

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham, on the 23rd March. There was a full attendance of ministers and elders. Rev. J. R. Battisby gave in a full report of his visit to Elmira, Illinois, whereupon, on motion duly made and seconded, the call to the Rev. Neil McDiarmid was sustained as a regular Gospel call, and his inducton was appointed to take place on 21st April. Rev. W. C. Armstrong read the annual report on Sabbath schools, which was received, and ordered to be forwarded to the Convener of the Synod's Committee on Sabbath Schools. The congregation of Dresden petitioned for a dissolution of the union with Knox Church, township of Chatham. A committee was appointed to visit both congregations with a view to the maintenance of the union. Rev. Wm. King laid on the table his resignation of the charge of the Buxton Mission. The clerk was instructed to cite the congregation to appear for its interest at a meeting of the Presbytery, to be held at St. Catharines, at the time of the meeting of the Synod of London and Hamilton. On inquiry it was found that with one or two exceptions all the congregations and mission stations within the bounds had held missionary meetings or had had missionary sermons preached. Those that had not, were ordered to comply with the instructions of the Church at an early day. Wilkesport and Sydenham, in the Sombra mission field, presented petitions praying that Mr. Adam Moffat, catechist, be continued with them for a year. The prayers were not granted, and the clerk was instructed to procure the services of a student for the summer months. The following were appointed Commissioners to the next General Assembly: Rev. Messrs. A. Currie and F. Smith, by rotation, and Rev. Messrs. Battisby and Becket, by ballot; and Messrs. McKerricher, McLaren, Linton and Callum, elders, by ballot. The remit anent retired ministers was approved of *simpliciter*. The following motion was agreed to in regard to the remit concerning Roman Catholic Ordination: "That re-ordination is not necessary on the part of those who have been already ordained according to the rules and usages of the Church of Rome." The Presbytery agreed to the overture or *interim* Act in regard to the reception of ministers from other churches. The kirk session of Knox Church, Galt, having declined to deal with Mr. John McGregor according to the laws of the Church, it was resolved to refer the case to the Synod for advice. It was agreed to petition the General Assembly for leave to continue to superintend the studies of Mr. J. Cairns, catechist. Mr. McKechnie reported in reference to the Presbytery Fund, and recommended that in future the Treasurer of the Presbytery Fund be appointed from year to year from among the elders of the court, and that the elder so appointed with his minister be the committee to strike the rate and collect the money, and that at the last regular meeting of each year a full statement of the state of the Fund be laid before the Court, and the defaulting congregations, if any, be dealt with according to the wisdom of the Presbytery. The report was received, the recommendations adopted, and Mr. McKerral, Chatham, was appointed Treasurer. Reports on the State of Religion were ordered to be sent to Rev. J. Gray, Windsor.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lancaster, on the 9th ult. The Presbytery considered such of the remits sent down by the Assembly as had not been previously disposed of. Remit No. 1: Moved by the Rev. J. Ferguson, seconded by the Rev. R. Binnie, "That the names of ministers, who have received leave from the Assembly to retire shall be retained on the roll of their Presbyteries, with the understanding that they have liberty to take part in the deliberations of the Court, but not to vote." The second remit was fully discussed on its merits. The Rev. Wm. Ross moved, seconded by the Rev. Dr. Lamont, "That this Presbytery, without expressing any opinion on the principle of a Presbyterian University in present circumstances, strongly recommend that steps be taken to procure the necessary legislation for bringing Queen's University, Kingston, entirely under the control of the General Assembly, for affiliating all the Theological Halls of the Church thereto, and for their formation into a Board, for the purpose of conferring Degrees in Theology." The Rev. Finlay MacLennan moved in amendment, seconded by the Rev. J. Matheson, "That the Presbytery approve of the principle for establishing the Presbyterian University of Canada." It was moved in amendment to the amendment, by the Rev. D. H.

