

addressed as to his duty by the Rev. J. S. Burnet, and the congregation as to theirs by the Rev. W. A. Lang, M.A. It is needless to add that at the close of the proceedings the newly inducted minister received at the door a cordial welcome from his parishioners.

Mr. A. McMillan, one of the elders, afterwards entertained the Presbytery at his residence to a bountiful repast, and a grand social in the evening, and an excursion on the following Saturday down the "Long Sault" of our noble St. Lawrence on board the steamer "Bohemian," which was specially chartered by the congregation, marked an era in the history of this young minister to which he will revert, let us hope, in future years with the most pleasing emotions.

Mr. Patterson laboured in this field as a catechist three summers ago, and in the adjoining charge of Finch for one summer, and in other fields throughout Ontario, and wherever he has been located he has gained for himself the universal esteem of the community at large.

He received his preparatory training in the school at the "Back Settlement" and at the Collegiate Institute of your town, from which he proceeded to the University of Queen's College, Kingston, and after passing through the Arts and Theological curriculums of that institution, graduated therefrom last spring, taking his degree of M.A. with honours. Such was the esteem in which he was held at college, that he was elected by his fellow-students to fill the highest office in their gift.

Such is a brief resume of the brilliant career of one of Islay's sons, who, with many previous drawbacks and discouragements and much to acquire, has been a distinguished student, and, let us hope, one who will prove himself, under God, an ornament to the profession of his choice.

The writer, himself an Islayman on his mother's side, feels a generous pride in seeing Islaymen come to the front in this country, and these lines are written in the hope that the example set by Mr. Neil Patterson and Mr. John McGillivray of the McMurphy settlement—in giving their sons to the Church—may stimulate others among their neighbours to go and do likewise.

HUGH LAMONT, Pres. Clerk.

Dalhousie Mills, Aug. 31st, 1880.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

MANITOBA.

When the selection of fields for the work of the summer was about to be made by the Knox College Students' Missionary Society, at the close of last session, it was long and earnestly debated whether a missionary should be sent to Manitoba. The distance of the field, the vast extent of territory which the society already had under its care, the limited means at its disposal, were all urged as reasons why it would be injudicious to undertake the work. The urgency of the cry for help, however, led the Society to decide that a missionary should be sent, and Mr. James Farquharson, B.A., was selected as the Society's representative in the new field. From private letters received from Mr. Farquharson it appears that the importance of the work in this great territory has not been overestimated. A letter, bearing date of 20th July, contains the following:—

"The field in which I am labouring is known as the Rock Lake field. It occupies the south-western corner of the Province of Manitoba, and extends some distance into the North-West Territory. Its eastern boundary is the Pembina river, its southern, Dakota. North and west the only limits are my own physical powers. The district I try to supply is about thirty miles from east to west, by about eighteen wide.

"This district is only newly settled. Two years ago there was not a house within forty miles of this place, and it was not till a year ago that there was anything of a settlement here, hence you could not expect our congregations to be larger. As yet we have no churches and no school-houses. The log house or sod shanty of the settler has to do duty as meeting-house, but as private houses are getting too small for the number that attend services we are beginning to talk of building at least one church in the district. The largest congregation I have yet had numbered about sixty, and the smallest eight or ten. It is as yet 'the day of small things,' but if spared for a few years I expect to hear of two or three flourishing congregations—yes, even more than that—in the district which in the meantime I am expected to supply. In

one corner of the district a Sabbath school, or rather Bible class, was commenced by the people themselves, and has ever since been carried on. It has now an attendance of from twenty to thirty young people. About a week after I came into the district one of the people spoke to me about a prayer-meeting. It was undertaken, and notwithstanding the difficulty of travelling by night in a prairie country in which the roads are by no means well marked, the attendance has averaged about twenty.

