

there the church would be self-sustaining in the course of a few years. Mr. Cheeseborough, Chairman of the Committee, supported the claims and said that there were some seventy communicants. With the grant asked for, the congregation would be able to pay a pastor \$700 per annum. The request was granted, and the congregation were requested to present a financial statement at the next meeting of the Presbytery. Mr. Johnson, of Lobo, delivered his trial discourses prior to ordination, which were accepted. Upon motion of the Clerk, Mr. Johnson's ordination and induction were fixed to take place at Lobo church on Tuesday, the 3rd August. Mr. Goldie to preach, Mr. Wells to address the minister, and Mr. A. Henderson the people.

PRESBYTERY OF MONTREAL.—This Presbytery held a quarterly meeting in St. Paul's Church, Montreal, on Tuesday, the 13th of July. There was a large attendance of ministers. Rev. Mr. Stewart, the retiring Moderator, constituted the meeting. The Rev. Mr. Mackie, of Lachute, was chosen Moderator for the next six months. Seventeen elders' commissions were read; four of whom, Messrs. Spence, Inglis, G. A. Fletcher and Capt. Ross Kerr, being present, took their seats as members of court. The following students in Divinity were transferred to the Presbyteries within whose limits they were residing, for the purpose of being taken on trials for license, viz.: J. F. McLaren, to the Presbytery of Owen Sound; J. K. Baillie, to Barrie Presbytery; C. McLean, to Glengarry; M. D. M. Blakeley, to Lanark and Renfrew; J. A. Anderson, to Bruce, and Wm. Shearer, to Stratford. The following students having been taken on trials by the Presbytery of Montreal, had their trials sustained, and were licensed to preach the Gospel: Alex. H. McFarlane, Thos. A. Nelson and Theodore A. Bouchard. An examining committee was appointed for the next twelve months—Rev. Jas. Watson, M.A., Convener; Donald Ross, B.D., Secretary; A. B. Cruchet, D. Paterson, M.A.; D. W. Morison, B.A.; Jas. McCaul, B.A.; and George Coull, M.A. It was resolved that the examination of students applying for license should hereafter be conducted in writing; that a written exercise be prescribed to those students residing within the bounds during the summer months, to be submitted to the Presbytery in July or October of each year as may best suit the convenience of students; that subjects of trials be prescribed to students applying for license as soon as possible after leave has been obtained from the Synod. Session records were examined and reported on and duly attested. Rev. Mr. Wright and the Clerk were appointed to draw up a minute expressing the mind of the Presbytery in reference to the Rev. James Wellwood, B.A., who had been appointed to the mission field in Manitoba. A requisition for moderation in a call at St. Louis de Gonzague was read and granted, the Presbytery to meet for this purpose on Monday, the 26th of July, at seven p.m., Rev. R. H. Warden to preach and preside. The Committee appointed at last meeting to make necessary arrangements in connection with meeting of General Assembly reported, through Rev. Mr. Warden, that there was a balance on hand of \$200 which had been devoted to the building fund of the Point Aux Trembles mission school. The Committee, and especially the Convener, received the thanks of the Presbytery. The report of the Presbytery's Home Mission was read, and the resolution adopted that missionary meetings be held this year, as last, in the month of September. The Committee on evangelistic services was continued; Rev. Mr. Wright as Convener, and Rev. J. J. Casey added to Committee. Rev. Jas. Stewart, of Arundel, received the permission of the Presbytery to collect within the bounds for church purposes within his large mission field.—JAMES PATTERSON, Pres. Clerk.

REMEMBER the words of the Lord Jesus how He said: "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

AS nearly as can be ascertained there are thirty-three missionary societies labouring in Africa. Their adherents number, including Madagascar, about 500,000. 240,000 are in Madagascar, 180,000 in South Africa, 50,000 on the West Coast, and the remainder in Egypt and Abyssinia. If we add the West Indies with their negro converts to this list, numbering, as they do, more than 300,000, we shall find the African race comprising one-half of all the converts of Christian missions, even without including the natives of South America and the freedmen of the South.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXII.

Aug. 8 } **ABRAM AND LOT.** { Gen. xiii. 1-18.
1880. }

GOLDEN TEXT.—"Let there be no strife, I pray thee, between me and thee."—Gen. xiii. 8.

HOME STUDIES.

M. Gen. xiii. 1-18. Abram and Lot.
Tu. Ps. xxvi. 1-12. "Gather not my soul with Sinners."
W. Ps. ci. 1-8. "Mine eye shall be upon the Faithful."
Th. Prov. iv. 14-27. "Remove thy Foot from Evil."
F. 1 Tim. vi. 6-16. The Love of Money.
S. Ps. lxxii. 1-12. Set not your Heart upon Riches.
Sab. Luke xii. 15-21. Beware of Covetousness.

HELPS TO STUDY.

At the close of our last lesson we found that Abram, shortly after his arrival in the Land of Canaan, was compelled by famine to sojourn for a time in Egypt.

Here, driven by the "fear of death" (Heb. ii. 15), from which even he was not entirely free, he sinned in concealing the fact that Sarai was his wife.

