

Pitblado and Justice Taylor. An application from Mr. W. Steele, re appointment for the winter, was referred to the Home Mission Committee. The Committee on Finance and Statistics was instructed to consider any existing arrears due within the bounds, and to report as early as possible. Principal King submitted and read a report of the committee appointed to examine Rev. W. H. Spence. The report was received and adopted. Professor Hart moved, seconded by Mr. McFarlane, that the appointment of Mr. Spence to a field of labour be referred to the Home Mission Committee with instructions to give him such a field if possible. An application from Rat Portage that Mr. Spence be appointed missionary in charge there, was received and referred to the Home Mission Committee. Mr. Pringle announced that he had decided to accept the call to Port Arthur. Principal King then moved, That the Presbytery agree to translate Mr. Pringle to Port Arthur, in accordance with his decision, and to record its earnest prayer that his ministry there may be crowned with much success. The Presbytery also expresses its sympathy with the congregation of Kildonan in its loss of a pastor to whom they were much attached, and also hopes that they may soon obtain another. The Presbytery appoints Professor Hart to declare the pulpit vacant after August 15th. He is also a, pointed Moderator of Session during the vacancy. The Presbytery then appointed Thursday, August 12th, as the day for the induction of Mr. Pringle into the new church, and selected the Rev. D. M. Gordon to preach, the Rev. R. Nairn to address the minister, and the Superintendent of Missions to address the people. The examination of Mr. Roberts was then resumed. It was agreed to sustain the examination, and proceed to license and ordain Mr. Roberts. The Moderator then put the prescribed questions, and having engaged in prayer, formally licensed him to preach the Gospel, after which Professor Hart moved that the Clerk issue his license. The examination passed for license was ordered to be held as sufficient for ordination, proceeded to the same. After putting further prescribed questions, the Presbytery, with the laying on of hands, solemnly ordained Mr. Roberts to the work of the Gospel ministry. The Superintendent gave notice that the congregation at Gretna wished to purchase the West Lynne Church, and suggested that the Presbytery authorize its Home Mission Committee to transmit, with their approval, any application from the congregation thereanent to the Church and Manse board. The Presbytery then adjourned to meet in the same place on the first Tuesday of October next, at seven o'clock p.m.—D. B. WHIMSTER, *Secy. Clerk.*

## MONTREAL NOTES.

MR. JAMES CROIL, who left Montreal with his family in May for a year's absence in Europe, is now at Dunoon, Scotland, where he purposes spending the summer.

THE Rev. James McCaul, formerly pastor of Stanley Street Church, Montreal, and at present agent of the Board of French Evangelization in Britain, addressed the Synod of the United Presbyterian Church and also the General Assemblies of the Church of Scotland, the Free Church of Scotland and the Presbyterian Church of Ireland. Mr. McCaul was cordially received by these Church Courts, and by them commended to the Presbyterians of Scotland and Ireland.

THE Colonial Committee of the Free Church of Scotland has just sent to Canada, with letters of commendation, Mr. David Campbell, a student who has completed his literary course and has had considerable experience in mission work. Mr. Campbell arrived here this week and is to be employed for the rest of the summer in the mission field of the Montreal Presbytery. He purposes taking his theology course in Canada.

MR. D. LYONS, who for many years has held the position of janitor and steward in the Presbyterian College, here, having recently resigned, the Board of Management have just appointed as his successor, Mr. George A. Young, of Wexford, Ont. Mr. Young comes highly recommended, and it is believed that in him and in Mrs. Young the college has secured persons admirably adapted for the position. Mr. Young enters upon his duties on the first of September next.

WHILE the General Assembly was in session in Hamilton, the graduates of the Montreal College then present held a meeting, when it was resolved to have a gathering of all the graduates of the institution at Montreal in the month of October next, with a view to further the interests of the college. The Board of Management of the college have appointed a committee to co-operate with a committee of graduates in making a success.

SPEAKING of the Presbyterian College, here, the Rev. L. H. Jordan, of Erskine Church, on his return from Hamilton, reviewed the work of the General Assembly, and when referring to the college question proposed to his congregation that they should endow a chair in the Montreal College to bear the name of one who so long had ministered to them in holy things—the Rev. Dr. Wm. Taylor. He assigned a number of reasons as to the desirability of this and stated that nothing would afford him personally greater satisfaction. The Rev. R. H. Warden followed in cordial support of the proposal, and it was hoped that it will be taken hold of by the people, and that in this as it has done on more than one occasion before, Erskine Church may set a good example to other wealthy congregations of the Church. The congregation is free from debt, and by a hearty united effort could accomplish this, large as the amount necessary is.

THE Rev. Dr. Moore, of Ottawa, has gone east to spend six weeks' vacation in the Maritime Provinces.

A new mission day school has been opened at St. Louis, in the Presbytery of Montreal, under the Board of French Evangelization. The school opens with an attendance of twelve pupils, all of whom are from French Roman Catholic homes. The few French Presbyterian families in the adjoining field of St. Jude have subscribed \$95 toward the erection of a mission building.

