

Assembly's Committee on the Aged and Infirm Ministers' Fund, was read, and a resolution passed strongly urging the claims of said fund on the generous consideration of congregations, and sessions were requested to interest themselves in this matter. Next meeting was appointed to be held in Brantford in First Church, Nov. 9th, at eleven a.m.—WM. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery met in Exeter on the 14th September. It was agreed to certify Messrs. John McGilvray, M.A., and D. M. Buchanan to the authorities of Knox College. Messrs. Fletcher and Martin were appointed to deal with the congregation of Grand Bend anent arrears, as also to organize a station at Corbet in the event of a favourable reply thereanent being received from the Sarnia Presbytery. A scheme was agreed upon for holding missionary meetings. The following deliverance was unanimously agreed to respecting the application of Mr. Thomas E. Calvert, M.A., for being received as a minister of this Church:—"The Presbytery having resumed consideration of Mr. Calvert's application to be received as a licentiate of this Church, having heard that the Clerk had written to the parties in the case as instructed at the last meeting, and having heard the letters, etc., received in reply, deem it unwise to proceed further in the case, especially in view of a letter just received from Mr. Calvert, and agree to refuse to entertain the application, instruct the Clerk to communicate this decision to Mr. Calvert and send back to him his certificate of license." Letters from Drs. Torrance and Middlemiss on the Supply of Vacancies and the Aged and Infirm Ministers' Fund respectively were read, and action taken thereon. The following motion, moved by Mr. McDonald, and duly seconded, was unanimously agreed to:—"The Presbytery, having learned, through the public press that the Rev. R. V. Thomson, B.D., of Ridgerville, has been appointed by the Senate of Knox College, lecturer in said College, would record their approbation of such appointment, and their appreciation of the honoured recognition of their brother, and express their wish that he may be eminently successful and greatly blessed in this new sphere of labour." The next meeting of Presbytery is to be held in Clinton on the second Tuesday of November at eleven a.m.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—A regular meeting of this Court was held in Knox Church, Stratford, on the 14th inst. There was a large attendance of members. Mr. Tully asked to be released as Moderator of the Court, which request was granted, and Mr. Boyd was appointed in his place for the next four months. The matter of Mr. McPherson's petition was taken up. The delegation from Knox Church, as also Mr. McPherson, were heard with regard to the retiring allowance. The resolution of the congregation is that they are prepared to pay to Mr. McPherson the amount due him up to 1st July last, less the amount of his arrears to the congregation, provided that after 1st July Mr. McPherson's retiring allowance be voluntary subscriptions collected by envelope, whatever that amount may be. After long and earnest consideration a committee was appointed to consult with both parties and report to next meeting of Presbytery. Upon the report of the committee appointed to visit the congregations of North Mornington and Milverton, and after hearing the delegates from these congregations, the Presbytery agreed to separate these two. Mr. Kay demitted his charge at North Mornington, and remains at Milverton. Mr. Boyd was instructed to preach in North Mornington on the first Sabbath of October, declare the pulpit vacant and act as Moderator of that Session during the vacancy. Mr. J. B. Hamilton was examined in the subjects prescribed for license. His examination was sustained, and Mr. Hamilton licensed to preach the Gospel. Mr. Hamilton, of Motherwell, desired the Presbytery to arrange for the designation services of Miss Oliver, who goes to the Foreign Mission Field, and also the ordination of his son, Mr. James Hamilton, who goes to the North West. It was agreed to meet in Avonlank on the 20th inst., at half past two, for these purposes, Mr. Hamilton to preside, Mr. Wright to preach, Mr. Tully to address Mr. J. Hamilton, Drs. Wardrope and Cochrane, Miss Oliver and the congregation. The Presbytery then adjourned to meet as above, and was closed with the benediction.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—An ordinary meeting of the Presbytery was held on the 7th inst. Rev. Peter Nicol was elected Moderator for the next twelve months. Rev. R. P. Mackay reported moderating in a call from Knox Church, Scarborough, which was given in favour of Rev. John Mackay, B.A., pro-habitioner. The stipend promised is \$1,000, with the use of a manse and a glebe. The call was sustained and put into the hands of Mr. Mackay, who declared his acceptance of the same. In view of his recent trials before the Presbytery for license, it was resolved to require of him only a sermon in trial for ordination, the subject thereof to be assigned by the Moderator and the Clerk, and it was also resolved to meet in the church aforesaid, on the 14th of October at two p.m. for the purpose of hearing the sermon, and, if satisfied therewith, to proceed afterward with the ordination service, the Moderator to preside, Rev. Dr. Kellogg to preach, Rev. D. Mackintosh to deliver the charge, and Rev. R. P. Mackay to address the congregation. On behalf of a committee previously appointed, Dr. Caven submitted and read a minute anent the late Rev. J. S. Mackay, New Westminster, B. C. The said minute was adopted by the Presbytery, and a copy of the same was ordered to be sent to the parents and immediate relatives of the deceased. Rev. James Cumberland, of the Presbytery of Kingston, was heard in support of the movement for improving the church in Fredericksburgh, in memory of the Rev. Robert Macdowall, one of the pioneer missionaries of Ontario. On motion made and seconded, it was agreed to express approval of said movement, and commend it to the liberality of the congregations within the bounds. Rev. Dr. Reid produced and read a letter from Rev. T. G. Thomson, of Vancouver, anent the losses entailed on himself and his congregation by the late fire. Dr. Reid reported also the amount of aid entrusted to him already on behalf of Mr. Thomson and his people, and assured the Presbytery that further aid entrusted to him, whether in the

