

statement of the steps taken by the congregation to secure the settlement of a pastor, after which Rev. D. J. McLean, of Arnprior, put to Mr. McKay the usual questions, to which satisfactory answers were given. The Rev. Mr. McKay was then solemnly inducted to the pastoral oversight of the congregation by prayer, and was then addressed by Rev. D. J. McLean, who sought to remind him of some of the responsibilities and duties arising from the relation into which he had entered with the congregation. The people were then reminded of their duties to their new pastor by the Rev. A. Patterson, of Eganville. The settlement is a very harmonious and promising one, and the people of Bromley are to be congratulated on having secured the service of one who was a distinguished student during his college course, and who will prove himself a faithful and useful pastor.

THE ACTON *Free Press* says:—“The services in connection with the re-opening of Knox Church, after the completion of the improvements, took place on Sunday and Monday, and in every respect they were successful. Upon entering the church everyone must have been struck with the changed and improved aspect presented. The old-fashioned, straight backed pews were gone, and in their places comfortable chairs were found; the woodwork and walls gave a bright and cheerful appearance; the floor was covered with a splendid carpet; the organ occupied a place of honour with the choir; the new Presbyterian hymn books were in the pews, and an abundance of flowers and foliage lent their beauty and fragrance in keeping with the whole. The Rev. Alex. Jackson, of Galt, preached at both services on the Sabbath. The attendance was unusually large, particularly in the evening, when the services of the Methodist and Baptist churches were withdrawn out of respect to the sister church. This act of courtesy was much appreciated by the pastor and members of Knox Church. The sermons of Rev. Mr. Jackson were thoroughly enjoyed and amply exemplified the fact that he is a speaker possessing eloquence and power in a marked degree. A careful and thoughtful student of nature and of God's word, and a faithful and earnest preacher of the Gospel of the Lord Jesus Christ. His evening discourse from the text: “Pulling them out of the fire,”—Jude 23, was a masterpiece, and so full of food for thought and serious meditation, that Mr. Jackson may rest assured his visit to Acton was not without its lasting effects. It was certainly attended with good results. The social on Monday evening was a most enjoyable affair. Rev. Mr. Rae, who acted as chairman, made a very neat and appropriate address, after which able speeches were delivered by Revs. A. H. Drumm, of Georgetown, and J. B. Mullan, of Fergus, each of whom warmly congratulated the congregation upon the improvements effected. Mr. D. Henderson, ex-M.P., gave an interesting historical sketch of the church. During the evening the choir rendered a number of hymns and anthems in a creditable manner. On Tuesday evening a children's tea and social were given. The children and choir sang a number of pieces, and short addresses were given by Rev. Mr. Rae and Mr. Henderson. The proceeds of the services were highly satisfactory and aggregated \$161.54. The improvements will cost about \$450.

