

ceptance of the call to St. Andrew's Church, Lucknow, and that the Presbytery had agreed to his translation. It was resolved to hold an adjourned meeting of the Presbytery for the induction of the brethren above mentioned, at Lucknow, on the 6th of October, and for other business—the induction of Mr. McKenzie to the church of South Kinloss to take place at 11 a.m., and that of Mr. McNabb to St. Andrew's at 7 p.m. A conference was held by the Presbytery on the subject of *pastoral visitation*. Messrs. Hartley and Leitch introduced the subject, the former taking up the object of pastoral visitations, the latter the best method or conducting the same. With regard to holding missionary meetings, sessions were enjoined to see that such meetings were held, and to report to the Presbytery at the March meeting. It was agreed to hold a conference on the state of religion, and also on Sabbath-school work at the ordinary meeting of Presbytery in March next. The clerk read a further communication from Rev. W. T. McMullen, the chairman of the Synod's commission *in re* South Kinloss. It was on motion resolved, that said communication meanwhile lie on the table; and the clerk was instructed to keep the former communications on the same subject *in relents*. Mr. Ross, from the committee on "the state of religion," announced the subject for discussion at the conference to be held at next meeting of Presbytery at Wingham, *viz*, *Christian Liberty*—the subject to be introduced by Messrs. Muir and Leask. The Presbytery adjourned to meet in South Kinloss on the 6th of October, at 11 a.m., for the induction of Mr. Alex. McKenzie. On the 6th of October the Presbytery met pursuant to adjournment, and inducted Rev. A. McKenzie to the charge of South Kinloss, in accordance with the forms of procedure prescribed by the Assembly. The Moderator of Presbytery, Mr. Murray, presiding. Mr. Davidson, in the absence of Mr. Grant, preached a sermon in Gaelic, and addressed the newly inducted minister. Mr. Sutherland addressed the people both in English and Gaelic. After the induction, the Presbytery adjourned to meet at the house of Mr. Geddes, for the transaction of any business that might come before it. Being met, Mr. McRae reported that he had moderated according to permission given him, at Molesworth, and that the congregation had given a very hearty and harmonious call to Mr. D. Bickell, preacher of the Gospel. The Moderator's conduct was approved of. The call produced and sustained, and Mr. Bickell having signified his acceptance, the Presbytery appointed a committee to prescribe him trials for ordination, and agreed to meet at Molesworth on the 17th inst., at 10 a.m., in the church there, for the purpose of hearing his trials, and should they be sustained, to meet at 1 p.m., in the same place, for the purpose of ordaining and inducting him into the charge of Molesworth. The clerk was instructed to see that an edict to the above effect be read from the pulpit on the 8th and 15th inst., in Molesworth. Mr. Ross was appointed to preside at the ordination of Mr. Bickell, Mr. McKenzie to preach, and Mr. McRae to address the people on their duties in connection with the relations to be established between them and Mr. Bickell. At 7 p.m. the Presbytery proceeded, according to appointment, to induct Mr. McNabb into the charge of St. Andrew's Church, which was done in strict accordance with the Assembly's regulations. The Moderator presided. Mr. Hartley preached, Mr. Murray addressed the minister, and Mr. Ross, in the absence of Mr. Leask, who was prevented by illness from attending, addressed the people on their duties. A most satisfactory report was given by the office-bearers of the congregation in conference with the Presbytery, at the close of the induction services. The Presbytery then adjourned to meet at Wingham, at 1 p.m., on the third Tuesday in December next.—W. T. W., Clerk, *pro tem*.

**KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.**

This society held its first regular meeting of the current year last Wednesday evening. In addition to the devotional exercises which always form a prominent feature in its meetings, a considerable amount of business was transacted. Reports were read from the missionaries of the society at Baysville, in the Muskoka District, Providence Bay, on Manitoulin Island, and Bruce Mines, in all of which an encouraging rate of progress was reported. These fields have become so strong as to be able to give partial support for Gospel ordinances during the winter as well as the

summer, and an effort is now being made to meet their wishes for such services.

In consequence of the immense immigration to the North-West, the society decided last spring to send three missionaries to that important field. Two of them furnished the society at this meeting with interesting reports of the work done. The missionary in the Cyprus River group had charge of a field fifty miles in length, and from six to twelve miles in breadth. Six preaching stations were established at which regular services were held, sometimes in a settler's shanty, as often in the open air. Sabbath schools were organized, and the families of all denominations faithfully visited. The other Manitoba report was from the Milford and Souris City field, comprising parts of twenty-one townships. There were five preaching stations, with fortnightly services at each. Almost all sects and countries are represented in the settlers of these fields, yet Presbyterians largely predominate. Their material progress has been rapid and marked, and they have shown liberality, not only in their contributions of the past year, but also in their promises of largely increased support for the next.

