

tation Scheme was duly considered, whereupon Rev. J. Fraser moved, seconded by Mr. F. McLennan, and agreed to, that the Presbytery express its preference for a Sustentation Scheme, but respectfully crave the attention of the Assembly to certain blemishes, such as the placing of the minimum stipend at \$750 instead of \$1,000, and that the Scheme be so amended as to reach the poorest of our congregations. The Rev. F. McLennan gave notice of his intention to move at next meeting for a reconsideration of the resolution making Lancaster the permanent seat of Presbytery. The Moderator and Clerk were appointed to prepare a petition to the House of Commons re the Temporalities Fund. The Committee at a subsequent stage submitted a draft form of petition, which was approved of and ordered to be transmitted to the member for the county. Mr. Fraser, on behalf of the Session of Indian Lands, called attention to Sabbath desecration on the Canada Atlantic Railway, and suggested the appointment of a Sabbath Observance Committee, to be also a Standing Committee; whereupon Mr. Ferguson moved, seconded by Mr. D. L. McCrae, that a Committee consisting of Messrs. Fraser, Simpson, McLean and Charles McDonald be appointed to carry out Mr. Fraser's suggestion, and report next morning. The Committee reported as follows: "The Presbytery finds, by a report from the Session of Indian Lands, that there is work of construction and of ordinary traffic being systematically done on the C. A. R. on the Sabbath. The Presbytery views with alarm such open desecration of the holy day, and records its protest against it—a heinous sin against God, a violation of the laws of this Christian country, an outrage on public decency, and a disturbance of the public peace—a tendency to relax the obligations of morality, and to encourage disrespect for all authority, human and divine." The deliverance was received and adopted, and a Committee was appointed to wait on the directors and present this resolution. The following minute was read and approved of: "The Presbytery, in parting with their brother, the Rev. Wm. Ross, of Lochiel, would put on record the regard they entertain for his character and ability as a minister of the Lord Jesus Christ. They regret to be deprived of his assistance at meetings of the Presbytery, where he was always punctually in his place, and faithful in the performance of his duty, and earnestly pray that the favour of God may be with him in every field of labour to which he may be called, and crown his ministry with success." The remit on standing orders was amended so as to leave out all the words after "obtained." That on Aged and Infirm Ministers was disapproved of, and the following submitted instead. "When a minister is allowed by the Assembly to retire from the active duties of the ministry, he shall, if not in arrears, receive an annuity of \$150 per annum, irrespective of the number of years he may have been in the ministry." Leave was granted the Session of Lancaster to employ a student under its jurisdiction. The Rev. C. McLean tendered the resignation of his charge. It was resolved to hold a meeting at Roxborough on 22nd inst., to hold a Presbyterial visitation of the congregation there, and deal thereafter with the resignation. The Conveners of Committees on State of Religion and Sabbath Schools gave satisfactory reasons for presenting only partial reports, and were severally instructed to prepare full reports and send to the Synod's Committee. Messrs. Matheson and Elder were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The Presbytery reappointed the Home Mission Committee—Mr. Lang, Convener. The Clerk was instructed to call the attention of the Convener of this Committee to the fact that the members had not received notice of its meetings. Mr. Binnie and Dr. Lamont were appointed Commissioners to the General Assembly by rotation, and Messrs. Calder and McCrae by open vote. Messrs. Charles McDonald, Peter McLeod, Is. R. Aull and Geo. Elder were appointed as lay delegates. Most of the representatives of congregations present reported they had held missionary meetings, and those who failed to do so were enjoined to attend to this matter; this injunction to apply to those absent as well as those present. The Treasurer's annual report was read and approved of, and congregations in arrears were enjoined to pay their rates before the July meeting, at which the Treasurer was requested to furnish a supplementary report. On motion of Mr. Fraser, it was resolved to call for reports from congregations at the March meeting

re their indebtedness to the Presbytery Fund. The Presbytery appointed its next ordinary meeting at Lancaster on the first Tuesday of July, and adjourned to meet at Roxborough on the 22nd inst., of which public intimation was made.—HUGH LAMONT, *Pres. Clerk*.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XVI.

April 16, 1882. THE FIVE THOUSAND FEED. {Mark vi. 35-44.

GOLDEN TEXT.—"I will abundantly bless her provision: I will satisfy her poor with bread."—Ps. 132: 15.

TIME.—Soon after the events of the last lesson, and preceding Christ's second passover.—John 6: 4.

