

were adopted. The ministers of the Presbytery contributed \$300 at the meeting in aid of the Home Mission Fund, and Messrs. Warden, Black, R. Campbell, McCaul, Scrimger, Judge Torrance, A. Macpherson, J. Sterling and J. W. Darling, were appointed a committee to collect 25 per cent. struck off the grants to missionaries by the Central Committee. The following were appointed the Home Mission Committee for the ensuing year: Rev. R. H. Warden (convenor), Rev. R. Campbell, J. Scrimger, J. Fleck, J. S. Black, J. Mackie and D. W. Morrison, and Messrs. D. Aikman, J. Ross, W. Darling, jr., A. Macpherson and T. Davidson. The Presbytery agreed to meet in St. Matthew's Church, on Monday, 14th April, at 7.30 p.m., to moderate in a call to Rev. W. R. Cruickshank, and if the call be sustained to meet the following evening for the induction, Rev. J. Scrimger to preside, Rev. J. McCaul to preach, Rev. Dr. Jenkins to address the minister, and Rev. J. Wellwood the people. It was agreed to apply the proceeds of the sale of the Ormstown Church property in aid of erecting a new church in Valleyfield, provided such church be opened free from debt. The Rev. Dr. Wardrope, of Guelph, Dr. Lamont, of Dalhousie Mills, and the Rev. R. Hughes, of Cumberland were invited to sit with the Presbytery as corresponding members. The following committee was appointed to consider a memorial from St. Gabriel Church, Montreal, anent certain books and registers with power to cite the sessions of St. Gabriel and Knox Churches: Dr. Jenkins (Convenor), Dr. MacVicar, R. H. Warden, D. Ross, J. Stirling, and A. Macpherson. The Presbytery agreed to meet in Crescent Street Church, on Friday, 16th May, at 7.30 p.m., to induct the Rev. A. B. Mackay, formerly of Brighton, England, the Rev. Principal MacVicar to preside, the Rev. Mr. Coull to preach, the Rev. Dr. Jenkins to address the minister, and the Rev. J. S. Black the people. The Presbytery's report on the state of religion was submitted by the Rev. P. S. Livingston of Russelltown, and it was ordered to be transmitted to the Synod after there are embodied therein the reports of the Sessions that have not yet forwarded returns. The following students, graduates of Montreal College, were examined, and it was agreed to ask leave from the General Assembly to license them: J. Munro, B. A., S. J. Taylor, B. A., M. H. Scott, B. A., D. L. McCrae, C. E. Amaron, B. A., W. Mullin, J. W. Penman, J. Matheson, B. A., and A. Internoscia. The following were appointed a standing committee to examine students: Messrs. Watson (convenor), D. Ross, J. McCaul, A. B. Cruchet, D. Paterson and D. W. Morrison. The report of the Presbytery's Sabbath School Committee was considered at a conference of teachers on Tuesday evening, an interesting report having been submitted by the Rev. J. S. Black. The new hymn book was considered at length, and certain changes and additions recommended to the General Assembly.

"SCRIBNER'S MONTHLY" prints 95,000 copies of its May issue. Good. Such a publication deserves its success.

Do our legislators know why they are sent to Parliament? Sir Albert Smith and Mr. Tilley seem to think that it matters not how many hours they spend in what they call "personal vindication." It is time that this absurd custom of repelling accusations on the floor of Parliament should cease. It may be a hard thing to do it, but it would be well to try to teach some of our so-called legislators that they are sent to Ottawa in the interests of the country, and not in their own.

A WORD TO DOUBTERS.

There is a good old English maxim that teaches us to "believe every man honest until we know him to be a villain." American custom seems to have reversed this law and appears to make every man a villain until he has proved himself an honest man. As with people, so with things. Every article placed in our markets can lay claim to popular favour upon intrinsic merit and value alone. Continued popularity, therefore, is proof positive of intrinsic excellence. Dr. Pierce's Family Remedies are far more popular to-day than ever before. The people have tested them and know them to be genuine remedies for the diseases they are recommended to cure. The Golden Medical Discovery and Purgative Pellets are the best alternative, tonic, and cathartic remedies that can be used in chronic diseases of the stomach and liver. The world-wide popularity of the Favourite Prescription, as a never-failing remedy for Female Diseases, would have alone secured to its discoverer the same he has so richly won. Dr. Sage's Catarrh Remedy, of which Dr. Pierce is also proprietor, is recommended by those who have tested its virtues as a safe and reliable remedy for catarrh in its worst forms.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 4 } THE SUFFERING SAVIOUR. { Isa. lii. 1-12.
1879 }

GOLDEN TEXT.—"Who his own self bare our sins in his own body on the tree." 1 Pet. ii. 24.

HOME STUDIES.

