

gregation of his charge to retain his ministrations, and also that the session of Kinloss and Bervie be directed to ascertain what prospects there are of Riversdale and Enniskillen being connected with Mr. Forbes' charge.—The resignation by Mr. Gallagher of the Mission field of Sault Ste Marie, etc., was received, to take effect on the 1st day of May.—A petition from Rev. J. Scott was read, praying the Presbytery, on account of the infirmities of old age and the delicate state of his health, to ask leave on his behalf of the next General Assembly to retire from the active duties of the pastorate. On motion of Mr. Straith, seconded by Mr. Wardrope, it was agreed to apply to the next Assembly to grant leave to Mr. Scott to retire from the active duties of the ministry, with a strong recommendation that said leave be granted.—There was read a communication from the congregation of Prince Arthur's Landing, asking leave of Presbytery to sell the lot upon which their lecture-room stands, being in the centre of the village, in order to enable them to erect a church edifice in said village. On motion of Mr. Wardrope, leave was granted.—There was read a petition of Mr. H. Bain and others, praying to be erected as a congregation in the town of Paisley. After hearing commissioners in support of the petition, on motion of Mr. Scott, it was resolved to receive the petition, and cite the neighbouring sessions to appear for their interests at the next regular meeting of Presbytery.—The remit of Assembly anent ministerial support was considered, when, on motion of Mr. John Ferguson, it was resolved as follows: "The Presbytery having considered the remit sent down from the General Assembly on the subject of ministerial support, expresses its preference for the Sustentation Scheme, as being more Presbyterian in principle than the Supplemental Scheme, and further recommends the reappointment of the General Assembly's Committee with the object of making such modifications in the details of said Sustentation Scheme as will make it better adapted to the present circumstances of the Church, and that the subject be sent down to sessions with the view of obtaining the opinion and engaging the interest of the members and adherents of the Church on this important subject."—The remit anent standing orders was approved of generally. Messrs. James Rowand and James Douglass were appointed commissioners to the General Assembly.—A. G. FORBES, *Pres Clerk*.

OBITUARY.

We regret to record the death of Mrs. Sarah Johnson Parsons, the wife of Rev. H. M. Parsons, minister of Knox Church, Toronto, which took place in this city on the 12th ult. Mrs. Parsons was a daughter of the late Samuel G. Adams, for many years a prominent member and deacon of the Congregational Church at Camden, Maine, where the deceased lady was born in 1844. Mrs. Parsons was in every way a help-met for her husband, as well in his home as in his ministerial work. Those who knew her in social life will long miss her kindly greeting and her modest and unaffected bearing and conversation. Her retiring and perhaps somewhat reticent disposition concealed, from those who were not brought into very intimate intercourse with her, the deep personal interest she felt in all doctrinal and religious questions. The deceased, although of a very gentle manner, was yet of a very decided character. Her convictions were strong, and she held to her religious views very tenaciously. Her opinions on the sovereignty of God and the work of the Spirit were very pronounced. She took much interest in the studies of her husband, and watched closely the effect on his audiences of the various subjects of his pulpit ministrations. The value of her gentle counsel and helpful companionship to her bereaved husband in his pulpit preparations, he only can fully appreciate when withdrawn from him. During a long and distressing illness, of a nature which invariably produces petulance, she manifested, to the surprise of her attendants, continuous patience and resignation. The nearer she drew to the close of life, the more complete was her reliance on the living Christ. The idea of rest in a personal Saviour was ever present to her mind. Her thoughts seemed more and more to run on safety in the love and strength of Christ; and in the calm assurance of peace, she passed from the darkness of an earthly night into the radiance of eternal day.

