

Estates Bill" was proposed, seconded and unanimously adopted. 1st. That we, the Presbytery of London, desire to place on record our protest against and unqualified condemnation of recent Acts passed by the Quebec Legislature incorporating the Jesuit Order, and endowing them with a large sum of public money. 2nd. We feel humiliated that an Act passed by the Legislature of one of the Provinces of the Dominion of Canada should be referred to the Pope for carrying its provisions into effect, and regard this growing tendency of submitting questions of public interest to the Pope for approval, as a serious blow aimed at British freedom, as well as a dishonour to the Crown. 3rd. We extend our cordial sympathy to the Protestants of Quebec, in the continued and harassing encroachments made upon their liberties, and bespeak for them the co-operation of the Protestants of Ontario in any endeavour they may put forward in resisting Romish aggression. 4th. We repudiate all attempts to introduce this question into party politics; and trust that Protestants will present a united front in resisting what we believe to be a menace to the integrity of the Dominion. The Presbytery have agreed to apply to the General Assembly for leave to receive as a minister in full standing Mr. R. H. Craig, and instructed the Clerk to forward all necessary documents in the case to the Clerks of Assembly. The usual reports on Temperance, State of Religion and Sabbath Schools were presented by the respective Conveners, considered and approved. The Remits of Assembly on travelling expenses of Commissioners, and marriage with a deceased wife's sister, were also considered and approved. The next regular meeting takes place on the second Tuesday in July, at half past two o'clock in the afternoon, in First Presbyterian Church, London. GEORGE SUTHERLAND, *Prs. Clerk*

PRESBYTERY OF GUELPH.—This Presbytery met on the 21st May, in Chalmers Church, Guelph. There was a large attendance of members. A communication was read from the Presbytery of Toronto transferring Mr. A. E. Mitchell, a student who had completed his theological course, and whom that Presbytery had been authorized to take on trial for license, to the Presbytery of Guelph. The Clerk reported that he had assigned him subjects for public probationary trials and his conduct was approved. Mr. Mitchell was heard on these subjects, after which he was examined in Theology and Church History, to the satisfaction of the Presbytery. He had then put to him the usual questions, and after prayer, was duly licensed to preach the Gospel. He was next addressed in appropriate terms by Dr. Wardrop and thereafter the Clerk was instructed to give him an extract of license. An application for leave to moderate in a call was presented by the Presbytery congregation at Waterloo with a promise of \$800 of annual stipend. On motion it was agreed that the Presbytery meet in the church at Waterloo at two o'clock in the afternoon of the 6th of June, for the purpose of moderating in a call, Mr. Tait to preside and preach on the occasion. A report was read from the Committee appointed to confer with the session and congregation of Duff's church, East Puslinch. After this Dr. McKay was heard, as also commissioners from the congregation. It was then resolved to appoint a committee to confer with all the parties and report. This committee afterwards reported referring to the testimony borne to the excellency of the character and the soundness in the faith of Dr. McKay, but expressing it as their unanimous opinion that he should be urged to resign his charge, and in the event of his not doing so by the 6th June, that the Presbytery proceed to dissolve the pastoral tie. On motion that the report be adopted, an amendment was proposed to refer the case for advice to the General Assembly at its meeting in June, and this was carried by a majority. The committee appointed to visit Cum-nock reported that they had fulfilled the duty assigned them, that upon inquiry they were satisfied that the congregations in consequence of the diminution of their numbers from a variety of causes, could not contribute towards their pastor's support as they had been doing, and that the amount they now offered should be accepted as the measure of their ability. The report was received and a small committee appointed to prepare an application to the sub-committee on Augmentation for an annual grant of \$50 to keep the minister's salary up to the minimum. A report was read from the Woman's Foreign Missionary Society connected with the Presbytery, describing the work they had been doing through the year, and the amount collected for missionary purposes. The Presbytery agreed to put on record an expression of its sympathy with the Society in its efforts, and of its thankfulness for the degree of success with which God had crowned them. It was stated that the Synod of Toronto and Kingston at its late meeting had dismissed the appeal of William Henry and others in the Galt heresy case and sustained the action of the Presbytery, but that notice of appeal to the General Assembly had been given. Drs. Middlemiss and Torrance were appointed to represent the Presbytery in the case when before the Assembly. It was further stated that the overture on the Jesuits' Estates Bill had been transmitted by the Synod to the General Assembly. The same parties were appointed to support it before that Court. Notices of intention to receive ministers into the Church were read from the Presbyteries of St. John, Picton, Ottawa and Montreal. The ministers residing in Guelph with their Representative Elders were appointed a committee on communication from the Free Church of Scotland on Legislation for Regulating Vice.

MONTREAL NOTES.

