

Square Churches, and to call on the brethren for this purpose as long as may be necessary. Some details of home mission business were attended to. —ROBERT MOODIE, *Pres. Clerk.*

**PRESBYTERY OF PICTOU.**—This Presbytery met at Stellarton on the 17th inst. The principal business was the induction of Rev. J. H. Turnbull to the pastoral charge of the congregation of Sharon Church of that place. In the absence of the Moderator, Mr. Laird acted as Moderator *pro tem.* With him there were present Messrs. D. B. Blair, E. A. McCurdy, R. Cumming, J. R. Munroe, C. S. Lord, and G. T. Carson, ministers; and James McKay, John Millar and John Johnstone, ruling elders. The attendance of the congregation was very large, the church being filled to its utmost capacity. Mr. Carson preached an excellent sermon from the text, 2 Chron. vi. 18, "Will God indeed dwell with men?" showing what God's dwelling with men involved both on its divine and human sides, and indicating how the church and its members should bear themselves in view of the fact that God does dwell with men. Mr. Blair delivered a most suitable and impressive charge to the minister immediately after his induction, urging the necessity for cultivating personal holiness, and for exercising fidelity and tenderness in the preaching of the truth, as well as impartiality also in the administration of discipline. After the induction services were over, the meeting spontaneously and almost instantly resolved itself into a social reception, with the interim Moderator of the Session, Mr. R. Cumming, in the chair, when all present partook of the refreshments provided by friends in the congregation, and addresses of congratulation and welcome were delivered by the Chairman, Messrs. McCurdy, D. C. Fraser, Robert Drummond, J. R. Munroe and C. S. Lord, to which Mr. Turnbull responded most heartily and happily. At the close of the service Mr. Turnbull was introduced to the members of the Session, and took his place as moderator, and the managers handed him a cheque for \$275, being the amount in advance of the first quarter's salary. Mr. Turnbull enters upon his new sphere with every prospect of usefulness. He comes to Stellarton in the prime of life, with the ripe experience acquired in other fields of labour, and commended by warm expressions of appreciation on the part of brethren in the ministry with whom for the last nine years he has been intimately associated at Fall River. He comes to a congregation which, though comparatively young, has already, during its twenty years' history, gained an honourable record; to a congregation which, as was stated Tuesday evening by the Chairman, has largely increased the amount of its contributions to the Schemes of the Church even during the term of its vacancy; he comes to a congregation now well provided with elders, six new members having been added to the Session within a few days. It is hoped, therefore, that the relation which has just been established between him and this congregation may not only be abiding, but also fraught with much comfort and benefit to all concerned. A letter was read from Mr. Allan, intimating his declination of the call from Scotsburn, Hermon and Saltsprings. The Presbytery adjourned to meet again on the second Tuesday of January, in the new hall of St. James Church congregation at half-past nine o'clock. —E. A. MCCURDY, *Pres. Clerk.*

#### MONTREAL NOTES.

IN connection with Knox Church there is a vigorous Temperance Society, which has been instrumental in accomplishing much good in the past. On Friday last the annual meeting of this society was held, when the following were elected office-bearers for the year: Hon. president, Rev. J. Fleck, B.A.; president, Mr. R. Henderson; vice-president, Mr. J. McD. Hains; sec. treas., Mr. Robertson; committee—Misses Brown, Gardner, Locke, McNab, Bailie and Sutherland, and Messrs. H. B. Picken, J. B. Picken, Highmore, Wightman, Henry and Murdoch. The society purposes this winter giving a series of public entertainments, similar to those held in former years and which have been deservedly popular.

THE St. Mark's Church Young People's Association gave an entertainment on Monday evening of last week in the lecture hall of the church, which was well filled. The pastor of the congregation, Rev. J. Nichols, occupied the chair, and an interesting and instructive lecture was delivered by the Rev. Dr. Smyth, of St. Joseph Street Church, on "A Tour Through France." Mr. Nichols has devoted a great deal of time lately in connection with the epidemic, in helping in the relief of the families of those afflicted and in the work of vaccination. He has given a portion of every day to the latter, having vaccinated upwards of two thousand persons thus far.

THE Rev. Professor Scribner preached on Sabbath week in St. Andrew's Church, Ottawa, in the absence of the pastor, Rev. W. T. Hernidge, on his wedding tour. On the same Sabbath the Rev. J. Fleck preached anniversary sermons in Bank Street Church, Ottawa.

AT its last regular meeting the Presbytery of Montreal appointed deputies to visit the several augmented congregations in the bounds, instructing them to use all diligence to increase the liberality of the people so as to reduce the grants from the fund, to report at the January meeting. The deputies are now engaged in this work. It is hoped, in the present condition of the fund, that there will be such increased liberality shown as to warrant a reduction of the grant to every congregation. With the success of the Augmentation movement is very largely bound up the existence of Presbyterianism, if not of Protestantism itself, in many districts of this Province. If any Presbyteries should feel interested in this scheme, those of Montreal and Quebec undoubtedly should. The impetus given to the movement by Rev. A. B. Mackay three years ago will, it is hoped, be followed up, especially in the congregations that have so largely benefited by it.

