

celebration of his jubilee as a minister of the Gospel till the 15th of April, and the committee in charge of the arrangements were authorized to postpone the services still further if necessary. A report was presented from the Finance Committee, showing the amount in the hands of the Presbyterian treasurer, and giving the names of congregations in arrears to the Ordinary Fund. The Clerk reported the amounts he had received for Synod Fund, commissioners' expenses and Assembly Expense Fund, with the names of congregations that had not yet sent in their contributions, when he was instructed to communicate with all in arrears to these funds and to the Presbytery Fund, and request that payment be made at an early date. A report was read from the committee appointed to visit Hawkesville and Linwood with the view of ascertaining if they could not raise more toward the salary of their pastor, and the same was received, and the diligence of the committee approved. Aid-receiving congregations were instructed to furnish the usual reports for the Augmentation Committee. An application was submitted from Hawkesville and Linwood for a renewal of the grant for the ensuing year, and the Clerk was authorized to forward the same to the proper quarter with the recommendation of the Presbytery that it be complied with. It was stated that the congregation of West Puslinch would be entirely self-supporting after the year closing with the present month. The Presbytery agreed to put upon record its recognition of the desirableness of having a fourth chair erected in Knox College, Toronto, as soon as circumstances will warrant, but that in the meantime two lectureships be instituted. The following commissioners to the General Assembly were appointed: Messrs. Angus McKay, Hugh Rose, A. Blair, R. Torrance, James Middlemiss and W. Millican, in order of rotation, and Mr. J. K. Smith, by selection, as he had been previously nominated as a fit and proper person for the Moderatorship of the Assembly, ministers; and Messrs. S. Hodgskin, C. Davidson, J. Cadwell, D. McMurchy, Colin McPhail, J. McLean and Wm. McCormick, ruling elders. The committee appointed to make arrangements for the suitable observance of Dr. Smellie's jubilee gave in their report embracing the draft of an address to be read on the occasion. The report was received, the draft approved and the committee continued. It was then agreed that the Presbytery hold an adjourned meeting in Melville Church, Ferguson, on the 15th April, instead of the 30th inst., as formerly determined, at which the jubilee services shall be conducted. The first report was read from the Presbytery's Woman's Foreign Missionary Society, stating among other things what had been done since its organization in May, 1885, the number of auxiliary societies that had been formed in the bounds, and the amount collected, when it was agreed that the report be received, that satisfaction be expressed at the institution of the society and the success that has followed its operations hitherto, and the hope that the blessing of God may rest upon it more and more, and that, in all our congregations, an active interest may be manifested in the welfare of the society and in the work in which it is engaged. The Committee on Church Property in Puslinch gave in their report, which was approved, and the committee was continued to carry out the object of their appointment till a final settlement shall be reached. The committee to confer with the two congregations at Belwood for the purpose of bringing them together, if practicable, reported, and were thanked for their diligence, and steps were taken to bring the matter to a satisfactory issue. Mr. Hamilton stated the steps that had been taken toward the election and ordination of elders at Elmira. A request was read from Mr. James Bryant, now settled at Bradford, asking the Presbytery to apply to the General Assembly for its sanction to his labouring as an evangelist, it being understood that his pastoral relation to his congregation would be dissolved, but his name allowed to remain on the Presbytery roll. It was concluded that the Presbytery of Barrie was the proper one to make the application, as Mr. Bryant resides in its bounds, and in the event of their doing so commissioners from this Presbytery would as individuals cordially concur in it. The Clerk was authorized to procure the services of Mr. Campbell for the Second Church, Garrafraxa, and connected station during the summer. In reply to a card from the secretary of the Home Mission Committee, the Clerk was instructed to report that there were no mission fields in these bounds left without the stated supply of ordinances during the two last winters. An adjourned meeting was appointed to be held in Knox Church, Galt, on Tuesday, the 4th of May, at three o'clock p.m. The next regular meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of May, at ten o'clock in the forenoon.

MONTREAL NOTES.

On Tuesday evening last the Rev. J. Barclay, M.A., delivered a lecture on the Disciple John, in Knox Church, under the auspices of the Presbyterian Sabbath School Association. The lecture was highly appreciated by those present, and in moving a vote of thanks to the lecturer the Rev. W. R. Cruikshank expressed the hope that Mr. Barclay would favour the association with another lecture on the writings of this Disciple. Mr. Barclay lectured before a large audience in St. Matthew's Church, on Friday evening, his subject being "Popularity as a Test of Literary Merit."

On Sabbath last, the 21st March, the ordinance of the Lord's Supper was administered in St. Andrew's Church, Lachine. A severe snowstorm and partially blocked roads interfered somewhat with the attendance. On the same day fifty years ago the sacrament was dispensed for the first time in this church. Since the induction of the Rev. Jas. Cormack, a little over a year ago, the congregation has considerably increased. Last year upwards of \$2,000 was raised, an average of about \$45 per family. The contributions to the Schemes are exceedingly liberal, and with the increase of English speaking people consequent on the new manufactories the congregation is likely to make steady progress.

