

Flower of Dunblane." The President, Mr. John Ross, B.A., then read his inaugural address, the subject of which was "The Spirit and Attitude of a Genuine Truth-seeker." In regard to the spirit—he pointed out that there should be an humble disposition of mind arising from a just estimate of man's capacity to attain truth—a capacity which is finite and therefore fallible; that there should be a sincere love of the truth; and that there should be a readiness to receive truth from whatever quarter it comes.

In regard to the attitude, he said—That we should not on the one side submit to dictation or coercion, nor on the other be led away by the cry for liberty of thought; that we should not reject old truths because they are old, nor embrace new principles as being therefore true, that we should not be deceived by the superficiality of the present age; that there should be discriminating sympathy with progress combined with a generous acknowledgement of what the past has accomplished.

Mr. David James then followed with a reading from Will Carleton, entitled "The Burning of Chicago." This was excellently rendered, and gained the reader loud applause. The College Club gave "Ye Shepherds, Tell Me," with good effect. A lively and interesting debate followed on the question, "Is the reading of works of fiction beneficial?" Mr. D. Beattie, B.A., opened with a vigorous speech in favor of the affirmative, and was ably supported by Mr. R. W. Kennedy, B.A., in a speech of unusual force and humor. The negative was sustained by Mr. S. A. Eastman and Mr. Thos. Scouler, the latter of whom made a solid and effective reply to Mr. Kennedy. The Rev. Principal Caven, D.D., who occupied the chair, briefly summed up the arguments, and said that he was pleased to hear both sides of the question so efficiently handled, and he thought that the arguments on each side were so equally balanced that it would be impossible for him to give a decision. He congratulated the Society on the large audience, which evinced the interest taken in their public meetings by the friends of the students outside the College. He hoped that the next would be equally successful, in all respects, to the present one. The proceedings ended by the singing of the Doxology.

KNOX COLLEGE STUDENTS' MISS. SOCIETY.

The Treasurer begs to acknowledge the receipt of the following sums in aid of this Society. Per D. M. Beattie: Burns Church, \$17.50; Dunn's Settlement, \$14.50—\$32. Per J. S. McKay: Thamesford, \$20. Per G. D. McKay: St. Andrew's Church, Burford, \$10.66; Showers' Corners, \$7.34—\$18. Per M. McGregor: Knox Church, Sutton, \$7.65; Cooke's Church, Georgina, \$2.82—\$10.47. Per A. Henderson: North Hastings Mission, \$28.25; Grafton and Vernonville, \$9; per Mrs. T. Henderson, Grafton, \$5—\$42.25. Per Rev. John Wilkie: Malton, \$12; Friend, Brampton, \$1—\$13. Per James Ross: Eden Mills, \$7.50; J. A. Davidson, Eden Mills, \$5—\$12.50. Per John Mowat: East Normanby, \$1.38; Amos' Station, \$12.20; Holstein, \$3.90; Fairbairn's, \$3.18—\$20.66. Per David Forrest: Orchardville, \$7.67. Per John Jamieson: Ayton and North Normanby, \$13.25. Per J. S. Henderson and A. Robertson: Glenallan, \$43.80. Per David Rickell: Beverly congregation, \$4.10; Flamboro, \$18.05; Strabane, \$6; Waterdown, \$6.50—\$74.65. Per A. Dobson: Rosseau and Turtle Lake, \$82.75; Wick congregation, \$5—\$87.75. Per A. G. McLachlan: Horning's Mills, \$2.80. Per John Currie: West King, \$14.25. Per David James: Mr. R. C. James, Albany, N. Y., \$5. Per John Bryden: Doe Lake Mission, \$45.75. Per Joseph Builder: Michael's Bay, Manitoulin, \$16. Per Andrew Wilson: Hanover and Rentinck, \$6.20. Per William Ness: Waubushene, \$15.15. Per William Fitzsimmons: Comber and Tilbury West, \$6.00.—A. DORRIS, Treasurer.

Knox College, 11th Nov., 1878.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

DIED.

At Tamsui, Formosa, China, Sept. 13th, 1878, of malarial fever, Frank Kennelson Junor, only child of Rev. Kenneth F. Junor, missionary, aged four years.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Lindsay, on the last Tuesday of November. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.

BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m.

WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.

PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.

HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVIII.

Dec. 1. } THE LORD'S SUPPER. { Luke xxii. 1878. } 10-20.

GOLDEN TEXT.—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

HOME STUDIES.

M. Ex. xii. 1-14.....The Passover instituted.
T. Lev. xlii. 10-16.....Atonement by blood.
W. Matt. xxvi. 20-35.....The last Passover.
Th. Luke xxii. 10-20.....The Lord's Supper.
F. 1 Cor. xi. 18-28.....Self-examination enjoined.
S. Heb. x. 12-31.....One sacrifice for sins.
S. Ps. cxvi. 1-19.....The cup of salvation.

HELPS TO STUDY.