THE Sabbath School of Taylor Church, which has been closed for upwards of two months in consequence of the epidemic, was re-opened last Sabbath. It is gratifying to know

that most of the children are likely to return, about 150 being present on the re-opening day. The school is under the superintendence of Mr. James Brown, of Knox Church, to whom the Presbyterian families in the east end owe a deep debt of gratitude for his most unwearied and self-denying labours in connection with this Sabbath school for many years.

THE Montreal Presbyterian Sabbath School Association hold a meeting every month, at which this winter lectures are being delivered on the several books of the Bible from which the International Sabbath School lessons are taken. A month ago the Rev. G. H. Wells lectured on "Jonah," and last week, before a large audience of teachers and others, the Rev. James Fleck lectured on "Isaiah." After referring to the character and work of the prophets generally, Mr. Fleck spoke more particularly of Isaiah, his surroundings and the times in which he lived. Speaking of the book itself he pointed out the arguments for its integrity, classified its contents and dwelt upon its Messianic and evangelical character. The lecture was most interesting and of special value to the teachers present in helping them with the study of the Sabbath school lessons for the next few weeks.

ON Thursday evening Sir William Dawson delivered his second lecture on Egypt in Relation to Bible History in Stanley Street Presbyterian Church. The Rev. Canon Norman, of Cote St. Antoine, presided. The period dwelt upon was that of Moses and the Israelites. It is hoped that this and the preceding lecture will be published in pamphlet form, as they are valuable contributions to this important subject.

THE Rev. Dr. Smyth's lecture on the "Mound Builders," was delivered before the Young People's Association of St. Matthew's Church on Thursday night. The school hall was well filled and the lecture highly appreciated.

THE first public meeting this session of the Philosophical and Literary Society of the Presbyterian College, Montreal, took place in the David Morrice Hall, on Friday evening, the Rev. R. Campbell, M.A., in the chair. The programme was varied and was successfully carried out. Mr. W. L. Clay gave a reading in English and Mr. P. Cayer in French. Mr. J. McLaren sang "Nazareth," and the College Quartette rendered in fine style "God is Near thee" and "Walk in the Light." Messrs. Larkin, MacVicar, Macfarlane and Johnston compose the quartette. The debate of the evening was on the question: That the interests of Christianity demand the organic union of the Protestant churches. Messrs. A. Currie and J. McLaren argued for the affirmative and Messrs. Baron and Waddell for the negative. The speaking on the whole was good, and the chairman in his closing remarks commended the speakers on the ability they had displayed. Principal MacVicar reminded the large audience that this was the anniversary of the opening of the Hall, and new college buildings three years ago, and voiced the feelings of all present in wishing success and a blessing to the generous donor.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Dec. 13. } THE SUFFERING SAVIOUR. { Isa. 52:  
1885. } 1-12.  
GOLDEN TEXT.—"The Lord hath laid on Him the iniquities of us all."—Isaiah liii. 6.

#### INTRODUCTORY.

This is the central portion of this most exalted of all the prophecies. It has been the subject of a great deal of discussion, because very much depends upon its interpretation. It is to the Jew a stumbling block. If the suffering Saviour is meant, then their rejection of Christ is inexcusable, for in Him this chapter has been most clearly fulfilled. To the infidel also it is an insuperable difficulty. If this passage was written seven hundred years before Christ, on what theory can the accuracy of its predictions be explained? Only on one, that the prophet was divinely inspired and that the Scriptures are true.

In no portion of the Bible, not even in the New Testament, is there so full a statement of the vicarious character of the death of Christ. It proves that "He bore our sins in His own body on the tree."

#### EXPLANATORY.

This chapter ought to begin at chap. li. 13. In the closing verses of chap. li. we have given briefly what is given more extensively in chap. liii. There is to be a strong contrast in the Saviour's life, it is said. As great as will be the astonishment at the married and unattractive appearance of the Messiah, so great will be the astonishment at His success. He shall sprinkle (cleanse) many nations, and kings will be struck speechless with astonishment at the wonderful things they shall see and hear.

It is not easy to give a topical division of this chapter, each verse deserving prominence; but, for convenience, we shall make a division.

I. The Unbelief of the Jews, ver. 1.—The prophet Isaiah speaks about the smallness of the number that believed his own message or that of other prophets about Christ. He moreover sees, away in the future, the fact that the Messiah Himself would not be believed, and in John xii. 37, the rejection of Christ's teaching is said to be a fulfilment of this prophecy.

