

Sabbath School Teacher.

INTERNATIONAL LESSONS.

JESUS CRUCIFIED.

Matt. 27: 33-50.

GOLDEN TEXT.—He humbled Himself, and became obedient unto death, even the death of the cross.—Phil. ii. 8.

SHORTER CATECHISM.

Question 79.—It has frequently been remarked that God's law has to deal with the heart as well as with the outward conduct. In this as in other respects it shows its superiority to human law. Man looketh on the outward appearance, but the Lord looketh upon the heart. The heart is the real seat of obedience or disobedience. All sin finds its first motions there. The wise man's exhortation is a good one, "Keep thy heart with all diligence, for out of it are the issues of life." Covetousness is a heart sin, and one that God's law expressly forbids. The desire for what does not justly belong to us is only evil and leads to evil. This commandment recognizes and takes for granted the rights of property. What one has got by honest labour and industry, or has received by inheritance, is his. The desire for what does not belong to us leads to misery and sometimes to crime. Godliness with contentment is great gain.

I. On the Way to the Cross.—A person condemned to die on the cross was accompanied by four soldiers and their centurion. Two robbers were led forth at the same time with Jesus. A curious crowd followed the condemned. A few women accompanied Mary, the mother of Jesus, in the mournful procession. It was part of the punishment that the person sentenced should bear his cross to the place of execution. Jesus fainted under the weight of His cross, and a man named Simon, of Cyrene, was compelled to carry it. The place of crucifixion was Golgotha, but now better known by the name Calvary, both meaning the same thing—the place of a skull—because it bore a resemblance to a skull. Before being nailed to the cross Jesus was offered sour wine mixed with a bitter drug, to deaden the pain He would endure. This, after tasting, He declined, because He did not wish to have His senses clouded, or to escape the sufferings that His death for sin would entail.

II. The Crucifixion.—To die on the cross was the most cruel and shameful death that any one could meet. It was the punishment reserved for the very worst and most degraded criminals. The cross was first laid upon the ground and the victim nailed to it by his hands and feet. It was then set up in the hole dug for it in the ground. From the moment of driving the nails till the sufferer became unconscious or died, it was a death of terrible suffering and cruel torture. After the cross had been placed in an upright position the soldiers proceeded to divide the Saviour's clothing among themselves. His tunic was without seam, woven in one piece. For this they cast lots to avoid tearing it in pieces. This, little as they thought of it, had been predicted centuries before as will be seen by a reference to Psalm xxii. 18. "Sitting down they watched Him there." Soldiers, priests and scribes, the sorrowing women and the beloved disciple—the most wonderful sight ever witnessed in this world. Though not all given by each evangelist, there are four recorded sayings of Jesus as He hung on the cross. The first was a prayer for His murderers: "Father forgive them, for they know not what they do." It was usual to affix a writing to the cross intimating the offence for which the criminal suffered. Though it was not satisfactory to the Jews, Pilate wrote "This is Jesus the King of the Jews." In addition to the bodily tortures He was suffering, and in addition to the untold suffering of the soul as a sacrifice for sin, the Holy One was subjected to the ribald mockery of the multitude, conspicuous among them the spiritual leaders of the people. They taunted Him with some of His sayings they remembered but did not understand. All this He bore with unshaken fortitude in silence. "When He was reviled, He reviled not again." The two robbers undergoing crucifixion joined in the mockery. One of them was conscience stricken and prayed for merciful remembrance. To him the second word from the Saviour's cross was spoken: "To-day shalt thou be with Me in Paradise." Before awful darkness fell upon the scene the third word from the cross was spoken to His mother and to John, the beloved disciple. At noon, the hour of the sun's splendour, all becomes dark. It was not an eclipse of the sun, for the moon was full, and an eclipse does not last three hours as the supernatural darkness did. The Light of the world, the Sun of Righteousness, is dying for the sins of men, and Nature is clad in deepest gloom. It was the hour and power of darkness. From noon till three o'clock this darkness continued. Then under a sense of awful loneliness and the hiding of His Father's face, He cried with a loud voice in Hebrew words: "My God, My God, why hast Thou forsaken Me?" What a terrible intensity of suffering these words reveal! Even then unfeeling spectators could not refrain from their rude jests. Soon after the next words: "I thirst," was spoken. One moved by pity filled a sponge with vinegar, the sour wine in common use. Then came the sixth of the memorable words from the cross: "It is finished." His awful sufferings were ended, the atonement was completed, salvation achieved. Soon after this the last words were spoken. "Father, into Thy hands I commend My spirit," and then "He yielded up the ghost," the old English word for spirit. After the sufferings, the anguish and the darkness, the end is calm, peaceful, triumphant. By dying He vanquished death, because He conquered sin. "Father, into Thy hands I commend My spirit," was a declaration that He would enter into the glory which He had with the Father before the world was.

