

tor. A letter was submitted from the Clerk, asking that the motion of which notice had been given by Mr. Beattie at last meeting should be taken up when the court was full, thoroughly considered and clearly and definitely pronounced upon. Mr. Rose being under the necessity of withdrawing, the motion of which he had given notice was delayed till next stated meeting. The Finance Committee presented their report of estimated income and expenditure, with balance in hands of the treasurer, and recommending that the year which had hitherto been reckoned from the 1st July should be reckoned from the beginning of January, and that congregations should be asked to contribute at the rate of six cents per family, which would bring in an amount sufficient to meet contemplated outlay till the end of 1887. The report was received and recommendations adopted. Dr. Middlemiss reported for the committee appointed for the purpose at last meeting, a scheme of missionary sermons which was approved. He further gave notice that he would move at next ordinary meeting that the Presbytery consider the desirability of a triennial Presbyterial visitation of the congregations in the bounds in the interest of the Schemes of the Church. Mr. J. K. Smith reported that he had received \$67 from congregations and parties within the bounds toward the McDowall Memorial Church, and requested that those who had not contributed should do so at an early date. The Clerk reported that the pastoral charge of Hawkesville and Linwood had been declared vacant through the translation of Mr. Russell, and narrated the steps he has taken toward the payment of arrears of stipend. A long time was spent in the consideration of this case, and the provision to be made for the supply of preaching at these places, the conclusion being the appointment of Mr. Allan Paterson to labour there for six months, and leaving the matter of arrears still in the hands of the Clerk. Mr. Norris stated that his congregation in Glenallan was about to proceed to the erection of a new brick church. The Committee on Church Property in Puslinch reported what had been done since the meeting in Elora, that the money and notes in possession of the trustees had been paid over and disposed of, that the lot had been surveyed so as to lay off eighty acres to be sold, and recommended that the trustees be instructed to advertise the land for sale as soon as practicable. The report was received and the recommendation adopted, and the committee continued to issue the case. The same committee having been charged with making all necessary inquiry regarding the Church property in New Hamburg, which had become unnecessary, and for which an offer had been made, gave in their report, which was received, and they were authorized to take such further steps as they may judge proper so as to put the property in possession of those offering to purchase; in the meantime with the view of their getting a full and valid title as soon as sufficient ecclesiastical and legal authority can be obtained. Mr. John R. Campbell, a student who had completed his course in arts and theology, was now taken on public trials for license, and, after undergoing the same, was duly licensed to preach the Gospel. Mr. Doherty, who has been supplying the Melville Church, Fergus, during the absence of Dr. Smellie, delivered an exercise which was sustained, and the Clerk was directed to certify him to the Senate of Knox College as deserving of encouragement in the prosecution of his studies with a view to the ministry. Mr. Donald Mackay and Mr. George W. Logie were introduced as young men desirous of studying for the ministry, and, after examination were approved, and ordered to be certified to the Board of Examiners of Knox College. An application from Knox Church, Acton, for leave to have a call to a minister moderated in, was granted, and Dr. Torrance was appointed to hold such moderation as soon as the people declare themselves prepared. Mr. Rose, Convener, and Dr. Middlemiss, with their representative elders, were appointed a committee to arrange for holding a Sabbath school conference and report at next meeting. Next ordinary meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of November, at half-past ten o'clock forenoon.

#### MONTREAL NOTES.

On Sabbath last the formal opening services of St. Gabriel Church, on St. Catherine Street, were held. The Rev. D. J. Macdonnell, of Toronto, preached in the morning, Principal MacVicar in the afternoon and Principal Grant in the evening. The weather was most unfavourable, yet notwithstanding, the attendance was good at all the services. On Monday evening a social meeting was held, presided over by Rev. D. Campbell, M.A. the pastor. Addresses were delivered by Messrs. A. B. MacKay, Hannah (Baptist) and Philp (Methodist). A large number of friends from other congregations were present, including many of the Presbyterian ministers of the city. During the evening Mr. Campbell was presented with a handsome pulpit Bible by the Young People's Association. The ladies hoped to present him with a new pulpit gown, etc., that evening. These had been ordered from Scotland, but, owing to unexpected delay, did not arrive in time for the meeting. The church, which seats 800, is centrally located, and has all the appliances necessary for the work of the congregation. The interior is most beautiful as well as comfortable. The organ is one of the best in the city. The Sabbath school and Bible class rooms are capacious, and there is a caretaker's residence on the premises. The pews are largely taken and this not only by the congregation, but by others, a considerable number of families having connected themselves with the Church, thus justifying the change of site. The hopes expressed by the several speakers at the social meeting will, we trust, be realized, and the congregation enter upon a new era of success and spiritual prosperity. Their greatly improved circumstances cannot fail to result in a largely increased attendance at the Sabbath and weekday services, and in the furtherance of the work of the congregation generally.

