

ascertain what else could be done in the premises so as to secure continued adherence to the true religion, and at the same time to remove obstacles in the way of men accepting the office of elder from conscientious scruples.

This debate was keen, almost to bitterness, the "advanced thinkers," as represented by Dr. Story, being especially denounced by Dr. Pirie, of Aberdeen, and others; and prophecies being indulged in that the movement for relaxation of the terms in the subscription of elders would do more to hasten the disestablishment of the Church than all the efforts of outside assailants.

IN THE FREE ASSEMBLY,

on the 21st, the report on collections was first submitted.

Nine collections had been made during last year, as compared with ten in the previous one. The ten collections realized £20,947 9s. 1d., while the nine yielded £20,404 3s. 9d., shewing a decrease last year of £543 5s. 4d. But while a decrease is thus shewn, it is much less than that applicable to the year before, which amounted to £3,365 4s. 4d. Church collections are interesting as forming, approximately at least, an index to the income of the working classes, and those of the Free Church for last year would appear to indicate that the wave of commercial depression is receding.

In the evening the report of the Committee on the Conversion of the Jews was considered. Besides two children there had been baptisms of two adults in Pesth, two in Constantinople, and five in Breslau. One of the most cheering and hopeful features of their Jewish mission work was the large number of children, considerably above 1,000, who were daily receiving a thorough Christian instruction in their schools at Pesth, Breslau, and Constantinople, under highly qualified and devoted teachers. Of these, at least three-fourths were of Jewish birth. One of the main obstacles to the conversion of Israel seemed to be the still prevailing, though happily diminishing, incredulity among professing Christians as to its possibility or likelihood. The income, excluding £167 especially destined, had this year been £9,702, and the ordinary expenditure £5,921. The revenue had been exceptionally large from the legacies received.

In the course of the discussion of the report on the State of Religion and Morals, the Earl of Kintore said that the elders might have more influence among the people if they not only took an interest in their spiritual but in their temporal concerns. They should try to impress upon those with whom they had to do, that they had to do earthly things in an unearthly way; and that sanctified common sense had as much to do in its right place in the Master's service, as being engaged in more "spiritual" work. Then, again, if they were to see their people prosper, let them think of pleasant things for them. Let them go among them with a cheerful heart and a pleasant face. It was astonishing the power of a smile. If they could only smile amongst their people a little more, and give them the impression that to be a Christian was to be a cheerful, happy, and useful man, would not that add to the Lord's cause? It would be well if they could take a little more interest in their social pleasures, if they were not always to be engaged upon preaching and praying. He was one of those who put preaching and the prayer meeting first and foremost; but he was one of those who thought that where it was possible, they should mingle with the people more in the innocent pleasures of life. He was certain of this, that if they did not blend the two more together they committed a mistake.

On Saturday, the 22nd, certain cases of discipline were disposed of.

On Monday, 24th, various reports from committees were presented and so far discussed. The Sustentation Fund shewed a decrease of £4,270, on the year; but the total Church income for the same period had greatly increased, viz.: from £551,125 to £591,478. In the other reports there was nothing of general interest.

On Tuesday the Robertson Smith case was taken up and occupied the whole of the morning sederunt. The first point considered was a protest and appeal against a decision of the Aberdeen Presbytery to sist procedure in this case and to refer the whole anew to the General Assembly for further instructions. The protesters contended that there was no ground for such a reference and that the Presbytery ought to

have proceeded with the case and brought it to an issue in accordance with the rules of the Church. Though Mr. Smith was not properly a party in this phase of the case, he was allowed to be heard, and addressed the Assembly at length amid considerable interruptions and frequent cries to order.

The Assembly thereafter decided that the case was ripe for probation, that the dissent against the decision of Presbytery was well founded, but that instead of sending the case back to the lower court the Assembly should take it up and bring it to a final issue, and that for this purpose the whole be considered on the following Thursday at the morning sederunt. This was carried by a majority of 219. At the same time in order to foreshadow the course of action intended when the case came up, Sir Henry Moncrieff gave notice of a motion to the effect that, "without disturbing any of the judgments pronounced by former General Assemblies, not to give renewed instructions to the Presbytery for the probation of the libel, nor to take any further steps in that direction, but in respect to the report of the College Committee in 1877, and the discussions and decisions in the Assemblies of 1877, 1878, and 1879, and that the ecclesiastical action in the case hitherto has not allayed the feelings of anxiety and alarm that have been raised, the Assembly are constrained to come to the conclusion that Professor Smith no longer retains the measure of confidence on the part of the Church which is necessary to the edifying and useful performance of his work, and therefore, with regret, find and declare that Professor Smith has ceased to occupy any longer his chair at Aberdeen, and that here the case takes end."

