

exertion, but when it is, the results are splendid and enduring.

In view of these facts, for such, after careful thought, I believe them to be, I would respectfully submit for the thoughtful consideration of the ministers and members of the Church into whose hands this statement may fall, especially the members of the coming Assembly, the momentousness of the question which is before us, and the best methods for its solution. Evidently, every effort must be put forth *systematically* to stimulate and cultivate the liberality of our own Church, but along with this it will be absolutely necessary that we bring the magnitude and need of this work before the Churches in Britain, in a way more in keeping with the gravity of the issues involved than we have ever done. A motion contemplating this was before the Home Mission Committee and the sub-committee were instructed, as you will have seen, to prepare a deliverance for the Assembly.

To sow a field or to not sow it, is a matter which a few weeks of spring or autumn will settle for the farmer, while he hesitates and doubts where he can get the seed and the time and the help. There will be no catastrophe attendant on his indecision. The heavens will not fall, the field will mutely appeal to him with its rich, soft soil; the genial showers will remind him that they are ready to give fertility to his ground; the sunbeams will tell him that they come to vitalize the seed. But he may be hindered, he may delay. His difficulties, or delays, or earnest thoughts, will make no difference to the messengers of heaven's bounty nor to the wild luxuriance of thistles. The harvest will tell the story. G. BRUCE.

St. Catharines, May 28th, 1880.

ROMISH ORDINATION.

MR. EDITOR,—I hope you will give me a little space in which to reply to "Why." His arguments seem to me splendid examples of fine spun theories, which any practical case will explode. Here is a Roman Catholic girl converted in a Presbyterian family, who leaves us because she wishes to enjoy what is to her Christian baptism. "Why" will say, let such go, while we all know that we cannot afford such losses.

I affirm that the true Church cannot be seen to be in the Church of Rome to-day to the same degree as it was previous to the Reformation, else why does the list of Presbyters within it which Porteous gives in his "Government of the Kingdom of Christ" fail at the Reformation and pass over to Protestantism? Shew us to-day a single Claude of Turin or such like men of evangelical tone and spiritual power. Had there been ten righteous men in Sodom God would have spared it. There comes a line in the degeneracy of a Church where charity on the part of both God and man must cease. Let the righteous not only come out of this modern Sodom but also acknowledge it as such, for the Lord will assuredly destroy it, and is even now destroying it. Let us labour and pray earnestly for the conversion of Rome, but not fraternize. This will be true charity, and the charity that "never faileth."

I infer from "Why" that the Church of Rome under the cognomen of detective is doing one-half at least of her Church work to the satisfaction of Christ the judge. My idea is that she makes more criminals than she detects, that she is the hold of every unclean spirit, and how will we get the Church catholic together to try Rome, and what need of it? The judgment is already pronounced. The fraternity of evangelical bodies gives the decision demanded. The ignoring of Rome by the Evangelical Alliance decides the same way. Our own creed should be a third decision to us. When the Jesuits went to India they degraded the Hindoos notwithstanding they taught the doctrine of the Trinity and called themselves the Church of Christ. "By their fruits ye shall know them." According to this rule and "Why's" abundant admissions we must prefer Mohammed and Buddha to the Pope.

Now, Brother "Why," if we Presbyterians had all the truth, and no other denomination an approach to our supposed amount, we might afford to stand on our dignity as you recommend, but there is a certain amount of bend in the Presbyterian body. It is very awkward for a man to be so stiff that he must either stand up straight or else fall prostrate. There is such a thing as courtesy among the denominations, and it is needed. Now, honestly, could you not relax a little and jump out of that "ecclesiastical corner;" but if

afraid of being termed a mountebank for such feats, then choose the other alternative which in my first letter I offered. ERIEONA.

[The discussion on this subject must now close, as far as our columns are concerned.—ED. C. P.]

