

thereto. The report was received, and the Convener directed to have printed an abstract of the same for distribution throughout the congregations and stations within the bounds. Congregations were directed to close their annual accounts with the calendar year to secure uniformity. Mr. Currie, Convener, read the Presbytery's Home Mission half-yearly Report, which was received. The Presbytery Treasurer gave in a report which was received. In regard to Petrolea, the Treasurer was instructed to press the claim for arrears due by that congregation, as also all defaulting congregations within the bounds. A call was read from the congregation of Forest to Mr. Jas. Pritchard, of Manchester. Mr. Lochhead, who moderated in the call, was heard in reference to the same, as also Mr. Scouler, commissioner from the congregation. The call was sustained. Dr. McIntyre, principal of the Brantford Ladies College, addressed the court in behalf of that institution. On motion of Dr. Thompson, it was agreed to express the Presbytery's gratification with the encouraging reports as gathered from the able statements of the principal's address; pledge themselves to lend their influence in extending the interests of the institution, commend it to the favourable consideration of our people, and pray that its efforts may be more and more blessed in the diffusion of a healthy education among the young ladies of our Church. The following students were certified to Knox College: Mr. Paton, preparatory course, first year, Mr. Needham, first year, and Mr. R. McLennan. It was agreed in connection with a circular from Dr. Middlemiss, Convener of the Assembly's Committee on Aged and Infirm Ministers' Fund, to direct Sessions to call the attention of congregations within the bounds to the necessity of an enlarged liberality in support of that Scheme. There was laid on the table and read a communication from the Rev. Nathaniel Smith, a minister of the Canada Methodist Church, asking to be received as a minister of this Church. Mr. Smith was heard in support of his application. It was agreed to refer his case to a committee, consisting of Messrs. Lochhead, Anderson and their elders, to confer with Mr. Smith, and if satisfied with him to give him such employment as they may be able to give or secure for him and report at next ordinary meeting. A circular from Dr. Torrance in regard to the employment and distribution of preachers was referred to the Presbytery's Home Mission Committee for their guidance. Arrangements for holding missionary meetings by exchange of pulpits were made as follows: Sarnia, Mr. Cuthbertson; Point Edward, Mr. McLennan; Camlachie, Mr. Leitch, Thedford, Mr. Lochhead; Parkhill, Mr. Currie; East Williams, Mr. Hume; Arkona, Mr. Lees; Alvinston, Mr. McAdam; West Williams, Mr. Anderson; Strathroy, Dr. Thompson; Petrolea, Mr. Johnston; Wyoming, Mr. Beamer; Bridgen, Mr. Johnson; Oil Springs, Mr. McDonald; Corunna, Mr. Tibb; Burns Church, Mr. McKutcheon; Watford, Mr. McIntock; Mandawin, Mr. Cameron. These exchanges to be made on October 10, or succeeding Sabbaths in October if more suitable for any of the deputations, and report at next ordinary meeting of Presbytery. The next regular meeting was appointed to be held in St. Andrew's Church, Sarnia, on the third Tuesday of December next, at two o'clock p.m.—GEORGE CUTHBERTSON, Pres. Clerk.

#### HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee of the Presbyterian Church of Canada met at St. Andrew's Church, Toronto, last week. Rev. Dr. Cochrane, of Brantford, Convener, in the chair. The following members were also present: Rev. Drs. Laing, Dundas; and Campbell, Renfrew; Rev. F. W. Farries, Ottawa; J. Robertson, Winnipeg; J. Somerville, Owen Sound; K. Moodie, Stayner; D. J. Macdonnell, P. McF. McLeod, Mr. W. Mitchell, Toronto, and Rev. R. H. Warden, Secretary of the committee, Montreal. A large portion of the time was spent in considering the claims of Presbyteries for services rendered during the past half-year, and the following were ordered to be paid: Quebec, \$399; Montreal, \$518; Glengarry, \$36; Ottawa, \$550; Brockville, \$355; Lanark and Renfrew, \$738.50; Kingston, \$549; Peterborough, \$307.12; Lindsay, \$164; Toronto, 0; Orangeville, \$200; Barrie, \$2,482.64; Owen Sound, \$123; Saugeen, \$38; Guelph, 0; Hamilton, \$267; Paris, 0; London, \$203; Chatham, \$275; Sarnia, \$48; Stratford, 0; Huron, \$52; Maitland, 0; Bruce, \$968.55; Winnipeg, \$1,169.32; Rock Lake, \$1,199.38; Brandon, \$2,957.28; Regina, \$4,674.08. Total, \$18,189.47.