His sin brought him trouble, and the noble patriarch, the "friend of God" was subjected to the humiliation of receiving merited reproof from the lips of an idolater.

The Bible is the book of truth, and records the faults of good men as well as their virtues.

"There is no man that sinneth not" (1 Kings viii. 46), but the good man strives against sin, and his failures in the strife send him to God for strength to enable him to overcome.

The teachings of our present lesson may be arranged under the following heads: (1) *Strife between Brethren*, (2) *The way of Peace*, (3) *A Good Chance and a Bad Choice*, (4) *A Blessing to the Liberal Soul*.

I. STRIFE BETWEEN BRETHREN.—Vers. 1-7. Pasture and wells of water were the chief subjects of contention in patriarchal times, especially the latter, about which we find difficulties arising between Abram and Abimelech (Gen. xxi. 25), as also between the herdmen of Isaac and the herdmen of Gerar (Gen. xxvi. 20).

Abram and Lot were brethren: (1) because they were both men; (2) because they were both Hebrews; (3) because one of them was the son, and the other the grandson, of Terah; (4) because they were both worshippers of the true God. Even where only the first and weakest of these ties exist there should be no strife except in behalf of truth and righteousness. The last is the strongest. The strife of sects, internal dissensions in Churches, quarrels in congregation and in professing families, do not tend to give religion a favourable aspect in the eyes of the Canaanite and the Perizite who dwell in the land.

II. THE WAY OF PEACE.—Vers. 8-9. If poverty has its distresses, wealth has its own peculiar difficulties and dangers. Abram and Lot had become too rich to dwell together in peace. Their riches consisted largely of flocks and herds which required wide pastures and convenient water. In these circumstances it was but natural that their herdmen, zealous for the interests of their respective masters, should come into conflict.

Is not the whole land before thee? Abram never heard Christ's sermon on the Mount but the Holy Spirit had taught him the substance of it, and in his dealings with Lot he evinced the true spirit of Christian self-sacrifice. As the elder of the two he might have insisted on his own right to the choice of location, but this would not have been the way of peace; and there being no principle at stake, he sacrificed his own interest and yielded the choice to his nephew. There are those living in the world at the present day whose souls have all true nobility so trodden out of them that they cannot understand how anyone but a simpleton could act in this manner; and there are also those who are quite able and willing to appreciate and admire such generosity in others, but who, when an opportunity for its exercise is presented to themselves, instinctively recollect that "it becometh a man to be smart;" but all are not so, for even in the present age the Lord raises up "children unto Abraham," in generosity as in faith.

The following anecdotes from the "S. S. Times" are apt illustrations of the power of a soft answer to turn away wrath, and it is pleasant to think that such events are not at all of rare occurrence.

"A good Quaker physician who was well known in the city in which he lived for his benevolence, when driving out one day in his carriage, accidentally got in the way of a dray. The drayman immediately assailed him with the most violent abuse. The physician got out of the way, excused himself and said, 'My name is Dr. —; if any of thy friends should ever be sick and need help, send for me, and I shall gladly do them what good I can.' The angry man at once grew calm, and, with a good deal of shamefacedness, apologized for his unreasonable anger."

"Two farmers, who had hitherto been close friends, quarrelled about the possession of a brook which afforded good trout-fishing. Neither would yield to the other, and the case was taken to law. Before the matter was decided, however, the person whose claim seemed to be the stronger said to himself, 'If I gain this case I shall lose my friend.' He at once went over to his neighbour, and told him that he resigned all claim to the brook. The other, not to be outdone in generosity, refused to accept his offer. Finally they came to an agreement by which the use of the brook was secured to both. This mutual forbearance put an end to strife, and united them in closer friendship than before."

III. A GOOD CHANCE AND A BAD CHOICE.—Vers. 10-13. Lot was a good man—as one said, "a good man with a great many faults." He is spoken of in the New Testament (2 Pet. ii. 7) as a "just" man, whose soul was

"vexed with the filthy conversation of the wicked;" but his conduct on this occasion betrays a deficiency in self-denial, in wisdom, and in true nobility.

Then Lot chose him all the plain of Jordan. A truly noble soul would have echoed Abram's generosity, courteously declined his offer, and requested him, as the superior in every way, to make whatever arrangements he considered best for both. But Lot was too mean for that. He clutched at the offer, and made a hasty choice, on extremely low considerations, sacrificing the moral to the material, and apparently preferring the well-being of his cattle to that of his children.

But the men of Sodom were wicked, and we can scarcely suppose that Lot was not aware of that fact. He had been in the country before, and the wickedness of Sodom was notorious. His error was that he was altogether too careful in keeping his religion distinct and separate from his worldly affairs. This error he probably discovered afterwards; but at the time of his making this choice he appears before us as the representative of a large class who think that religion is all very well in its own place and at its own time—its place being the church, and its time the Sabbath—but that it should never be allowed to break out of these bounds or intermeddle with the ordinary affairs of life, or even with its important decisions, such as the choice of an occupation and the formation of business and family alliances. Lot could drag out a "vexed" existence in Sodom without falling into the gross sins of its inhabitants; but what of his children and his children's children?