Notice was also given of a motion by Dr. Beith, to a contrary effect, to be made on the occasion in question, and two other amendments. In the evening the report on Home Missions was received and discussed.

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXV.

June 20, 1880. } REVIEW OF LESSONS. { Isa. xxxv. 1-10.

GOLDEN TEXT.—"This same Jesus, which is taken from you up into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 11.

HOME STUDIES.

M. Matt. viii. 18-34; xi. 20-30. . . . Lessons I., II.
T. Matt. xiii. 24-30; xvi. 13-28, 37-43. Lessons III., IV.
W. Matt. xvii. 1-13; xix. 13-26. . . . Lessons V., VI.
Th. Matt. xxii. 1-14; xxv. 31-46. . . . Lessons VII., VIII.
F. Matt. xxvi. 36-50; xxvii. 35-50. Lessons IX., X.
S. Matt. xxviii. 8-20. . . . Lesson XI.
Sab. Acts i. 1-11.

HELPS TO STUDY.

The blank left in the International Scheme at the end of the first quarter we filled up with the following lesson: **Lesson XIII.** Intemperance.—Prov. xxiii. 29-35. Golden Text, Eph. v. 18.

1. The sin and misery of drunkenness. (a) Half a dozen questions. (b) One answer.
2. Its connection with other sins. (a) Moral perceptions blunted. (b) Judgment perverted.
3. The drunkard's infatuation and helplessness.
4. The danger of tampering with intoxicants. (a) "A drop of good liquor." (b) It is poison nevertheless. "At the last it biteth like a serpent, and stingeth like an adder." Drink not, touch not, "look not upon the wine."

THE PRESENT QUARTER'S LESSONS

have for their subject the character and work of the Lord Jesus Christ, the Saviour of sinners, as these are brought before us in the Gospel according to Matthew, carrying out and completing the course pursued during the previous quarter.

Lesson XIV. The power of Christ.—Matt. viii. 18-34. Golden Text, Matt. viii. 27.

1. Christ's power over men. (a) A fair profession. (b) Will it bear the test? (c) A plausible excuse. (d) No excuse accepted.
 2. Christ's power over nature. (a) A terrible storm. (b) A little faith. (c) A great calm. (d) What manner of man is this?
 3. Christ's power over demons. (a) Demoniacal possession. (b) Demons know the truth that infidels deny. (c) A very small favour begged and granted. (d) The prayer of the Gadarenes.
- Lesson XV.** The Invitation of Christ.—Matt. xi. 20-30. Golden Text, Matt. xi. 28.
1. Condemnation to the impenitent. (a) Bad enough for Tyre and Sidon. (b) Worse for Chorazin and Bethsaida. (c) Sodom's guilt. (d) Capernaum's greater guilt.

2. Grace to the humble. (a) Ignorant philosophers. (b) Learned babes.

3. Invitation to all. (a) The Inviter. (b) The invitation. (c) The invited. (d) The promise. (e) The service.

Lesson XVI. The Wheat and the Tares.—Matt. xiii. 24-30; 37-43. Golden Text, Matt. xiii. 39.

1. The source and development of good. (a) The Sower—Christ. (b) The field—the world. (c) The wheat—the righteous.

2. The source and development of evil. (a) The tares—the wicked. (b) The enemy—the devil.

3. Their final and permanent separation. (a) The harvest—the end of the world. (b) The reapers—the angels. (c) The tares burned—the wicked punished. (d) The wheat gathered—the righteous glorified.

Lesson XVII. Confession and Cross-bearing.—Matt. xvi. 13-28. Golden Text, Matt. xvi. 24.

1. Who Christ is. 2. What Christ was to do. 3. What was to be done to Christ. 4. What Christ's followers are to do.

Lesson XVIII. The Transfiguration.—Matt. xvii. 1-23. Golden Text, John i. 14.