Applications were received, and grants were made to a large number of new mission fields that have been opened throughout the Church recently. Rev. Dr. Jardine, Brockville, was appointed to Prince Albert, N. W. T., at a salary of \$1,100 per annum. The people of this field contribute \$500 per annum, so it is hoped that this amount will be increased during the current year. Lengthened correspondence was submitted from the new Presbytery of Columbia (British Columbia), where there are now seven ministers of the Church, and applications were made for appointments of missionaries to the following fields in that Province: Spence's Bridge, Ashcroft, Clinton, Albernie, Fort Langley and Chilliwack.

The appointments made to British Columbia were Rev. Alexander Dunn, at one time missionary of the Church of Scotland, at Langley, B. C.; Rev. Alexander Tait, Mono, and Rev. F. McCuaig, of Kingston. These gentlemen have been offered the appointments, and it is hoped they may see their way clear to accept them.

Rev. James Robertson, Superintendent of Missions in the North-West, submitted a report for the half year showing very encouraging growth in the various Presbyteries of that Synod.

A lengthened report was received from Mr. J. B. McKilligan, Winnipeg, as to the finances of the Mission Committee of the North-West. Proper action was taken by the committee looking toward the efficient administration of the work there.

#### APPOINTMENTS.

The following appointments were made: Rev. W. A. Johnston to Quebec, Rev. G. Youmans to Lanark and

Renfrew, Rev. J. Mordy to Fort Erie, Rev. J. McEwan to Balaklava and Ayton, Rev. D. McNaughton to Bruce Mines, Rev. T. F. McKenzie to Tarbert; Rev. Duncan McMillan, Rev. James Hamilton, Rev. W. McArthur to Manitoba; Rev. R. H. Craig and Rev. M. McKenzie to Owen Sound, Mr. Corbett to Thessalon and Mr. P. McNabb to Barrie.

The Committee on the Augmentation of Ministers' Stipends considered the claims of the several Presbyteries for services rendered during the past six months, and the following amounts were ordered to be paid: Quebec, \$839; Montreal, \$1,416.50; Glengarry, \$309.91; Ottawa, \$662.50; Brockville, \$325; Lanark, \$766; Kingston, \$977.12; Peterborough, \$488.50; Lindsay, \$212.50; Toronto, \$575; Orangeville, \$62; Barrie, \$762.56; Owen Sound, \$497; Saugeen, \$100; Guelph, \$100; Hamilton, \$457; Paris, \$100; London, \$556; Chatham, \$275; Sarnia, \$403; Stratford, \$125; Huron, \$275; Maitland, \$513; Bruce, \$237; Winnipeg, \$470; Rock Lake, \$725; Brandon, \$552.50; Regina, \$500. Total \$1,383.03.

The committee revised the grants for the ensuing six months. Quite a number of congregations were reported as now self-supporting, and several new congregations were placed upon the list to receive aid.

Rev. Dr. Jardine, of Brockville, has accepted the appointment to Prince Albert, and intends to leave for that place shortly. The committee considered the propriety of

#### EQUALIZING THE SALARIES

in the North-West with those in Ontario and Quebec "in consequence of the reduced expense of living." No definite action was taken in this matter further than that it was resolved to ask the opinion of the several Presbyteries in the North-West and the Home Mission Committee of Manitoba in regard to it. A careful estimate was made of the amount required during the current year for the augmentation of salaries, when it was found that \$30,000 would be needed. The amount was allocated among the different Presbyteries. Toronto and Montreal will be asked to contribute \$4,750 each. The other Presbyteries will have to contribute amounts of \$1,000 or less each. Last year more than half the amount received from the whole Church was obtained from Toronto and Montreal.

