

Committee are instructed to give weekly supply. The people have the authority of Presbytery to solicit subscriptions within the bounds for church building purposes, and the missionary deputation is instructed to organize a congregation there. The deputation consists of the Rev. R. H. Warden, J. S. Black, James McCaul, and W. D. McLaren. The grants to be asked from the Assembly's Home Mission for supplemented charges and mission stations were agreed upon. A deputation, consisting of Rev. D. W. Morison, J. A. F. McBean, C. M. Mackeracher, Geo. Coull, and R. H. Warden, was appointed to visit the district of St. Louis de Gonzague, and advise the people in regard to filling the vacancy there. The Examining Committee reported the names of twenty students in theology, arts and literature, recommending that they be certified to the Senate of the Presbyterian College, Montreal. The report was adopted. The Rev. Colborne Heine, on behalf of the committee appointed for this purpose, reported that they had met with Mr. Hayt, a young man who had been a teacher in a Roman Catholic school, that they were satisfied with his sincerity as a convert from Romanism, and found him well-grounded in the fundamental principles of saving truth. They recommend that his name be sent in to the French Evangelization Board for employment as a teacher. Upon application by the Session of St. Joseph street Church, Montreal, Professor Scrimger was appointed to moderate in a call there when deemed proper. The committee, to whom was referred the question of Mr. Anthony Cauboue's status, reported that they had given the matter their best attention, and had agreed to recommend the following deliverance: "That the Presbytery in appointing Mr. Cauboue as ordained missionary at Joliette, did so under the impression that the terms on which the General Assembly, in 1881, authorized the Presbytery to receive him, recognized him as an ordained missionary; but inasmuch as the question was raised at the next ordinary meeting, 'Whether the deliverance of the Assembly warranted the Presbytery to proceed so far in the case of Mr. Cauboue, the Presbytery resolved to report the action taken to the General Assembly and ask that court to endorse it.'" The question of more frequent meetings of Presbytery was laid over till next ordinary meeting of Presbytery, to be taken up as the first item. The Presbytery met in Erskine Church on Wednesday, the 4th, and inducted the Rev. Professor Scrimger to the Chair of Greek and Hebrew Exegistics. Rev. Robert Campbell presided, put the prescribed questions, and afterwards suitably addressed Professor Scrimger as to his important duties. The Presbytery adjourned to meet in this place on the second Tuesday of January, at eleven o'clock a.m.—JAMES PATTERSON, Clerk.

PRESENTATION TO MISS ROSS.

On Wednesday, the 11th inst., a very interesting meeting was held in St. Andrew's Church, Lindsay, under the auspices of the Auxiliary of the Woman's Foreign Missionary Society there. A mass meeting of ladies was held in the afternoon, at which Mrs. Harvie, of Toronto, was present, and ladies from Uxbridge and Beaverton. A Presbyterian Woman's Foreign Missionary Society was formed, with Mrs. Stuart, of Uxbridge, elected President, and Mrs. McAlpine, of Lindsay, and Miss Jackson, of Uxbridge, Secretaries. Mrs. Harvie then delivered a very admirable address on "Woman's Work for Woman in the Foreign Field." In the evening a public meeting was held, when addresses of much earnestness and excellence were delivered by Rev. R. J. Beattie, of Port Hope, one of the members of the Assembly's Foreign Mission Committee, and by Mrs. Harvie. Thereafter Miss Isabella Ross, who is about to proceed to Indore, India, as a lady missionary of the Presbyterian Church in Canada, was introduced to the audience by the pastor, to receive an address from the Lindsay Auxiliary, of which she is a member, and also a gift of books suitable for her work. The address was read by Mrs. A. McAlpine, and the presentation made by Miss Annie Smart. Miss Ross acknowledged in suitable terms the address and gift, and took formal leave of the society and congregation, and was addressed briefly by the chairman, Mr. Hastie, on the work to which she is about to devote herself. The books consisted of a complete set of "Barnes on the New Testament," a copy of "Schaff's New Bible Dictionary," and of the "Life of Dr. Duff." During the evening suitable selections of music were rendered by the choir, and a reading was given by Mr. Dunn, of the High School, with much acceptance.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIV.

Oct. 29, } JESUS BETRAYED AND TAKEN. { Mark 14: 1882. } 43-54.

GOLDEN TEXT.—"The Son of man is betrayed into the hands of sinners."—Mark 14: 41.

TIME.—Immediately following the last lesson.

PLACE.—As in last lesson—garden of Gethsemane.

PARALLEL.—Matt. 26: 47-58; Luke 22: 47-55; John 18: 2-18.

Notes and Comments.—Ver. 43. "Immediately:" straightway; as so often before in Mark, while Jesus was speaking. "Cometh Judas:" who knew that Jesus went to Gethsemane (John 18: 2); he had left before the Supper was over, and gone to complete his villainy. "The twelve:" an intensification of his crime; no longer as a follower, but an enemy. "A great multitude:" the temple guard, likely also a body of Roman soldiers, part of the garrison, and a mob of the scum of the city.

