

ing, the petitioners, Mr. Robbins and the congregation acquiesced. The presbytery agreed in receiving and adopting the report. The Presbytery adjourned, to meet at Crumlin on the 27th July, at eleven a.m., and appointed the next regular meeting to be held in the First Presbyterian Church, London, on the second Tuesday of September, and was closed with the benediction.—GEORGE SUTHERLAND, *Pres. Clerk*.

**PRESBYTERY OF QUEBEC.**—This Presbytery met in Sherbrooke on July 22. The Rev. J. A. Bloodworth was appointed to Point Levis for the summer. A petition was presented from the congregation of Melbourne, desiring to be united to that of Richmond. A similar request was presented from the congregation of Windsor Mills, desiring to be united to Lower Windsor. A committee was appointed to visit the congregations interested and, if possible, to effect the proposed union. A call from the congregation of Inverness was presented. It was in favour of Mr. James Sutherland, licentiate, signed by 125 members and twenty-seven adherents. It was sustained, and as Mr. Sutherland declared his willingness to accept it, his ordination and induction were appointed to take place on August 19, provided the question of salary is satisfactorily arranged. A call from the congregation of St. Sylvester and Lower Leeds was submitted. It was in favour of Rev. Geo. Maxwell, who was received into our Church by the last Assembly from the Evangelical Union of Scotland, and was signed by seventy-five members and twenty adherents. It was sustained, and the induction was appointed to take place on August 20. Mr. George Kinnear, B.A., licentiate, applied to be taken on trials for ordination. His application was granted, and subjects for trial discourses were assigned him. Mr. James Ferguson was released from his charge at Kennebec Road, and the Home Mission Convener was instructed to secure an ordained missionary for this field. Mr. D. Currie drew the attention of the Presbytery to the fact that the public moneys were being spent in the aggrandizement of the Church of Rome, and urged the court to express its disapproval of such conduct. It was moved by J. G. Prichard, seconded by D. Currie, and agreed to, That a committee, consisting of Dr. Mathews, A. T. Love and D. Currie, be appointed to draw up certain resolutions expressive of the mind of the Presbytery in this matter, and to report at the next meeting. It is the intention of the Presbytery to present these resolutions to the Government of Quebec. The call from the congregation of Stanley Street Church, Montreal, in favour of Mr. Dewey, of Richmond, was taken up. Professor Scrimger appeared in behalf of the Presbytery of Montreal, and Messrs. W. Drysdale and R. Hubbard in behalf of the congregation calling, and spoke in support of the call. Messrs. H. P. Wales, F. McKenzie, Geo. Dunton and J. Scott appeared in behalf of the congregation of Richmond and stated that it was the unanimous desire of that congregation to retain their present pastor. The call was placed in Mr. Dewey's hands, and he stated that his inclinations were in favour of accepting the call; but that if it were the will of the Presbytery that he should not do so, he would bow to their decision. After considerable discussion it was finally resolved to agree to his translation to Montreal, and to release him from his present charge on August 10. Mr. D. Currie was instructed to declare the pulpits of Richmond and Lower Windsor vacant on August 15, and Mr. J. R. MacLeod was appointed Moderator of the Sessions. Mr. J. G. Prichard, of Danville, was appointed Convener of the Presbytery's Home Mission Committee, and Mr. J. R. MacLeod, of Kingsbury, was appointed Clerk of the Presbytery. The induction of Rev. A. Lee, late of Russelltown, as pastor of the congregation of Sherbrooke, took place in the evening. The Rev. J. R. MacLeod presided. Dr. Mathews preached a powerful sermon from Rom. i. 16, Mr. A. T. Love, of Quebec, addressed the newly-inducted pastor, and Mr. D. Currie, of Three Rivers, addressed the congregation. Mr. Lee has a fine field of usefulness, and is the pastor of the most prosperous congregation in the Presbytery. Mr. Charbonnel was instructed to visit certain families in the St. George section of the county of Beauce, where an opening of usefulness seems to present itself. Arrangements were made to hold missionary meetings throughout the Presbytery. Leave to moderate in calls was given to the French congregation of Quebec, to Richmond and Melbourne, and to the Windsors. The next meeting of the Presbytery of Quebec will take place in Sherbrooke on Tuesday, September 21, at eight p.m.—F. M. DEWEY, *Pres. Clerk*.