At a special meeting of the Presbytery of Montreal last Tuesday a call from New Glasgow to Rev. M. F. Boudreau was sustained and accepted. The induction was appointed for Tuesday, June 25, the Rev. Mr. Halby, of St. Therese, and the Rev. Messrs Heine, Dewey, and Patterson of Montreal to take part.

A special meeting of the Presbytery is to be held on Monday next to arrange for the ordination of Messrs MacVicar, MacKenzie and MacDougall, missionaries elect to China.

The Rev. J. J. Forbes, one of the students who graduated at the Presbyterian College here this spring, left last week for his field of labour in the South Sea Islands. His appointment was from the American Board of Foreign Missions. Mr. Forbes is the son of a Free Church minister in the North of Scotland. He came to Canada five or six years ago and studied for the ministry here.

The Rev. Prof. Coussirat sailed on Tuesday last for France where he spends his summer vacation. The Rev. K. Nairn, B.A., of Rat Portage passed through Montreal this week on his way to Scotland for three months' holiday. The Rev. Prof. Weir of Morrin College, Quebec, crosses the ocean this month on a visit to his daughter in England.

The announcement of the resolution of the Senate of Toronto University to confer the degree of LL.D. on the Rev. Prof. Campbell of the Presbyterian College, Montreal, gives much pleasure to his many friends here. Few men are more deserving of the honour both as to excellence of character, and as to ability and learning. The new work which Prof. Campbell is at present passing through the press is likely to give him a world-wide reputation among scientific and literary men and place him in the very front rank of scholars.

At a meeting of the governors of Morrin College, Quebec, on Monday last, the Rev. Dr. Campbell, of Renfrew, was appointed Professor of Mental and Moral Philosophy and Logic. Dr. Campbell took high honours in philosophy in Edinburgh University, and his lectures in Morrin College last winter were very highly appreciated. He will be a great acquisition to the Institution. It is understood that Dr. Weir's chair in Morrin is about to be endowed, through the liberality of a well-known Quebec Presbyterian family.

The large deficit of nearly \$4,000 in the Augmentation Scheme this year is very discouraging indeed, and will, it is feared, tend to retard the progress of the church in many parts of the country. Had the regulation proposed by the committee last year, as to the payment of reduced grants to congregations in those Presbyteries that failed to contribute the amount assigned to them, been adopted by the General Assembly, the deficit would probably not have existed, or would have been much less than it is. The principle of the strong supporting the weak is good, but the principle of the strong, and in some cases even the weak, supporting those abundantly able to support themselves is wholly indefensible. Until the contributions of some of the wealthier Presbyteries of the Church rise far above eight cents per annum per communicant the Augmentation Scheme will not prove a success.

Anti Jesuit meetings continue to be held in the city and surrounding district. With the exception of the *Witness*, the city papers are pro Jesuit, and delight to sneer at the present agitation and those who take part in it. We much mistake the spirit of the Protestants of Quebec and Ontario if they will continue to give moral and material support to papers which subordinate principle to party politics on all occasions, and scruple at nothing to accomplish party ends.

OBITUARY.

MRS. C. E. W. DEMPSTER.

It has been said that "among the many happy homes of our land, the manses take an honoured and conspicuous place." This is no doubt true. And notwithstanding all the troubles, the struggles with limited means, the anxieties and sorrows of other homes that mark their history, and cluster around them, the homes of the ambassadors of Christ should be among the most peaceful and happy of the homes of earth. The blessing that maketh rich is upon them. But even these peaceful, happy homes are not exempt from sorrows, nor shielded from the shafts of death. They, too, are subject to the mutations of time. Of this fact we have had another sudden and startling proof in the death of Mrs. George Dempster, wife of the Rev. George Dempster, pastor of the congregation of Chelsea and Hull, in the Presbytery of Ottawa, which took place in the evening of the 16th ult. They had but recently entered the new manse which the people had built for them, when the death messenger came and summoned her away.