M. Isa. l. 4-11. His back given to the smiters.
T. Isa. lii. 1-15. His visage marred.
W. Dan. ix. 20-27. Cut off, but not for Himself.
Th. Isa. lii. 1-12. An offering for sin.
F. Matt. xxvii. 11-20. Christ rejected.
S. Matt. xxvii. 27-50. Christ crucified.
S. Acts viii. 26-40. Jesus the Christ.

HELPS TO STUDY.

The prophecies of Isaiah are made up of two chief collections, the latter including chaps. 40-66. This second collection consists of three sub-divisions, each of which ends with a similar refrain (Isa. 22; lvi. 2; lxxv. 26), and each contains nine prophetic allusions, in all twenty-seven. The second of these sub-divisions, chap. xlii. lvi., sets forth the contrast between the present suffering of the Servant of Jehovah and his future glory to which His humiliation leads. Our lesson is taken from the address of the second part, the centre not only of the entire second collection, but of all prophecy (ch. lii. 13 and 53); the "golden passion," as it has been called, of the Old Testament evangelist, which looks as if it had been written beneath the cross, and is illuminated with the brightness of Olivet. It sets before us the Servant of Jehovah, the Saviour of men, as a *Sufferer*, a *Substitute*, and an *Intercessor*.

I. THE SUFFERER—Vers. 1-3.

The prophet comes with a report, a message from God, the Glad Tidings of Salvation. But, he asks, who hath believed it? The Word preached, the message of life, will not profit unless it is mixed with faith—Heb. iv. 2. Those to whom the message comes are indifferent and unbelieving. Alas, that the heralds of salvation should still have so often to make the same complaint! Yet it is not a mere empty word, it proclaims a great work effected by the arms of the Lord, which is the symbol of His power—Isa. li. 9; li. 10. By if of old He brought forth the children of Israel out of Egypt. And by it He now saves His people from their enemies. Yet to whom is it revealed? None see or understand. The prophet describes, as though he saw them now taking place, the feeble and insignificant beginnings of Messiah's life, which were, however, under the watchful care and protection of Jehovah, before whom He shall grow up. The proud cedar of David had been felled to the ground, but from the stump there would grow up a tender shoot (not "plant"). Out of the dry ground, the corrupt and degraded nation, there would spring forth a sprout (not "root" but a sprout which springs from a root left in the ground). Here is set before us the degradation of Israel through sin and unbelief, yet in its degradation there is vitality because of the promise of the Living God, who cannot fail. Messiah is born, but in obscurity and lowliness. He hath no beautiful form, no comeliness or majesty. When the Jews saw Him, they could find nothing good in Him, nothing that made Him attractive to them. He failed to meet the expectations and anticipations which they had formed concerning the promised and expected Messiah. They had false ideas of Him, and a merely worldly standard by which they measured what was great and noble. Judged by this, He appeared to them contemptible; and therefore they despised and rejected Him Luke xxiii. 8. He was a Man of sorrows, familiar with every kind of grief, "in all points tempted like as we are." He was like one from whom men hid their face, from whom all men turn away in loathing and disgust. He was not thought honourable and precious; rather He was not esteemed, or, as Luther puts it, estimated at nothing. His love is unrequited, scorned, rejected, betrayed. His cup of sorrow is full.

Striking lessons are taught us by these verses:

How feeble and despicable was humanity in its beginning. But the grain of mustard-seed has become a great tree.

What a sufferer was Jesus. What great love and compassion for us made Him submit to all this.

What good unbelief misleads, what false judgments it entertains, what mistakes it makes. In vain are set before an unbelieving world the glories and the love of Jesus. Is there nothing that will change the world's verdict, nothing that can touch the hard hearts of those who reject Christ, or open the blind eyes, so that they may see the beauty and the love which they have despised. Yes, there is a way, it is when they come to see that the Sufferer is—

II. THE SUBSTITUTE—Vers. 4-9.

Observe with what emphasis the prophet brings this in: Verily, He hath borne our griefs, and our sorrows, our sickness and sufferings. He hath laden them upon Himself. He removes the burden of our woe by putting His own shoulder under it. All His suffering, shame and humiliation was on our account. And yet we, in our blindness, did esteem Him stricken, smitten, bowed down by the hand of God. We supposed Him to be malefactor, bearing the punishment of His own sins; like Job's friends, we measured the sin of the Sufferer by the sufferings he endured. Whereas He was wounded for our transgressions. The prophet employs the strongest expressions he can find to describe a violent and painful death. He was wounded, that is *pierced*—and bruised, that is *crushed*, not merely by our sins and iniquities, but on account of them, for He took them upon Himself that He might make atonement for them in our stead.

His suffering is called chastisement, which implies that it was inflicted by God, who caused Him who, as our representative, had taken upon Himself our sins to endure the chastisement which they deserved. It is by this chastise-

ment that our peace is made and our well-being secured. By His stripes, His scourging, we have been healed—1 Pet. ii. 24.