It is Thursday, the 14th Nisan—the day on which, when Israel yet slaves in Egypt, God commanded to kill lambs for Passover-feast (Ex. xii. 6). All in Jerusalem busy—Temple crowded with people bringing lambs to be sacrificed—those at home sweeping house to get rid of every scrap of leaven.

Here is a man who has a large room up stairs not wanted—will of course lend it to some pilgrim Jews from distant parts for their feast—yes, and here are two visitors who have engaged it. Who are they? How fell in with the man? see Luke xxii. 7-17. Room ready? Yes: table, couches, dishes, etc.—water, basin, towel, for washing feet; but what else must Peter and John prepare?—lamb, unleavened cakes, bitter herbs, wine. [Note 1.] Then, in the evening, come Jesus and the other ten.

This is the "Last Supper"—Christ's last meal before His death. See how St. John begins his account, ver. 1—it is "the hour" at last—the "time" to which Jesus had looked forward—how full, then, His mind of what coming!—and yet, does He forget His disciples? Ignorant, weak, sinful they are—yet, great as He is (ver. 3), glorious as He is to be (ver. 31, 32), He "loves them unto the end," ver. 1; comp. Rom. viii. 35-39. See His love shining at that supper-table, perhaps more brightly than ever before.

How long had this yearly feast been kept? We met with it when Jesus began His ministry (John ii. 13), and when He was a boy (Luke ii. 41, 42). But it was much older than that. See it in Ezra's time (Ezra vi. 19), in Hezekiah's (2 Chron. xxx.), in Joshua's (Josh. v. 10), even in the wilderness (Numb. ix. 1-5). But where was the first Passover lamb eaten?—Ex. xii. 8-11.

Year after year, for centuries, the Passover kept. Why? When child stood up at supper-table and asked why, what would father say?—see Ex. xii. 25-27.

I. THE PASSOVER FEAST COMMEMORATED A GREAT DELIVERANCE.

1. A deliverance from what? From Egyptian bondage? Yes, but something before that—a deliverance from the destroying angel, from God's judgment upon sin.

2. How was this deliverance effected? Destroying angel "passed over" where blood sprinkled—what blood? So the lamb killed to save their lives. And then what done with the lamb? That same lamb, whose blood their safety, also to be their food, to strengthen them for journey.

3. Why was the deliverance commemorated every year? Merely to remember God's mercy to the Israelites who happened to be alive at the exodus? More than this. To that deliverance every Jew owed his home in Canaan, etc., etc.—so could thank God on his own account. And could only continue to be one of God's chosen nation by keeping the feast, for see Numb. ix. 13.

II. THE PASSOVER FEAST POINTED TO A GREATER DELIVERANCE.

1. A Deliverance from what? From a worse bondage than that of Egypt—the slavery of sin, see John viii. 34; 2 Pet. ii. 19. And from a judgment more terrible than came upon the firstborn, Rom. ii. 3, 5, 8, 9; Matt. xxv. 41.

2. How was this great deliverance to be effected? Also by the blood of a Lamb, 1 Pet. i. 18, 19; Rev. v. 8, 9. Who is this Lamb? John i. 29; Col. i. 13, 14; Heb. ix. 12, 14. But is it enough that the Lamb of God was slain for us? Was it enough to kill the lamb in Egypt? No, something else—(1) blood sprinkled, (2) lamb eaten. So with us—Jesus died for all, but (1) each must come to Him and have heart "sprinkled," Heb. x. 19, 22; 1 Pet. i. 2; i.e., each must have his own sin put away; (2) must "feed on" Christ, i.e., believe in Him, think about Him, trust in Him—so gain strength for journey by "narrow way" to heavenly Canaan.

3. How did the yearly feast point to this greater deliverance? Would show how deliverance from death could be by death of another. All might not see this; but when Jesus had died, what could St. Paul call Him? 1 Cor. v. 7.

Now, should not this greater deliverance be commemorated too? At that "Last Supper" what did Christ do?

III. CHRIST INSTITUTED THE LORD'S SUPPER TO COMMEMORATE THIS GREATER DELIVERANCE.

1 Cor. xi. 23-26. What were the disciples always to "do"? To sacrifice a lamb and eat its flesh? No; Jesus going to "offer up Himself" as "one sacrifice for sins for ever" (Heb. vii. 27; ix. 26; x. 12); no more sacrifices after that. [Notes 3, 5.] Only to eat bread and drink wine. Did they "do" this? see Acts ii. 42, 46; xx. 7; 1 Cor. x. 16; xi. 26. And it has been "done" ever since—how many millions of times in 1800 years! "Done" wherever even two or three who love Christ, on board ship, in snows of Greenland and hot sands of Africa, as well as in great cathedrals. And will be "done"—how long? 1 Cor. xi. 26—"Till He come!"

We commemorate Christ's death for us.

But could we not remember Christ's death without this? Perhaps so, yet—

(a) Is mere "remembering" enough? Would we not wish to "commemorate" such an event?