IV. A BLESSING TO THE LIBERAL SOUL.—Vers. 14-18. Abram lost nothing by his generosity. The repetition of the promise shews that it was not affected by the transaction with Lot. The inheritance was still unbroken. He prospered abundantly; but he had a joy such as no earthly possession could give, in looking forward to the fulfilment of the promise in its highest aspect, for he saw the day of Christ "and was glad" (John viii. 56).

EXPOSITORY BIBLE READINGS.

BY REV. J. A. DICKSON, GALT.

No. III.—Separation. "Come out from among them and be ye separate," etc. 2 Cor. vi. 17-18.

SEPARATION FROM.

This is the conclusion of an argument marked by "therefore." An argument setting forth the unnatural character of any fellowship of Christians with the ungodly. This is an Old Testament call, and teaches us that God's people have always been a separate people.

I. God's people a separate people: Called out of the world of the ungodly, Gen. xii. 1; Gen. xix. 12-14; Isai. xlviii. 20; Jer. i. 8; Rev. xviii. 4; Rom. i. 6.

II. God's people are to abide in separation from all evil in the world, Ephes. v. 11-12; Ephes. v. 1-7; Ps. i. 1-2; Ps. xxvi. 4-5; Prov. iv. 14-15; Prov. ix. 6; 1 Cor. x. 21-22; 2 Cor. vi. 14-16; Ezra vi. 21-22; 1 Pet. ii. 11; 1 Thess. iv. 3-7; Acts xv. 29; Rom. xii. 9; 1 Thess. v. 22.

III. God's people are to abide in jealous separation from all evil in the Church also, Numb. xvi. 24-33; (1) Erroneous doctrine, 1 Tim. vi. 35; 2 John ix. 11; (2) Disorderly walking, 2 Thess. iii. 6; xiv. 15; (3) Those causing divisions, Rom. xvi. 17; (4) Those of evil life, 1 Cor. v. 11; (5) Those spiritually dead, 2 Tim. iii. 1-5.

SEPARATION UNTO.

IV. Christians are separated unto God, 2 Cor. vi. 17-18; Ps. iv. 3; Levit. xx. 26; Ps. cxxxv. 4; 1 Kings viii. 53; Titus ii. 14; Song of Solomon vii. 10; Deut. xxxii. 9; Exod. xix. 5; also—

(a) *To God's people as brethren*, Ephes. ii. 19; Gal. iii. 26; Heb. iii. 6.

(b) *To fellowship and fulness of joy*, Amos. iii. 3; 1 John i. 3, 4-7; 1 Thess. iii. 9; Acts ii. 42; Phil. i. 45.

(c) *To work for Christ*, Acts xiii. 2; Acts xxvii. 23; Mark xiii. 34; Rom. xii. 6-8; Rev. xxii. 17; 1 Thes. i. 78; John i. 40-46.

(d) *To waiting for Christ*, Thess. i. 9-10; 1 Cor. xi. 26; Rev. xxii. 7; xii. 20; Acts i. 11; 1 Thess. iv. 13-18; Phil. iii. 20; Heb. ix. 28; 1 Thess. iii. 11-13.

No. IV.—Imperfect Separation.

"Those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell," Numb. xxxiii. 55.

"They shall not dwell in thy land, lest they make thee to sin against Me," Exod. xxiii. 33.

This is God's warning to His people against allowing any of the dwellers in the land to remain—against an imperfect conquest and possession of the promised inheritance—and it fitly shews forth the evils of imperfect separation from the world.

I. God told them how to act upon their going up into the Land of Promise, and that repeatedly: Exod. xxiii. 20-33; Ex. xxxiv. 10-17; Deut. vii. 1; Num. xxxiii. 50-56; Jos. xxiii.

II. But they did not obey Him (Judges i. 21-36), and so it came to pass as Joshua said, (Josh. xxiii. 15); Hence these evils: (1) They relapsed into idolatry, Judges ii. 15; (2) They were spoiled and greatly distressed, Judges ii. 14-15; (3) Through marrying strangers they became idolatrous and were enslaved eight years, Judges iii. 5-8; (4) Oppressed by Jabin twenty years, Judges iv. 1-3; (5) They were made to dwell in caves and dens of the earth while their land was impoverished by Midian seven years, Judges vi. 2, 6.

There is a New Testament parallel to this in the spiritual experience of God's people. See the principle laid down in 1 Cor. x. 1-11.

III. Christian duty is exceedingly plain: 2 Peter i. 1-11; Ephs. iv. v. vi; Rom. xii. to end of epistle; Col. iii. iv.

IV. Perils of imperfect obedience and consequent imperfect separation: 2 Peter i. 8-9; Matt. xii. 30; James i. 26; ii. 9; iii. 10-16; iv. 4; v. 9; Gal. v. 13-15.

V. Evil Fruits: (1) Carnality, 1 Cor. iii. 3; (2) Fornication, 1 Cor. v. 1-13; (3) Appealing to heathen tribunals, 1 Cor. vi. 1; (4) Deadeness effects of observing ordinances without faith, 1 Cor. xi. 29, 30; (5) Exposure to legality, Gal. iii. 3, etc.]