The treasurer of the society made a statement showing a satisfactory position of its funds. A move was also made in the direction of furnishing more complete missionary intelligence, and thereby stimulating the interest in missions, by appointing six members to prepare, and read before the society, papers on foreign mission subjects. Sabbath school work at the gaol, Central Prison, and Occident Hall, was again undertaken.

The election of officers for the ensuing year took place with the following result.—President, John Mutch, M.A.; 1st Vice President, G. B. Geig; 2nd Vice President, J. S. Mackay, B.A.; Recording Secretary, W. S. McTavish; Corresponding Secretary, James Ballantyne, B.A.; Treasurer, Thos. Nixon; Councillors, Joseph Builder, B.A., W. H. W. Boyle, R. M. Craig, W. Patterson, and H. Norris.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XLV.**

Nov. 5. } **JESUS BEFORE THE COUNCIL.** { Mark 14: 128. } 55-72.

**GOLDEN TEXT.**—"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isa. 53: 7.

**TIME.**—Very early on Friday morning, the day of the crucifixion.

**PLACE.**—The palace of the High Priest, Caiaphas.

**PARALLEL.**—Matt. 26: 59-75; with vers. 55-65; Luke 22: 65-71; John 18: 19-24, with vers. 66-72; Luke 22: 55-62; John 18: 17, 18, 25-27.

**Notes and Comments.**—Vers. 55, 56. "All the Council:" the unanimity would make it certain, had we not other proof, that Nicodemus and Joseph of Arimathea were not present, as probably also others favourable to Jesus; they either had not been called, or had kept away knowing that their opposition would be vain—Luke 23: 51; John 19: 39. Nicodemus had already been turned upon in the council for his words of caution in this matter. "Sought for witness—found none—many bare false witness—but agreed not together:" their object was to condemn Jesus. There were no witnesses to testify any wrongdoing against Him, so they suborned false witnesses, but these men did not agree in their testimony, lit. "were not equal," perhaps did not contradict each other, but did not relate the same things; there had not been time to make a concerted tale.

Vers. 57, 58, 59. At last there is a definite charge; it was with reference to what He had said about destroying the temple. How much of truth can go into a lie! What Jesus did say, you have in John 18: 21; the testimony was a perverted record, but even these men did not agree.

Ver. 60. A show of holy indignation on the part of the High Priest, as false and hypocritical as the kiss of Judas; just as if he were unable to sit still with such a charge of blasphemy not instantly denied.

Vers. 61, 62. "Held His peace:" Isa. 53: 7. He had spoken before Annas, John 18: 19-23; here, under false witness, He is silent, in patience and confidence of victory.

"High Priest asked Him:" "adjured:" a question on oath, Matt. 26: 63. "Son of the Blessed:" God, as in Matthew. The word was used by the Rabbis, as signifying God. The question was, "Are you the Messiah, the Son of God?" Jesus speaks now, His silence might be misunderstood, and says, plainly, "I am," and boldly goes on to claim for Himself a share of the Divine glory. "Son of man." His own favourite title; he had just affirmed Himself, the Son of God. "Coming in the clouds of heaven:" a reference to Dan. 7: 13; so Matt. 24: 30. He will come to judgment, His hearers then will see Him, so they will be raised from the dead at His coming, 2 Thess. 1: 7-9; they had asked a "sign from heaven," they would get it.

Ver. 63. "Rent His clothes:" His upper garment; it

was a sign of mourning, or of indignation, but in the former sense was denied to the High Priest, but he was bound to do so by rabbinical precept on hearing blasphemy. "What need?" very convenient, seeing that they could not get them.

Ver. 64. "Blasphemy" the High Priest said this in explanation of his action. "What think ye?" a putting of the question to the Council. "Death," according to Lev. 24: 16; see also John 10: 31-33; yet the whole was illegal and opposed to Jewish law, as sentence of death could not be pronounced on the day of the investigation.

Ver. 65. "Spit on him—buffet Him—strike Him with the palms of their hands." not the members of the sanhedrim, but "the men that held Jesus" these knew full well, however, that it would be pleasing to their masters; spitting was expressive of contempt. In the original, five forms of beating are referred to by the Evangelists in describing this pathetic scene.