MacLennan, seconded by the Rev. J. Ferguson, "That the Presbytery, without expressing its views in reference to the establishing of a Presbyterian University, recommend that the Assembly take steps necessary to put all the Theological Halls on an equal footing in reference to the conferring of Degrees in Divinity." At this stage the Rev. F. MacLennan asked and obtained leave to withdraw his amendment. The second amendment was put against the motion, and carried by a vote of twelve to eight. Remit No. 3: The Rev. Wm. Ross moved, seconded by Rev. F. MacLennan, "That reformed priests, received into this Church, when appointed to a professor's chair in any of our Theological Halls, or called to the pastorate of any of our congregations, be set apart in the ordinary way, by prayer, etc." G. H. MacGillivray, Esq., moved in amendment, seconded by the Rev. J. S. Burnet, "That, whereas it is not quite clear in what light our Presbyterian Church looks upon the rite of ordination, or the virtue attendant upon its administration, it is, therefore, recommended to the General Assembly, that the whole question of the validity of ordination by the Church of Rome, be referred to a committee consisting of the Theological Professors of the Church to consider and report."—The motion carried. Remit No. 6: The Presbytery adopted the Draft Act, sent down by the Assembly, unanimously. The Presbytery now proceeded to appoint a Home Mission Committee, whereupon it was moved by the Rev. Dr. Lamont, seconded by Mr. C. Cameron, "That the Presbytery's Home Mission Committee, except the mover, be reappointed with the addition of the name of Rev. Wm. A. Lang thereto." The Rev. Wm. Ross moved, seconded by Mr. Cameron, "That the Rev. Dr. Lamont's name be retained on the Committee." The motion thus amended was carried. The following members were elected, by ballot, Commissioners to the General Assembly: Rev. W. A. Lang, M. A., J. Ferguson, R. Binnie, and Dr. Lamont, ministers; and Messrs. Donald Ferguson, J. Simpson, F. D. MacLennan, and George H. MacGillivray, elders. The Rev. R. Binnie gave notice, that at next meeting, he would introduce a motion anent the election of Commissioners to the General Assembly. A committee consisting of the Moderator, Clerk, and Rev. Wm. Ross, was appointed to watch the bill for legalizing marriage with a deceased wife's sister. Session records were ordered to be produced at next meeting. The following committee was appointed with a view to visit the various congregations, and mature a scheme of questions to be put to sessions and managers, and to report at next meeting, the Revs. John Fraser, J. S. Burnet, A. MacGillivray, and J. Ferguson.—HUGH LAMONT, *Presby. Clerk*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

April 18, 1880. } *THE WHEAT AND THE TARES.* { Mat. xiii. 24-30; 37-43.

GOLDEN TEXT.—"The harvest is the end of the world."—Matt. xiii. 39.

HOME STUDIES.

M. Matt. xii. 1-13.....The Lord of the Sabbath.
T. Matt. xii. 14-37.....Blind and Dumb Healed.
W. Matt. xii. 38-59.....Pharisees Seek a Sign.
Th. Luke xi. 37-54.....Pharisees Denounced.
F. Matt. xiii. 1-23.....Parable of the Sower.
S. Matt. xiii. 24-30, 37-43..Wheat and Tares.
Sab. Luke viii. 19-31.....Christ's Relatives.

HELPS TO STUDY.

In this lesson our Lord, by means of a parable drawn from some of the most familiar incidents of home life, teaches us the nature and condition of His kingdom on earth.

This parable and its interpretation, given also in the text, furnish the only theory on which the problem of human life can be solved; and he will certainly fail who, without this key, tries to understand the history of the world or its present condition.

To avoid a double division, we take the parable and its explanation together, step by step, under the following heads: (1) *The Source and Development of Good*; (2) *The Source and Development of Evil*; (3) *Their Final and Permanent Separation*.

I. *THE SOURCE AND DEVELOPMENT OF GOOD.*—Vers. 24, 25; 37, 38. Holiness is not indigenous to the soil of fallen human nature; its seed must be brought from afar.

1. *The Sower—Christ.*—Vers. 24, 27. He sowed good seed, and nothing else. The evil in the world cannot be attributed to Him.

Christ identifies Himself with us, and expresses His sympathy, by almost always calling Himself the Son of Man.

2. *The Field—The World.*—Vers. 24, 38. Jesus claims the world as His Field. The usurper strives hard for the mastery, but

"Jesus yet shall reign victorious,
All the earth shall own His sway."

See Rom. x. 18; Mark xvi. 15, 20.

3. *The Wheat—the Righteous.*—Vers. 25, 38. True Christians will be the means of converting others—the children of the Kingdom are here compared to good seed, and good seed is productive.