Ver. 44.—"A token:" sign; Matthew, something to mark Jesus, lest in the confusion He should escape, or they should capture the wrong man. "Kiss:" a sign of affection and intimacy, and specially of fidelity—I Sam. 20: 41; 2 Sam. 15: 5; Ps. 2: 12; Luke 15: 20. "Lead—safely:" to prevent any attempt at rescue, which, perhaps, Judas and the chief priests thought likely.

Ver. 45. "Straightway to Him:" as if he did not belong to the crowd of enemies. "Master:" Rabbi; Matthew, "Hail, Rabbi:" the word occurs in fifteen places in the Gospels; the old version translates it into "Master" in eight places, and leaves it untranslated in the rest; the Rev. consistently leaves it "Rabbi." "Kissed Him:" lit. much; the sign was a simple kiss, but the performance was more emphatic; his excited feelings overdid it; and the Master withdrew not His cheek from the traitor—not the least, surely, of the trials of that hour.

Ver. 46. Luke here gives the words of Jesus to Judas, "Betrayest thou the Son of man with a kiss?" "Laid hands:" arrested Him; may not then have used violence.

Ver. 47. "One of them:" Peter, as we know from John—the reason of the omission in the three earlier Gospels is easy to understand: they were written while Peter was alive, when the mention of his name would not have been prudent; the Gospel of John was much later. Matthew gives the rebuke of Peter by Jesus for the act, while Luke tells us the beautiful incident that Jesus touched the wounded ear and healed it. Peter and another had likely procured swords in view of the betrayal foretold, and with a determination to kill the betrayer.

Vers. 48, 49. "Answered:" their actions. "A thief:" as in John 18: 40, of Barabbas; the sinless Jesus was treated as a common robber; they had had many opportunities of taking Him in the temple and elsewhere, but they did not. "Scriptures must be fulfilled:" the many prophecies concerning the death of Christ, and the means by which it was to take place, as Isa. 53: 12; Ps. 41: 9, etc.

Ver. 50. "All forsook:" another Scripture fulfilled, ver. 27 comp. with Zech. 13: 7, and all had joined in protestations of fidelity; they fled from the garden—but two, at least, turned again and followed, if afar off, ver. 54; John 18: 15.

Vers. 51, 52. The incident in these verses is related by Mark alone. "Certain young man:" Who? Not one of the twelve, but a sympathizer with Jesus, evidently; some have supposed Lazarus, others Mark himself. The latter is more likely; he had probably expressed his disapproval of the arrest. "Linen cloth:" a sheet or a night garment. The idea is, that he had been sleeping in a house near by, was awoke by the tumult and rushed out, as he was, to see the cause, so that when he fled, "naked," he had probably but a short distance to go—all, however, is conjecture.

Ver. 53. "Led Jesus—high priest:" Caiaphas—Matt. 26: 57, but to Annas first—John 18: 13, who had been high priest, was deposed by the Roman ruler before Pilate, but he was father-in-law to Caiaphas, presided at the Sanhedrim, and retained so much influence that he was still called the high priest. Caiaphas was made high priest A.D. 27, and retained the office about ten years, when he, too, was deposed; both were creatures of the Roman Court, and Sadducee infidels. "Were assembled:" there was a later meeting after day-break—Luke 22: 66-71; this was an informal, illegal one, as no meeting of the Sanhedrim for the trial of a capital offence could be held by night.

Ver. 54. "Peter followed Him afar off:" as one of the crowd, a casual onlooker, into the palace, REV. "court:" through the gateway into the open court or quadrangle of an Eastern house; here there was a fire kindled, doubtless in a brazier, and at this Peter warmed himself; he was within the palace, and yet without—John 18: 16; as in all Eastern houses, the opening of the hall or room in which Jesus was examined would be into this centre open court; here Peter heard part of the trial; the court appears from ver. 66 to have been lower than the rest of the house.

HINTS TO TEACHERS.

Prefatory.—The details of the betrayal, in the four evangelists, are so interesting in their differences, and in the way they supplement each other, that it is of importance the teacher should carefully read all the narratives, and then weave them together, writing out for himself a fresh, harmonized account of the incidents; it will be surprising to those who have not tried this, what a help it will be in the study of the lesson.

Topical Analysis.—(1) The traitor's kiss (vers. 43-47). (2) Mistaken zeal, sympathy and flight (vers. 47, 50, 52). (3) The hate of evil men (ver. 53). (4) Getting into a wrong place (ver. 54).

