

incorporating the Jesuits Estates as calculated to endanger the peace and prosperity of the Dominion by giving legal status to a society which has so often proved itself to be the enemy of civil and religious liberty and by endorsing a religious body contrary to the recognized principle of equality of churches. 2. The Presbytery objects to this Act because it recognizes the right of the Pope to intervene in our national affairs, and because such recognition is in direct contravention of Imperial Statute, and derogatory to the supremacy of the Queen. 3. It also regrets that the Dominion Parliament has given its sanction to taking the property of the Crown in transferring it from its legitimate purpose and giving it to purposes antagonistic to the well-being of the Dominion. 4. The Presbytery expresses regret at the action of the great majority of the members of the Dominion House of Commons in voting against disallowance of the Jesuits' Estates Act, and approval of the members who voted for said disallowance. A call from the congregation of Portage la Prairie in favour of Rev. Peter Wright, B.D., of Stratford, was presented and considered. The call was placed in Mr. Wright's hand, and it was agreed to hold an adjourned meeting of Presbytery in Knox Church, Stratford, at 10:30 a. m., on June 11, and that the call be dealt with at the evening sederunt commencing at 7:30. The matter of Mr. Stewart's resignation of Tavi stock, and the re-arrangement of the fields was taken up, but owing to the fact that the congregation had not been cited, it was agreed to defer the matter until the adjourned meeting in June. Circular letters from the Presbyteries of Picton, Montreal, Toronto, Hamilton, and London were read, showing that application would be made to General Assembly for leave to receive Messrs. Murray, Beatty, Knowles, McKay, Cruikshank and Craig, respectively, as ministers of this church. Rev. Drs. Cochrane, Proudfoot, Laing, Laidlau, McMullen and Mr. McQuig being present, were invited to correspond with the Presbytery. On motion by Mr. Hamilton, seconded by Mr. McKibbin, it was unanimously agreed to nominate Dr. Laing, of Dundas, as Moderator of the next General Assembly. The remits from General Assembly were considered. Dr. Proudfoot cited the Presbytery to appear before a commission of the Synod of Hamilton and London, at 7:30 p. m., in re Mr. McPherson's retiring allowance. The Presbytery agreed to appear as a whole. The case before the commission being finished, the Presbytery adjourned to meet again in Knox Church, Stratford, on the 11th of June next, at 10:30 p. m., and the meeting was closed with the benediction. — A. I. TULLY, Pres. Clerk.