THE Rev. Charles McKillop, B.A., of Adamston, in the Presbytery of Lanark and Renfrew, left with his family recently for the North-West, having accepted the appointment of the Home Mission Committee to Lethbridge, in the Presbytery of Regina. Mr. McKillop will worthily represent our Church in that distant outpost.

## COPIES OF FOREIGN MISSION REPORT FOR DISTRIBUTION.

The Western Division of the Foreign Mission Committee is printing an edition of the report presented at the last General Assembly for the use of congregations and Sabbath schools. The report deals with our work in the North-West, Formosa and India. If the expected encouragement given, next year the report of all our five foreign missions will be issued similarly in pamphlet form. But this year the report on the three fields was so full of interesting detail, that the members of the committee urged the printing of it, and thirteen members of the committee have already ordered 2,500 copies. Every minister, elder, or Sabbath school superintendent, wishing a supply, should order at once, for the whole edition will probably soon be exhausted. The cost is only 75 cents per hundred copies, or less than a cent apiece.

The report is too long to be printed in the *Record*, yet all the facts should be known to the Church. Every line in it is worth reading. The committee is most anxious that not the General Assembly only, but that every member and adherent of the Church should know the condition of our various mission fields. All along the line there is advance sufficiently cheering to stimulate the Church to renewed exertions, and it should not be forgotten that whereas the whole of our Church, east and west, raised about \$57,000 last year for foreign work, the estimates for the current year are for \$71,000.

Applications for copies of the report, with money enclosed, should be made at once to the Secretary of the Foreign Mission Committee, the Rev. J. M. Cameron, East Church, Toronto. Cost, 75 cents per 100 copies.

ON BEHALF OF THE WESTERN DIVISION OF  
THE FOREIGN MISSION COMMITTEE.

## Sabbath School Teacher.

## INTERNATIONAL LESSONS.

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

## JESUS HONOURED.

AUG. 1, 1886. *John 12: 1-16.*  
GOLDEN TEXT.—"Hosanna! Blessed is the King of Israel that cometh in the Name of the Lord."—John xii. 13.

## INTRODUCTORY.

The resurrection of Lazarus caused a great sensation amongst the Pharisees. They immediately called a council to discuss the situation. If they allowed Him to proceed working miracles in this way, there would be an insurrection against the Romans—and the Romans would come and destroy the temple and nation. Their real fear was that they themselves would suffer the loss of place and power. Then Caiaphas, the High Priest, spoke in an imperious manner, stating his view: that they should make of Jesus a political sacrifice—that it would be better that one man should die than that the whole nation should perish. In this we are told that—although he was a worthless man—he uttered unconsciously a prophecy that Jesus should die for the nation, but in a sense different from that thought of by him. From that time it was agreed that Jesus should be put to death.

He then, for His time had not yet come, retired into the city of Ephraim with His disciples—and remained there until the time was at hand to come up to the Passover, and yield Himself to suffer—the just for the unjust—"To bear our sins in His own body on the tree."

In the other Gospels we learn that many of His recorded words and works were said and done during this journey, such as the cleansing of the ten lepers, the healing of the blind man near Jericho, the parable of the pounds, etc. He reached Bethany on Friday afternoon—and on the following day—their Sabbath—the anointing of this lesson took place.

## EXPLANATORY.

I. Jesus Anointed by Mary.—This was the first visit after Lazarus was raised from the dead. We can imagine the joy with which His arrival was anticipated.

Feast.—They made a feast for him in the house of Simon the leper.—It has been supposed that Simon was the husband of Martha, or, according to others, the father of Lazarus. He was, at any rate, a friend to the family, and had been no doubt healed of his leprosy by Jesus. Imagine the gathering—Simon the leper, healed, Lazarus, raised from the dead, Martha serving, the disciples, with Judas amongst them, and Mary, the greatest of all, the heroine in this scene. At many a Lord's table is such a company gathered.

The anointing.—Mary's heart was overflowing, and she needed to do something to give expression to her love. She had in her possession an alabaster flask of precious nard—worth about \$45, which now would be equal to \$300. The flask had a narrow neck which let the precious perfume out slowly—so she broke it that it might be poured at once on the Saviour's head and feet, so that the house was filled with sweet odour.

II. Objections Answered.—There was murmuring amongst the disciples, which began with Judas Iscariot. He said this nard should have been sold for 300 pence, and given to the poor. It seemed such waste to spend it thus for a momentary pleasure. The objection seemed so reasonable that the other disciples approved of it, and joined in the complaint. But Judas only covered up his avarice by pretended

benevolence (ver. 6.) He was a thief, and had the money bag—he was the treasurer of the company.

Many of the objections to works of love arise from the same source. They are mere excuses for shirking duty—the fruits of avarice, and these objections spread like a plague, their true character not being detected by those whose love is not so strong as to appreciate all its external developments.