shape of money or books, would without delay be forwarded by him. On application made, leave was given to the Session of College Street Church to organize a Sabbath school and missionary operations in the village of Seaton. Authority was given to Rev. J. Mutch to moderate in a call from Dixie and West Toronto Junction. The names of former members of this Presbytery, now connected with the Presbyteries of Orangeville and Columbia, were ordered to be taken from the Presbytery Roll. Revs. R. Wallace, J. Carmichael, R. P. Mackay, A. Gilray, and R. Monteath were appointed to hear the summer exercises of students within the bounds, with power, if satisfied therewith, to attest the students to their respective colleges. The following were appointed to take the oversight of the Schemes of the Church, as here specified, viz.: Foreign Missions, Rev. John Smith; Home Missions, Rev. A. Gilray; State of Religion, Rev. W. Frizzell; Sabbath Schools, Rev. John Neil; Colleges, Rev. J. Mutch; Augmentation Fund, Rev. D. J. Macdonnell; French Evangelization, Rev. C. A. Tanner; Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund, Rev. J. Alexander. To Mr. Alexander also was referred a letter anent the Aged and Infirm Ministers' Fund from Rev. Dr. Middlemiss, Convener of the Assembly's Committee. Dr. Caven introduced a proposal of students of Knox College to engage in missionary operations in some particular field, or fields, connected with the city, and also introduced Mr. J. Goforth, one of the students, to make statements thereanent. Mr. Goforth was heard, and Revs. R. Wallace, A. Gilray, D. J. Macdonnell and J. Mutch were appointed a committee to confer with students, and report thereanent at another meeting. A circular was read from the General Assembly's Committee on Statistics, on which action was postponed to the next meeting. Mr. Wm. Adamson gave notice of a motion for next meeting anent the propriety of taking steps for determining on another place in which to hold the meetings of the Court. On motion duly made and seconded, the Moderator, Dr. Reid, Principal Caven, Rev. H. M. Parsons and Alderman Carlyle (St. Thomas' Ward), were appointed a committee to wait on the Methodist General Conference now assembled in this city, to convey to the brethren thus in session the cordial fraternal greetings of the Presbytery, etc., etc. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the 5th of October, at ten a.m.—R. MONTEATH, *Pres. Clerk*.

Sabbath School Teacher.

INTERNATIONAL LESSON.

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

Oct. 3,
1886.

JESUS BETRAYED.

John 18:
1-14.

GOLDEN TEXT.—"The Son of Man is betrayed into the hands of sinners."—Mark xiv. 41

INTRODUCTORY.

Jesus said (chap. xiv. 30). "Hereafter I will not talk much with you." This address and prayer closed this portion of His ministry. How the wonderful prayer was answered is abundantly seen in the after history of the disciples and the Church. They were kept by His Spirit, and overcame all opposition. They were lifted above their former life into a mental and moral condition that was as noon-day to twilight, and had grace given to win the martyr's crown. That prayer is still being answered in the experience of the Church, and will continue to be until "they are all one," when they are with Him where He is, beholding His glory.

After the prayer they sang a hymn (Matt. xxvi. 30), the great thanksgiving hymn—the Hallelujah—which consisted of Psalms cxlii—cxviii. Let us read these Psalms, trying whilst doing so to imagine the solemnity of the scene. It was late on Thursday night after He had ended His prayer, and was about to leave the upper room for the garden of Gethsemane—then they gave thanks unto the Lord for He is good, for His mercy endureth forever. There was as much heart in the song as in the prayer that preceded, as it should always be.

EXPLANATORY.

I. Gethsemane. (Verse 1.)—The gates of the city were open at night during the Feast—so they passed out through the street into the Kedron valley or ravine, which they crossed on the road that led over the Mount of Olives. On either side of their way were olive orchards, enclosed by stone walls. Into one of these Jesus led His disciples that He might there gather strength for the great conflict.

Gethsemane.—The name means oil-press—so called from a rock hewn trough in which the olives were pressed.

The Agony.—In the other Gospels (Matt. xxvi. 37-46, etc.) we have an account of this terrible experience. He left eight of the disciples near the entrance, taking the other three, Peter, James and John, farther into the garden. He, Himself, went a little beyond and fell upon His face and prayed that, if it were the Father's will, this cup might pass from him.