# OBITUARY.

## JAMES LAIDLAW.

It was mentioned in THE CANADA PRESBYTERIAN a few weeks ago that Mr. James Laidlaw, of Georgetown, had passed his ninetieth birthday. Shortly afterward, the venerable gentleman, who had enjoyed uninterrupted health during his long life, was taken ill, and, after being confined to his bed about four weeks, passed peacefully away last week. The old gentleman was the last survivor of those who settled in the Scotch Block of Esquesing, in 1819-20. One or two of the original settlers still remain, but none who had reached manhood at the time the settlement was formed. Mr. Laidlaw left Scotland in 1817, two years earlier than the other members of his family, but spent three years at Economy, Nova Scotia. A letter he wrote from Economy to his father and brothers in Scotland, on the 3th December, 1817, advising them to come to Western Canada and offering to join them there, is still in the possession of members of his family. In 1819 his father, James Laidlaw, and two brothers, Andrew and Walter, came and settled in the township of Esquesing, where James joined them in 1820. Boston Church, Esquesing, beneath whose shadow Mr. Laidlaw's remains were interred beside the graves of his father and brothers, was built on the farm of Mr. Andrew Laidlaw in the heart of the settlement, and was named after Thomas Boston, the far-famed minister of the parish of Ettrick, from which the Laidlaw family emigrated. James Hogg, the Ettrick Shepherd, was a full

cousin of Mr. Laidlaw's father. Like his father and brothers—two of whom never visited Canada—James Laidlaw was a man of rare integrity. He was also endowed with a mind and memory of remarkable clearness, which remained bright to the last, showing no signs of weakness or decay in any particular, though his physical strength was completely wasted by a disease of several weeks' duration. His only daughter, his only surviving son, Rev. R. J. Laidlaw, of Hamilton, and other friends and acquaintances from far and near, watched with him during his last days, which, owing to the clearness of his richly stored mind, the extraordinary retentiveness of his memory and the strength and clearness of his faith, were days of unusual privilege. His wide and accurate information, which increased to the last through his life long habit of reading and reflection, his pure and exemplary life, coupled with his kind, amiable and cheerful disposition, endeared him to all, old and young, who came within the circle of his acquaintance, and gave him an influence for good which only those who are possessed of his meek and quiet spirit, and are spared, as he was, to be come fully ripe, are ever privileged to exert.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

BY REV. R. P. MACRAE, M.A.

Aug. 22, 1886. } WARNING TO JUDAS AND PETER. { John 13: 21-38.

GOLDEN TEXT.—"Wherefore let him that thinketh he standeth, take heed lest he fall."—1 Cor. x. 12.

#### INTRODUCTORY.

In the last lesson the great precept of humble self-sacrifice for the sake of others was taught by word and example. In washing the disciples' feet He taught that in order to be disciples we must first be washed ourselves by Him, and secondly, be ready to do anything, not on account of pride to shrink from anything that will be helpful to others. How difficult it is to be a true disciple! Who can stand this test?

#### EXPLANATORY.

1. The Treachery of Judas Disclosed.—In verse 2 it was noted how the development of satanic opposition proceeded alongside of the kingdom of Christ. Christ knew that Judas would betray Him—had already agreed to do so. He now makes known to Judas and His disciples that He cannot be taken by surprise. He offers Himself a sacrifice.

