

viding a manse, with the addition of a \$50 grant from Home Mission Fund. The call was supported by Mr. Fletcher, and Adam Whiteford and George Kilpatrick. On motion of Mr. Musgrave the call was sustained as a regular Gospel call. At this stage Mr. Thomson intimated that he had been carefully considering the call, and having taken the most favourable view of it he could not see his way clear to entertain the call. On motion of Mr. McDonald the Presbytery then agreed to proceed no further, and expressed their sympathy with the Exeter people. Mr. Fletcher asked liberty to moderate in a call to Exeter before next meeting if the people were prepared, which was granted. A discussion followed on the working and distribution of the Aged and Infirm Ministers' Fund, and a committee consisting of Revs. P. Musgrave and J. McCoy, and Samuel Carnochan and D. D. Wilson was appointed to consider the question and report at next meeting—Mr. Musgrave, Convener. Mr. Stewart reported that owing to the resignation of Mr. Glendenning the committee to visit the French Mission had not done so. The committee was re-appointed with the addition of Mr. Thomson, they to visit the whole field and report as to the desirability of uniting Grand Bend with the French Mission. The Home Mission Committee had refused the grant to Goderich Gaelic Mission, but continued the grant to Bayfield and Bethany, allowed \$50 to Exeter and \$2 per Sabbath to Grand Bend during the vacancy. Mr. Thomson reported on behalf of the Financial Committee, on which it was agreed to ask from congregations a vote of five and a half cents per family to meet the expenses of Presbytery for 1882. Mr. Paterson reported that he had preached the pulpit of Grand Bend vacant. The next meeting to be held in Thames Road church on third Tuesday of January. Remits were laid over till next meeting.

**PRESBYTERY OF HALIFAX**—At the regular meeting of the Presbytery of Halifax on the 13th inst., moderation in a call was granted to Upper Musquodoboit congregation. Dr. Sedgwick to moderate on Tuesday, Nov. 22nd, at one o'clock. The call from St. Andrew's Church, Winnipeg, to Rev. C. B. Pitblado, was read. It was a thoroughly unanimous and hearty call. Accompanying papers showed that the desire of the people for Mr. Pitblado's services is very strong. Dr. Burns and Mr. Laing, as appointed by the Presbytery of Manitoba, spoke on behalf of St. Andrew's Church. Papers were read from the congregation of Chalmers Church, stating that as their pastor had intimated to them his intention of accepting the call from Winnipeg, they would not oppose his going. Not that he was not as highly esteemed and as much beloved by them as ever, for his ministry was never more highly prized or more extensively useful than at this day; but inasmuch as the call has come to him a second time, and is regarded by him as a call from the Great Head of the Church, they are willing, at great sacrifice though it be, to give him up, and will follow him to his new sphere of labour with their best wishes and fervent prayers. The spirit manifested by the congregation was truly admirable. Could they retain Mr. Pitblado's services they would at any cost, but they felt they could not. Mr. Pitblado spoke briefly, expressing strong attachment to his congregation, and his sense of the services of the men who had supported him so well during his nine years' pastorate, but also saying that he felt it to be his duty to accept the call now addressed to him from Winnipeg. Mr. Pitblado also spoke very feelingly of his attachment to his brethren of the Presbytery, and of the pain that separation from them would cause him. Dr. McGregor, Mr. Logan and others expressed the feeling of the Presbytery towards Mr. Pitblado—their confidence in him, attachment to him, and love for him as a man and as a minister. There was only one feeling in the Presbytery, and that was this, that in Mr. Pitblado's removal we are losing an able, active, earnest, judicious man. Few ministers have ever left a congregation and a Presbytery amid greater regret. A committee was appointed to draw up a suitable minute, and when this is prepared it will be published. Prof. Forrest was appointed to declare the congregation vacant on Sabbath, Nov. 13th. He was also appointed *interim* Moderator of the session of Chalmers Church. Mr. Rogers declined the call to Noel. Sympathy with Noel congregation was expressed. Mr. Dickie was appointed to visit Bridgetown, etc., in the interests of Presbyterianism in Annapolis County. Since last regular meeting a number of meetings for visitation have been held in different parts of the Presbytery, and generally with good results.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLVIII.

Nov. 27. } **SERPENT IN THE WILDERNESS.** { Num. xli. 1881. } 1-9.