The protracted sufferings of Mrs. Parsons, during which, through worn with watching and the alterna-

tions of hope and fear, her husband was sustained in the almost continuous discharge of his laborious duties, awakened the deepest sympathy of the congregation, and drew even closer the strong ties existing between pastor and people. The Church, as well as many friends in the congregation, manifested their sympathy and desire to share their pastor's burdens in a very substantial and considerate manner. As a further expression of their regard, a deputation of the Session attended the funeral to Springfield, Mass., and a number of gentlemen accompanied Mr. Parsons as far as the Suspension Bridge. Among the many marks of sympathy and esteem, not the least grateful was the resolution of sympathy from the Presbytery, and the attendance of so many of the members of various denominations at the funeral services at the house of the deceased. Funeral services were held in the First Church at Springfield on the Saturday following, at three o'clock. This church was formerly ministered to by Mr. Parsons, and a large number of his old friends assembled in the church to pay the last offices of respect to Mrs. Parsons. The services were conducted in the church by Rev. Dr. Terhune and Rev. Dr. Buckingham. The remains were then taken to the cemetery, where, after appropriate services by the Rev. L. H. Cone, and a few words of grateful acknowledgment for the kindness of friends from Mr. Parsons, all that was earthly of Sarah Parsons was consigned to its quiet resting place, to await the resistless summons of the Master's voice.

Mother earth, in thy soft bosom cherish
Whom we lay to repose in thy dust;
For precious these relics we yield thee—
Be faithful, O earth, to thy trust.

This once was the home of a spirit,
Created and breathed from her God;
The wisdom and love Christ imparteth,
Once held in this frame their abode.

Then shelter the sacred deposit;
The Maker will claim it of thee;
The Sculptor will never forget it,
Once formed in His image to be.

ACKNOWLEDGMENT.—The ladies of the Hospital for Sick Children wish to acknowledge through THE PRESBYTERIAN the receipt of \$103 from "A Friend," through the Rev. H. M. Parsons.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for the several objects mentioned, viz:—W. W. Loudon, for Home Mission \$10, Foreign Mission \$6, French Evangelization \$4; Northern Advocate Co., of Simcoe, additional for Home Mission \$75, Foreign Mission \$75, C. McC., Minniewashta, Manitoba, for Home Mission, \$5.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIX.

May 14, 1882. { THE LEAVEN OF THE PHARISEES { Mark 8: 1-24.

GOLDEN TEXT.—"Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke 12: 1.

TIME.—Not long after the last lesson; probably in the summer of A. D. 29.

PLACE.—Vers. 1-9. The scene of the last miracle, some part of Decapolis. Vers. 10-13. Dalmanutha, a small place not shown on most maps, near Magdala. Vers. 14-21. On the lake, during the return voyage to the eastern side.

PARALLEL.—Matt. 15: 32; 16: 12.

Notes and Comments.—Vers. 1-9. The incidents are so like those recorded in Lesson XVI. that no lengthened notes are needed, only on a few points of difference. Jesus was in another part of the country. He was a stranger, doubtless, to the bulk of those gathered together, some of whom, attracted by rumour, came from far. Here there was no chance of their procuring food in the towns and villages—they were too far away. The first miracle was performed at the close of the first day—here they had been three days with Jesus. The disciples had before them the remembrance of the first feeding of the multitude, but possibly they thought that He might not wish to repeat the miracle, and they evidently feared to ask Him. Although the disciples took up fewer basketsfull of fragments than when the greater number were fed, yet they were a different kind of basket—larger, made of rope, such as that in which Paul was lowered from the walls of Damascus.

Ver. 10. "Dalmanutha," coasts of Magdala. Matt. 15: 39.

Ver. 11. "Pharisees." The Sadducees were with them. Matt. 16: 1, hatred of Jesus the only bond between these factions; "began" after some respite. "Sign from heaven" had He not given them many on earth? They had more than once before made the same demand. Matt. 12: 38; John 2: 18. But would they have believed? Luke

16: 31. This was like the wilderness temptation, "If thou be the Son of God."

Ver. 12. "Sighed deeply" when Jesus healed the deaf man in the previous chapter, he sighed, here deeply, so we may suppose that sin grieved Him more than even suffering. See Ps. 119: 53, 136. "No sign be given;" Matt. adds: (16: 4) "but the sign of the prophet Jonas," alluding to his resurrection; and so it was that multitudes were converted through that and the outpouring of the Spirit which followed.

Ver. 13. "Left them" i.e., the Pharisees. Christ never left the people that way; a strong expression, implying more than a going away—it was a giving up. Hosea 4: 17. "Other side," eastern, and landing, went on to Caesarea Philippi.

Ver. 14. "Had forgotten" doubtless in the excitement of their leaving; "one loaf" such loaves were not sufficient for a meal for even one man.