PRACTICAL SUGGESTIONS.

Christ and Him crucified is the wisdom and the power of God for salvation.

Christ's sufferings on the cross show the awful nature of sin.

of which from its formation in 1844 he was for so many years an elder. In connection with the formation of the Presbyterian Church of Canada consequent on the Disruption of the Established Church of Scotland, he took an active and prominent part, not only with regard to Knox Church, but to others throughout the Ottawa valley. In his home many of the early ministers found an hospitable welcome, and along with these he undertook many an arduous journey to organize and encourage the new and struggling congregations. In the organization and promotion of the Bible Society, temperance societies and other kindred institutions he took a prominent part and was a life-long supporter. With several others he withdrew from this congregation to form Bank Street Church, and of it he was a prominent elder for many years, when he withdrew from it to connect himself with Knox Church, of which he remained a consistent member until his death. On account of his increasing age and bodily infirmities he was compelled for several years to withdraw from the more active engagements of life; but the congregation and every good cause retained to the last his warmest sympathies and liberal support. Mr. Kennedy was a man of more than ordinary intelligence, of deep religious convictions, of earnest and persevering purpose in life, and these with his strong and abiding faith in the Lord Jesus made him a power for good among his fellow-men; and therefore while we mourn his loss yet we sorrow not as those who have no hope, for we know that in heaven he has a better and more enduring substance, and through his long life of devotion to Christ and the good of men, though dead he yet speaketh. May the Lord raise up many amongst us to be equally faithful in promoting the kingdom of God, which he loved and for which he laboured. The Session also desire to express their deep sympathy with the widow and family of our departed brother, and pray that God may sustain and comfort them.

MONTREAL NOTES.

As is well known, the congregation of St. Paul's Church, Montreal, supports a foreign missionary in India. Their missionary was the Rev. Mr. Murray who recently died. At the meeting of the Foreign Mission Committee in Toronto last week, Mr. George McKelvie, B.A., one of the graduates this spring of the Presbyterian College, Montreal, was appointed to India in room of Mr. Murray. The Presbytery here licensed Mr. McKelvie on Friday, and appointed his ordination and designation to take place in St. Paul's Church on the evening of Sabbath next, the 27th inst. The service that evening is to commence at eight o'clock so as to give the ministers and members of other churches an opportunity of being present. The Rev. J. Barclay is to preach, and the Rev. A. B. Mackay is to address the missionary elect. Mr. McKelvie is a native of Scotland, and graduate in arts of the Glasgow University. He is a young man of devoted missionary spirit, a capital student, agreeable in manner and most judicious and prudent. He and his work in India will be followed with great interest by the congregation of St. Paul's and many others here. He expects to leave almost immediately for his sphere of labour, visiting friends in Scotland on his way to India.