For the first time in the history of the congregation the communion service was conducted in Erskine Church on the evening of Sabbath last. The Session resolved to try the experiment, believing that many would be better able

to attend at night than in the morning. The result justified the step, for although the day was very unfavourable the attendance was large and the service greatly enjoyed. It was not intended to change the time for the general observance of the sacrament, but only to have an evening communion once in a year if the result of the experiment warranted it.

A NEW Presbyterian Church was opened on September 19, in the township of Ponsonby, the Rev. James Stewart, of Arundel, conducting the services. Ponsonby is a township recently opened for settlement in the north-westerly part of the Presbytery of Montreal, and has been worked for the two past summers by the Students' Missionary Society of the Presbyterian College, Montreal. The population is as yet small, but the settlers are likely to increase in number, the land being fairly good.

ON Thursday evening the Presbytery met in Stanley Street Church, Montreal, for the induction of the Rev. F. M. Dewey, M.A., formerly of Richmond, in the Presbytery of Quebec. The Rev. Professor Scrimger presided and offered the induction prayer; the Rev. Thos. Bennett preached, Rev. Dr. Smythe addressed the minister and Rev. J. Fleck the people. The congregation was largely represented, and cordially welcomed their new pastor at the close of the service. On Friday evening a social meeting was held, which was well attended and addresses given by several of the city ministers and others. The congregation has only been vacant for about five months; the call was most cordial and unanimous, and Mr. Dewey begins his labours in the city among a united people, and with the best wishes of many friends.

THE ensuing session of the Presbyterian College here opens on the evening of Wednesday, the 6th inst., when the Rev. Professor Campbell delivers a lecture on the "Phenomenal God," in the David Morrice Hall. On this evening the usual prayer meeting service is discontinued in the several churches, so as to enable the members of the churches in the city to attend the opening lecture.

Mr. J. W. McLEOD, of the College here, has rendered good service this summer in the mission field of East Templeton, in the Ottawa Presbytery. During the absence in Nova Scotia of Rev. G. M. Clark, of New Edinburgh, Mr. McLeod supplied his pulpit, and in appreciation of his services received a present of \$86 from the people.

THE next session of the mission schools at Pointe aux Trembles opens on the 15th inst. The buildings will be filled to their utmost capacity, and a very large number of applications for admission have had to be refused for lack of room.

THE annual meeting of the St. Matthew's Church Young People's Literary Association was held on Thursday, the president in the chair. The annual report showed the association to be in a good financial condition, with a membership of 151. The following officers were elected for the ensuing year: The Rev. W. R. Cruikshank, B.A., hon. president; S. W. Cuthbert, president; H. McK. Cook, B.A., first vice-president; Knox Henry, second vice-president; Robert Wilson, secretary; Miss Jessie Mavor, treasurer. Miss Mason, Mrs. Fenk, Miss E. Law, James Russell and Donald J. Fraser, Committee.

## Sabbath School Teacher.

### INTERNATIONAL LESSON.

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

Oct. 17. } JESUS DELIVERED TO BE CRUCIFIED. } John 19  
1886. } 1-16.  
GOLDEN TEXT.—"Then delivered he Him therefore unto them to be crucified."—John xix. 16.

#### INTRODUCTORY.

It was probably about this stage that the message came to Pilate from his wife, warning him against having any thing to do with the condemnation of this just man. She had suffered many things in a dream, she said, because of him, and feared the consequences of his death.

Tradition says her name was Procula, and a Jewish proselyte. At any rate, she knew about Jesus, and had heard of His arrest, and was anxious about Him. Thus the perplexity of Pilate is increasing. God in mercy is putting obstacles in his way to save him from the awful guilt. Again a deep impression is made on his mind, as we shall see in this lesson, but all in vain. Selfish cowardice prevails, and He does the deed.

#### EXPLANATORY.

I. Jesus Scourged and Mocked. (Verses 1, 2, 3.)—This was an awful introduction to crucifixion. The body was laid bare, the hands tied behind the back, and in a stooping position tied to a stake. The scourge consisted of leather thongs armed with pieces of lead or spikes that cut the flesh, the back and sides and face, so that often when the soldiers were done, the victim fell down a mangled mass and often died during the process. In the case of our Lord it is probable that the soldiers were unusually severe, because of their hatred for the Jews.

Mocked.—They then put a crown of thorns upon His head, and put a soldier's red mantle upon Him to represent a royal robe, and a reed in His hand to represent a sceptre. All this was in mockery of His claim to be a king. They then bowed the knee to Him and saluted Him as king, at the same time smiting Him with the fist to drive the thorns into the flesh, spitting in his face, with other indignities. "By His stripes we are healed."

II. Pilate Again Tries to Rescue Him. (Verses 4, 7.)—Scourging was often resorted to, in order to extort confession of guilt. Pilate had already said that he found no fault in Him, and yet wickedly yielded to the enemy, so far as to scourge Him. He then went out to them, in the hope that they would be satisfied with what he had done; that when they saw Him, they might be moved with pity and let Him go.

*Behold the Man!*—Pilate told them again that he found no fault in Him, and placed Jesus before them, wearing the crown and robe, and said: "Behold the Man!" That *Ecce Homo* is an appeal to their pity. Will not such suffering satisfy your hatred? But they are pitiless, they cry out, Crucify, Crucify.