1. The disclosure.—In verse 11 He had said "Ye are not all clean." In verse 18, after explaining his act and telling them that blessedness would come in the doing of what they knew, He said: "I speak not of you all—there is one among you who will never know this blessedness—I know whom I have chosen." Then in verse 21 He became more specific still, and stated distinctly "One of you shall betray Me." Who that one was was made known to John, perhaps to Peter, by a sign (ver. 26), "When He had dipped the sop," etc.

2. The purpose of this disclosure.—(1) It was for the sake of the disciples (ver. 19). He says: "I tell you now, so that the fact when it overtakes you may not shake your faith. Yea, rather let it strengthen your faith, for in it you find a fulfilment of scripture" (Psa. xli. 9). "He that eateth bread with Me hath lifted up his heel against Me" (ver. 18). How often this scripture is verified still! Many, many accept the temporal benefits of Christ's work, and yet are His active enemies. To that He adds the encouraging words of verse 20. Although Judas fell, no other of them would fall. He would send them forth as His ambassadors, and many would receive them, and in doing so, would receive Him, and in receiving Him would receive Him that sent Him.

(2) For the sake of Judas.—Jesus did not cease to love Judas, and seek his salvation. He was troubled in spirit (ver. 21) at the terrible sin, aggravated by the relations in which they had stood to each other. What more likely to make Judas turn away from his wicked purpose than the fact that Jesus knew all about it? Hence He said: "One of you shall betray Me" (ver. 21). The other disciples, filled with astonishment, looked at each other, wondering which of them it could be. They then began the personal enquiry: "Is it I?" (Matt. xxvii. 21.) The wise course is to begin with self examination. But even Judas, in his deep hypocrisy, asked the same question, so as to make a show of surprise before the other disciples. Peter was the first to turn his attention away from himself to others (ver. 24). Peter did not forget the rebuke he had already received at that table (ver. 18), and shrinks from asking directly. He gives the precedence to John, who was reclining next to Christ, so that his head was near Jesus' breast, and beckoned to him to ask who it should be. John simply and directly asks "Who is it?" Jesus answered (ver. 26).

The sop.—This was a part of the bread dipped in the saucer of bitter herbs and handed to Judas. It was an act often done by the master of the feast in order to express special favour. In this case it showed the other disciples who the traitor was, but it was especially a token of love. It pointed back to what the relations of the past had been, and assured Judas of His continued love. What could prevail in subduing a known enemy if not this loving forgiveness?

Satan entered. (Ver. 27).—But if great privileges do not do us good, they will do us harm. If we close our hearts against the loving drawings of the Saviour, He will leave us to ourselves, and we shall fall more than ever into the hands of the great enemy. Satan now takes possession of Judas and fits him for the fulfilment of the greatest crime.

Do quickly. (Ver. 27).—As he has rejected love, he is now devoted to wrath. Jesus commands him to proceed with his awful work, at the same time intimating that His death

is to be by His own assent. "No man taketh His life from Him."

This experience of Judas is too instructive to be passed without emphasis. No man ever goes to ruin without having many warnings thrown in his way. It is in spite of divine love he goes. But every rejection of warning makes Satan's work easy, and the result more sure.

It was night. (Ver. 30).—No man at the table besides John knew what Jesus meant. They thought it was to make some further preparations for the feast or to give to the poor. The answer to John (ver. 26), giving the sop, Satan's entering into him, all occurred in quick succession, and they understood not, but explained as best they could. All that is said is that Judas went out, and it was night. Dark without and within. The soul was in total darkness into which the Prince of Darkness was allowed to enter.

II. The Glory of the Cross. (Ver. 31, 32).—Jesus now, relieved of the presence of the child of darkness, goes on to speak of light. The cross at this moment is illumined by a coronation of glory.

Now is the Son of man glorified.—He sees that through death on the cross He is going to provide for the redemption of man. From the cross is to proceed that energy that will destroy this kingdom of darkness of which He just now had such a sad illustration. In Him all nations shall be blessed and shall call Him blessed.