## Sabbath School Teacher.

### INTERNATIONAL LESSON.

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

Oct. 31,  
1886.

#### JESUS RISEN.

John 20:  
1-18.

GOLDEN TEXT.—"The Lord is risen indeed, and hath appeared unto Simon."—Luke xix. 34.

#### INTRODUCTORY.

Jesus died broken-hearted. That is proved by the fact that when the spear pierced His side, there came forth blood and water. When the heart bursts, as it sometimes does through grief, the blood flows into the pericardium, mingling with the watery liquid with which it is filled.

The legs of the other two were broken with clubs, in order that the sudden shock might kill them—that they might be buried before the Sabbath. The presence of unburied dead bodies would make the city ceremonially unclean; hence the cruel request was made by the Jews, and granted by Pilate. Criminals were buried apart in a place filled with city refuse. Such an indignity was not perpetrated on the body of Jesus. Joseph and Nicodemus, who had not had courage before His death, now risk all. They were probably so impressed by His patience and dignity as to be ashamed of their past conduct. Joseph went to Pilate and asked the privilege of disposing of His body, and having got permission, he and Nicodemus and a few friends, faithful to the last, carried it to a new tomb, hewn in the rock, and intended by Joseph to be his own last resting place.

The body, all stained with blood, was washed and then wrapped in bands of white linen, within which were powdered myrrh and aloes, in order to embalm it. A white cloth was laid over the face, and the corpse placed in a niche in the rock, and a stone placed against the door to prevent disturbance by man or beast.

#### EXPLANATORY.

I. **Mary at the Saviour's Tomb.**—She came early in the morning, accompanied by other women (Matt. xxviii. 1; Mark xvi. 1-4). They knew nothing about the Roman guard, nor the stone sealed, nor about the earthquake, when the angel rolled the stone away. They came that they might finish the anointing begun at the burial, and it was on the road thither that they thought of the difficulty of rolling the stone away.

Mary Magdalene seems to have gone more quickly than the other women, and as soon as she saw that the stone was rolled away, and that Jesus was not in the sepulchre, ran back to tell Peter and John.

*We know not.* (Verse 2.)—The pronoun *we* shows that Mary did not go alone, as might be inferred from this Gospel. There is great sorrow in her heart. They all went forth that morning bowed down with grief, looking for some comfort in the privilege of doing honour to His body. But now it seemed as if that last hope were gone. They sought a Crucified Christ and found a Risen One. So shall it always be with such as go forth in sorrow of soul to the Crucified. The Son of Righteousness shall arise with healing in His wings, and sorrow shall be turned into joy. Thus these women were a type of myriads who were to come after them.

II. **Peter and John Visit the Tomb.** (Verses 3-10.)—Peter seems to have attached himself to John after the crucifixion. They immediately went forth together, and John's more ardent love brought him first to the sepulchre. He

looked in but did not enter. His love was deeply reverential. When Peter arrived, he, less sensitive, went in and saw the situation. The linen bands in which the body was embalmed were lying in places by themselves, and the napkin by itself.

*Believed.* (Verse 8.)—John also went in, and saw the situation and believed. What did he believe? It is usually supposed that he believed that Jesus was risen and that John was the first believer in the Resurrection. But it is said that "They knew not the Scriptures, that He was to rise from the dead." Hence it seems better to understand that they simply believed that Mary's report was true—that he was not in the tomb.

*Linen clothes lying by themselves.*—This was more instructive than they understood it to be. Had they thought, they might have known that friends would not have removed the linen bands; and enemies would not have taken time or pains to place them by themselves. The disciples, not seeing this, returned home.