PRESBYTERY OF WINNIPEG. The Presbytery of Winnipeg convened in Knox Church Hall, on the 7th of May. There were present ten ministers and seven elders. The committee appointed to fix the boundary line between the congregations of St. Andrew's and the North Church reported that they had met and agreed upon Pritchard street as the line north of which the North congregation should choose a site for a church building. Dr. Bryce reported on behalf of the committee appointed to examine students who wished to be employed in mission work under the care of the Presbytery. Seven students appeared before the committee and all of them were appointed and are now engaged at different stations. Mr. Richard Whiteman, a student in charge of Fort William congregation, having applied to be taken upon trials for license as a preacher, and proper documents being presented to show that he had completed his course of study, Messrs. Lawrence and Baird were appointed to prescribe subjects upon which sermons and other exercises are to be prepared by the applicant. Mr. McFarlane reported that he had moderated in a call at Stonewall, which had resulted in favour of Mr. W. J. Hall, a graduate of Manitoba College. The call was unanimous, and was signed by fifty-eight members and seventeen adherents of the congregation, and the people guaranteed a salary of \$850. Messrs. J. P. Matheson, R. Wier and A. Coulbrough, appeared as a deputation to support the call. Dr. Duval, seconded by Mr. Baird, moved that the action of Mr. McFarlane be sustained, and Mr. Hogg, seconded by Dr. King, moved in amendment that the call be laid on the table, in view of the fact that Mr. Hall is not eligible to receive a call, not being licensed as a preacher. After considerable discussion the original motion was carried. Dr. King and Messrs. Hogg and Spence claimed the privilege of entering their dissent against the decision. It was then agreed on motion by Dr. Duval that the call be laid on the table for future action. Dr. Bryce reported on behalf of the Home Mission Committee that it had been arranged that a missionary devote his whole services to Clandeboye and Selkirk, and that Sutherland and Prairie Grove, as one mission field, and Royal and Niverville as another, receive fortnightly supply. Mr. Hogg presented a report on temperance, which was adopted with a vote of thanks. Dr. Duval reported verbally on behalf of the committee on Systematic Benevolence to the effect that the committee has issued a circular to every family in the Presbytery encouraging them to contribute to the schemes of the church at the rate of five cents a week. Dr. Bryce presented a verbal report on behalf of the committee on theological education, indicating that only \$2,900 were provided of the \$3,250, which was estimated to be the expenditure of the year. Dr. Duval, Rev. Mr. Hogg and C. H. Campbell resigned the positions as commissioners to the General Assembly. Several members spoke of the desirability of at least one of the pastors of the large churches being represented in the Assembly, and the resignations of Dr. Duval and Mr. Hogg were laid on the table to be reconsidered at the meeting of the Presbytery to be held next week. Mr. Campbell pressed his resignation and Mr. R. Maitland, of Port Arthur, was appointed in his stead. Dr. King, seconded by Rev. Mr. Hogg, nominated Principal Grant, of Queen's College, Kingston, as Moderator of the General Assembly to be held in June. Rev. James Hamilton presented a petition from people living in the neighbourhood of Prairie Grove, asking for organization as a mission station. The prayer was granted and Mr. Hamilton was appointed to effect the organization. Mr. Richard Weir, of Balmoral, applied to be received as a student of theology. The case was referred to a committee consisting of Drs. Robertson and Bryce, and Messrs. Hogg, McFarlane, and C. H. Campbell, to confer with the applicant. The Presbytery then adjourned to meet again in the same place on the 23rd of July. — ANDREW B. BAIRD, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 7th inst., Rev. Walter Amos, Moderator. There was read a copy of a resolution adopted by the congregation of Bloor Street Church, Toronto, authorizing their trustees to raise by way of mortgage on their property a sum not to exceed \$50,000, and appointing Messrs. T. McCracken, W. J. McMaster and R. J. Hunter to appear before the Presbytery and ask its sanction to such being done. Of these commissioners the two last named appeared and were duly heard, and the sanction asked was given by the Presbytery. The Presbytery took up the matter of Rev. Joseph Johnstone's resignation, as tendered by him at last meeting. It was learned that both of his congregations had been duly cited to appear for their interests at this meeting, but at this stage there were no delegates of the congregation present. Mr. Johnstone, however, was heard on his own behalf, when he urged the acceptance of his resignation, and his resignation was eventually accepted by the Presbytery, said decision to take effect on and after the 12th inst. An arrangement was also made to have the charge declared vacant on the 19th inst., and Rev. R. Haidow was appointed to act as Moderator of the Session during the vacancy. It was duly moved, and unanimously resolved, to nominate Rev. Principal Grant as Moderator of the approaching General Assembly. A report was read from the Session of West Church, Toronto, approving cordially of the petition received at last meeting from persons connected with St. Mark's Mission, praying to be organized as a regular congregation. A committee was then appointed, consisting of Revs. D. J. Macdonnell, R. Wallace, and Mr. J. Massie, to hold a meeting with said petitioners, to form them into a regular congregation of the Church, and report thereon at next meeting. Reports of a somewhat varied nature were received from the Sessions of Knox Church, East Church,