God is glorified in Him.—We can find here three thoughts or ways in which the Father is glorified.

(1) In the manifestation of His holiness.—Christ had shown the divine power in miracles, wisdom in words, but now is to be seen the divine justice. So holy is God that sin could not be forgiven but by the death of His Son.

(2) In the restoration of humanity.—Man was made to glorify God, but failed. Now the Son of Man is to succeed as the first fruit of mankind regenerated and restored to His fellowship and service. In His own obedience He sees involved the complete redemption.

(3) In making God the present object of faith and love until that restoration shall be completed.

God shall glorify Him in Himself.—This is to be the reward of glorifying the Father. He will be lifted up into the life and glory of God, from which He had descended. His exaltation is to be the reward of His abasement.

III. The New Commandment.—That wonderful elevation of thought and feeling into which Jesus was carried caused this condescension and tenderness of tone in verse 33. He felt that the disciples were as yet but little children, and could neither understand nor ascend into these higher experiences.

Seek.—But although He had to say to them as He did to the Jews, that whither He went they could not come, yet He would not say, as to them, that they would die in their sins. Now they were to go on seeking, and by-and-by they would be able to follow Him (ver. 36). Not now, but afterward.

New commandment.—How were they to seek in order to secure that end? In obedience to this new commandment that He now gave them. "That they should love one another as He loved them."

In what sense is it new?—It is an old commandment, as old as Eden where love was the divine bondage of pure hearts. It was new

(1) In that it is seen by a new type. Jesus was just speaking about His death on the cross, the most wonderful illustration of love the world ever saw—and now He says: "As I have loved you" so love one another. That is altogether a new setting for this command, which gives it new and deeper meaning. Not simply "Love thy neighbour as thyself," but better than thyself. "As I have loved you."

(2) It is new, inasmuch as now, in its connection with the cross, it is accompanied with the promise of power by which to obey. The old commandments of the decalogue lacked that feature. "They were weak through the flesh" (Rom. viii. 3). But now the Son of God came and condemned sin in the flesh, that the righteousness of God might be fulfilled in us who walk not after the flesh but after the Spirit. Hence it is essentially a new commandment.

Love one another.—Church life—the fellowship of Christian love—is the nursery in which we can cherish that love that can take into its embrace all men.

All men know.—That is to be the Christian badge. Not our knowledge—not our creed, but our love that shows us to be the disciples of Christ. Of course the other side is true, that unless we have this love we are not disciples. No substitute that will be accepted in its place (1 Cor. xiii. 1-2).

IV. Peter Humbled.—All the time Christ was speaking Peter was wondering what He meant by going away whither they could not follow. If it was sacrifice that was needed, he felt prepared to follow even unto death. Peter felt that he was not a child (ver. 32), but a full-grown man, ready now to rise with Him into the glory.

But Jesus says "No, Peter, you cannot—you have much to learn yet. It is sacrifice that is needed, but you are not in that so strong as you imagine you will deny me thrice ere the cock crow."

How like our poor selves the experience of Peter. We build castles in air—imagine what we could and would do—think we are fit to go home to heaven, and wonder why the Master does not call us. The reason is that we are but children. Not now, but afterwards, says Christ. Let us seek in the way of love, and we shall attain unto the resurrection of the just.

#### PRACTICAL SUGGESTIONS.

1. Our faith in God should not falter, however discouraging our circumstances (ver. 19).
2. Sin gives pain to Jesus (ver. 21).
3. Love perseveres in its efforts to save the lost (ver. 26).
4. We should not forget to examine ourselves, lest any root of bitterness spring up. Ask Him to search us.
5. The night of the soul grows into eternal night.
6. If we could see the cross rightly, we would say as Luther did, "Blessed cross, no wood like thine" (ver. 31).
7. The highway to glory is love (ver. 34).
8. Avoid self-complacency (ver. 38).