Dr. McClure, of this city, was also appointed by the Foreign Mission Committee last week as medical missionary to China. He was a distinguished student in McGill, has been house surgeon in the General Hospital for the past year and had bright prospects before him here as a medical practitioner. These he relinquishes for work in China. The Presbytery last week made arrangements with a view to his designation at the same time as Mr. McKelvie. The salary of Dr. McClure and of two native assistants is guaranteed for three years by a gentleman in England.

Rev. Dr. Campbell, Messrs. J. M. Boyd and J. Turnbull have been appointed commissioners to the General Assembly in room of Rev. Messrs. Jordan, Stewart and Whillans who resigned.

The resignation of Rev. M. F. Boudreau of his charge at New Glasgow was accepted by the Presbytery last Friday, and the pulpit is to be preached vacant on the 3rd June. The Rev. J. Patterson was appointed Moderator of Session pro tem.

On Tuesday last Mr. J. F. Langton, B.A., was ordained and inducted to the pastorate of Rockburn and Gore.

On the same day the Rev. Dr. Watson presided at a meeting of the congregation of Zion Church, Dundee, and moderated in a call to Mr. J. C. Martin, B.A. The call was unanimous. The stipend is \$300 with manse and glebe.

Revs. Professor Scrimger and F. M. Dewey have been appointed a deputation to meet with the congregations of Farnham West and Farnham Centre with a view to their being united, if practicable, as one pastoral charge.

The Rev. Principal Caven, D.D., of Knox College, is to preach in Erskine Church on Sabbath, 10th of June, and administer the ordinance of the Lord's supper on the evening of that day.

HALIFAX ASSEMBLY.—Delegates attending the Halifax Assembly, June 13, should bear in mind that by purchasing their tickets by the Canadian Pacific Railway they can have choice of routes, viz.: (1) Canadian Pacific Railway to New Brunswick through the White Mountains, Tabyans Old Orchard Portland (the favourite line to the sea), thence to St. John and returning same route. (2) Canadian Pacific Railway to Quebec, thence by Intercolonial Railway, returning same route. A ticket is good going by route No. 1 and returning by route No. 2, or going by route No. 2 and returning by route No. 1. The scenery, the equipment, the time, the rates, the polite officials, all combine to make the Canadian Pacific Railway the pride of all residents of Canada.