To whom is the arm, etc.—Who has been enabled by the Spirit of God to understand the power for good in the redemption purchased by Christ? The arm used as symbol of power.

#### II. Christ's Rejection, Suffering and Death.

Tender plant, etc., ver. 2.—As a sucker—a plant springing up from the root of a dead tree, in dry ground—hence wanting vigour and comeliness, and unattractive to look

upon. So Christ grew from the Jewish nation when in the last stages of decay—a dry ground and without any of the outward manifestations of royalty, etc., so beautiful to the eye of man.

Before Him.—i. e., before Jehovah, who could see the true character concealed from human eyes.

It is generally agreed that there was no physical deformity about Christ; but that on the contrary, He had a beautiful personal appearance. There is, however, no reliable record of what He looked like.

Despised, etc., ver. 3.—How true! In life and in death He was disowned and dishonoured by the rulers of the people, and at last by all, with a very few exceptions.

Hide our faces, i. e., as one before whom men hide their faces—as if repulsive to look upon.

Smitten of God, ver. 4.—His sorrows were regarded as a mark of God's displeasure for His own sins whilst in reality He was bearing the sorrows of others. It was our griefs and sorrows—that is, such as we ourselves would have to bear if He had not borne them.

Wounded . . . bruised or crushed . . . chastisement . . . stripes, ver. 5.—Different words descriptive of the sufferings of Christ, which were literally fulfilled in Gethsemane, the judgment-hall and on the cross. All this was for the purchase of our peace and healing, i. e., our restoration to holiness.

Like sheep, etc., ver. 6.—A figure used by Christ Himself to illustrate how man has wandered away from the paths of pleasantness and peace into the paths of sin and sorrow and death.

Laid on Him, etc.—The punishment deserved by us was laid on Him.

Oppressed . . . burdened with ill-treatment . . . afflicted . . . or humbled Himself, and opened not His mouth, ver. 7.—He did not revile again when reviled; but was as meek and submissive as a lamb when led to the slaughter, or as a sheep before her shearers.

It is only by due appreciation of the greatness of the suffering that we can understand the wonderful meekness. We should take the example, and seek to bear our trials in the same patient spirit.

By oppression and judgment He was taken away (R.V.), ver. 8.—He was cut off by an appearance of justice. It was done in legal form; but it was oppression and a perversion of judgment.

As for His generation who shall declare it.—This is a difficult passage, of which many interpretations are given. To make it agree with the preceding clause some explain it: "Who can describe the wickedness of those people that cut Him off?" Others find the explanation in verse 10: "He shall see His seed," that is, that His posterity, His spiritual children shall be beyond computation. Who shall declare or number them?

His grave with the wicked, etc., ver. 9.—That is, it was appointed by His persecutors that He should be insulted after death by a burial in a criminal's grave; but instead of that God ruled that He should be buried in the grave of a rich and good man, because He did not deserve such treatment. "He did no violence nor was there deceit in His mouth."

The work of atonement was finished on the cross, and therefore there was no more shame or oppression. Here, in the burial of Christ, is the beginning of His exaltation. The humiliation is forever past.

III. Result of Suffering.—We now come to the joy that was set before Him, for which he suffered.

"It pleased the Lord to bruise Him, put Him to grief" (ver. 10) for the salvation of men; but it pleased the Lord also to give Him the promise that, when that work was done, the sacrifice of His life given, then the reward would follow. He shall prolong His days by the resurrection from the dead and the perpetuity of His kingdom. His own satisfaction in all His work was that He was doing the Father's will. "The pleasure of the Lord shall prosper in His hands," is the greatest blessing that can crown the life of any man.

Shall see of the travail, etc., ver. 11.—He will reap the fruit of His labours. He is reaping now, and rejoicing as the work goes on, and by and by the work will be complete and he will be satisfied.

By His knowledge, etc.—It is by making Christ known that men shall be justified. They, by faith in Him, shall be clothed in His perfect righteousness, and stand accepted before God.

He goes forth to conquer and He will lead many of the great ones of the earth into His spiritual service (ver. 12).

Again the reason of success is given. It is because He hath poured out His soul unto death, was numbered with transgressors, bore the sin of many and made intercession for the transgressors. Intercession is the Saviour's present work. He is now exalted and receiving the reward of His humiliation.

#### PRACTICAL SUGGESTIONS.

1. Has the arm of the Lord been revealed to us? If not, we cannot reveal it to others.
2. Notice the expressions that teach the substitutionary character of Christ's work, "Wounded for our transgressions," etc.
3. The small beginning has the greatest results.
4. Now when He is exalted and known, He is by many wounded, etc.
5. What a prospect when Christ is satisfied!
6. We shall then be satisfied, when we awake in His likeness.

DUNFERMLINE United Presbyterian Presbytery has arranged a plan by which a series of services on the Sabbath and four week evenings will be held, at which all the departments of church life and work will be considered.