PRESBYTERY OF OTTAWA.—The quarterly meeting of the Presbytery of Ottawa was held in the basement of St. Andrew's Church last week, the Moderator, Rev. W. T. Herridge, presiding. The churches in the county of Pontiac were transferred from the jurisdiction of the Lanark and Renfrew Presbyteries to the Ottawa Presbytery, and the various ministers took their seats as members of the Ottawa Presbytery. Rev. Mr. Glassford, of Richmond, complained of having too much work in attending to four churches, and announced his resignation. It was decided to appoint a student to take charge of the Stittsville church. On being asked Mr. Glassford withdrew his resignation. It was moved by Rev. Dr. Moore, and seconded by Rev. Mr. Clarke, that the following motion be passed, and signed by the Moderator and Clerk of the Presbytery, and sent to the Governor-in-council: Whereas the Presbytery of Ottawa of the Presbyterian Church in Canada has heard with surprise and regret that the Act of the Legislature of the Province of Quebec entitled an Act respecting the settlement of the Jesuits' estates, has been allowed by the Governor-in-council to become law. And whereas it is not yet too late to reverse said action on cause shown. Therefore, the Presbytery of Ottawa of the Presbyterian Church in Canada, representing thirty congregations, situated partly in the Province of Ontario and partly in the Province of Quebec, most earnestly protest against this Act, because it is in principle an invasion of her Majesty's supremacy and contrary to the recognized policy of the Dominion, and injurious to the public peace. For these and other reasons we humbly and most earnestly pray, that the Governor-in-council do exercise the inherent reserve powers of disallowance, as provided under the British North America Act, to cancel and set aside the said Jesuit Act, and avert from us the troubles and disasters which now threaten us. The Moderator asked to be excused from signing the petition as he did not agree with its provisions. In the first place he did not believe the Jesuits Estates Act was an invasion of Her Majesty's prerogative nor did he believe that the measure was injurious to the country at large. While the Church and State were separated it was not, he claimed, unconstitutional for a government to grant money to a religious society. Finally, he did not think the Jesuits were given any greater power than they had before, and Christianity would not suffer by it if the people were true to the principles of religion and Christianity. Rev. Dr. Moore admitted it would be unbecoming of Mr. Herridge to sign the petition after what he had said, and he would move that Mr. Herridge leave the chair while the motion was being passed. Rev. Dr. Armstrong seconded the motion. Rev. Mr. Herridge said he was quite capable of acting as Moderator. He would put the motion, and it could be adopted and signed by the Clerk of the Presbytery. Rev. Mr. White thought it would be better for Mr. Herridge to vacate the chair, while the motion was being passed. Rev. Dr. Armstrong—Or else appoint a new Moderator. Rev. Dr. Moore regarded it as unfortunate that Mr. Herridge should stand in the way of the Presbytery expressing its views. Rev. Mr. Herridge observed that he did not stand in the way of the Presbytery, but only differed from them. He asked Mr. Farries to take the chair. Rev. Mr. Farries took the chair and the motion was put, the Moderator and Mr. A. H. Drumm, elder of St. Andrew's Church, voting against it. Rev. Mr. Herridge asked that a statement of the vote be attached to the motion, but Rev. Mr. Farries said if the speaker called for yeas and nays the vote would be recorded in the minutes but not in the motion. The meeting shortly afterwards adjourned to meet again on the last Tuesday in June at the First Presbyterian Church in Osgoode.

OTTAWA LADIES' COLLEGE.

The General Assembly, in June last, authorized the Board of French Evangelization to purchase the Ottawa Ladies' College for the sum of \$20,000—the College to be maintained as an educational institution under the control of the Board. In accordance with this decision, the Board has purchased the property and is to take possession of it on first July next, when the purchase money requires to be paid.

The property has been valued by a competent authority appointed by the Board, at \$65,000. The present proprietors, being chiefly Presbyterians, were desirous to secure the institution to the Church, and agree to place it in the hands of the Board of French Evangelization for the sum of \$20,000, being the amount of indebtedness remaining thereon.

The Board purposes utilizing the College in the interests of Protestantism. It is intended to sustain and extend the work of French Evangelization on educational lines. Recent events, touching the vital interests of the country, show the vast importance of such an undertaking.

The Board is at present arranging for the opening of the College in September next, under a French Lady Principal of high culture, and a staff of efficient teachers of pronounced Christian character and missionary spirit.

In addition to the purchase money, the sum of \$2,000 is required to put the property in a thorough state of repair. To obtain this \$22,000, we earnestly appeal to all friends of the work. That there is a sufficiently strong Protestant and missionary spirit in the Church to ensure a successful response, we cannot doubt. Will you kindly return the enclosed slip, together with the amount of your contribution, in a registered letter, at as early a date as possible. All contributions will be acknowledged in the columns of the *Record*. It should be clearly understood by contributors that this fund is entirely distinct from the ordinary fund for French Evangelization, no part of which will be used for this purpose.

In name and on behalf of the Board of French Evangelization.
D. H. MACLEAN, D.D., LL.D., Chairman.
ROBT. H. WARREN, Secretary-Treasurer.
198 St. James Street, Montreal, April 22nd, 1889.

OBITUARY.

JOHN S. MACLEAN.