Cooke's Church and Leslieville respecting the petition brought up at last meeting, from avowed members and adherents of our Church who meet for worship in St. George's Hall, and who wish to be organized as a congregation. A committee was appointed, consisting of Revs. Dr. McLaren, Dr. McTavish, G. M. Milligan, and Messrs. G. Smith, T. Yellowlees and R. J. Hunter, to consider the petition aforesaid and the returns of Sessions thereon, to visit the district especially in view, to confer with the petitioners and other parties that may be deemed necessary, and report at next meeting of Presbytery. It was stated by Rev. W. Frizzell that he wished to amend to some extent the overture of which he had given previous notice, and he read the overture as amended by him. Considerable discussion ensued thereon. When this discussion came to a close the question was put by the Moderator, Shall this overture be adopted and transmitted, yea? or nay? Nine of the members voted yea, fourteen others voted nay. A petition was read from the trustees and the major part of the congregation of Dovercourt for leave to dispose of their present church and site, and to purchase a lot on the north west corner of Northumberland Street and Westmoreland Avenue. There was also read a counter-petition from twenty-five members and six adherents of said congregation, protesting against removal from the present site, and asking the Presbytery to rule that the present site be adhered to. After hearing supporters of both of these petitions, a committee was appointed consisting of Revs. Dr. Parsons, J. Neil, W. Frizzell, J. Mutch, R. P. Mackay, J. A. Grant, and Messrs Wm. Carlyle, (St. Thomas' Ward) and T. Yellowlees, to examine the whole matter, and report to next meeting. A letter was read from Rev. D. Camelon, representing his health as having declined for the two last years, and asking the Presbytery to recommend to the General Assembly that he be allowed to retire from the active duties of the ministry and a medical certificate relative thereto was also read. On motion made, Rev. Walter Reid was appointed to preach to Mr. Camelon's congregations on the 26th inst., and cite them to appear at next meeting of Presbytery and further Revs. J. Carmichael, D. J. Macdonnell and W. Reid were appointed to meet with the congregation on the 27th inst., to confer with them anent a retiring allowance to their minister, and report thereon to next meeting of Presbytery. The remit on marriage from the General Assembly was duly read. Whereupon it was moved by Rev. Dr. Gregg, seconded by Rev. W. Frizzell, that the first part of this remit, which has reference to the non-exercise of discipline, etc., be not approved of. In amendment it was moved by Rev. Dr. Parsons, seconded by Rev. Dr. Caven, that the first part of this remit be approved of. The amendment carried over the motion. And from this decision Dr. Gregg entered his dissent. It was then moved by Rev. D. J. Macdonnell, seconded by Rev. G. M. Milligan, that the second part of the remit—as to subscription of formula—be approved of. In amendment it was moved by Mr. Frizzell, seconded by Dr. Gregg, that the second part of the remit be not approved of. On a vote being taken, the motion carried over the amendment. A letter was read from Rev. A. Gandler, declaring his acceptance of the call from Brampton. arrangements for his settlement were left over. Notice of an overture was given by Rev. D. J. Macdonnell. Several other matters were taken up and disposed of, for reporting which there is neither time nor space at present. Next meeting of Presbytery in usual place on the 4th of June, at ten a. m.—R. MONTRATH, Pres. Clerk.

MONTREAL NOTES.

The Rev. Dr. A. B. Mackay, of Crescent Street Church, who has been on a brief visit to Scotland, is expected home by the *Vancouver*, which is due on Monday.

The Rev. J. Barclay, of St. Paul's Church, leaves on the 29th inst. for Britain, where he is expected to spend his holidays this summer. During his absence St. Paul's Church is to be thoroughly cleaned and re-decorated. The new manse is being rapidly pushed forward, so as to be ready for occupation in the fall.

The congregation of Valleyfield, vacant since the translation in February of the Rev. M. L. Leitch to Knox Church, Elora, have resolved to call the Rev. J. A. Macfarlane, B.A., a licentiate, who completed his theological course at the college here a year ago. Mr. Macfarlane spent a considerable part of last winter in attending lectures in Edinburgh and Glasgow.

Last summer the Rev. M. F. Boudreau resigned charge of the congregation, French and English, at New Glasgow, Que., to accept an appointment to a French congregation in Spencer, Man. The New Glasgow people have resolved to recall Mr. Boudreau, and a moderation is to take place there next week. Mr. Boudreau will receive a cordial welcome back to his former Presbytery and field of labour if he sees his way clear to return.

