

estimates, namely, that there should be no 'relaxation of effort' on the part of the Presbytery in their correspondence with the Home Mission Committee, in order to secure a continuance of the original grant. Fourth—It is a direct violation of the Presbytery's own covenant engagement made at the union of Komoka with Hyde Park, at its meeting on July 9. h, 1878. Fifth—It is virtually the same motion that was appealed to the Synod of Hamilton and London, which appeal was sustained in April last, and it therefore does violence to the spirit and intent of the Synod's finding. (Signed) Alex. Henderson." A request was received from Srathroy, asking the Presbytery to moderate in a call. Agreed to. Some discussion then took place on Church government, in regard to ministers discharging duty in each other's missions, and dismissals from church congregations. No action was taken in this matter. Some reference was made to the farewells of the western members, who would in future form the Sarnia Presbytery. Dr. Proudfoot, on the eve of parting, would not take up time with a long speech. Personally he had been opposed to the division, but did not take a very active part in the discussion on the subject. Rev. Mr. Duncan had been opposed tooth and nail to the division, but nevertheless parted the best of friends with his brethren in the good work. With such a large field as the London Presbytery embraced it was impossible to be acquainted with all the congregations. It would be better for the young men in debating, as they would have less difficulties in facing a smaller gathering. He referred to the loss which the London Presbytery were suffering by the division, and expressed kind regards for all, and the entire absence of any personal feeling on his part in debate. W. R. Sutherland, of Ekfrid, followed in a brief speech on the rapid progress made by the Church in Canada, for which they should thank God, to whom the growth might be attributed. The harmony which had characterized their proceedings throughout, and the great mercy shewn towards the brethren, inasmuch as they had been spared by God to do His work, were causes for great thankfulness. He concluded by referring to the wealth and influence of the Presbyterian Church in Canada. Rev. Mr. Thompson anticipated that the new Presbytery would be successful. He thought the younger members took their full share in debate, and often proved their knowledge of the law by setting their elders right. After prayer the Presbytery adjourned.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—Geo. Macdonald.

The news recently received from one of the Hawaiian missionaries in the Gilbert Islands reads like one of the tales of romance. The people of Tapi-tea, under Rev. W. B. Kapu, have gathered together all their weapons of war and burned them. They have also passed stringent prohibitory laws, making illegal all traffic in intoxicating liquor. The sanctity of the Sabbath is also enforced by imposing heavy fines for games or labour on that day.

A CORRESPONDENT writes: "On the death of the pastor of the Dutch Chapel in Smyrna, which occurred in February, 1880, the congregation applied to the Government of the Netherlands for the continuation of the stipend allowed from time immemorial for the partial support of a new pastor. The Government objected to the continuation of the stipend, but consented to take the matter under consideration provided the 'General Synod of the Wallonne Churches' of the Netherlands made the request. The congregation of the church, not being able to pay more than half of the necessary amount, corresponded through the chairman of its consistory with the ecclesiastical authorities. It appears that although the late pastor had been appointed by the Government at the recommendation of the General Synod, and selected from their own number, and had filled that post over thirty years, he had never sustained any ecclesiastical relation, either by correspondence or in any other way, with that body, and their reply was that before they made the desired request to the Government they wished to have authentic, historical evidence that the church in Smyrna did originally belong to their body. I was accordingly intrusted with the work of searching the old records of the church and consulate, and making an historical sketch, which proved very laborious and often tedious. Very

fortunately, I discovered in an old chest a lot of consular records of the years 1610 to 1685, and church records dated 1688 to 1705, which although much worm-eaten and almost falling to pieces, and written in an old quaint style in Dutch, settled the matter beyond a doubt. The work completed was presented to the General Synod, and had the desired effect, and at once procured the recommendation asked for, and subsequently the grant from the Government, to the great joy of all our congregation. I spent many nights plodding over these musty documents, but I was richly repaid, as, besides obtaining what we were after, several very interesting facts about the history of Smyrna came to light, which were before either unknown or of which there existed no known records. Among other things clearly proved is that the Dutch colony in Smyrna was established before the year 1610. In the church records a minute is entered to the effect that the previous records of the church had been lost during a great earthquake which had destroyed the city of Smyrna on the 18th July, 1688, which proves the existence of an organized Protestant church over 200 years ago."