In the first topic we have two prominent figures, Judas and Jesus. About Judas, point out the bold hypocrisy of his

act—conceived in *covetousness*, which, rebuked by the Lord, developed into bitter *hatred*, he now rushes into an abyss of sin to fulfil the promptings of that hate. He came forward as though he would give the kiss of fidelity to Jesus, but he had made it the signal of destruction; under the mask of friendship he aimed the death-blow at Jesus, and forever stamped himself as the blackest of villains, so that his very name has become the synonym of all that is base, double-faced and hypocritical. By his own act he plunged into the darkness of eternal death, and sent his name down through the ages, the object of eternal infamy, a beacon and a warning to all. In the bearing of Jesus through this scene we have *patience*. Would it have been surprising if the hypocritical betrayer had felt the power of His anger and been stricken in his sin? But the Saviour bore with the sinner, only saying, "Betrayest thou the Son of man with a kiss?" Show His *gentleness*; when Peter smote one of the mob, his Master rebuked him, and healed the wound, performing a miracle of mercy even in that time of the assaults upon Him. Note His *resignation*: He could have had from the Father twelve legions of angels, if they had been needed, to protect Him from His foes, but His language now was, as just before, "Not My will, but Thine be done;" and over it all we recognize the *majesty* that dwelt in the only begotten of the Father, He who had the power to lay down His life, and the power to take it up again, and in the serene calmness of that time of indignity and wrong we see the glory of the God-man shining forth. Other thoughts will be suggested by the other narratives, but our space forbids us to follow them.

On the second topic we may show that while "it is good to be zealously affected always in a good thing" (Gal. 4: 18), there is a zeal that is "not according to knowledge" (Rom. 10: 2), a zeal that brings in the world, and worldly instead of spiritual weapons into the service of Christ. Show how this mistake has been made again and again in the history of the faith; how men—good men as well as evil men—have taken the sword to defend, as they thought, the cause of Christ, but they have wounded Him in the house of His friends. Then from this narrative it will be seen how sometimes unchristian zeal terminates in unchristian cowardice; he who smote with the sword, the other disciple who was ready to smite, and all who had so lately protested their fidelity, as one man, "forsook Him and fled."

On the third topic we may note how hatred and malice in the very form of justice were manifest in the trial of Jesus. His enemies could not wait until the morning, but convened a meeting of the Sanhedrim at an illegal hour, that they might hurry on His condemnation. Of this meeting *Geikie* says: "It was before a mob of dignities, not a 'court,' that Jesus was brought." This very hatred of theirs brought about what they had not intended—the murder of Jesus on the feast day. Throughout His whole official career the members of the Sanhedrim had been in deadly antagonism to Jesus, as even a cursory reader of the Gospels will see, culminating in the three examinations during the night and next morning, when the determination was evident to kill Jesus, the only thing being to observe some kind of legal form, and trump up some accusation.

On the fourth topic quote Ps. 1, and show what a practical comment this is on that verse. Here was Peter where he ought not to have been, mixed up with the enemies of Jesus, and quite willing to be taken for one of them; he walked "in the counsel of the ungodly;" he stood "in the way of sinners," he sat "in the seat of the scornful," and he reaped the result. Had Peter never mingled as he did with the foes of his Master, he would not have been tempted to deny Him, and would have been saved those bitter tears and that sorrowful remembrance which he would carry with him to the end. Teach your scholars the importance of that petition, "Lead us not into temptation," and point out how sinful it is to offer that prayer, and yet go heedlessly into temptation. None can measure the evil—it is infinite—of sinful company.

Incidental Lessons.—On the first topic—That men may be near to Christ, and yet very far from Him.

That even external fellowship with Jesus may only be a help to our downfall, if we trust in that.

That professions of friendship are not always to be trusted. "Prove all things."

That one in twelve was a traitor; need we wonder at hypocrites to day?

To imitate Jesus.

On the second topic—That there may be a zeal without heart; and a zeal that is not according to knowledge.

That it is good to be zealously affected in a good thing. To be "valiant for the truth" in Christ's own way.

On the fourth topic—That it is dangerous to follow Christ afar off—the further from Him, the greater the danger; by His side alone is safety.

Main Lesson.—The weakness of mere human resolutions and strength—Rom. 7: 15; 11: 20; 12: 16; 1 Cor. 10: 12. Strength for a consistent, persevering life is from God alone—Rom. 14: 4; 1 Cor. 15: 10; 2 Cor. 3: 5; Gal. 1: 11; 1 Pet. 1: 5. Both these truths may be shown in the history of Peter—Mark 14: 29; Luke 22: 31, 32.

THE French Government have decided to light 42 of their most important lighthouses with electricity.

THE Embassy from Madagascar, sent to protest against the French aggressions, arrived at Marseilles last week.

THE British Evangelical Alliance has issued its programme for the next Week of Prayer, beginning January 7, 1882.

THE native Christians in Cairo held a daily prayer-meeting during all the excitement and perils of the late war in Egypt.

THE ex-Empress Eugenie was much offended at the attention paid to Cetewayo, the Zulu king, during his recent visit in England.

THE King of Greece speaks English, French, German, Greek and Danish. Their Grecian Majesties in conversing together use the German language, in speaking with their children they employ English, and they speak Greek to the general household in the various royal residences.