"I believe that in this district there is a fine opening for our Church. Throughout the greater part of the district which I traverse, there is no other missionary engaged; and as the majority of the people are Presbyterians, if our Church does her duty she will secure her hold on a large portion of the district. I sincerely trust that the Home Mission Committee may have a missionary ready to take my place when I leave in the fall, and also that they will secure a suitable man. Should we fail in the working of the field in any way there are other Churches ready to step in. A Congregationalist minister has taken up land in this neighbourhood and preaches occasionally, whether with the intention of gathering a congregation or not I cannot tell. I rather think that his plans will depend very much on what our Church does with the field after I leave. There are a few Baptists also in the district who are anxious to have a missionary from their own Church. Whether they will succeed or not I cannot tell, but if our Church sends in a good man she has nothing to fear."

If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then to you nothing will be pure.—Chas. Kingsley.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

Sep. 26, 1880.

THE LORD'S SUPPER.

1 Cor. xi. 20-38

GOLDEN TEXT.—"This do in remembrance of Me." 1 Cor. xi. 24.

HOME READINGS.

M. Isa. liii. 1-12.....The Suffering Saviour.
Tu. Ex. xii. 1-14.....The Passover Instituted.
W. Matt. xxvi. 20-35.....The Last Passover.
Th. Luke xxii. 10-20.....The Lord's Supper.
F. 1 Cor. xi. 20-30.....The Lord's Supper.
S. Heb. x. 21-31.....One Sacrifice for Sin.
Sab. Ps. cxvi. 1-19.....The Cup of Salvation.

HELPS TO STUDY.

A blank having as usual been left in the International Scheme at the end of the quarter, we fill it with a lesson on the Lord's Supper, thus affording teachers an opportunity of bringing before their scholars a subject on which instruction is much needed.

Of the institution of this ordinance there are three distinct narratives given in the gospels—viz., in Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20—besides its communication to the Apostle Paul by direct revelation from the Lord Jesus Christ as recorded in 1 Cor. xi. 20-38.

On this last mentioned passage we base our lesson, which may be taught under the following heads: (1) *Profanation of the Lord's Supper* (2) *Its Proper Solemnization*, (3) *Warning to Unworthy Partakers*.

I. PROFANATION OF THE LORD'S SUPPER.—Vers. 20-22. Paul is writing to the Christians at Corinth, among whom the sacrament of the Lord's Supper had previously been introduced with the Gospel, but who had been corrupting the ordinances into an occasion for the indulgence of selfishness, gluttony and pride, and even of licentiousness and revelry, in imitation of the idolatrous feasts celebrated in the heathen temples.

When ye come together, etc. The apostle here gives the Corinthians to understand that the disorderly feasts which they were in the habit of holding in the house of God could in no proper sense be regarded as celebrations of the Lord's Supper, but as acts of profanation.

Every one taketh, etc. Each person brought bread and wine for himself, or each family for themselves. The rich brought too much, and the poor perhaps brought nothing. In this there was no communion, and what ought to have been a solemn religious service was degraded into a selfish revel.

What! have ye not houses to eat and drink in? Mere eating and drinking, as an end or object, ought to have no place in the observance of this ordinance.

Despise ye the Church of God? The word *church* here means the congregation or gathering or assembly of God's people, not the building in which they meet. In verse 18 of this same chapter "When ye come together in the church" means, when ye come together in the assembly or meeting.

I praise you not. He condemns their practices. In the beginning of this chapter he praises them for keeping the ordinances, thus teaching that the abuse of anything that is good and right is no proper reason for its abolition, and that the profanation of the sacrament by some furnishes no valid excuse to others for their neglect of them; but in verse 17 he finds fault with them, not because they came together but because they came together for the worse and not for the better; and now he blames them, not for professedly observing the Lord's Supper, but for observing it in such a way as to utterly destroy its character as a religious ordinance.

II. ITS PROPER SOLEMNIZATION.—Vers. 23-26. It would be extremely difficult to formulate a more concise statement of the nature and object of this sacrament than that given in the Shorter Catechism, "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is shewed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace."

For I have received of the Lord. In Gal. i. 12 the apostle says of the Gospel, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Which I also delivered unto you. When preaching in Corinth Paul had imparted the necessary instruction regarding the nature of this ordinance.