The Valleyfield congregation has recently added \$100 to the salary of its minister, the Rev. M. L. Leitch, thus manifesting in practical form its appreciation of his services.

LECTURES have closed and examinations begun in the Presbyterian College here. The public closing exercises take place in the David Morrice Hall on the evening of Wednesday, the 7th April.

THE annual meeting of the Montreal Woman's Presbyterian Missionary Society is to be held in Erskine Church, on the evening of Thursday, the 8th April. The Rev. Professor Campbell, M.A., Moderator of Presbytery, is to preside, and addresses are to be given by several of the city ministers.

AT the annual social gathering of Knox Church, on Thursday evening last, the Rev. J. Fleck reviewed the history of the congregation during his pastorate of ten years. The membership had increased from 224 to 405, the missionary contributions from \$606 to \$1,613, and the contributions for all purposes from \$4,122 to \$6,500. The congregation are about to put a new organ into the church, at a cost of about \$3,000.

THE Presbyterian congregation at Cote St. Antoine are having a new pipe organ built for the church recently erected in that suburb of the city.

FOR a considerable time past, the Rev. R. Campbell, M.A., has been engaged in the preparation of a history of the St. Gabriel Street Church. The work now approaches completion, and will be issued in a short time. It will not only be of interest to Presbyterians and others in Montreal, but to many throughout the country, and especially to those who have had any historical connection with the old church.

THE Methodists have recently purchased a block of land on St. Catherine Street near Phillips Square—about the centre of the city—on which they purpose erecting a church edifice to take the place of the well-known St. James Street Church. The ground cost \$75,000. The old church is expected to realize about \$200,000, less a mortgage of \$40,000. This will leave a sum of \$85,000 toward a new church, and already other subscriptions to the extent of \$20,000 have been promised. It is intended that the new church shall be the largest in the city. The site is a most central one. What effect the erection of this church will have on one or two of the neighbouring Methodist congregations remains to be seen. The demolition of the old St. James Street Methodist Church, where so many union gatherings have been held, will be the removal of one of the best known and, to many, most sacredly cherished of the landmarks of Montreal.

ACKNOWLEDGEMENTS.—Dr. Reid has received the following anonymous contributions. The Lord's Interest, Layton, \$1, Home Missions; "X," Delhi, \$25, Foreign Missions, Formosa; "Z," Marnock, \$9 for the Mission Schemes of the Church; A Friend, Oxford, \$5 for educating native students in India; A Lady of MacNab Street Church, Hamilton, \$5, Home Missions, A Friend, Pine River, \$20, Foreign Missions; A Friend of Missions, Greenbank, \$15 for the Mission Schemes of the Church; A Friend's First Fruits, Egmondville, \$5, Home and Foreign Missions, equally; Walkerton, \$1, Foreign Missions, A Friend, Woodford, \$1, Augmentation of Stipends; A Young Friend, Beaverton, \$1, Father Chiniquy; A Lady, Campbellville, \$20, equally to Home and Foreign Missions; A Friend, Osgoode Congregation, Vernon, \$5, Foreign Missions; A Friend, per Mr. C. Blackett Robinson, Toronto, \$20, Aged and Infirm Ministers' Fund; N. M. Tiverton, an offering to the Lord, \$2.50, Foreign Missions; E. R., Newmarket, \$10 for Home Missions, French Evangelization and Father Chiniquy; A Friend, Merlin, \$5, Home Missions; Canada, Toronto, \$50, Foreign Missions, Formosa.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

THE FIRST DISCIPLES.

April 11. }
1886. }
GOLDEN TEXT.—"The two disciples heard him speak, and they followed Jesus."—John 1: 37. } John 1: 35-51.

INTRODUCTORY.

In this Gospel the early history of Jesus—His birth, baptism, temptation, etc.—and the ministry of John are passed over, as sufficiently well known through the other Gospels. Having set forth the divine character of Christ so fully in the prologue, the author at once introduces Christ as the promised Messiah, gathering His first followers.

Here we see the beginning of the Christian Church that has since grown so immensely, and is yet to take possession of the earth.

EXPLANATORY.

I. The Testimony of John.—In the last lesson we saw John's testimony before and after His coming, declaring His gracious character and superiority to Moses and the prophets. Three subsequent testimonies are recorded in the chapter.

(1) *To the deputation.* (Ver. 9-27.)—The Pharisees sent a deputation of priests and Levites to John, inquiring who he was and on what authority he taught. John answered their five questions in such a way as to turn attention away from himself to Christ. He said he baptized with water, as a sign of the repentance needful to prepare the way for the Messiah who was at hand—amongst them—and would baptize with the Holy Ghost.

(2) *To the multitude.* (Ver. 29-34.)—The day after the deputation Jesus came to John—upon His return from the temptation—and when John saw Him coming, he said to his disciples, and the multitude that stood about him: "Behold the Lamb of God that taketh away the sins of the world." He then declared how the Father revealed to him that Jesus was the promised Messiah—the Son of God—by the sign of the Spirit in the form of a dove.