Mrs. Dempster was the eldest daughter of the Rev. John Wood, the esteemed pastor of the Congregational Church of Ottawa. She was born in Brantford, Ontario, in December, 1854. She was early brought to a saving knowledge of the truth as it is in Christ, and on profession of her faith, became a member of her father's congregation at the age of fifteen. She soon developed into an earnest, Christian worker, in the Sabbath school and among the lowly and the fallen, visiting, with other Christian workers, the female prisoners in the gaol, and as she worked she grew in grace and spiritual power. In 1874, she removed with her parents to Toronto, and was married in December, 1877, to Mr. George Dempster, who was then an active member of the Y. M. C. A. and an earnest Christian worker. Part of her married life was spent in Brantford, the home of her childhood, where her husband was in business, and while there he was called to the eldership in Dr. Cochrane's congregation, which office he held until feeling himself called to the ministry, he gave up business and entered upon his college course. During this period, Mrs. Dempster made her home mainly with her father in Ottawa. Mr. Dempster graduated in the spring of 1888, and immediately entered upon his work in Chelsea and Hull, where he had laboured during the summer months of his college course. Mrs. Dempster soon exhibited the warmth and energy of her Christian spirit in active work among the people, and quickly won their affections and secured their sympathy and co-operation. She reigned among them, and her sceptre was a sceptre of love. In temperance and mission work she was greatly interested. She was an active member of the W. C. T. U., a member of the Executive Committee of the Quebec Provincial Union, treasurer of the W. F. M. S. of the Presbytery of Ottawa. Of her it could be truly said, she "abounded in every good work." With her calm spirit, her earnest faith, her clear head and loving heart, she commended herself to the confidence of everyone, and won their esteem and affection. They who knew her best, loved and esteemed her most. And her death is mourned not only by her husband and parents, to whom the loss is irreparable here, but by the whole congregation and community, and by many friends in other parts of the country. The funeral, which took place on Saturday, the 18th ult., was largely attended by ministers of the Presbytery and of other churches, by members of the congregation and the people of the community. The Catholic priest was present to show his respect to her memory and his sympathy with the bereaved husband. The Rev. F. W. Farries, of Knox Church Ottawa, assisted by Rev. Mr. Johnson, Episcopal, Rev. Mr. Hannah, Methodist, ministers, and Rev. Mr. Gamble, of Wakefield, conducted the service at the manse. In passing through Ottawa a halt was made at the Congregational Church, where a short service was conducted by Rev. Messrs Farries and Herridge, and then the mortal remains were conducted to Beechwood Cemetery, where they were interred. The Rev. Dr. Moore conducted the service at the grave.

Thus another of the Lord's faithful ones has entered into her rest. She is not dead, but gone before. May her example stir up and stimulate many others to greater faithfulness and zeal. "As one whom his mother comforteth," so may the mourners be comforted, and the congregation sorely chastened by the purified thereby.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

JESUS CRUCIFIED.

June 16, 1889.

Mark 15.

GOLDEN TEXT. He humbled Himself, and became obedient unto death, even the death of the cross. Phil. 2. 8

SHORTER CATECHISM.

Question 25.—This involves four points: (1) What is a priest? (2) Christ was a real Priest. (3) He offered Himself on the cross a sacrifice for our sins to satisfy the justice of God. (4) He ever lives to make intercession for us. Christ was a real and true Priest. He was a man taken from among men to represent them (Heb. 2: 16, 17; 4: 15). He was chosen by God (Heb. 5: 5, 6). He was perfectly holy (Luke 1: 35; Heb. 7: 26). He had an absolute right of immediate access to God, and influence with Him (John 17: 26; 11: 32; Heb. 1: 3). He performed perfectly and absolutely all the functions of a priest (Eph. 5: 2; Heb. 9: 26; 10: 11, 12; 1 John 2: 1; Rom. 8: 34). Christ offered Himself on the cross a sacrifice for our sins to satisfy the justice of God. Christ was at once the Priest and the Victim. "He offered Himself without spot to God;" "He was offered to bear the sins of many" (Heb. 9: 14, 28), "The Lord hath laid on Him the iniquity of us all;" "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53: 4-6); "It was not possible that the blood

of bulls and of goats should take away sins. . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10: 4, 10). Hence He "is the propitiation for our sins" (1 John 2: 2), for "He hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3: 13). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 18, 19); God "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5: 21). "Christ ever lives to make intercession for us" (Heb. 7: 25; Rom. 8: 34). Christ is an ever living, perpetual Priest. He has a personal experience of all our trials and a fellow-feeling for our infirmities (Heb. 2: 17, 18). He is also a royal Priest. He intercedes for us on the throne (Zech. 6: 13), from which He sends the Holy Spirit, and orders all events in all worlds for the good of his people (Acts 2: 33; Matt. 28: 18; Heb. 10: 12, 13). This intercession of our Lord as a royal Priest is one absolutely essential part of his work as Mediator. It was necessary for Him not only to open up a way of possible salvation, but actually to accomplish the salvation of each one of those given to Him by the Father at last (John 17: 12; Eph. 2: 18; 3: 12). The communion of His people with the Father will ever be sustained through Him as mediatorial Priest (Ps. 110: 4; Rev. 7: 17)—A. A. Hodge, D.D.

INTRODUCTORY.

After the trial and condemnation of Jesus by Pilate, He was handed over to the care of the Roman soldiers, who mocked Him and then led Him forth, early on Friday morning, for crucifixion. Each criminal was preceded by a soldier bearing a placard with the name and the crime upon it. The condemned was guarded by four soldiers. The two malefactors who were condemned to suffer at the same time as Jesus would be similarly conducted. A large company also followed, among them the mother of Jesus, and the devoted women by whom she was accompanied.