The funeral of Mr. John S. Maclean, says the *Halifax Presbyterian*, took place last Friday afternoon, and was very largely attended. After a brief service at his late residence the procession went to Fort Massey Church, which was filled by sorrowing citizens. The church was literally in mourning. Appropriate hymns were sung, passages of Scripture were read, and prayer was offered. The whole service was most impressive and appropriate. Dr. Burns presided, and Drs. Hole, Lathern and Macrae took part in the service. The procession went from the church to the cemetery, passing by the School for the Blind. The band of that institution standing in front of the building played the Dead March, with deep pathos. It was a most touching tribute to the memory of the kind and loving friend who had just passed away. Many were moved to tears. Appropriate services were conducted at the grave by Dr. Burns and Dr. Forrest. Not since James Morrow passed from among us have we seen such tokens of public and private sorrow. No citizen ever left us more truly honoured, more deeply loved.

At a meeting of the Board of the Presbyterian College, Halifax, held in Chalmers' Hall on the forenoon of the 25th ult., the chairman intimated the decease early that morning of Mr. John S. Maclean, a highly esteemed office bearer of our Church, whereupon it was unanimously resolved to place on record the following minute, signed by Dr. K. F. Burns, chairman, and Rev. P. M. Morrison, secretary:—The Board has learned with unfeigned regret of the sad event that has deprived our Church of one of her most tried and trusted counselors, who in various capacities has for a lengthened period rendered invaluable service, and whom we all delighted to honour. Mr. Maclean, in by-gone years, was a member of this Board, and ever felt a deep interest in the progress and prosperity of our college. Himself the son of one of our most devoted pioneer ministers, who was cut off “in mid-time of his days,” our departed brother always “magnified the office” of the holy ministry, and took a deep interest in hopeful youth who were candidates for it. As chairman of the financial board in the eastern section of our Church, he exercised a careful supervision over our college as well as all other funds. We shall ever cherish a grateful remembrance of all that he was to our Church, and did for her benefit. We shall miss in our church courts and committees the charm of his kindly presence and the stimulus of his generous enthusiasm, and pray that a double portion of his spirit may descend on all our office-bearers. We desire tenderly to sympathize with his bereaved widow and children, and his venerable mother, and cordially commend them to the loving sympathy of that Man of Sorrows who healeth the broken in heart and bindeth up their wounds.

The Y. M. C. A., with which Mr. Maclean was so long, so intimately, and so usefully associated, has resolved to raise a Maclean Fund of \$12,000 to free the Association from debt,—as a tribute to his memory. The governors of Dalhousie College have not met since Mr. Maclean's lamented death—their chairman, Sir Adams Archibald, being out of town; but nowhere will his loss be more keenly felt than at that board. Very appropriate memorial services were held last Lord's Day in Fort Massey and Park Street Church, of which Mr. Maclean had been an elder; and also in the Hall of the Y. M. C. A., where he had so often, so eloquently, so faithfully testified for Christ, and against every form of evil. Echoes reach us from Pictou, New Glasgow, Truro, Charlottetown, St. John and other places, indicative of the high esteem in which Mr. Maclean was held and the deep sorrow felt over his departure.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 26,
1889.

JESUS BETRAYED.

Mark 14.
43-54.

GOLDEN TEXT.—Betrayest thou the Son of Man with a kiss?—Luke xlii 48.

SHORTER CATECHISM.