(3) *To two disciples.* (Ver. 35-36.)—The following day

John stood with two disciples and saw Jesus walking—not coming to him as on the past day—and he repeated his words: "Behold the Lamb of God." The words when spoken before had no apparent effect, but now the two disciples immediately followed Jesus. The Saviour was *designedly* walking in that neighbourhood, because He wanted these two men, and when the time came John's words took effect. We should repeat the old, old story, sow the seed, and in due time the showers will descend and there will be fruit.

Lamb of God.—A title given to Christ, which sets forth His sacrificial work. The Passover Lamb was a type of that death on the cross that atoned for the sins of the world. The benefits of this atonement are applied by the Holy Spirit unto eternal life.

II. Christ's first interview with Andrew and John.—In ver. 37 we see the manner in which men are usually brought to Christ.

John spoke—they heard and then followed. "How shall they hear without a preacher?" Alas for the heathen!

What seek ye?—This is Christ's first word to them. Not to repel them as if He would say: "I wish to have nothing to do with you," but rather, "Ask what ye will and it shall be done unto you." There was great kindness and welcome in His voice and eye.

Rabbi, where dwellest thou?—They are embarrassed and do not tell Him what they had heard about Him, but inquired where He dwelt, as if asking an invitation to converse with Him. He at once invites them to come and see. It was some temporary lodging place, but they were welcome, and the conversation that followed convinced them.

That is the true way to conversion. Go to Christ and learn for yourself what He can do for you. To all seekers, in all times, the invitation is extended, "Come and see." This first reception is typical of Christ's attitude to perishing men. "Come unto Me, all ye that labour," etc.

Tenth hour.—This by Jewish computation would be four o'clock in the afternoon, or, by Roman, ten o'clock in the forenoon. It is supposed that as John wrote, not to Jews, he would use Roman reckoning. Abiding with Him that day agrees well with the latter.

III. Christ's first interview with Peter. (Verses 40-42.)—No sooner did Andrew find Jesus than he went in search of his brother Simon. The statement, *first* findeth his own brother, seems to imply that the other disciple was John himself and that he also went in search of James his own brother, but was not so successful as Andrew was. At any rate it is about certain that John was one of the first two.

Messiah.—As soon as he found Simon, he said, "We have found the Messiah—the Christ"—i.e., the anointed One. As kings and priests were anointed for office, so was He anointed with the Holy Ghost to be Prophet, Priest and King.

He brought him to Jesus.—The natural thing for every one to do, who has made the great discovery, is to tell others and induce them to come and accept.

Peter.—Jesus penetrated his character, and by supernatural discernment predicted what he was to become, and gave an appropriate name. "Thou art now only Simon, son of John, but thou shalt be a rock." *Cephas* is the Syriac form of rock, of which *Petros* is the Greek. The firmness and strength of Peter's character, as one of the foundations of the Church, justified the prediction.

Jesus knows the hearts of men and giveth them talents according to their several ability.

IV. Christ's first interview with Philip.—Jesus was about to start to Galilee when in some way He met Philip, who was also, no doubt, one of John's disciples. He was of Bethsaida—the city of Peter and Andrew—on the north-western shore of the Sea of Galilee.

Follow Me.—This is all we know about the interview. But how much it means! Follow Me as a disciple—in life—partaking of My cross and crown. Jesus does not need human agency in order to enlist followers although He usually employs them.

V. Christ's first interview with Nathanael. (Verses 45-51.)—Philip found him and told him that they discovered the Promised One of whom Moses and the prophets wrote. They were familiar then with the Scriptures and through them their hopes were cherished.

A lively faith and heavenly experience must come through the study of the Word. Many references, such as Deut. xviii. 15; Isa. vii. 14; ix. 6, 7; lili. 1-12. The whole typical system pointed to Him. What a discovery!

The One for whom the world was waiting for four thousand years has at last come. No wonder they were excited.

Of Nazareth, son of Joseph.—When Nathanael hears that, he is staggered. He himself was from Cana, not far from Nazareth. Can Nazareth be the birthplace of such a being—so unimportant and so wicked! Philip does not argue the case, but invites him to come and see. The best proof that will overcome all difficulties is experience.

An Israelite in deed.—A true man who is sincere—guileless. A true son of Israel—of Jacob-made-new. Nathanael in his honesty does not decline the compliment nor accept it, but enquires how He knew. He replied: "I saw you under the fig tree before Philip called you." It is the generally accepted opinion that he was praying and meditating on the coming Messiah in the shade of a tree. This was more marvellous insight than that spoken to Peter, who stood before Him.

Son of God, King of Israel.—Nathanael at once acknowledges his conviction, and returns the compliment that He is the King of that Israel of which he himself is but a son.

Heaven open.—Jesus says, If such a slight token convinces you, you will be abundantly convinced by what you are to see hereafter. You will see in this life constant communication going on between earth and heaven as in Jacob's dream, and by and by at My second coming you will see a glory such as the imagination cannot now anticipate.

PRACTICAL SUGGESTIONS.

1. Notice the frequency of the word *found*.
2. Notice the twenty-one titles given to Christ in this chapter.