The Saviour defends Mary's act in four sentences—which are very suggestive. Read the other two records in Matt. xxvi. 6; Mark xiv. 3.

(1) "Let her alone, why trouble her? she hath wrought a good work on Me." (Mark xiv. 6.) Probably Mary felt greatly grieved, thinking she had done wrong, and that the disciples were right and Jesus displeased.

He, who would not complain of the insult offered to Himself (in the saying that it was *waste* thus to honour Him), could not endure the trouble in Mary's face.

Good work—rather beautiful work.—It was more than a good work that Mary had done, it was *beautiful*. It was beautiful because of its appropriateness. What better expression could be given to a heart bathed in love than an atmosphere laden with fragrance? It is God's own method of speaking His love to us—and in the *incense* offering He appointed it as a human method of speaking to Him. It was also beautiful because of its *seasonableness*. He was near Gethsemane and the cross. This loving offering would, more than anything else, strengthen and refresh His spirit for that great crisis. So can we strengthen the suffering by expressions of love.

(2) "The poor ye have always with you." (Ver. 8).—In this the Saviour admits that the disciples are right in being interested in the poor, but says that there are other duties to be attended to as well as feeding the poor, and some of these duties *will not wait*—they must be attended to *at once or not at all*—whilst feeding the poor will always be possible.

This anointing was one of these passing privileges which Mary so well improved. Other such sacred duties, as kindness to aged parents, training of children, etc., will not allow delay. It is *now or never*. An important inference is that we can best attend to the poor by first rightly attending to Christ. Give them the example of true godliness and it will teach them to help themselves.

(3) "She hath done what she could—she hath anointed my body to the burying." (Ver. 8, Mark xiv. 8).—Mary probably thought of no such thing as anointing, by way of anticipation, the Lord's body. It is another instance of unconscious prophecy. It is noted in the introduction to this lesson that Caiaphas uttered unconsciously a prophecy. So did all the prophets speak what they did not understand. Mary acted a prophecy. She was led by the Spirit *not to sell this nard for 300 pence, but to use it in this way.*

(4) *Memorial of her.* (Mark 9).—Worldly reputation is given as the reward of a noble deed. Mary did not seek that, a loving look from Jesus was her reward—but that very unselfishness is what qualified her for such fame. Jesus here teaches us who ought to be classed as *great* and *worthy of fame*. "The last shall be first and the first last" in that Day.

III. Lazarus Condemned. (Vers. 9-11).—It was already agreed that on the first opportunity Jesus should be put to death; but now they decide that Lazarus must also die. Many of the visitors to Jerusalem heard of Lazarus' resurrection and came to see him, and because of him believed on Christ—and for that reason Lazarus is doomed. He was honoured in being a partaker of Christ's sufferings. "Blessed are ye when men shall revile," etc. (Matt. v. 11.)

IV. The Triumphal Procession. (Ver. 12, 16).—There were three roads from Bethany to Jerusalem—between the two northern summits—over the Mount Olivet—and between Mount Olivet and Mount of Offence. Jesus took the latter, and when near Bethphage sent the disciples for an ass and colt upon which to ride into the city. Read Luke xix. 29, etc.

Many people went to meet Him, and some cast their garments on the colt upon which He sat. Others cast garments and palm branches and leaves and twigs on the way, and all shouted "Hosanna (Salvation), blessed is the King of Israel that cometh in the name of the Lord." This is the fulfilment of prophecy. (Zech. ix. 9.)

This is the first *public* proclamation that Jesus made of Himself as King—the Messiah—and until that was done, the Jewish authorities could not be said to have definitely rejected Him.

Before this He concealed Himself in order that His truth might take root. But now the time has come, and He makes Himself known as the Prince of Peace by riding, as David and the judges of Israel did, on an ass into the city. How different from the triumphs of temporal kings! Instead of captives led to slavery and death, He is followed by the lame walking, the blind seeing, the dumb singing—all exulting in their Saviour and King.

It was when on the brow of the hill that Jesus saw the city and wept over it. (Luke xix. 39, 44.) Whilst others shouted, He saw the future—the Roman siege and over throw of the city.

## PRACTICAL SUGGESTIONS.

1. Overpowering love breaks through methods.
2. Some bitterness in every cup that Jesus drank (ver. 5.)
3. The power of sympathy in fortifying for suffering.
4. Jesus will defend His own—He is a sun and shield.
5. Have we accepted Him as our king?
6. Can we see—through present joys—the real dangers beyond?

It is said that three fourths of the Highland ministers are now total abstinents.

THE Rev. W. E. W. Brown, Rothsay, died at Edinburgh on the 16th ult., in his fifty-first year. He succeeded Dr. Elder four years ago, having been formerly at Auchterarder and Hannockburn. About a month ago he went to Edinburgh to consult a physician. He was highly esteemed as an able, earnest and diligent pastor.