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXXII.

#### THE PASSOVER

Aug. 7. }  
1881. }

{ Ex. xii.  
1-14. }

GOLDEN TEXT.—"Christ our Passover is sacrificed for us."—1 Cor. v. 7.

#### HOME READINGS.

- M. Ex. xi. 1-10..... The First-born Threatened.
- T. Ex. xii. 1-17..... Passover Instituted.
- W. Ex. xii. 18-28..... Unleavened Bread.
- Th. Ex. xii. 29-51..... Israelites Driven out of the Land.
- F. 1 Cor. v. 1-8..... Christ our Passover.
- S. Deut. xvi. 1-22..... "Keep the Passover."
- Sab. Ps. lxxxviii. 40-53..... God's Wrath Against Egypt.

#### HELPS TO STUDY.

Our present lesson opens at that point of time when nine of the plagues enumerated in the last lesson had been inflicted, and the tenth, the most severe of all, was impending. Once and again Pharaoh had pretended to submit, promised to set the Israelites free, and begged Moses to entreat with God for the removal of the affliction; but on each of these occasions, up to the point at which we have now arrived, whenever the plague was removed his heart became harder than ever, and he proved himself as dishonest as he was unmerciful. On one occasion this treacherous and faithless potentate had made the confession "I have sinned," but he had spoiled it by adding the words "this time." The true penitent understands and confesses not only that he has sinned "this time," but that he has been sinning all along. And now there hung over Pharaoh and his people the most terrible calamity of all—a plague that could not like the others be removed—the slaying of the first-born in every family. In preparation for this event, and for the immediate departure of the Israelites from Egypt, the ordinance which forms the subject of our lesson was instituted, and observed for the first time. It was called the passover because in slaying the first-born the Lord would pass over those houses that had the blood of the paschal lamb sprinkled on their door posts.

The following topical division may be adopted: (1) *The New Era*, (2) *The Slain Lamb*, (3) *The Sprinkled Blood*, (4) *The Hasty Feast*, (5) *The Safe Dwelling*. I. THE NEW ERA.—Vers. 1, 2. The centuries of Egyptian bondage had come to a close; a new era—an era of independence and prosperity and liberty to serve the true God in their own land, the land promised to Abraham—now dawned upon the Israelites, and their calendar was changed. The bygone years of slavery were to be forgotten and they were to begin a new life.

This month shall be unto you the beginning of months. Formerly the year of the Hebrews began in the month corresponding with our September; thenceforward their ecclesiastical year was to begin in the month Abib (Ex. xii. 4), answering to our March or April, or parts of both.

II. THE SLAIN LAMB.—Vers. 3-6. In the institution of the passover the family or household is recognized as well as the individual and the congregation of Israel. It is so under the New Testament dispensation also. Religion is a matter that belongs to the individual, to the family and to the Church. Family worship is not less important, not less beneficial, not less obligatory, than private or public worship. Neither does religion exclude the social element, for here we find neighbours directed to unite in the celebration of the passover where the families were small.

Your lamb shall be without blemish. It was to be complete and healthy in all its parts and organs, without any wound or malformation—and thus emblematic of the perfect holiness of the Lord Jesus Christ, the Lamb of God, who was to appear in a subsequent age and give Himself as a sacrifice for sin. Peter, in his First Epistle (i. 18, 19), speaks of our being redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." The passover certainly commemorated the deliverance of Israel from Egyptian bondage, but that was not its principal

object. It looked forward more than backward, and to the faithful among the Israelites gave assurance of a coming atonement for sin.

And the whole Assembly of the congregation of Israel shall kill it in the evening. The lamb was to be killed by the master of the house, in the presence of his family, at the moment of sunset on the fourteenth day of the month—or rather on the fourteenth day of the moon, for the month of the Jews began at new moon, and thus the passover, like their other feasts, was movable. The Talmud contains this remarkable passage: "It was a famous and old opinion among the ancient Jews that the day of the New Year, which was the beginning of the Israelites' deliverance out of Egypt, should in the future time be the beginning of the redemption of the Messiah." And so it was, for the Saviour suffered at the time of the passover. The fact of its being instituted on the occasion of the deliverance from Egypt made the passover commemorative of the exodus, but all the circumstances connected with it—the date of its observance, the innocent lamb, the shed blood, the unbroken bones—instead of being commemorative of things past or then transpiring, were "shadows of things to come."