I. On the Way to Calvary.—The succession of events, the want of sleep and privation, had left Jesus tired and exhausted. It was part of the condemned one's punishment that he had to carry his cross. Under the burden of His, Jesus was like to faint. A stranger about to enter the city meets the mournful procession, and the soldiers compel him to assist in carrying the cross. They had power to press men or animals into the public service when required. The name and residence of the stranger is given. He is Simon from Cyrene, on the North African shore of the Mediterranean. He is spoken of by the evangelist as one well known to his readers, as the father of Alexander and Rufus. The only safe inference is that they were well known members of the early Church. The procession moved on till Golgotha was reached. The precise spot where the crucifixion took place is not now known. It took place outside the city. The Church of the Holy Sepulchre, said to have been built over the spot where Jesus suffered and was buried, is built within the walls, and for this reason does not harmonize with Scripture. The impression of recent scholarship is that it was on the north of the city, just outside the Damascus gate. Golgotha and Calvary, the one Hebrew and the other Latin, mean the same thing—a skull. It is said that the hill supposed to be that on which the crucifixion took place is skull-shaped.

II. The Crucifixion.—Before nailing Him to the cross, the soldiers offered Jesus wine mingled with myrrh, that is, drugged wine, that He might by the stupefying effects be rendered less sensible of His bodily sufferings. This poor relief He declines to av. Himself of. So far as any voluntary act of His is concerned, He will do nothing to cloud and impair His perceptions. He will suffer with all the calm consciousness of His nature. The cross was first extended on the ground, and then the Victim was stretched upon it, His hands nailed to the transverse beam, and his feet secured in the same way to the upright part. The cross with its burden was then raised, and placed upright. The physical sufferings occasioned by the slow process of crucifixion were in themselves of awful severity. Christ was exposed to the cruel mockings and indignities that the thoughtless and the vengeful chose to heap upon Him, but as soul anguish is more awful than bodily suffering, Christ endured the load of a world's sin, and He bore the punishment of its guilt. The sufferings of Christ on Calvary were unutterable in their intensity. The soldiers claimed the garments of the Sufferer on the cross, and they proceed to divide them among themselves by lot,—fulfilling the minute prophecy contained in the twenty-second Psalm. The crucifixion began about nine o'clock in the morning. Over the cross was placed the inscription indicating the crime for which He suffered, written in the languages of Palestine, Greece and Rome, that He was King of the Jews. This was designed in derision, but it was more accurate than they knew. He was in the very depth of His humiliation at that hour, yet He was nevertheless King of kings and Lord of lords. Two malefactors were at the same time crucified with Jesus—one on either side and Jesus in the midst. Mark does not mention that one of these reviled Jesus with the unthinking throng, while the other at the eleventh hour repented and found forgiveness. Here too the prophecy of Isaiah had its fulfilment. The weary hours went slowly by. Up till twelve o'clock the people passing and many of those lingering on the scene, forgetful of the agonies He was enduring, heaped ridicule and scorn upon Him. His bitter enemies were there and thought to add to His sorrows by cruel and venomous taunts. There were there sympathetic friends whose hearts were wrung by the sad scenes they witnessed. The august Sufferer could pray for forgiveness for His foes and speak words of consolation to His friends even from the cross. At noon an unusual occurrence took place. The light of day was obscured and during the afternoon till three o'clock the scene of suffering was shrouded in preternatural darkness.

III. The Saviour's Death. The intensity of Christ's sufferings on the cross reached its climax at three o'clock. As the darkness was lifting He lifted up His voice in deepest anguish saying, "My God, my God, why hast Thou forsaken Me?" The temporary sense of desertion by His Father was the last ingredient of the bitter cup He had to drink. Not understanding what He meant, some thought He called for Elijah. A soldier, it is supposed, offered Him a sponge filled with vinegar, the sour wine which they had with them to drink. The end had come. The Holy One had completed the work His Father had given Him to do. He cried, It is finished, and commending His Spirit to His Father's hands, He gave up the ghost. At that moment there was an earthquake, rocks were rent, graves were opened, and the veil of the Temple was rent in twain. The Temple had fulfilled its purpose, the veil was rent, because the way into the holiest was no longer there. The scenes of that eventful day and the meek patience of the suffering Saviour had made a powerful impression on the centurion in charge of the soldiers who crucified Him; he was constrained to cry, "Truly this man was the Son of God."

PRACTICAL SUGGESTIONS.

Jesus bore the cross for us, We ought to bear our crosses for Christ's sake.

Whatever Christ touched came to have a sacred meaning. The cross, the emblem of shame, was by His suffering thereon made the symbol of salvation. Calvary, the place of a skull, became the centre of the world's history.

How cruel it is to mock at suffering; how deep is the wickedness of mocking at the Sinless Sufferer.

Christ's atoning death brings eternal life to all who believe on Him.

Christ's claims to be the Son of God are self-evidencing.