unbelievers in the Bible own) as much as the commands, "Honour thy father and thy mother," "Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness," etc. The Saviour sanctioned it decidedly; and while He cleared away Jewish superstitions concerning it, He showed by example that only works of mercy and necessity could be allowed on the Sabbath day.—Matt. xii. 1, 12.

5th.—The Christian Sabbath cannot but be viewed as one of the great safeguards to public morals and the religion of any community, inasmuch as we have in it stated and fixed opportunity for Divine worship and religious culture. It is also a standing safeguard to the physical health and continued strength of man in the midst of his mental or manual labour, being one day of rest out of seven.

6th.—In some centres of population there is a call for the opening of opera houses and art galleries on the Lord's day; and also a call for tram-cars, railway trains and sailing boats, ferry boats and excursion boats to be in operation; while others would like hotels and saloons to be in full blast on the Sabbath. And all this is professedly for the benefit of the working, toiling multitude. But does not calm, candid judgment say that such measures are largely a pretence and a sham? For the fact is forgotten that it all means no rest, but work, work for very many persons—employees and attendants—who would be required for these desired purposes of pleasure and amusement. What about their enjoyment and that of their families, and their opportunity, if ever so desirous, of going to public worship? And besides this, the best men among the masses, Christian men, whose conscience would not allow them to work on Sabbath days, in many cases, would have to face the loss of employment.

7th.—In proportion as the Sabbath is desecrated the Christian sanctuary is forsaken, religion is ignored,

loose morals are developed, and sacred things are made to yield to folly and passion's sway. Let us think of the irreligion, vice and infidelity of the continent of Europe, where the sacredness of the Sabbath is very little recognized, but grossly prostituted. Wherever the Sabbath is given up to business, pleasure, money getting, and mere bodily gratification, private and public morals are sapped and corrupted; and as a natural consequence, physical, social, and civil evils follow in their direful train. It cannot be otherwise, in the nature of things, when the God-appointed day for bodily rest and special religious advantage is devoted to the lower passions. Please read carefully Jeremiah xvii. 20-27.; Isaiah lviii. 13, 14.

8th.—It behoves all Christian families to set themselves firmly against the Sabbath-breaking customs that are being introduced around us, to restrain the young therefrom and bring them to the house of God, and by example and influence do their utmost to turn aside the blighting evil of perverting the Sabbath from its sacred purposes.

9th.—In conclusion, we most fervently entreat the people of the town of Barrie, including those who are already Sabbath keepers, for the sake of the moral weal of the community, for the prevention of corrupting habits in our youth, and that the preached Gospel and Christian work may have open path for success, to put every possible hindrance in the way of Sabbath profanation, and cause the town to be most exemplary for the observance of the Lord's day.

Signed by Revs. E. B. Harper, D.D., T. Crompton, J. Milner, E. Morgan, C. Harper, I. Smith, W. Frazer, D.D., J. Leiper, M. T. McCormick, J. I. Hindley.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sept. 3,
1882.

LOVE TO GOD AND MEN.

Mark 12:
28-44.

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. 6: 5.

TIME.—Same day as last Lesson—Tuesday of Passion week.

PLACE.—Same place—Temple at Jerusalem.

PARALLEL.—With vers. 28-37; Matt. 22: 34-46, with vers. 35-44; Luke 20: 41-47; 21: 1-4.

Notes and Comments.—Ver. 28. "One of the scribes:" the lawyers of the nation. Matthew says, "a lawyer." "Asked Him:" although Matthew speaks of this as "tempting Him," and of the scribes as being put forward by the Pharisees, it is evident, however, that he was of a better class of men than many of them—probably an earnest, devout man. "Which—first commandment of all:" a question that greatly troubled Jewish theologians; they divided the commandments into greater and lesser; some contended for circumcision, some for sacrifice, some for phylacteries.

Vers. 29, 30. Jesus gives the introduction to the ten commands as the first commandment. Modern Jews reckon it the first, "And thou shalt love:" Deut. 6: 4-6. A demand for supreme affection, because there can be no true obedience to God without love. Love to God will ensure obedience to all His commands; without it the form is worthless.—1 John 2: 3-6. "Heart:" reason and intellect. "Soul:" sentiment and passion. "Mind:" thought and will. "Strength:" moral energy.

Ver. 31. "The second is like:" Lev. 19: 18. "None greater than these:" Christ here elevates our duty to man to the plane of our duty to God, and links them together as one. This sums up all our duty to man, as the other to God—Gal. 5: 14. He who takes love for his guiding star will never miss the goal. Matthew adds, "On these two commandments hang all the law and the prophets."

Ver. 32-33. Special to Mark; very interesting as showing the character of the scribe; now, at any rate, he saw the spirituality of these commands. "More:" REV. "much more." "Burnt offerings:" love better than all ceremonies and observances. In like spirit had spoken some of the prophets.—1 Sam. 15: 22; Hos. 6: 6; Mic. 6: 6-8; and yet no utterance before that company.

Ver. 34. "Jesus—said:" loving words as to the rich young man. "Not far:" "one thing thou lackest:" he stood, as it were, at the door of the kingdom of God, but he was not within. Did he enter? We know not; Christ would have had him make the great surrender and enter the kingdom.

Vers. 35-37. "Answered:" by a question in reply to their attack. Matthew has for the first sentence, "What think ye of Christ; whose son is He?" they answered, "The son of David." Then comes the question here, "How say:" "the son of David:" this was the point on which the scribes insisted. Jesus would show that there is another aspect of His official position, and quotes Psa. 110, which the Rabbis regarded as distinctly Messianic. "David—by the Holy Ghost:" another testimony by our Saviour to the inspiration of Old Testament writers. "Right hand:" place of honour and power. "Enemies—footstool:" putting the feet on the neck of enemies a common eastern symbol of complete triumph. "Common people:" marg. in REV. "the great multitude." "Gladly:" lit. "sweetly:" with relish, pleasure, but hearing was not accepting—for many.

