tion was received from Mr. James Steele, an elder in Knox Church, Paisley, asking the Presbytery to grant him the status of catechist. The application was forwarded with a strong recommendation by the Session of Knox Church. Having heard and questioned Mr. Steele, the Presbytery being satisfied with his qualifications, views and suitableness to act in the capacity of a catechist, agreed to grant his request, and forward his name to the Assembly's Home Mission Committee for employment. Mr. Gourlay submitted in tabulated form the Financial and Statistical Report for the past year, together with the average contribution for stipend, missions and all purposes, per family and per member. The report was received and 2,000 copies ordered to be printed. With a view to increasing the interest in the Mission Schemes, it was, on motion of Dr. Scott, resolved, That sessions be reminded of the importance of bringing before their congregations the duty of increasing liberality toward the cause of the Saviour in connection with the Mission Schemes of the Church, and the Presbytery recommended that this be done by the preaching of the annual sermon on the subject, and also, if considered proper, by holding a missionary meeting. On the report of the Rev. A. Findlay, who had been authorized to examine the students labouring within the Algoma Mission Field, it was agreed to certify Messrs. A. E. Mitchell, J. Natrass, J. Crawford, W. A. Bradley and D. McMillan to their respective colleges, and Mr. W. W. McArthur for entrance upon the preparatory course in Knox College. Mr. Findlay submitted and read a report of his work in Algoma District during the summer, setting before the Presbytery, at considerable length, the hopeful condition of that field, the progress that is being made in it, and the necessity for vigorously following up the efforts that are being put forth to give the Presbyterian Church a firm standing there. A very hearty vote of thanks was tendered to the Superintendent of Missions for his excellent report and for his diligence in carrying on his work. The attention of the Presbytery having been called to the fact that the grant to Hanover and North Normanby is to cease on the 1st of October, a resolution was unanimously passed, expressive of surprise and regret at this action of the committee, and urging that the congregation be restored to the position which the Presbytery thinks it has a right to occupy. A letter from the Rev. Dr. Middlemiss, anent the Aged and Infirm Ministers' Fund, was read by the Clerk, and a committee, consisting of Messrs. Anderson, McMillan and Dewar, was appointed to consider what steps should be taken for the better support of the fund, and report. Messrs. Duncan, Paterson and Eadie were appointed a committee in the interest of the Augmentation Fund. The Presbytery appointed its next meeting to be held within Knox Church, Walkerton, on Tuesday, December 14, at one p.m.—JAMES GOURLAY, *Pres. Clerk.*

MONTREAL NOTES.

STUDENTS are beginning to arrive in the city for the ensuing college session. The number of freshmen promises to be large, and the attendance this session will likely be in excess of any preceding year. The new janitor and steward has taken possession, and bids fair to prove an efficient officer. The lectures in McGill have already begun. Dr. Eaton replaces Mr. Mulgan as assistant classical professor, and Mr. Paul S. Lafleur, a French Protestant, has been appointed lecturer in Logic and English. Rev. Professor Coussirat, in addition to his duties in the Presbyterian college, continues as lecturer in Hebrew and Oriental Literature in McGill College.

THE Rev. F. M. Dewey returns from Britain by the incoming steamer this week. His induction as pastor of Stanley Street Church takes place on Thursday evening, the 30th inst.

THE Rev. D. Currie, B.D., has tendered his resignation as pastor of St. Andrew's Church, Three Rivers. Mr. Currie has proved himself a most efficient labourer, and his resignation is a matter of deep regret to his congregation and to the Presbytery of Quebec. The English-speaking population of Three Rivers is yearly decreasing; and in the Presbyterian Church there are now less than forty families. These contribute a very high average—$20 per family—for the support of ordinances. The Episcopalians and Methodists also maintain a struggling cause in Three Rivers, our congregation being the strongest of the three. Here is a field where there should be practical union, the three congregations together not numbering one hundred families, with no prospect of any increase in the English-speaking community.

THE closing services of the old St. Gabriel Church were held on Sabbath. The Rev. C. A. Doudiet preached in the morning, after which the ordinance of the Lord's supper was administered by the Rev. R. Campbell, assisted by Rev. R. H. Warden. In the evening Mr. Campbell preached to a large congregation, taking farewell of the venerable building in which for nearly a century the Word of Life had been proclaimed. The St. Gabriel congregation worship regularly hereafter, in their recently purchased church on St. Catherine Street, the formal opening services of which take place to-morrow.

WITH reference to the editorial in last week's CANADA PRESBYTERIAN anent large individual contributions for college purposes, it may be well to state that in addition to the David Morrice Hall, library, dining room, etc., erected by Mr. Morrice at a cost of upward of $80,000, and the noble contributions of Mrs. Redpath and others, the Presbyterian College here received $100,000 from the Mackay family for the endowment of two chairs. Of this amount $10,000 was contributed by the late Mr. Joseph Mackay, $50,000 by the late Mr. Edward Mackay, and $40,000 by Messrs. Hugh, James and Robert Mackay. It is encouraging to know that other generous friends of the college here are devising liberal things on its behalf, and ere the lapse of many years it is hoped that at least five chairs will be endowed. This number, at least, is needed for its thorough equipment.