III. **Jesus First Appears to Mary.**—When the disciples went away, Mary lingered around the tomb; her heart was desolate. Although the sleeping room of Jesus was in perfect order, in a garden fragrant with blooming flowers, and under a clear blue sky, Mary had no joy, because she knew not where her Lord had gone. How true it is in life! To them who have learned to love Him there is no substitute. His love is better than life.

*Two angels.*—Mary stooped down and looked into the sepulchre and saw two angels, the one at the head and the other at the feet. This might have assured her that the angels had charge concerning Him as they have concerning all His children, and that no evil could befall Him. Mary thinks not of this, nor is she alarmed at the sight; she is so much overwhelmed with grief that she has no thought for anything else. Peter and John did not see these angels, because the angels, having the power, did not make themselves visible. That favour is conferred according to our susceptibility for such visions. It is the pure in heart that see God and the spirit world. Mary had the most fervent love to Christ and was thus honoured.

*Woman, why weepest thou?*—They want to comfort her, but the great fact must be gradually revealed lest the joy be too great. They begin to say, "Why do you so needlessly weep? See He is not here, if he were you might well weep," etc., but Mary answers as she did the disciples: "They have taken away my Lord," etc. The only difference is that grief made her feel more keenly than ever that He was her Lord. What a loss to Mary, out of whom He had cast seven devils! She was desolate indeed, standing before an empty sepulchre, not knowing where He was. How many often stand weeping when they have lost Him, not knowing where to find Him! But they are not long kept in that state.

Mary would have despaired but for the angel of hope within her heart that sustained her, so with the sorrowing still.

*Saw Jesus standing.*—Mary turned away that she might uninterruptedly weep and seek, and there stood before her another man, but she in her tears did not look steadily at Him, nor recognize Him.

*Woman, why weepest thou? Whom seekest thou?*—This is the first word of the risen Lord. What a suggestive word! It is a key to His word. His mission is to wipe away tears from our eyes. He comes to such as weep, and came to Mary first because she wept most.

Mary, supposing Him to be the gardener, who was in the garden so early, said: "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away."

She says Him, to a stranger, naturally thinking that every body was interested in Him whom her soul loved (Cant. iii. 3). She feels equal to carrying Him away herself and caring for Him.

*Mary.* (Verse 16.)—Jesus at first addressed her as He did His mother on the cross, and at the marriage in Cana of Galilee, as "woman." And that general term helps us to appropriate His question, "Why weepest thou?" It was not simply a word for a relative or special friend, but for all mankind. But in addition to that general word He shows individual tenderness. He calls her by name. What love breathes through that word, Mary! We can almost hear His voice and see His eye.

*Rabboni.*—"My Master." He is recognized and she, overcome with joy, is about to embrace Him. What an illustration of the ecstasy of souls that have made the great discovery! It is a joy unspeakable.

*Teach Me not, etc.* (Verse 17.)—Why was this forbidden to Mary, and granted to the other women who held Him by the feet? The right explanation is probably to be found in the state of Mary's mind. Her egotism savours too much of this life. He is now risen above, and away from such earthly relation as they formerly enjoyed. The fellowship of the future must be of a different kind, purely spiritual and be perfected in heaven.

*Go.*—Mary is instructed to go and be the first missionary of the Resurrection; for He was not yet ascended, but would remain on the earth for forty days and meet the disciples.

*My Father, etc.*—He could not say our Father or our God, for the relation of the Father is not the same to Him as to us. But He here teaches us what could not, in its fullness, be known until after the Resurrection—the Fatherhood of God.

#### PRACTICAL SUGGESTIONS.

1. How often when we reach anticipated difficulties the stone is rolled away.
2. Strong love gives energy in His service.
3. Good order prevails in all God's works.
4. He came to bind up the broken-hearted.
5. It is a distinguished honour to be a herald of the Resurrection.

ARCHDEACON FARRAR'S "Life of Christ" has been translated into Swedish, and is so remarkably popular in Sweden that the publisher of the work has made a handsome fortune out of it.