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, May 25th, and was constituted by Rev. D. McGregor. There were eleven ministers and six elders present. The minutes of 9th March, as also those of meetings held during the Synod in Toronto, were read and sustained. Some time was occupied with a reference from Leaskdale on the manse property. Representatives were heard, and it was finally moved and carried that the parties be advised to abide by their own minute, and have recourse to a re-valuation of the property if necessary. Delegates from Kirkfield and Victoriaville were heard in regard to arrears, and shewed considerable success. The Presbytery expressed satisfaction with report and addresses. It was agreed that members of Presbytery supply these congregations in present circumstances, and arrangements were made to the end of June. A case of appeal from Fenelon Falls was sent back to the session. A request from Cambray congregation supported by Mr. R. Irwin, for permission to make a change on loan on the manse, was granted. A committee was appointed to confer with Rev. Mr. Fleming, applying to be received into the ministry. Having given in a very favourable report, said report was received, and Mr. Fleming was recommended to join the Church and take employment as a missionary till the General Assembly of next year. Considerable time was spent in connection with the north mission field work for the summer, a deputation recommended to visit the field, and parties appointed to administer the Lord's supper in the various stations. Dr. Reid's paper on contributions to the schemes of the Church was discussed, and the Clerk instructed to prepare full statistics for next meeting, when the subject will be resumed. The next meeting of Presbytery was appointed to be held at Lindsay, on the last Tuesday of August, at eleven a.m.—J. R. SCOTT, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 13, } AFTER THE RESURRECTION. { Matt. xxviii.
1880. } 8-20.

GOLDEN TEXT.—"Lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 20.

HOME STUDIES.

M. Matt. xxviii. 51-66..... The Burial.
T. Matt. xxviii. 1-20..... The Resurrection.
W. John xx. 19-31..... The Salutation of Peace.
Th. Luke xxiv. 44-53..... The Saviour's Last Words.
F. Acts i. 1-12..... The Ascension.
S. Eph. i. 1-23..... Head over all Things.
Sab. Heb. x. 1-14..... On the Right Hand of God.

HELPS TO STUDY.

The crucified Redeemer expired shortly after three o'clock on the afternoon of the day before the Jewish Sabbath.

That same evening Joseph of Arimathea went to Pilate and begged that the body should be given him in order that he might bury it.

Pilate granted this request, but, on the demand of the chief priests and Pharisees, sent a guard of soldiers to watch the sepulchre, lest the body should be stolen.

At daybreak on the third day—reckoning the day of the crucifixion as one—certain believing women, among whom were Mary Magdalene and Mary the wife of Alpheus, going to the sepulchre with spices, found it empty, and saw an angel who announced to them the Saviour's resurrection.

It is of these women that Matthew speaks in the first verse of our present lesson.

The topics of the lesson are as follows: (1) *The Risen Saviour*, (2) *The Soldiers Bribed to give a False Report*, (3) *The Great Commission*.

I. THE RISEN SAVIOUR.—Vers. 8-10. From the account given by John (chap. xx.) it would appear that Mary Magdalene, finding the stone rolled away and the tomb empty, immediately ran and told Peter and John, not that Christ had risen, but that His body had been removed. It must, therefore, have been after her departure that the other women saw first the angel, and then the Saviour Himself.

They departed quickly. The angel had said to them, "go quickly, and tell His disciples that He is risen from the dead." This is glorious news to believers, for it shews that the work of redemption is complete. The Saviour's sufferings and death shew that He was the sin-bearer; His resurrection shews that He fully satisfied justice and put away sin. He "was delivered for our offences and raised again for our justification" (Rom. iv. 25). Perhaps these believing women were now beginning to understand the scheme of redemption in its fulness; whether this be so, or whether they merely rejoiced in the fact that their loving Friend and

Teacher was alive again, they hastened to make others sharers in their joy.

Jesus met them. It was only an angel that had given them the instructions upon which they were acting, but in following out these instructions they found the Saviour Himself. It is always so; those who give heed to Christ's messengers may expect that He will ere long reveal Himself to them; and those who act up to the light they have may shortly expect to receive more light.

This was probably our Lord's first appearing after the resurrection. When Mark says (xvi. 9) that "He appeared first to Mary Magdalene," He evidently uses "first" in relation to the other appearances which he records; and he mentions only three appearances in all between the resurrection and the ascension. Mary Magdalene returned to the sepulchre with Peter and John, remained in its vicinity after their departure, and then saw the Saviour.