The Rev. I. P. Grant, of Dunbar, Presbytery of Brockville, has been invited to take charge of the Fort McLeod Mission in the Presbytery of Calgary, N.W.T. It is understood that Mr. Grant is considering the application favourably. This field has been heretofore worked without a grant from the Home Mission Fund, a friend having generously provided the amount necessary to supplement the amount given by the people in the field.

The congregation of St. Matthew's Church, Point St. Charles, are resolved to proceed no further in the erection of their new church, till the subscriptions on hand justify them in letting the contracts for the completion of the building. Mr. Warden King's handsome subscription of \$1,000 was conditional on the people raising \$3,000 over and above what they have already paid. The canvass of the church is not yet completed, yet the \$3,000 have already been subscribed. An additional \$6,000 or \$7,000 is still required to finish the church ready for occupation. A fortnight ago the Rev. W. R. Cruikshank, on the tenth anniversary of his induction as pastor, reported that in these ten years there had been 293 deaths in the congregation, 555 baptisms, 115 marriages and 662 communicants received. Few congregations in our Church can show such a record in a decade.

About the end of April the Board of Management of the Presbyterian College here found that there was likely to be a deficit on the year's operations of about \$1,500 caused in part by the action of the General Assembly in summarily abolishing the union college fund last June, and in part by exceptionally heavy expenditure in providing a new furnace, etc. A special effort to reduce this indebtedness was at once put forth, the result being that the debt is now down to \$300, with the prospect of its being entirely removed before the books close a few days hence. At a meeting of the board this week, the financial position of the college was considered at length, in view of an estimated deficiency of a considerable amount for the current ecclesiastical year. Proposals were made and action taken which it is hoped may help the finances of the institution. The determination was expressed to spare no effort to maintain the thorough efficiency of the college, its success being so marked in the past.

The Rev. R. V. Johnson, a minister of the Church of Scotland, who has been labouring for some months in the Pictou district, passed through the city this week on his way to Toronto. He is on application for admission to our Church.

The Rev. Dr. J. Munro Gibson, of St. John's Wood Presbyterian Church, London, England, and formerly of Erskine Church, Montreal, is to visit Canada this year. He is to be in the city in October, and has arranged to preach and lecture in Erskine Church that month.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 2,
1889.

JESUS BEFORE THE COUNCIL.

Mark 15:
21-34.

GOLDEN TRUTH.—They hated me without a cause.—John xv. 25.

SHORTER CATECHISM.

Question 21, 22.—This union of two natures in Christ is in some few respects like the union of the material body and of the spiritual soul in one person in each of us. The soul is the person, not the body. Yet in conception the soul takes the germs of the body into that person as part of itself; separates from it and lays it down at death; and takes it back into its person for ever at the resurrection. So the Person of Christ is His eternal Godhead, which eternally exists as the Second Person of the Trinity. The humanity is taken into this union for ever. The bond is in this order, the eternal Son is united directly to the human soul, spirit to spirit, and through the human soul to the human body. At his death the break took place for three days between the human body of Christ and this human soul, and not between the human soul and His divine spirit. The person of Christ. The same historical person was born, increased in wisdom and in stature, hungered, thirsted, slept, ate, drank, wept, suffered, and died, loved, talked, obeyed, held social intercourse as a man, and prayed, and nevertheless is declared to be the Almighty God, the everlasting Father, the Prince of Peace, commanding the elements, discerning the secrets of all hearts, breaking the bands of the grave, and sitting upon the right hand of God, assuming the reins of universal empire. He is evidently in all situations one and the same Person. Yet the divine and human natures are not mixed, but remain pure and entire. The same Person is and does all that is proper either to God or man. His human nature is finite, existing under the limits of time and space. His divine nature is eternal and omnipresent. His human nature is now locally present only in heaven. Nevertheless, he is virtually present to all His people with His sympathy, knowledge, assistance, and comfort as a man and brother who has suffered as they have, through His divine nature and through the co-operation of the Holy Ghost.—A. A. Hodge, D.D.