1. Time, place, and persons. (a) When. (b) Where. (c) Who.

2. What was seen. (a) The resplendent appearance. (b) The heavenly witnesses.

3. What was said. 4. What was heard.

Lesson XIX. Jesus and the Young.—Matt. xix. 13-26. Golden Text, Matt. xix. 14.

1. The Gospel to the young. (a) Children brought to Jesus. (b) Parents rebuked by disciples. (c) Disciples rebuked by Christ. (d) The children's kingdom.

2. The Gospel to the moral. (a) A "good" young man. (b) The law's challenge. (c) The test.

3. The Gospel to the rich. (a) The rich (as such) cannot be saved. (b) God can save the rich.

Lesson XX. The Marriage Feast.—Matt. xxii. 1-14. Golden Text, Matt. xxii. 9.

1. Invitation rejected. (a) "A certain king made a marriage for his son." (b) "Sent forth his servants." (c) "To call them that were bidden." (d) "They would not come." (e) "Again he sent forth other servants." (f) "All things are ready." (g) "They made light of it." (h) "Entreated them spitefully and slew them."

2. Retribution. (a) "Destroyed those murderers."

3. Invitation accepted. (a) "They which were bidden were not worthy." (b) "Into the highways." (c) Both good and bad. (d) "The wedding was furnished with guests."

4. The unworthy guest. (a) "To see the guests." (a) "Had not on a wedding garment." (c) "Friend, how camest thou in?" (d) "He was speechless." (e) "Cast him into outer darkness."

Lesson XXI. The Judgment.—Matt. xxv. 31-46. Golden Text, Matt. xxv. 46.

1. The judge. (a) "The son of Man." (b) The attendant angels.

2. The classes to be judged. (a) Only two classes. (b) As easily distinguished as sheep from goats. (c) Criterion, character as exhibited in the record of past deeds.

3. The award of the righteous. (a) "Justified by faith but judged by works." (b) "The King." (c) "Come, ye blessed of my Father." (d) "Prepared for you." (e) "for I was an hungry, etc."

4. The sentence of the wicked. (a) "Depart from Me." (b) What have they done? Nothing—that is enough to condemn them.

Lesson XXII. Gethsemane.—Matt. xxvi. 36-50. Golden Text, Matt. xxvi. 39.

1. The Saviour's agony. (a) "Sit ye here." (b) "Peter and the two sons of Zebedee." (c) "My soul is exceeding sorrowful." (d) "If it be possible." (e) "Let this cup pass." (f) "Nevertheless, not as I will but as Thou wilt."

2. The sleeping disciples. (a) "Watch and pray." (b) "Sleep on now."

3. The betrayal. (a) "Lo, Judas, one of the twelve, came." (b) "Gave them a sign."

Lesson XXIII. The Crucifixion.—Matt. xxvii. 35-50. Golden Text, 1 Pet. ii. 24.

1. The Scriptures fulfilled. (a) "Parted His garments, casting lots." (b) "That it Might be fulfilled."

2. The taunts of the populace. (a) "They that passed by reviled Him."

3. The mockery of the chief priests, scribes and elders. (a) "He saved others, Himself He cannot save."

4. "Numbered with transgressors." (a) The penitent thief.

5. Darkness and desolation. (a) "From the sixth hour." (b) "Eli, Eli, lama sabachthani."

6. Death and victory.

Lesson XXIV. After the resurrection.—Matt. xxviii. 8-20. Golden Text, Matt. xxviii. 20.

1. The risen Saviour. 2. The soldiers bribed to give a false report. 3. The great commission.

AN ounce of mother is worth a pound of clergy.—*Spanish Proverb.*

ENERGY will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal a man without it.—*Goethe.*

ON the tombstone of Rev. Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and (through the grace of Christ, though unworthy) I shall reign."

DURING his earlier life Dr. Merle D'Aubigne, the Swiss historian of the Reformation, was grievously vexed with depressing doubts. He went to his old teacher for help. The shrewd old man refused to answer the young man's perplexities, saying, "Were I to get you rid of these doubts others would come. There is a shorter way of destroying them. Let Christ be really to you the Son of God, the Saviour. Do His will. His light will dispel the clouds and His Spirit will lead you into all truth." The old man was right, and the young D'Aubigne was wise enough to adopt his counsel.