THE corner stone of a new Methodist Church being erected on the corner of Mountain and Torrance Streets was laid on Saturday afternoon. It is being built by the Ottawa Street congregation, who are disposing of their present church property. The new Metropolitan Methodist Church to be erected on St. Catherine Street is not yet begun. Tenders were called for, but as the lowest sent in were much in excess of the limit fixed, none of them were accepted. It is understood that the limit is about $250,000.

MR. JOHN MCLEOD has been called to the congregation of Scotstown, in the Presbytery of Quebec. The call has been accepted and the ordination and induction fixed for the 13th of October.

THE Rev. J. D. Ferguson, recently of Kennebec Road, has received a unanimous call to Windsor Mills and Lower Windsor, in the Quebec Presbytery. It is hoped that Mr. Ferguson's services may be retained in the Presbytery where he has laboured so acceptably in the past and where there is such a scarcity of men.

THE congregation of St. Matthew's Church, Point St. Charles, recently purchased lots on which to erect a new church building, and are to hold a bazaar in the Victoria Skating Rink on the 28th and 29th of October. A new church has become necessary for this congregation, the present building being altogether insufficient to accommodate the Presbyterians of the district, and the need of additional Sabbath School room being greatly felt. The pastor, Rev. Mr. Cruikshank, is interesting the ladies of all our congregations in the city, and the bazaar promises to be most successful. It is hoped that a handsome sum will be realized, and that ere long the congregation will be in a position to arise and build.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

Oct. 10, 1886. **JESUS BEFORE PILATE.** John 18: 28-40.

GOLDEN TEXT.—"I find in Him no fault at all."—John xviii. 38.

INTRODUCTORY.

Jesus was sent by Annas to Caiaphas, who had decided beforehand that He should be put to death. The door was closed, and everything done as speedily and secretly as possible, lest, with the morning, the people might come to the rescue.

The duty of the Sanhedrim was to call witnesses, and endeavour to find out the truth. Especial consideration was due—according to their own law—to all evidence that was favourable to the accused. The object of the council was to save life and not to destroy; hence every right advantage was to be given, so as if possible to deliver from condemnation.

But all these humane regulations were overlooked. They summoned false witnesses against Jesus, but none in His favour. Instead of seeking to protect they came determined to destroy. When Jesus (verse 19) told the High Priest what the duty of the council was He was smitten in the mouth by one of the officers who stood by, which indignity was not rebuked. So that the whole trial was pure mockery of justice—in fact, the meeting at that hour was illegal to begin with; all, from first to last, was the vilest hypocrisy.

John, who was acquainted with the High Priest, was admitted to the trial. He went out to Peter, who stood without, and, having got permission, took him in.

It was whilst within that Peter was thrice asked, and thrice denied, that he was a disciple, according to the Lord's prediction. Then the cock crew, and Peter, having met the loving reproachful look the Saviour turned upon him, remembered the past; his better nature asserted itself, and he went out and wept bitterly. He truly loved his Saviour, and because he did, he truly repented of his sin. Tradition says that Peter, ever after, rose from his bed at the cockcrowing and confessed his sin, and sought forgiveness.

EXPLANATORY.

I. **Jesus Led to Pilate's Palace.** (Verse 28.)—This was the magnificent palace built on Mount Zion by Herod. It was occupied by the Roman Procurator when in Jerusalem, and was, of all points, most hated by the Jews, because it represented Roman power. Thither Jesus was led, over the bridge that crossed the Tyropaean valley.

They went not in, etc.—They were afraid, lest by going into a house where leaven was used, they might be defiled, and be disqualified to eat the sacrificial meal that followed the Passover. That fear of ceremonial defilement was a fiction of their own traditional laws. What a striking illustration of spiritual blindness! They could corrupt justice and seek murder, as they were then doing, and yet stumble over such trivalities—"straining at a gnat and swallowing a camel."

II. **Crafty Diplomacy.** (Verses 29-31.)—Pilate went out to them, and asked what the charges against this man were, as if he felt astonishment at the arrest of Him of whom he had heard such things, and who carried His character upon His countenance.

Their reply.—They answer that the fact that the sacred council—the leaders of the Jewish Theocracy—brought Him was sufficient evidence that He was an evil-doer. They thus tried to escape investigation, and wanted Pilate simply to ratify their decision that Jesus should die. Pilate was not willing to accept that course. They then accused Jesus of being seditious—of giving Himself out as a king and of forbidding to pay tribute to Cæsar (Luke xxiii. 2). They, lying hypocrites, knew that every charge was untrue, but they felt that it was necessary to give the charges a political character to secure the notice of the Roman power.