Vers. 38-40. "In his doctrine:" REV. "teaching:" a short extract from the fuller form of the discourse as in Matt. 23. "Scribes:" Matthew, "Pharisees." "Long clothing:" REV. "robes:" as a sign of their official position; some modern ecclesiastics, not alone in the Romish Church, have the same love. "Salutations:" humble recognition of their rank in the chief places of resort. "Chief seats:" near the ark containing the law, reserved for persons of distinction. "Uppermost rooms:" REV. "chief places:" the most honourable—those on the middle couch at the upper table were so esteemed. "Widows' houses:" taking advantage of the unprotected state of widows, and making a pretence of exalted piety, these hypocrites gained an ascendancy and consumed their victims' property. "Long prayers:" formalism and ostentation; against this aggravated guilt, a "greater damnation"—condemnation—is denounced.

Ver. 41. Wearied with the previous talk, Jesus sits down in the Court of the Women, opposite the treasury, the name given to thirteen brazen chests called "trumpets," from the shape of the mouth. "Cast in much:" right for the rich to do that if done in a proper spirit; may have been Pharisaism about it.

Ver. 42. "A poor widow:" the original is strong, and signifies very poor, destitute. "Two mites:" the smallest Jewish coin, making together about half a cent; she gave the two. Bengel says, "One of which she might have retained."

Ver. 43. "He called:" to point out the lesson of this act. "More:" not in quantity, but in quality; for with the two mites she had cast in her heart.

Ver. 44. "Of their abundance:" those gifts were but the overflowings of a full cup; hers, the last drop in the cup. What the rich gave was nothing to them; what she gave was all "she had." "Her living:" really, it was the sacrifice of herself to the service of God. There are poor offerings of the rich which bulk largely in contribution lists, and rich offerings of the poor which are lumped together as "small sums." God reads them aright.

HINTS TO TEACHERS.—WHAT AND HOW TO TEACH.

Prefatory.—Again you have a lesson, the whole of which it will be impossible to teach, save in mere outline. If you determine to teach only a part, we would suggest the first and last of the four topics as the most practical, but choose and carry out:

Topical Analysis.—(1) The question of the scribe (vers. 28-34). (2) An unanswered problem (vers. 35-37). (3) A warning and denunciation (vers. 38-40). (4) The widow's two mites (vers. 40-44).

On the first topic, show that we have the great foundation teaching of the Gospel, love, in its two indissoluble aspects, God-ward and man-ward. Love to God is demanded by His love to us, by His character, by His commands. It must be a *supreme* love, first in the heart, above all created things; a *complete* love, with all the faculties we have, with all the powers of body and soul; and a *constant* love—this naturally follows—all the powers are to be engaged in it, so it must be a state, a condition, and not a spasmodic effort. Teach, press this, that love to God will produce *obedience* to His commands; there can be no love without obedience, and the form of obedience without love is worthless. Then comes the other side of love, "thy neighbour as thyself." This is opposed to all *selfishness, injustice, oppression, hurtfulness*; it is doing unto others as we would they should do unto us; it is practical good-will, making us as careful of the rights and welfare of others as of our own; and this is made one command with our love to God. You may refer to the parable of the Good Samaritan as a reply to the question, "Who is my neighbour?"

On the second topic, we have to show not only how all the prophecies of Scripture centre and find their fulfilment in Jesus, but how they also point to His dignity. He who, while He was David's son, was David's Lord, could not be a man simply, though He was man truly. As *Chrysostom* says, "His meaning is not to prove that He is not David's son, but to confute their error who, by saying that He was David's son, meant that He was man only." The only possible answer was that admission of the spiritual nature of Christ's kingdom, which would have identified Him in all points with Jesus.

On the third topic we need only point out how formalism and hypocrisy, greed, covetousness and violence by professors of religion, called forth the severest denunciations of Jesus, and His threat of the terrible condemnation reserved for such. Of the two evils, better unbelief than the abomination of hypocrisy.

The fourth topic is a specially beautiful incident. We can only give a line or two to indicate the direction of teaching, which is this: That love will consecrate all that it has to the service of the Master; it *feels* the Divine claim, rejoices to *acknowledge* it, and rejoices yet more to *yield everything* to it; asks no questions, but unreservedly consecrates everything to God.

Incidental Lessons.—On the first topic—That our duty as citizens, and our higher duty as Christians, rests upon the supreme homage we owe to God.

That the two commands are one—inseparable. Superstition and unbelief alike would divide them.

On the second topic—That love to God and man is the beginning and end of religion.

That the proof of love to God is love of man.

The measure of our love to God—all that we have and are; of our love to man—our love to ourselves.

Not far from—near—but may never enter the kingdom.

On the third topic—"What think ye of Christ?" the sum of the Gospels.

On the fourth topic—That God does not look at our gifts for what they are, but for the love and self-sacrifice they express.

That entire consecration is alike the duty and happiness of the true servant of God.

That just as we love the Lord Jesus will our faith be warm and vital.

Main Lessons.—Love, the great motive power in the Christian life. To God—John 21: 17; Phil. 3: 7; Heb. 6: 10; 1 John 4: 12, 16-20. To man—John 13: 34, 35; Rom. 13: 8-10; 1 Cor. 13; 1 John 3: 17.