for supply of pulpit. The Rev. G. Brown, of Wroxeter, having made application in due form to be admitted to benefit from the Aged and Infirm Ministers' Fund, stating that his age to be seventy-two years past; the date of his ordination, June, 1856. Total period of service thirty-six years, he having been missionary for four years before having been ordained; reasons of retirement, infirmity of age. On motion of Mr. Leask, duly seconded, it was agreed that Mr. Brown, having made application to this Presbytery to be admitted to benefit from the Aged and Infirm Ministers' Fund, the Clerk be instructed to forward the name to the Convener of the Aged and Infirm Ministers' Fund, with a view to his being put on said Fund. Mr. Law asked leave of absence for three months, with a view to visit Scotland. Mr. Law is to arrange for the supply of his pulpit during his absence. Mr. C. Cameron was appointed Commissioner to the General Assembly, instead of G. Brown, resigned. Circulars were read regarding application for receiving certain ministers to our Church.—JOHN MACNABB, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met on May 1, at Orangeville, Rev. J. R. Gilchrist, B.A., Moderator, in the chair. Messrs. Hosie and Burnham appeared as delegates from Laurel Station asking the Presbytery for assistance in the erection of their new church. On motion it was agreed: First, that on account of the weakness of the congregation at Laurel, which has been but recently organized; secondly, because of the need of a church there; and thirdly, seeing that the congregation has already done much to carry on the work; the cause be commended to the liberality of the congregations which may be called upon to contribute. The Moderator reported that the committee appointed to the oversight of Ballinafad and Melville Church had visited said congregations and found them anxious to call a minister. He therefore asked, and was granted liberty to moderate in a call. Mr. Gilchrist asked to be relieved as a member of said committee, and Mr. Craig was appointed in his place. The committee was granted Presbyterial powers, if needed, in order to effect the settlement of a minister at Ballinafad. Rev. J. R. Gilchrist, B.A., submitted his resignation of the charge of Cheltenham and Mount Pleasant. Delegates from these stations expressed their high esteem for Mr. Gilchrist, and their deep sorrow at the prospect of losing him. As Mr. Gilchrist pressed his resignation, the Presbytery accepted it, to take effect on May 27, Mr. Wilson to preach and declare the pulpit vacant on that date, and in doing so expressed their regret at losing him, and their high esteem for him as a co-presbyter and a faithful minister of the Gospel of Christ. Messrs. Fowle and Armstrong were appointed a committee to prepare a minute of Mr. Gilchrist's resignation. Messrs. D. McMichael and Black, elders from Black's Corners, were heard in support of an appeal against the rearrangement of stations made at last meeting of Presbytery. A letter was read from Messrs. John Sanders, A. McPherson and William Allen, elders in Riverview station, expressing dissatisfaction with the arrangement. On motion duly seconded, the Presbytery decided that Black's Corners should be under the care of Rev. Mr. Ballantyne for the present, and that all interested parties be cited to appear for their interests at next meeting of Presbytery. Rev. J. J. Dobbin was appointed interim Moderator of Cheltenham and Mount Pleasant, and Rev. W. C. Armstrong was appointed interim Moderator of Ballinafad and Melville Church, after Mr. Gilchrist's resignation takes effect. Several Presbytery records were produced and examined. The Presbytery decided to ask the Synod for leave to take Mr. W. E. Wallace, a graduate of Montreal Presbyterian College, on trial for license. On account of Mr. McFaul's continued sickness the Presbytery appointed Mr. Crozier to preach in his churches, and ask the people to meet with a committee appointed by the Presbytery, consisting of Rev. Messrs. Gilchrist, Craig, Hunter, Crozier and Fowle, and Messrs. J. McDonald and McKittrick, elders, to consult with them regarding assistance for Mr. McFaul in his present weak state. Rev. Messrs. R. B. Smith, J. A. Ross, J. R. Gilchrist, and Mr. Robert Murray, of Halifax, having resigned their commissions to the General Assembly, Rev. Messrs. McLeod, McLennan and Mr. George Cunningham, of Halifax, elders, were appointed. Mr. James Cranston and Mr. N. Sproul were received by the Presbytery as students studying with a view to the Gospel ministry. Rev. J. A. McDonald submitted the report on Temperance, which was adopted and ordered to be forwarded to the Convener of the Synod's Committee on Temperance. Messrs. Hunter and Crozier were appointed a committee to superintend students who may be within the bounds and direct their studies. The Presbytery took up the Assembly's remit on marriage. Moved by Mr. McLelland, seconded by Mr. Fowle, That in view of the strong and intelligent part of our ministry and laity who are conscientiously opposed to "Marriage with a deceased wife's sister," viewing it as a serious breach of morality, and also of the gravity of meddling with our Confession of Faith, as tending to encourage other similar changes in the future and to schism in the Church on account of such changes, this Presbytery decline to sanction any such change as that mentioned in the remit. The motion was adopted. The Clerk was instructed to request Mr. Donald Kennedy, who departed this life on the 18th of February, 1888, in the eighty-third year of his age; and would now give expression to their high appreciation of his long-continued and faithful services to this congregation, at the second Tuesday of July next, at half-past ten a.m.—H. CROZIER, Pres. Clerk.

OBITUARY.

MR. DONALD KENNEDY.

At a meeting of the Session of Knox Church, Ottawa, held on March 19, 1888, the following resolution having been submitted was unanimously adopted: With humble submission to God's will, the Session records the death of Mr. Donald Kennedy, who departed this life on the 18th of February, 1888, in the eighty-third year of his age; and would now give expression to their high appreciation of his long-continued and faithful services to this congregation,