The intensity of that prayer is seen in his bearing, He knelt, then fell on His face, and prayed with strong crying and tears, so that the sweat came as great drops of blood. The burden of His prayer was, "O My Father, if it be possible, let this cup pass from Me." In His great distress He came to the three, as if human sympathy would have been some relief, but found them asleep. With a gentle reproach for not watching with him, and a warning to watch and pray against the temptation to unfaithfulness to Him, He returned to prayer again and soon found relief. The temporary human shrinking began to pass away, and He became willing to submit entirely to the Father's will. He now prayed: "If this cup may not pass away, except I drink it, Thy will be done."

Returning to the three disciples again, and finding them still asleep, He retired a third time, and now, His spirit completely triumphant, He rested in the perfect love and wisdom of the Father. Then an angel appeared unto Him, strengthening Him.

The disciples. This apparent want of sympathy on the part of the disciples is explained by what they also had passed through. We remember that whilst He was speaking to them (chap. xvi. 6) sorrow so filled their hearts and overcome them, that they ceased to ask questions. Then when, in addition to that, they saw the storm gathering and breaking over His own soul, notwithstanding all His words of encouragement to them, they were crushed with the load of grief, and in their exhaustion could not rally their strength, but sank into sleep. Jesus, in His never-failing compassion, thus partly excused them, by saying, "The spirit is willing, but the flesh is weak."

But by their sleepiness they lost their opportunity of giving comfort to the Saviour of the world. He said: "Sleep on now and take your rest," as if to say—"Your help is no longer needed." How very often similar opportunities of serving and pleasing Him are lost because of our unwatchfulness!

That is the last great scene in this garden, to which Jesus and His disciples frequently resorted (ver. 2). What seasons of blessings these old trees witnessed—none greater than this! There are many such hallowed spots on earth. We should each have one.

II. The Betrayal. (Verses 3-9).—The hierarchy was intensely excited. They provided Judas with a company of the temple police and also a band of Roman soldiers, lest a rescue should be attempted. They brought with them lanterns and torches—although it was the full moon—in order to hunt Him in the shady recesses should he attempt to conceal Himself. It was arranged that Judas should kiss Him, in order that the soldiers might know upon whom to lay hands, and allow the others to escape.

Whom seek ye?—How completely they misunderstood the character of Christ! Instead of having to go and seek Him, He calmly came forward to meet them, knowing all the things that should come upon him. His momentary weakness was gone—He now voluntarily gave Himself up into their hands. To His question they answered, "Jesus of Nazareth." Jesus said "I am He!" and at the same time exerted such power upon them that they fell upon each other in alarm. It is, perhaps, another illustration of that spiritual light, that solar light, that was in His countenance, that made the traders flee before Him when He purged the Temple.

He a second time asked them whom they sought. They again answered "Jesus of Nazareth." He replied: "I told you that I am He. If therefore ye seek Me, let these go their way!"

None lost.—He thus fulfilled His own words, that none of them given him by the Father was lost (chap. xvii. 12). So ever shall it be to the end—He is able to keep that which is committed to Him.

It was at this point that Judas kissed Him, in order to give courage to his followers, who hesitated, although He had given Himself up to them. It is only the remembrance that Satan had entered into Judas that can enable us to understand such treacherous boldness. Jesus submitted; but asked Judas the searching question, "Friend, wherefore art thou come?" It once more gave Judas an opportunity of reflecting on the course he was pursuing. They then laid hands on Him and took Him.

III. Peter's Courage. (Verse 10.)—Peter could not endure the sight of his Master's arrest, and, drawing his sword, asked permission to use it; but not waiting for an answer struck at Malchus, a servant of the High Priest, and cut off his ear. Jesus at once rebuked him, and told him to put his sword away into its sheath, and gave three reasons for declining such service:

(1) Because it was the law of the divine government that they who use violence shall suffer violence. It is not by the sword His kingdom was to be spread.

(2) The cup of bitterness His Father put into His hand He was prepared to drink. In all things He pleased the Father.

(3) If force were needed, why draw a sword when legions of angels were at his disposal, if he so desired?

He then touched the ear and it was healed.

IV. Jesus Arrested. (Verses 12-14.)—He is now seized and bound and led away. On the way He addressed the priests who were in the company, and asked them why, when He sat and taught in the temple, they did not lay hands on Him, instead of coming out against Him armed, as if He were a thief. But, said he, this is your hour, and of the powers of darkness, according to the Scriptures. He then silently went with them.

Caiaphas.—He was High Priest, but his father-in-law Annas had been High Priest before, and although he had been deposed, possessed vast influence. Besides his son-in-law, five sons of Annas had been high priests in succession. To him first, Jesus was led; but afterwards to Caiaphas. In order to show us what kind of a trial might be expected, we are told that it was Caiaphas who had already given his opinion, that it was expedient that Jesus should be made a political sacrifice (chap. xi. 50).

PRACTICAL SUGGESTIONS.

1. All have their Gethsemane.
2. The victory is sure to such as persevere in prayer.
3. We all feel the benefit of sympathy when suffering. Let us seek to extend it to others.
4. We have a cup put into our hands by our Father. Are we willing to drink it?
5. Courage needs grace to regulate it.

SEVERAL friends of the Church Missionary Society are about to send out five clergymen and four laymen gifted as evangelists to work in India among the converts and educated non-Christian natives.