PLACE.—On the north-eastern shore of the Sea of Galilee, near to Bethsaida. There are two Bethsaidas shown on the map—one on the western shores of the lake, about half way between Capernaum and Magdala, the other at the north-eastern end. Some writers think that there was only one town of that name, situated just where the Jordan falls into the lake on both sides of the river. If there were two, the eastern one is the scene of our lesson.

PARALLEL.—Matt. 14: 13-21: Luke 9: 10-17: John 6: 1-14.

Notes and Comments.—Ver. 30. Comparing Matt. 14: 12, we see that two parties of men came to Jesus nearly together—the disciples of John, who had buried their master, and His own disciples rejoicing in their work—sorrow and joy. "Told all"—a grand narrative; but were they not somewhat elated, like the seventy?

Ver. 31. It would almost seem so. "A desert place:" where they could "rest a while" and become calm. "Yourselves." He often went alone into privacy; now He says, "Come ye." "Many coming and going," a graphic picture of continuous bustle and excitement. "Not to eat" (so chap. 3: 20.)

Ver. 32. "Departed" from the dominions of Herod to those of Philip—not from fear, we may be sure, but possibly that there might not gather around and become identified with Him the popular indignation against Herod, which needed little encouragement to break out into a tumult. "Desert:" uncultivated, solitary.

Ver. 33. "Saw them," "knew him." Rev. reads "them" here also. The crowds who had been listening to Jesus and witnessing His miracles, and who knew the disciples, would soon recognize them in their boat. "Ran about:" round the head of the lake, only six or eight miles. "Outwent:" they could do this with little difficulty, if not much, or contrary, wind.

Ver. 34. "Came out" from the boat. "Compassion:" how like Him (see Matt. 9: 36; 20: 34; Luke 7: 13, Heb. 5: 2, 7). "Sheep," etc.: none to care for, guide, or teach them. He came for rest, but compassion conquered.

Vers. 35, 36. "Day—far spent;" or, as Matt. 14: 15, "evening." "Disciples came." John tells (6: 5) that Jesus had previously asked Philip, "Whence shall we buy bread, that these may eat?" This was said to "prove him." Philip had lately mentioned this to the others: hence, "send them away—buy bread" as *Bishop Hall* says, "a strong charity, but a weak faith."

Ver. 37. "Give ye them to eat:" seemingly impossible, yet God never bids us do impossibilities. Through Christ all things can be done (Phil. 4: 12, 13). "Two hundred pennyworth" likely just named as a round sum. Some have suggested that this was all they had in the treasury. This is fanciful. Value was about \$30.

Ver. 38. "Five loaves and two fishes." it was Andrew who so replied, and that they were in the possession of a lad present (John 6: 8, 9). The barley loaves were only what we should call cakes, or biscuits—hard baked; the fishes would be dried.

Vers. 39, 40. "Companies" of "hundreds, and fifties" an orderly arrangement, so that the work of distribution might be simplified. "Green grass" it was "Nisan"—the month of flowers. "Sit down:" lit. reclined. We must remember that the Jews always reclined at meals; they sat at work. "In ranks" the original is a word borrowed from the idea of the orderly arrangement of flower-beds.

Vers. 41, 42. "Looked up," to the Giver of all good, "and blessed." Luke adds, "them"—i.e., the loaves and fishes—our pattern of thankfulness. "Gave to His disciples:" typical of the distribution of the heavenly bread—God to Christ, Christ to His servants, they to the world. Don't trouble yourself or your class how this miracle was performed; there it is—that is sufficient. "Did all eat" no stint—more than enough for all.



or this, on the idea that they did it so as not to be denied with Gentile food. The word used here signifies wicker baskets: while the word used in the feeding of the four thousand signifies rope baskets. "Five thousand men," Matthew says (14: 21), "beside women and children."

Vers. 43, 44. "Twelve baskets" more than they had at first. Wonderful miracle!—done by express command (John 6: 12, 13). God's gifts should not be wasted; and here was proof of the miracle. "Baskets," in common use among the Jews for carrying food. They were satiated by the Romans

Likely there would be in all ten thousand at least. How stupendous the miracle!

What and How to Teach—Dangers.—In notes on verse 41 we have indicated one danger that may arise—fruitless discussion. As to the *mode* of this miracle we cannot tell; and even if we could, we should have to fall back on the one thought, that by whatever means accomplished it was a miracle. Rest on, and show that. Neither spend time (as we have known some do) in imagining what the disciples may have thought or said one to another—impetuous Peter, doubting Thomas, covetous Judas. There is more in the facts than you can teach, without any imagining.