The prophet gives utterance to the confession of the humble and penitent who now see that it is for them that Messiah suffers. The sinner, in his misery and helplessness, is like a wandering sheep with no one to guide or defend it, astray from God's way and following his own way, the broad way of selfishness, ruin and death.

All this sin hath been laid upon Christ. Again and again this is asserted. Christ is our substitute. He suffers in our stead. This foundation truth of Christian hope and character cannot be too often set forth. Having told us *why* the Saviour suffered, the prophet next describes *how*. He endured His sufferings. He suffered *voluntarily*, as the word afflicted implies in the original. He suffered *meekly*, with quiet, patient, submissive bearing, as a sheep before his shearers is dumb. He suffered *unjustly* at the hands of men, was taken away, snatched in haste, from prison and from judgment, with no fair trial—Acts viii. 33. Who shall declare His generation? This is a very difficult passage. One explains it, "Who will care to bestow thought on a career so prematurely cut short." But another applies His generation to the men of His generation, His contemporaries, and reads—"And of His generation who considered? He was snatched away out of the land of the living; for the transgression of my people was He stricken." They, the men of that generation, His murderers, assigned Him a grave with the wicked, they thought to bury Him as a criminal, in disgrace, and yet He was with the rich, the honourable, at His death, an enigma which only history could explain. Joseph of Arimathea gave Him honourable burial—Matt. xxvii. 57-60. Because there was found in Him no wrong or deceit, He was thus honoured. His love and goodness were felt and acknowledged by His disciples. We learn:

Christ's claim upon our love. We are saved by His sorrows and His shame.

Our need of an atonement for our sins.

Christ's patience, and His sympathy.

All is summed up in one word, forgiveness of sin, a pattern of goodness and unselfishness, power and motive for righteousness—"He loved me and gave Himself for me."

The suffering Substitute triumphs. He is—

III. THE CONQUEROR—Vers. 10-12.

The results of His sufferings are set forth, why it pleased Jehovah to bruise and afflict Him. The unjust deeds of men were permitted by God—Acts ii. 23; iii. 18. In the sacrifice of the old legal and ritual dispensation He "had no pleasure"—Ps. xl. 6; but the self-sacrifice of Jesus was in full accord with the good pleasure of His will—Eph. i. 7-9.

When thou makest His soul a trespass-offering—Lev. v. 15, 19—and He poured out His soul unto death, gave it "a ransom for many"—Matt. xx. 28—what blessed results would follow. He shall see His seed, the long line of spiritual descendants, them to whom "He gave power to become the sons of God." He shall prolong his days, even forever and ever, reign in an everlasting kingdom—Rev. i. 18; Heb. vii. 16, 25. The pleasure of the Lord, the things which please Him, which things Christ always did, things which advance the salvation and happiness of men, shall prosper in His hand. He shall see of the travail of His soul, the fruit that comes of His agony—which shall be so rich and glorious that even He, with all His love and desire for us, shall be satisfied. By His knowledge, the treasures of wisdom and knowledge which are in Him—Col. ii. 3—shall my righteous servant, because He is righteous (the adjective is emphatic)—Rom. v. 18, 19; 1 John ii. 1, 2—justify many—Isaiah xlv. 24, 25; liv. 17. But His righteousness could never have become ours if our sin had not been laid upon Him, if He had not borne our iniquities. Therefore, because He poured out His soul, because He was numbered with transgressors, He shall now be numbered with Conquerors. I will divide Him a portion with the great. On the cross itself He spoiled principalities and powers—Col. ii. 15; by death He overcame death and reigns the Prince of Life—Heb. ii. 41; and He will continue forever the great work of mediation and prevailing intercession; He will make intercession for the transgressors—Heb. vii. 25; ix. 24; viii. 34, 37; 1 John ii. 1. What a Saviour! All that God could give, and all that man can want.

Learn:—*How rich and blessed are the rewards of patient, unselfish love. It pays far more than it costs.*

The certainty of victory for all who make Christ's work their work and Christ's cause their cause.

The knowledge of Christ brings salvation and life—John xvii.

If we turn away from the Sin Bearer, our sin will be upon ourselves to our destruction. "He that believeth not is condemned already"—John iii. 18. It is said—Lev. v. 1—that he who fails to bring the trespass-offering "shall bear his iniquity."

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MEETINGS OF PRESBYTERY.

OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p. m. GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at 10 o'clock, a. m.

BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p. m.—Ordinary meeting, at Barrie, 27th May, at 11 a. m.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a. m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a. m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a. m.

PARIS.—Knox church, Ingersoll, on Tuesday, May 6th, at 12 o'clock, noon.

TORONTO.—On the first Tuesday of May, at 11 a. m.