II. *THE SOURCE AND DEVELOPMENT OF EVIL.*—Vers. 26-28; 38, 39. Once fallen, evil is natural to man, and besides that, the enemy that sowed it first in the garden of Eden is still busy at the same work.

1. *The Tares—the Wicked.*—Vers. 26-38. The word translated *tares* does not mean the useful plant sometimes called by that name and otherwise known as "vetches." The plant indicated by the Greek word *zizania* is a noxious weed, abundant in Palestine, and closely resembling wheat in appearance until the good grain is in the ear. Its botanic name is *Lolium temulentum*, and it is known in Britain as the "darnel."

No amount of argument would suffice to persuade the eastern farmer to take this poisonous grass for wheat, once its black heads appeared; and equally vain is the attempt, so frequently made in the present day, to explain away the distinction which God makes in His word, and which actually exists, between the children of the kingdom and the children of the wicked one. Their character reveals their parentage, sooner or later. See 1 John iii. 8, 10; John viii. 44.

2. *The Enemy—the Devil.*—Vers. 28, 39. Dr. C. S. Robinson, writing in the "S. S. Times," says: "No point in the parable is more remarkable than the clear acknowledgement of this great adversary's existence, personality, and power. Two vast kingdoms, now in close contact and in mortal conflict, divide the world,—Immanuel's and Satan's. The first of these might crush the other in an instant; but the final triumph mysteriously waits. There is among men a keen, bright, fallen angel, with his wits sharpened by six thousand years of strife with all good, on the alert to deceive even the elect of God. Christ for a while is content to meet his foe in a struggle for dominion in the human heart. As He views men, the difference between them lies simply in their allegiance; to which kingdom do they belong?"

III. *THEIR FINAL AND PERMANENT SEPARATION.*—Vers. 30; 39-43. We are called upon, and it is quite possible for us, under the teaching of God's Word and Spirit, to distinguish between good and evil; to separate the evil from the good in our own character, and get rid of the former; but it is not so easy, neither are we called upon, to point out definitely who are children of the "kingdom," and who are not.

For the accomplishment of His own wise purposes, God allows these two classes to remain together. Ten righteous men would have saved Sodom from destruction. A wicked family of to-day may owe their temporary preservation and prosperity to some righteous descendant who will live in a future century.

1. *The Harvest—the End of the World.*—Vers. 30, 39. In this world persons and things are often found out of their places. The wicked disguise themselves and take the place of the righteous. The "darnel" stoutly asserts its claim to be regarded as the finest of the wheat. Judas seemed to be a disciple of Christ. But we are told that Judas "went to his place" when he died. This is the great work that death is engaged in—putting people in their own places; and the judgment will complete that work. Disorder in God's universe is only apparent and temporary; order is real and permanent.

In the day of judgment there will be no difficulty whatever in distinguishing the righteous from the wicked. Of all the disguises, not a shred will remain.

2. *The Reapers—the Angels.*—Vers. 30, 39. "Another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. xiv. 15).

3. *The Tares Buried—the Wicked Punished.*—Vers. 30; 40-42. "It will strike every thoughtful reader," says the writer already quoted, "that no feature of this parable is more suggestive than the account given of the tranquil conversation between the master of the field and his servants: 'Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

"These are the words of a husbandman who has so many patches of cultivated ground that he can afford to lose one of them without dismay. These are the words of a Master who has eternity for his patience, and need not worry over one of our wasted seasons. It fairly arrests the imagination just to think of Jesus Christ, to whom this world belongs, coming, possibly at hours unknown to us, and looking over our part of the ruined field. There he sees you and me; and perhaps he murmurs to himself, 'Tares, every one of them! but let them alone for a while till the harvest.'"

4. *The Wheat Gathered—the Righteous Glorified.*—Vers. 30, 43. "He will thoroughly purge His floor, and will gather the wheat into His garner" (Luke xiii. 17). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. xii. 3).

To whom is this solemn warning addressed, and whom does this plain revelation of the future concern? It is addressed to all; it concerns all; it concerns you and me: Who bath ears to hear, let him hear.

We regret to hear that reports as to the relations of the natives with the Blatyre (Church of Scotland) Mission have become unfriendly, are now confirmed, the station, it is said, having been attacked, with the loss of six lives.