*Take ye Him, etc.*—Pilate answered that he did not want to take the responsibility of crucifying an innocent man—if they would take the responsibility they might; he would not oppose them.

*Son of God.* (Verse 7.)—They replied that, if He did not violate Roman law, He was guilty of a capital crime according to their law, for He called Himself the Son of God; and they claimed that Pilate was bound to respect their law, as well as Roman law, and sanction their decision, and thus could not throw the responsibility of himself upon them. Thus the weak judge could find no way of escape from the consequences of his cowardice. How much better if he had from the first sternly done the right!

III. Pilate More Deeply Impressed. (Verse 11.)—We cannot help but feel that Pilate is greatly under the influence of the personality of Christ. He feels not only that he is innocent, but that there is something extraordinary about Him. His dignity and heavenly serenity never forsook Him, even when they were scourging Him. Then that conversation in which He claimed to be a king in a kingdom, that belonged to another world—the kingdom of truth—was mysterious. And now they say that He laid claim to be the Son of God. What does it all mean? Pilate is alarmed. If he should bring down upon his head the wrath of the gods by the crucifixion of this man—it was time to retreat.

*Whence art Thou?* (Verse 9.)—Pilate had asked different questions, "Art Thou a King?" "What hast Thou done?" "What is Truth?" but this is the most profound of all; "Whence art Thou?" This inquires into the nature of his being. That is the question that faces every serious man, and that he needs to decide: "Whence came Christ?" "Who is He?" "What think ye of Him?"

*Jesus silent.* (Verse 10.)—It was not enforced silence. When we are in great trouble, our words, if we speak, are in danger of being imprudent. Jesus preserved His serene majestic superiority to trouble throughout. His mind and words were all in perfect accord with the Father's will.

But His silence spoke. He knew the thought that was in Pilate's mind about His origin and silence assented. He might have more fully explained, but he did not, because Pilate was not worthy, he was not sufficiently in earnest, as he proved by his withdrawal, after asking, "What is Truth?" He is now punished by being left in blindness.

*Official pride offended.*—Pilate was accustomed to deal with prisoners who obsequiously sought his favour. He is now offended that Jesus does not try to win his favour. Men who are not conscious of personal integrity and worth are most sensitive about their official honour.

*Pilate exposes himself.*—He says, "Know you not that I have power to crucify or release Thee?" He thus declared that he did not feel bound to do the right, but did what he pleased. A just judge has no power to do anything, the evidence decides for him. Besides the injustice, Pilate knew that he was lying. He had not power to resist the clamouring crowd at the door.

*Power is given.* (Verse 11.) Jesus acknowledged that He had power—and thus acknowledged the civil magistrate. He also submitted to the civil authority, although no more unjust proceeding could be conceived. He thus taught by example what the Apostles afterward taught in words—that we should recognize the powers that be.

The ground of this submission was in the fact that power is from God. He told Pilate that, in submitting, He was not submitting to him, but to God, in whose councils all came to pass.

*Greater sin.*—He at the same time revealed to Pilate His origin, by showing that He is acquainted with sin and its degrees. He could judge men's hearts and tell which were the most guilty—and whilst Pilate was guilty, they who delivered Him into his hands were more so, because they sinned against greater light.

IV. Policy Again Defeated. (Verses 12-16.)—Pilate is so much impressed with what he had seen and heard of his mysterious prisoner, that he is more resolute than ever in his endeavours to save Him.

*Not Caesar's friend.*—But now they say: You are not Caesar's friend if you let this man go, for any one who makes himself king speaks against Caesar. This is to Pilate the greatest danger of all. To be accused to the jealous, cruel, decrepit Tiberius of disloyalty was equivalent to death. He then brought Jesus forth, and set Him before them, on an elevated judgment seat called the Pavement, because the floor was of mosaic work. The name of *Gabbatha* means an elevated place.

It was about six o'clock on Friday, the preparation day—that is the first day of the Passover week—when Pilate brought Him forth to them and said, "Behold your King." This was another attempt to appease them by the use of that name so dear to them—or if Pilate lost hope of saving Him, it is throwing ridicule at the Jews, to speak of one in chains as their king. They resented it by rejecting their national hope of a coming king, and said: "We have no king but Caesar." How utterly lost to themselves through rage when they would acknowledge that! How foolish men in anger become! They again cry out "Away with Him. Crucify Him." They thus again reject Christ.

Recall all the indignities heaped upon His blessed head. Mocked in Caiaphas' hall, and by the soldiers of Herod and of Pilate; placed beside Barabbas, and Barabbas chosen instead; and now disgraced, despised and rejected of men! They led Him away to be crucified.

#### PRACTICAL SUGGESTIONS.

1. If we go to ruin, it is in spite of divine remonstrance.
2. To paltter with sin is to get into deeper trouble.
3. All power is in God's hand. Trust Him.
4. We cannot wash away guilt by any pretence.
5. In the end it pays to do the right.