Vers. 15, 16. Jesus was thinking of one thing, the disciples of another, so they interpreted His words by their thoughts. "Beware of the leaven—Pharisees;" formal religion; "Sadducees;" (so Matthew) scepticism; "Herod;" worldliness; to all these things they were exposed, and of them they were to beware. And the poor disciples thought that He was alluding to their lack of bread, that they might have to buy, and it might be made with wrong leaven!

Vers. 17, 18. Jesus rebukes them strongly, yet tenderly, for their want of understanding, and their want of faith. Matt. 16: 8, so ver. 21: there are no less than nine questions put by the Saviour to the disciples, to show them how foolish and sinful their thoughts; "heart yet hardened;" and that affects sight, hearing, and memory.

Vers. 19-21. In this conversation we see how the Master led His disciples on to see and feel the truth. He did not tell them what he meant, but suggested the train of thought by which finally they came to understand, to feel that He was speaking of another leaven, and that while with Him they could never want. Matt. says (16: 12) "then understood they;" the light broke into their dull minds. If in nothing else, we have in the dulness of the Apostles to understand spiritual things, plenty of their successors to-day.

HINTS TO TEACHERS.

Dangers.—Thinking that because you have had a similar miracle previously, there is nothing to teach. It is surprising to hear teachers say that they can't find anything in the lessons—that they don't know what to teach, when every portion is so rich and full. Even if in this lesson you pass entirely over the feeding of the multitude, there is plenty to fill your hour full to overflowing—only study.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The feeding of the four thousand (vers. 1-9). (2) A sign from heaven asked and refused (10-13). (3) A charge, a misunderstanding, and a rebuke (14-21).

On the first topic we may take a different line of thought and teaching to that suggested in the former similar miracle. You may show how the miracle had its birth in the compassion of Jesus, its manifestation in His power. Carry on the thoughts of your scholars to the teaching that this miracle was only an epitome, so to speak, of the miracle of daily life; that the bread we eat is, in its quickening and growth, as true a token of the power and care of God as the sudden multiplication of the loaves and fishes, that every field waving with golden corn is as real a miracle as this; that as Christ taught by His example to acknowledge the Source and Giver of food, we should ever remember the truth, and imitate His example. Further, that we need never fear to ask for fresh mercies; His store is boundless, His ability is all-powerful, while His compassion and love are like Himself—eternal.

On the second topic you may show how unbelief hardens; that notwithstanding the many miracles Christ had wrought—convincing proof of His mission to all open to conviction—these Pharisees blasphemously wanted a sign of their own choosing, they would dictate what God should do. Show that there was given then, and to-day, all things necessary for salvation—proofs so full and complete that those who will not believe with these, would not if one rose from the dead. Show how unbelief grieved the Saviour, sighing here and weeping elsewhere, and that as it was possible to grieve Him in the days of His flesh, it is possible to grieve Him now through His Holy Spirit.—Eph. 4: 30.

On the third topic teach how slow to understand spiritual things is the natural man. These disciples, before the giving of the Holy Spirit, were dull of heart, blundering constantly, misunderstanding their Master, forgetful of the teachings of His miracles. So likewise to-day, those whose minds are not enlightened from on high cannot understand the things of God. Pray for teaching and light. In the words of Christ, let us learn and teach to beware of the three great foes of faith—worldliness, scepticism, and formality. To all these our scholars are exposed.

Incidental Lessons.—That our daily life is a daily miracle of power and of love.

That this was an unasked-for miracle, so we constantly receive blessings unsought.

That Christ can supply all our needs. He "is able" to do exceeding abundantly above all that we ask or think."—Eph. 3: 20.

The fragment's, the superabundance of blessing, a testimony against distrust and unbelief.

That the natural man understandeth not the things of God.

Main Lessons.—That He who fed the multitude cares for and compassions us.—Matt. 6: 25, 26; Phil. 4: 6; 1 Pet. 5: 7.

That the teachings of the Bible contain all things necessary for salvation, and these testify of Christ; he who will not receive these would not believe a sign from heaven. John 5: 39; Luke 16: 29, 31; 2 Tim. 3: 16.

Evil is like leaven, spreading and corrupting heart and life alike. Beware of it.—1 Cor. 5: 6, 7; 15: 33; 2 Tim. 2: 16-18.