INTRODUCTORY.

To day's lesson is a continuation of that of last Sabbath. Jesus is in the palace of Caiaphas, the high priest, in the hall where the members of the Jewish council have hastily assembled, and the incidents narrated in the lesson took place at the first irregular trial early on Friday morning.

I. The Trial of Jesus.—The arrangements for the dispensation of justice among the Jews were originally inspired by God. The principles on which they were based were righteousness and truth. God, who is no respecter of persons, designed that in the administration of justice all should have equal rights. The trial of the accused should be in public; he should have entire freedom of defence, and he could not be condemned by the testimony of one witness. Those composing the Sanhedrin were the chief priests, who presided over the courses of the Temple service, the scribes, those learned in the Mosaic law, and the elders, chosen by the people. The high priest presided over the council, and the full number of members was seventy-one. Before these judges then Christ appeared as a malefactor, guarded by the officers of the law. The purpose of this trial was not to find out the guilt or innocence of the accused. It is here plainly stated that "the council sought for witness against Jesus to put him to death." They were perverting the ordinance of God, that they might under its apparent sanction commit a grave crime. What they desired was not justice, but a judicial murder. They wanted witnesses to condemn Jesus, not to acquit him. If truth and justice were what they desired they could have found any number who were able gladly to testify to the holy character, the merciful deeds and the gracious and inspiring teaching of the accused. That was not what they wanted. Around courts, especially in the east, there are disreputable persons who are willing to perjure themselves for pay, and testify to whatever they are paid for. Many such were ready to bear false witness against him, but like themselves, their testimony was worthless. They could not tell a straight story, and the testimony of one would contradict the evidence adduced by another.

II. Accused by False Witnesses.—At last certain witnesses were found who had heard him say in answer to the question asked of him concerning his authority for casting out those who bought and sold in the Temple, "Destroy this temple, and in three days I will raise it up." But, He spoke of the temple of His body. They did not repeat His words correctly, attaching an entirely different meaning to them. To speak against the Temple was considered a serious offence, and it was supposed that the distorted version of His saying would help to condemn him. Even here the witnesses did not agree, and their testimony was therefore inconclusive. During the taking of this testimony, Jesus remained silent. He did not cross-question them. He did not contradict them. At length the High Priest rises up and appeals to him to answer, still Jesus is silent. Then he asks "Art thou the Christ, the Son of the Blessed?" This was the title which the Jews understood to apply to their expected Messiah. The question was extremely cunning. If Christ said yes, then they could plausibly accuse him of blasphemy; if he said no, He was open to the accusation of being an impostor and deceiver of the people. Silent while the frivolous and mischievous testimony of the false witnesses was offered, now in the most solemn and impressive manner He acknowledges His Messiahship. His answer is most direct: it is, "I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

III. Jesus Condemned and Abused.—With real or affected horror the High Priest rends his garments in token of the shock such words had caused him. He considered them blasphemous, and so did they all for "they condemned him to be guilty of death." Even the worst and guiltiest criminals in such plight are usually treated with some degree of compassion and sympathy, but here it is otherwise. What contumely the holy and the innocent Jesus endured for us! Base creatures, now that the rulers had condemned him, while waiting for the passing of the formal sentence, heaped upon him the grossest possible indignities, spitting upon, blind folding and striking him. To treat any one in this manner was most shameful, but no language can express the character of this mockery and abuse of him who was holy, harmless, undefiled and separate from sinners. He who could by the word of His power have prostrated his wicked tormentors, endured all with a holy serenity that has never been equalled. He humbled himself unto death, even the shameful death of the cross.

PRACTICAL SUGGESTIONS.

Unjust judges are the worst criminals.

It was sought to condemn Christ by false witnesses, but their testimony failed because it was false; still there are false witnesses against Christ and Christianity; they cannot prevail, yet how great is their guilt!

Though silent while falsely accused, Jesus makes distinct avowal of His Messiahship.

The despised Jesus is King of kings, and Lord of lords.