(b) The Lord's Supper good even as a reminder. If go to

it, can feel "bread and wine have thus been distributed for 1800 years—it began that very night when Jesus was betrayed—He commanded it—how true it all is!—He did really die for me." The Bread reminds of His body "given for us," the Wine of His blood "shed for remission of our sins." But if turn away from it, still a solemn reminder—"Christ did die for you, though you turn from Him." Thus, to both those who stay and those who depart, the Lord's Supper does "show the Lord's death" testify to it—no mistake about it.

2. We "feed upon Him by faith." For the Lord's Supper is a Sacrament—so has two parts. Bread and wine "the outward and visible sign," but what "the inward part or thing signified?" What is this "feeding?" is it taking the bread in our mouths? No—"feed on Him in thy heart by faith" what is that? It is to believe so surely what Jesus did for us as to be able to rejoice at sin forgiven, etc., and, thus rejoicing, to be strong to conquer sin and serve Christ.

Can we not "feed on Him" at other times? Yes, certainly; but this one great means, as those do find who come to it simply trusting to Christ's own word.

Are you too young to go to the Lord's Supper? Still you can be glad every time you see the preparations for it in Church—why? Because reminded of "His precious blood-shedding." And can look forward to the time when you, too, shall come to His table.

Are you old enough, yet neglecting the Lord's Supper, or shrinking from it? Think of His dying words, "Do this" can you resist them? Are you "not fit?" Then not fit for heaven! Does He only invite very good people? what kind of men received the bread and wine the first time? what did all of them do that very night? "Hear what comfortable words," He saith [quote them]—are these words for very holy people?

"All things are ready, come;
Come to the supper spread;
Come, rich and poor, come old and young,
Come and be richly fed."

EXPLANATORY NOTES.

1. The ceremonies of the Paschal Supper were, when fully carried out, very elaborate. The general order can be best understood by grouping them around the four cups of wine. The party being assembled, the head of the family gave thanks, using these words, "Praise be to Thee, O Lord our God, the King of the world, who hast created the fruit of the vine;" after which the first cup was passed round. A general washing of hands followed, the "bitter herbs" (Exod. xii. 8) were eaten, and explanations given in reply to questions by one of the younger members. The first part of the "Hallel," or song of praise, comprising Ps. cxiii. and cxiv., was then sung. Then came the second cup of wine, after which the householder dipped a piece of bread with some of the herbs in the charoseth (see last Lesson, Note 2), and ate it, saying, "This is the bread of affliction which our fathers ate in Egypt." The meal was then proceeded with and finished, being concluded with the third cup, called the "cup of blessing." The singing of the rest of the Hallel, viz., Ps. cxv.-cxviii. followed, and the fourth cup concluded the feast.

Several minor observances are omitted in this summary, and sometimes a fifth cup of wine was taken, and Ps. cxx.-cxxvii. (called the Great Hallel) sung.

It is not likely that all these rites were observed at the Last Supper, but there are traces of one or two of them. Luke xxii. 17 seems to refer to the first cup of wine; while the third cup, "after supper," was probably the one used in the institution of the Eucharist, and its very name "cup of blessing," is applied by Paul to the sacramental cup (1 Cor. x. 16). The "dipping of the cup" (John xii. 26), was doubtless the particular act mentioned above, and if so, it is a strong evidence that Judas had left the room before the institution of the Sacrament. The "hymn" sung by our Lord (Matt. xxvi. 30) was very likely the second part of the Hallel.

2. "I will not drink of the fruit of the vine," etc. These words were twice spoken: the first time at the beginning of the supper—Luke xxii. 15-18, where they refer to the abrogation of the Passover; the second time after the institution—Matt. xvi. 29, where most writers take them to point to the mysterious "marriage supper of the Lamb" (Rev. xix. 9). Doubtless the Lord's Supper, like the Passover, has a prophetic and anticipative as well as a commemorative aspect.

3. Took bread, blessed it, and brake it.—Luke has "gave thanks" instead of "blessed," but the meaning is nearly the same. From the Greek word which means "giving of thanks is derived our "Eucharist." The blessing changed the bread, not in substance, not in quantity, not in quality—but in use, in purpose, in sanctity.

4. "This is My Body"—this is My Blood.—If the bread was literally changed into Christ's human body, the disciples were to take and eat it. But that body was standing before them, and gave them what they did eat, and remained with them visible and entire after they had eaten, and afterwards died on the cross. If it be said that Christ's Body is now a spiritual Body, and that therefore what could not be then can be now, this is to deny that the Apostles at that time partook of the real Sacrament.

5. "This do."—The Greek word "do" is that used in the Septuagint translation of the Old Testament for the commands to "keep" and "observe" the Mosaic ordinances. It may therefore be taken in that sense here. But not as meaning to "offer" a sacrifice, for this would exclude the recipients' part of eating and drinking, whereas in 1 Cor. xi. the "do" of vers. 24, 25 is clearly equivalent to the "eat" and "drink" of ver. 26. (See How.) The only sacrifice in the communion is that of our praise and devotion; our whole self. Here we offer and present unto the Lord, ourselves, our souls and bodies, to be reasonable, holy, and living sacrifices.

BE not troubled nor faint in the labors of mortification and the austerities of repentance, for in hell one hour is more than a hundred years in the house of repentance.