Vers. 66, 67, 68. These three verses tell us of Peter's first denial of his Master. He had stood warming himself at the fire in the outer court, where he could both see and hear the trial of Jesus. While standing there, one of the maid-servants of the high priest accosts Him with, "Thou also wast with the Nazarene, even Jesus:" so Rev., which gives the contemptuous style of the utterance better than the old version. "He denied—I know not, neither understand" he not only denies his discipleship, but even knowledge of Jesus, and more than that, what even she meant! So do men, who swerve from truth needlessly, overdo the sin; the downward steps were self-confidence, indolence, cowardly compromise, and getting into bad company—so he was prepared for this terrible fall.

Vers. 69, 70, 71. The second and third denials. "A maid." Rev. "the maid;" giving the idea that it was the same maid as before. *S. Hall* says, "This second recognition seems to have been a general one, beginning by the fire, recurring in the porch, where this maid attacked him. If the maid mentioned in ver. 69 was not the portress then, it is possible she takes up her banter again. Luke tells of a man recognizing him, probably a servant standing in the porch, one of those to whom the maid spoke. "Of them:" twice repeated, shows that contemptuous bitterness was already strong against Jesus and His followers. "Again denied:" Matthew, "with an oath:" how steep the downward path of sin. "A little after:" about an hour, Luke says. "They that stood by:" he had joined in the conversation to disarm suspicion, and drown his own thoughts, but this very thing led to a further charge. "A Galilean—thy speech:"—Rev. omits this clause, but it is in Matthew, so is genuine to the narrative. "Curse and swear:" called God to witness the truth of what he said, and invoked curses on himself if it were not so.

Ver. 72. "Cock crew:" second time, about three in the morning. "Called to mind:" helped thereto, no doubt, by the look of Jesus; likely the Saviour had heard the denials, certainly He knew of them. "Wept:" lit. continued weeping tears of bitter, sincere repentance.

**HINTS TO TEACHERS.**

**Caution.**—The lesson is a long one; do not attempt to go through all the details minutely, but group the facts together of Jesus before the Council, and Peter's denial, and so teach.

**Topical Analysis.**—(1) He opened not His mouth (vers. 35-61). (2) He confessed, and denied not (vers. 62-65). (3) Peter's denial (vers. 66-72). Our notes are so full, that the remarks on the topics must be very brief.

On the *first* topic, we may point out that the silence of Jesus is an example to us. There is a time when silence is the best reply to false accusation—when it is the best wisdom and the most effective reply. There is a grand dignity in the picture of the silent, suffering Saviour, which should for ever take from His professed followers all impatience and railing reply.

On the *second* topic, we may show that there is also a time for speech—a time when great truths have to be confessed—when, no matter what the risk, we have to stand up and speak out for God and Christ. While we may be careless of what men say about ourselves, we must be jealous of what they say about our Master and the eternal truths of His Gospel. Point out that this utterance of Christ for ever settles the question as to who He was. He is the Son of God—the Christ, the Saviour of the world.

On the *third* topic, the teachings have been somewhat anticipated in our last lesson. Recall the downward steps of Peter—self-confidence, want of watchfulness and prayer, going into temptation; the experience of many, alas! since Peter. Show how that even in his fall Jesus loved him, and had graciously given a sign to recall him to a sense of his sin; so if we sin against Jesus, but with sincere repentance turn to Him, He will forgive us even as He forgave Peter, make us His servants indeed, and honour us by using us for the blessing of others.

**Incidental Lessons.**—On the *first* topic—That silence is often more powerful than speech.

That to-day, as then, the witnesses against Christ do not agree; they answer one another.

On the *second* topic—That there is a time to speak, when God's truth is in question.

The lengths to which the violence of wicked opposition to Christ will go.

If these things were done to the Master, what can the servants expect?

That a time is coming when those judges will behold their prisoner Lord and Judge of all.

On the *third* topic—That a man in bad company is standing in slippery paths.

To doubt the man who backs his statements with profane language.

That the sin of Peter may be ours, if we rely on our own strength.

Can men charge us with being with Jesus?

**Main Lesson.**—*Christ our example.* In His silence, Isa. 53: 7; Matt. 27: 39; 1 Cor. 4: 12; Heb. 12: 3; 1 Pet. 2: 23. In His confession, Matt. 27: 11; John 18: 37; Acts 3: 18-20; 1 Tim. 6: 13; Rev. 1: 5; 3: 14.