Question 20.—The motive was “his mere good pleasure”—i.e., his free and sovereign grace existing in his heart from all eternity with reference to those whom he has determined to save out of the mass of fallen mankind. Justice demands the punishment of the guilty. There is no alternative unless an adequate substitute is offered. Justice must be satisfied or injustice is done. But grace or unmerited favour to the ill-deserving sinner must necessarily be a matter wholly of God's sovereign discretion. All that we can say in view of its exercise, whether he chooses to save all sinners, many, few, or none, is, “Even so, Father, for so it seemed good in thy sight.” The most essential characteristic of the salvation of Christ is that it is entirely of grace from beginning to end. Men have no merit, either after or before they are united to Christ. On the contrary, they are always covered with ill desert. This is everywhere asserted in Scripture and implied in every single view of the mission and work of Christ and of the Holy Ghost. The subjects of this redemption are those persons whom God has from all eternity elected of his sovereign good pleasure, out of the mass of fallen humanity, to everlasting life. This number is never said to be small, either absolutely or relatively. The promise to Abraham was that “his seed” (believers) should be multiplied “as the stars of the heaven, and as the sand which is upon the seashore.” The strictest Calvinists believe that the number of the elect includes all who die in infancy, and that in the end it will embrace the vast majority of the human race. This does not mean that Christ did not really die for all men, so that whosoever will believe on Him shall have everlasting life. “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16). He has suffered the penalty the law denounced on all human sinners, and so removed the legal obstacles to the salvation of every one who accepts Christ as his Saviour. Nevertheless, faith itself is the gift of God, and if any man truly believes, he knows that it was only because he was moved thereto by the Holy Ghost. The method of redemption, or the plan which God executes in redeeming sinners, is a “Covenant of Redemption,” which was formed in eternity between the several persons of the Trinity, especially between the First and Second Persons. If God is an infinite and eternal intelligence, he must have had an eternal and all-comprehensive plan. If God consists of three distinct Persons, their plan must have been

mutual, that is, it must have been of the nature of a covenant. A covenant implies parties and mutual conditions. The parties to the eternal Covenant of Redemption were Father, Son, and Holy Ghost. The Father elected the beneficiaries, appointed the Son to take upon Himself their nature, to assume and discharge all their legal responsibilities, and to merit for them eternal life and all the means thereof. He also appointed the Holy Ghost to apply and consummate this salvation in each elect person, and to dwell in the whole body of the elect as a whole. He promised the Son a body, all the providential conditions of His work, and the final salvation and glorification of His seed. The Son voluntarily assumed the position to which He was appointed, and consecrated Himself, in behalf of the elect, whose Head He became, to the dreadful humiliation and suffering involved. The Holy Spirit voluntarily undertook His work of co-operating with Christ throughout His earthly life, and of applying His redemption after His ascension and session at the right hand of God (John vii. 39; xiv. 16, 17; xvi. 7; Acts ii. 33). That such a Covenant of Redemption was formed before the world was is certain from what Christ says of His being sent into this world, of receiving a commandment as to the work He had to do from His Father, and from what He says of His sheep “as the gift and promise of His Father” (John x. 18; v. 23, 24, 30; xvii. 6, 24).—Dr. A. A. Hodge.

INTRODUCTORY.

After celebrating the Lord's supper, the little company having left the upper room, went out of the city and entered the garden of Gethsemane, on the slope of the Mount of Olives. There one of the most impressive incidents in the Saviour's suffering life occurred. He wrestled in prayer that the cup of suffering might pass, and then with the fullest submission acquiesced in the Divine will. This awful agony over, He was confronted by the betrayer and his accomplices.

I. **Jesus Betrayed.**—Even in the little band of Christ's first disciples there was a traitor. Judas Iscariot's name has been preserved in history as one of greatest infamy. He was the son of one Simon, and unlike the other disciples who were from Galilee, he was a Judean, his home being in Kerioth, from which it is supposed the name Iscariot is derived. Leaving the sacred supper table, this man went straight to the enemies of Jesus and covenanted with them to betray Him for thirty pieces of silver. Judas' love of gain proved to be an awful curse to him. Along with Judas a great multitude went forth to seize Jesus. Christ's most inveterate enemies feared the people, and even at the dead of night they must have the protection of a great multitude, composed of some of the leaders of the people, priests, scribes and elders; a detachment of Roman soldiers, whose quarters were in the tower of Antonia, overlooking the Temple Court, the servants of the chief priests, and a part of the Temple guard. These were armed, the Romans with their swords, and the Temple watch with clubs or staves. As this company approached, a signal was agreed upon, which should indicate the object of their search. The kiss of salutation was and is common in the East. The disciples who were in Jesus' company when Judas approached, would see nothing unusual in his going up to kiss the Master. This symbol of respect and affection was perverted as the distinguishing mark of the deepest treachery. The soldiers who did not know Jesus were thus able to identify Him by this, one of the basest acts ever done by man. As agreed upon, Judas hastened forward and embraced Jesus, who calmly awaited all, yet knowing the full significance of every act. He said to Judas “Betrayest thou the Son of Man with a kiss?” Mark mentions only Judas' treachery, and is then silent concerning his fate. When he came to realize his guilt he was seized with terror and remorse. He sought to return the money he had been paid for his treachery, and then went and committed suicide. His end was terrible in the extreme. He had done that he could not undo. He had betrayed innocent blood; and in the significant language of Scripture, “he went to his own place.”