III. THE SPRINKLED BLOOD.—Ver. 7. Did not God know the houses of the Hebrews from those of the Egyptians, and could He not pass over the former in destroying the first-born of the latter without any visible sign being placed on their doors? It is well to start this question because it is so like a great many questions that people are continually asking themselves and others regarding God's doings. Yes, He could; but He chose, for good and wise reasons, to make the Israelites shew their faith in His word, in His mercy and loving-kindness to them, by the simple act of sprinkling the blood of the paschal lamb on their door-posts. So whatever God commands us to do we neglect at our peril, however insignificant or even useless it may appear to us in comparison with the infinitude of His own power exercised for our salvation. He deigns to work through means of His own appointment—it is our part to employ these means. The great lesson taught here is that, in order "to escape the wrath of God due to us for sin," we must, individually, have "the redemption purchased by Christ" applied to us by the holy Spirit. The Lamb is slain, the blood is shed, but after all is done how can we be saved unless we obtain, by faith, a personal interest in the atonement.

IV. THE HASTY FEAST.—Vers. 8-11. The Israelite was to eat the passover with his loins girded, his shoes on his feet and his staff in his hand, ready for the wilderness. So with the Christian in the beginning of his course. True, he enters upon a rest—a sweet and satisfying rest in Christ and His merits, a much-needed rest from the ineffectual struggle to work out a righteousness of his own by the deeds of the law—but he does not by any means enter upon a life of rest from warfare against the devil, the world and the flesh, or of rest from work in the Master's service; on the contrary it is only then that the warfare and the work begin. The "S. S. Times" has the following pointed words on this subject. "Salvation is the beginning of the Christian's race, and not the end of it. Christ's work in winning your salvation is finished; but your work of proving your salvation has just begun. As soon as you are saved you must start out into the wilderness, and have a hard time of it. It would seem as if this passage were wretchedly mis-read by some, read after this fashion: And thus shall ye eat it—thus partake of God's plan of redemption—with your dressing-gown on, your embroidered slippers on your feet, your fan or a new novel in your hand, and sitting in an easy-chair. It is good to be brought back to the naked text once in a while! Having safety in the blood of the Crucified One doesn't absolve us from further work or trial; but it sets us at it with all our might."

V. THE SAFE DWELLING.—Vers. 13, 14. On that terrible night there was not a safe dwelling in Egypt but those upon which the blood was sprinkled; to all the rest the morning's light brought mourning and woe, for "there was not a house where there was not one dead." "There was," says the "National S. S. Teacher," "no immunity from the plague except under the blood. The Israelites were distinguished from the Egyptians only by that. They were spared that night, not for the sake of their works, nor for their genealogies, but for the blood. The destroying angel did not look at them but at the blood-sprinkled lintels. He did not look at their faith, nor their repentance, but simply at the crimson stains upon the door-posts. So our salvation is purchased, not by our works, nor by our faith, nor by our repentance, but by the precious blood of Christ. 'Apart from shedding of blood there is no remission.' Repentance and faith merely appropriate what grace has done."

#### TO SUBSCRIBERS IN ARREARS.

The fact that so many of our readers allow their subscriptions to get far in arrears renders the publication of THE PRESBYTERIAN a very onerous task. The amount so owing now aggregates THOUSANDS OF DOLLARS. A change must take place. It is impossible for us to longer allow so unsatisfactory a state of affairs to continue, and friends are urged TO MAKE IMMEDIATE REMITTANCE. Accounts are enclosed in this issue, and we expect a prompt response.

We have all along looked upon our subscribers as HONEST AND TRUSTWORTHY; it is now for them to shew that our estimate was not a great mistake.

Names in arrears for more than two years on 1st of August next will be struck from our list; and the accounts will be placed in other hands for collection.