The following is a list of the Saviour's various appearances after the resurrection:

1. To the women returning from the sepulchre—*Matthew*.
2. To Mary Magdalene, at the sepulchre—*John* and *Mark*.
3. To Peter, perhaps early in the afternoon—*Luke* and *Paul*.
4. To the two disciples going to Emmaus, towards evening—*Luke* and *Mark*.
5. To the apostles (except Thomas) assembled at evening—*Mark*, *Luke*, *John* and *Paul*.
6. To the apostles (Thomas being present) eight days afterward, at Jerusalem—*John*.
7. To seven of the apostles, on the shore of the Lake of Tiberias—*John*.
8. To the eleven apostles, and to five hundred brethren besides, on a mountain in Galilee—*Matthew* and *Paul*.
9. To James, probably at Jerusalem—*Paul*.
10. To the eleven at Jerusalem, immediately before the ascension—*Luke* in the *Acts*, and *Paul*.

All hail: literally "joy to you;" and He meant it. "Because I live ye shall live also" (John xiv. 19).

11. THE SOLDIERS BRIBED TO GIVE A FALSE REPORT.—Vers. 11-15. What were the soldiers who guarded the sepulchre doing when these women came and looked into it, and why did they not interfere with them? They had been struck dumb and motionless with astonishment at the strange events that had happened a short time previous to the women's arrival: "There was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." It was only after the women had departed that some of these keepers recovered somewhat from their terror, went into the city, and

shewed unto the chief priests all the things that were done. A writer commenting on this passage says: "The chief priests could think now only of lying and bribery. The statements of the guards satisfied them that there was no need of searching for the body, or investigating the case. They did not think of possible collusion. And now if He had risen the last point was harder to kick against than the first (chap. xxvii. 64). What a gross absurdity was involved in this falsehood. If the guards were asleep how could they know of the body being stolen away by the disciples?"

If this come to the Governor's ears we will persuade him. By the Roman laws it was death for a soldier to sleep at his post; so the bribe had to be very "large," and an assurance of safety had to be given. The false report was for Jewish ears; the truth would be told to the Governor privately if necessary, and a further expenditure of "secret service" funds would do the rest. This gross lie, made to order, for cash, and carrying its own contradiction along with it, was in circulation among the Jews thirty years after the events occurred (ver. 15).

III. THE GREAT COMMISSION.—Vers. 16-20. As instructed, the eleven disciples, probably accompanied by many others, and joined by still more in their progress, went away into Galilee, (not into a mountain but) into the mountain where Christ had appointed them, and there they met their risen Master.

They worshipped Him. So did the women (ver. 9), and there is no fault found with this act on either occasion. If Christ were not God, to worship Him would be idolatry. In ver. 19 also He places Himself on an equality with the Father.

All power is given unto Me. As God, it was not necessary that power should be given Him. But He here speaks of Himself in His character of Mediator and as the representative of humanity.

Go ye therefore and teach all nations. The word "teach" in this verse means *make disciples of*; this is to be done by the proclamation of the Gospel and by the manifestation of the Christian life.

All nations. Jews first, but not Jews alone. There is no restriction. Christians are called upon to propagate the Gospel, by their walk and conversation, and by supporting those who are set apart to the special work of the ministry. They are encouraged to persevere in this work in all circumstances on the ground of Christ's all-sufficiency and of His continued presence, as intimated in the closing words of this Gospel of Matthew: Lo, I am with you alway, even unto the end of the world. Amen.

LONELINESS is swallowed up in Love.—*Vaughan*.

"FATHER, I will that they also . . . be with Me; that they all may be one—I in them, and Thou in Me, that they also may be one in us."

THOMAS CARLYLE pronounced a grand eulogium on his father, who was a Scotch Presbyterian elder, when he said:—"He was a man into the four corners of whose house there had shined through the years of his pilgrimage, by day and by night, the light of the glory of God. Like Enoch of old, he had walked with God; and at the last he was not, for God took him."