Topical Analysis.—(1) The need of the multitude (vers. 31-36). (2) The miracle of supply (37-44).

It has been well remarked that the importance of this miracle is testified by the fact that it is the only one recorded by all four of the evangelists. It marked the culminating point in the popularity of our Lord. We find from John 6 that the teachings which arose out of this miracle were a cause of stumbling and offence to many who heard, and that as a result (verse 66) many of His disciples walked no more with Him—a fact that gave occasion for that sad utterance to the twelve, "Will ye also go away?"

On the first topic the need of the multitude—we must dwell briefly on the circumstances which led them into the "desert place." They had just returned from their first missionary tour. Doubtless they needed bodily rest, but more, spiritual quiet. They had been very successful in their work. To save them from pride and self-sufficiency they needed retirement with the Master. He, too, weary with constant labours—His life in danger—needed rest; and so they would withdraw to solitude. This, however, was not to be. The multitudes saw Jesus and His disciples departing; ran round the head of the lake; were on the shore when He stepped from the boat, as we take it; and He, "moved with compassion" because they were as "sheep not having a shepherd," taught them "many things." So He taught this Divine Teacher—and so they listened, that they took no note of time, and the day was far spent. The disciples would have sent them away, but Jesus said no, "Give ye them to eat"—a suggestion which brought forth the fact how unprovided they were for this. Teach here—(1) The compassion of Jesus. (2) The unwearied labour of Jesus. (3) The consciousness of Divine power that dwelt in Jesus. Get from your class the motives of these people in following Jesus. This will lead on to inquiry as to the motives of men and women, boys and girls to-day in calling themselves Christians; and you can show that there may be an improper following of Jesus—that a service right in itself, if done from an improper motive, will not be acceptable to God.

On the second topic, we see first *conscious power*. The perplexed disciples thought it an unanswerable question, "Shall we go?" etc., and that there was nothing for it but to send the multitudes away; but Jesus knew what He would do, and He bids them bring word what provisions they had, not that a few loaves more or less would make any difference, but that they, and from their testimony others, might be assured of the reality of the miracle. Then notice the *order*. There is no confusion in the arrangements of God's Providence; and though this may be thought a small thing in such a lesson, it will be well to point it out (see 1 Cor. 14: 33). Further, there is *blessing*. Looking up to heaven, the source of the every-day miracle of life, He blessed (John, "given thanks"). We can only ask the blessing, but we may be sure that He who set the example will accept our prayers and acknowledgment. Next came *increase*; in the hands of Jesus a small meal for the disciples was made to feed the multitude. Like the widow's barrel of meal and cruse of oil (1 Kings 17: 16), the loaves and fishes wasted not. Enough for each, enough for all, so that there was *satisfaction*, for "they did all eat"—this large number, probably not less than ten thousand in all—and were filled. Not only so, but there were *fragments*, so many that twelve baskets full were taken up. Draw this marvellous picture vividly as you should be able to do, but be sure you make the central figure Jesus. You may note that, as one result of this miracle, the people were wrought to such a pitch of enthusiasm that they would have taken Jesus and made him king by force.

But your lesson will be incomplete if you stop here. Read the Saviour's own sermon following the miracle, in John 6: 26-58, and show your scholars that there is a bread of life, of which "if any man eat, he shall live for ever." Fill your mind and heart full of the Master's teachings there; then can you speak of the *Bread of Life*. No 7 to gather up the teachings.

Incidental Lessons.—That compassion for others may cause us, like the Master and His disciples, to forego the rest we need.

That they who wait upon the Lord will not be sent empty away.

That Jesus can use the small things of His people as instruments for His mighty works.

That, like Jesus, we should thank the Giver of our daily food, and seek a blessing upon it.

That our daily food is a daily miracle.

That this miracle illustrates the spirit of Christianity in ministering to the physical as well as the spiritual wants of man.

That in all things order and economy are well pleasing to God.

Main Lesson.—*The Bread of Life*, given by God, all may take—he who takes shall live for ever. See John 6, as noted above, in connection with Matt. 5: 6, and James 1: 17.

THE McAll Mission in France have established a station at La Rochelle, once the stronghold of the Huguenots, who were crushed out by their enemies in 1628.

What an idea of the forces of evil at work in Chicago is given in the fact that it has but 300 churches to 5,242 liquor saloons, and that 8,000 of its 100,000 buildings are used for immoral purposes.