II. **Jesus Seized by His Enemies.**—With rude haste the men seized the unresisting Saviour. Peter with characteristic impulsiveness saw at a glance what was now meant, hastily draws his sword from its sheath and strikes out cutting off an ear of the high priest's servant. Though Mark does not give the details, the other evangelists record the fact that Jesus healed the wounded man—His last miracle before dying, a miracle of mercy and forgiveness. Christ also interceded for the deliverance of His disciples, the rash act of Peter might have involved all of them, and they might have been arrested for resisting lawful authority for these men were acting under the directions of the rulers of the people. Even in these sad circumstances Christ reveals His heavenly dignity. They had come to apprehend one whom they regarded as a culprit; He stands before them and asks their purpose. They recoil abashed from His presence. They were overawed by His innocence and moral majesty. Yet they seized and bound Him as a malefactor. He asks them, Are ye come out as against a thief, with swords and with staves to take me? They treated Him as if He had been a criminal, and was taken to be crucified in the company of criminals. Rough as these men were they could not but feel the absurdity of the position in which they were placed. He had been teaching in the temple openly for several days and was unmolested, why should they seize Him now? If they could not answer, there was nevertheless a divine reason for it, “The Scriptures must be fulfilled,” that is, the divine purpose of redemption through a crucified Saviour must be accomplished. He was numbered with the transgressors, He was left alone, for His disciples “all forsook Him and fled,” Peter, who had vowed that he would never leave Him, among the rest. John and he, however, did not go far, they followed the crowd into the High Priest's Hall. There is an incident mentioned here by Mark which none of the other evangelists have recorded. It is the case of a certain young man, a friend of Jesus, who was following. He had possibly been awakened suddenly and, hearing the tumult, having hastily thrown a loose linen robe around him rushed forth to see what was transpiring. His interest in Jesus prompted him to follow. The young men among Jesus' enemies laid hold of him, but he managed to escape by paring with his garment. Who was this young man? His name is not given and there is only conjecture. Some think that it was Lazarus, and others think it was probably Mark who thus indirectly tells the story about himself just as he describes the disciples fleeing to avoid the danger with which they were beset.

III. **Jesus before the High Priest.**—At this time there were two men who bore the title of high priest, Annas and Caiaphas, the latter the son-in-law of the former. Annas had great influence in Jerusalem but he was not a favourite with the Roman authorities, who had deposed him from his office and appointed Caiaphas instead. Both were opposed to Jesus, who was first brought before Annas for examination and then sent to Caiaphas. In the palace of the high priest the members of the Sanhedrim, the chief assembly of Jewish rulers, hastily assembled. Most of them had heard of the plot for the capture of Jesus and they were ready as soon as wanted. The examination was not according to Jewish law. This tribunal in their eager haste to get Jesus out of the way acted unrighteously. It was against well understood rules to try an accused person at a night session, but they sacrificed all true principles to an empty and meaningless apparent conformity with judicial forms. In the open court of the palace were two of the disciples, Peter and John, who had followed afar off and gained admittance. Peter sat at the fire warming himself, and sinned grievously by denying his Master.

PRACTICAL SUGGESTIONS.

A person may be near to Christ and yet prove faithless. The sin of Judas in its enormity stands alone, yet it is possible still for professed followers of Christ to betray Him.

Here again Christ's exhortation comes in “What I say unto one I say unto all, Watch.”

It requires courage and strength of purpose to follow Jesus.