That the Lord Jesus, the same night in which He was betrayed, etc. The remembrance of the solemn circumstance in which this rite was originally instituted, as well as of that vicarious death which it commemorates, causes those who worthily engage in it to approach it with feelings of reverence and loving remembrance, perhaps of awe, always mingled with a sense of personal dement; but these feelings are as far removed from superstitious dread as they are from ostentatious parade and ignorant presumption. In recalling these circumstances to the minds of the Corinthians the apostle strikingly rebukes the spirit of levity in which they evidently approached this sacrament.

Took bread, and when He had given thanks He brake it. The breaking of the bread, representing as it does the sufferings and death of Christ, is as significant as the bread itself. It is mentioned in all four accounts. Matthew says "having blessed it." The Saviour probably invoked the divine blessing and gave thanks also.

This is My body. The Aramaic language, a Hebrew dialect, in which the Saviour and His disciples spoke, vivid in its figurative portraiture, had no word corresponding to our word *represents*; otherwise such a word would probably have been used here instead of the word "is." Roman Catholic interpreters, in order to support their false doctrine of "transubstantiation," insist on the literal rendering; but in that case such statements as the following must also be taken literally: "I am the door;" "I am the vine;" "I am the bright and morning star;" "that rock was Christ;" "ye are the salt of the earth;" "ye are the light of the world;" "the three branches are three days;" "the seven kine are seven years," etc. There never has been any trouble about the meaning of the verb in any of these passages; and there never would have been any question regarding its meaning in the passage now before us had not an unscrupulous priesthood been driven to bolster up a gross imposition by a clumsy artifice. By the words "this is My body" we are taught that as freely as the Saviour brake the bread and gave it to His disciples for the nourishment of their physical life, so freely did He give His body to be broken and bruised and wounded for our sins, so that spiritual life might be imparted and sustained; and the wine, in like manner, represents His blood poured out for the remission of sins.

This cup is the new Testament in My blood. "Testament" here means *covenant*. The Lord's Supper, besides being a commemoration of the Saviour's sufferings and death, is a sign and seal of the covenant of grace.

Ye do shew the Lord's death till He come. There were many important events in the Saviour's earthly history, but to the believer, His death, is supremely and critically important, and it alone is commemorated by a sacrament. This sacrament is a permanent institution, to be observed in all ages by the Church. The use of the word "shew" in this verse seems to indicate that besides the purposes already mentioned, the Lord's Supper is intended to serve as a teaching ordinance, embodying visibly and tangibly, though figuratively, the cardinal truths of the Gospel. This sacrament has also a prospective aspect, suggested by the words "till He come."

III. WARNING TO UNWORTHY PARTAKERS.—Vers. 27, 28. These and similar warnings have been, and perhaps still are, so misunderstood by timid believers as to keep them away from the Lord's table. Properly understood they ought to have no such effect. It is quite true that there is such a thing as partaking unworthily. It will not do to explain it away, or to say that it is only to be found in the gross levity of the Corinthians. Candidates are to examine themselves. This ordinance is a means of grace for the converted, not for the unconverted. Those who neglect the other means of grace (the Word of God and prayer); those who live in the practice of known sin; those who merely partake because others do so, or because it is "respectable" to do so, and give themselves no concern about their worthiness; those who find themselves entitled to partake solely on the ground of their innocence of some of the more flagrant violations of the moral law; those who, upon examination, find themselves "just as good as" their "neighbours, and perhaps far better if all were known;" in short those who will not come to Christ as sinners and take Him as their Saviour from sin, are unworthy partakers. But as for the poor penitent sinner, whose eyes have been opened by the Holy Spirit so that he sees "the plague of his own heart," and who the more he examines himself finds less and still less good in himself, but who loves the Lord Jesus Christ and clings to Him as his hope and refuge, his sense of unworthiness is only an indication of his real worthiness, let him eat of that bread and drink of that cup.