Pilate's evasion. (Verse 31.)—He knew what they wanted, but told them to take Him and deal with Him within the limits of their own law. They might excommunicate or scourge, but not put to death, and that was the injustice that Pilate wished to avoid. But that was what they insisted upon doing, confessing that they had not the power to inflict capital punishment, and that He deserved nothing less.

All this was fulfilling the Scriptures. He was to die on the cross, and crucifixion was a Roman mode of punishment. Hence it was necessary that He should be delivered into Roman hands.

III. **Pilate's Examination.** (Verses 33-37.)—Pilate entered the judgment hall, and asked, "Art Thou the King of the Jews?"

Yes and no.—To this question Jesus could give answer, according to the idea Pilate had in his mind.

If he meant a temporal king—as a Roman would think of that title—He was not. If, on the other hand, Pilate meant a king, according to the Jewish conception of the Messiah, then the answer would be yes. Hence Jesus asked the question (verse 34), "Sayest thou this thing of thyself, or did others tell it thee of Me?" i.e., "Is it your own or the Jewish conception?" Perhaps there may be the deeper inquiry. Pilate may have been impressed with the personality of Christ, and may have had in his mind some serious thoughts about the character of Him who stood before him.

Jesus saw this; would seize this spirit of inquiry—that He might lead him to the truth. Even now He forgets not the work of His life—seeking to save—although at the door of death.

Am I a Jew?—Pilate recoils from his sincerity. In a lofty tone he disowns any interest in Jewish matters, as if he were a Jew. It was because His own people rejected Him that He had anything to do with Him, he said.

My kingdom, etc. (Verse 36.)—He tells Pilate that He is a King and has a kingdom. It is a kingdom not of this world, but above it. There is, then, another world—a spiritual world—independent of the Roman world which Pilate thought was all in all.

My servants, etc.—If His kingdom were of this world His servants would fight for Him, i.e., the legions of angels of which He spoke in the garden—ever at His service.

By not being of this world He answered the charge that He opposed paying tribute to Cæsar, and all other worldly opinions regarding his empire.

This does not say that His kingdom will not be in the future of this world in a sense. The kingdom of truth will by and by be embodied in the outward world, which will be from above, not hence; i.e., of this world.

Art Thou a King, then?—Pilate feels that there is something in His words, and Jesus replied, Thou sayest the truth, I am a King; for this cause was I born into the world; for this cause came I from my Father, that I might teach truth. I am a King in the kingdom of truth.

He Himself is that truth—the great truth about salvation that He came to teach, "I am the Way and the Truth and the Life." But in speaking to a Roman, who knew nothing about a coming Saviour, He spoke of truth in the abstract.

But whilst He spoke of a kingdom of truth, He did not mean simply that His mission was to teach truth. His mission was to establish a kingdom of true men by the truth. It is a true empire when hearts are true to the King.

To testify.—The only weapon by which His kingdom is to be won is testimony. His servants fight for Him by testifying to the truth.

Every one of the truth, etc.—Every one that has a desire to listen to the truth is so far true, and will, by his sincerity, come to the truth, is prepared to be drawn to Christ. These are the subjects of Christ's kingdom.

What is truth?—Pilate knew what was meant by a kingdom of power, but not by a kingdom of truth. He was not serious enough to ask earnestly about truth, but threw out the question as if he felt there was no such thing, or if there were, it was of little importance. He left, in this supercilious way, Him who could make known the truth, and went to consultation with the lying crowd at the door.

I find no fault in Him.—The best he can say for Christ! A simply negative defence. How many would to-day if they told the truth, say no more?

IV. **Diplomacy again Fails.**—It was at this point probably that Pilate thought of Herod and sent Jesus to him, in the hope of getting rid of the difficulty (Luke xxiii. 5-12). But Herod sent Him back, and then Pilate thought of another method of escape. It was the custom to release a prisoner at the Passover. He asked the people assembled if they did not wish the release of Jesus, hoping that the crowd, with whom he was so popular, would outvote the Sanhedrim.

Barabbas.—But the priests were ready—Barabbas was a political prisoner, guilty of insurrection against Rome and hence popular. They therefore stirred up the people to ask Pilate to release him instead of Christ. The very reason Christ was not acceptable was that He would not oppose Roman power, the crime with which they charged Him.

PRACTICAL SUGGESTIONS.

1. A bad conscience dreads inquiry (verse 30).
2. God's councils will never fail (verse 32).
3. What is the best we can say of Christ (verse 38).
4. They asked that a robber be given instead of Chtist. See how that prayer has been answered during eighteen centuries.

A WIDOW'S PICNIC was lately given in connection with the Rose Street branch of the Glasgow city mission. At the expense of a few Christian gentlemen the widows attending the mission meetings were enabled to enjoy a pleasant day together in the country.