**GOLDEN TEXT.**—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."—John iii. 14, 15.

#### HOME READINGS.

M. Num. x. 11-36. . . . . Removal from Sinai.  
T. Num. xiii. 1-33. . . . . The Report of the Spies.  
W. Num. xiv. 1-45. . . . . Exclusion from the Promised Land.  
Th. Num. xx. 1-29. . . . . Passage Through Edom Denied.  
F. Num. xxi. 1-9. . . . . The Serpent in the Wilderness.  
S. 2 Kings xviii. 1-7. . . . . The Brazen Serpent Destroyed.  
Sab. John iii. 1-17. . . . . Christ Lifted Up.

#### HELPS TO STUDY.

Between our last lesson and the present one a period of over thirty-seven years in the history of the Israelites is passed over.

The Book of Leviticus closes with the instructions given regarding the year of jubilee. The Book of Numbers, from which the text of our present lesson is taken, opens with an enumeration of the able-bodied men of Israel, by their tribes, "from twenty years old and upward, all that are able to go forth to war." It is from this enumeration, along with that contained in chapter xxvii., that the book takes its name. Chapters i.-x. tell of the preparations for departure from Sinai. Chapters xi.-xiv. describe the journey to the borders of Canaan; the sending of twelve chosen men—one from each tribe—to spy the land; their return, and the acceptance of the evil report of the majority by the people, while the favourable report of Caleb and Joshua is rejected; the Israelites of that day thus by their cowardice and unbelief shutting themselves out from the promised land to spend their lives in the wilderness, while a new generation grew up around them prepared to enter upon the enjoyment of the inheritance. Chapters xv.-xix. are occupied with certain legal enactments and the record of the sin and punishment of Korah, Dathan and Abiram. In the remaining chapters we find an account of the occurrences of the last year of the forty years' wanderings, including that which forms the subject of our present lesson.

The following division is suggested: (1) *A Hopeful Victory and a Discouraging Journey*, (2) *Murmurings*, (3) *Punishment*, (4) *Repentance*, (5) *Deliverance*, (6) *The Type and the Antitype*.

**I. A HOPEFUL VICTORY AND A DISCOURAGING JOURNEY.**—Vers. 1-4. For the second time we find the army of Israel hovering on the south-eastern border of the land of Canaan. It was not the same army that had appeared there about thirty-seven years before. Those who were twenty years old and upwards when they left Egypt had all passed away except the two truthful spies, Caleb and Joshua, and the venerable leader himself. The men who composed the new army had been born in the wilderness or had left Egypt as children or youths whose spirits had not been broken by the yoke of bondage. Their free wilderness life had made them superior to their fathers, at least physically; they were also more amenable to discipline; they had more confidence in their leader; and they were somewhat more ready to confess their faults and betake themselves to God in their difficulties than their fathers had been; although in all these respects they were still far from being perfect.

By the way of the spies. By turning back to Num. xiii. it will be found that the spies, passing through the wilderness of Zin, entered Canaan from the south and penetrated the country as far as Hebron. Although a long time had elapsed, it would appear that some of the inhabitants of that part of the country remembered that incursion and feared that the Israelites would now follow up their former explorations. In this they were mistaken, for the Israelites had just resolved to enter Canaan from the east rather than from the south, because the Edomites had refused to let them pass through their territory, and Israel would not fight with Edom on account of the common descent of the two nations from Isaac. The unfounded fears of the southern Canaanites, however, led them to attack the Israelites, who were partially defeated.

If Thou wilt indeed deliver this people into my hand I will utterly destroy their cities. The new army was an improvement upon the old one. A mere report had frightened the latter away from the promised land, an attack only taught the former their own weakness, and sent them to God with a resolution to conquer in His strength.

And the soul of the people was much discouraged because of the way. They were now under the necessity of making a long detour to avoid passing through the land of Edom. Elated by their victory, they were eager to follow it up and impatient of delay.

**II. MURMURINGS.**—Vers. 5. True to their parentage, these people, after all their improvement, now and again strongly remind us of the generation that had passed away.

There is no bread . . . . . and our soul loatheth this light bread. Their complaints were contradictory and even ludicrous, as the grievances of the constitutional grumbler are generally apt to be.

**III. PUNISHMENT.**—Vers. 6. The region through which the Israelites were passing abounds in serpents to this day. A modern traveller speaks of "a very mottled snake of large size, marked with fiery red spots and wavy stripes which belonged to the most poisonous species . . . . ."

According to the Bedouins, these snakes, which they greatly dreaded, were very common in that neighbourhood. Ancient historians also say that Alexander the Great lost many men in that part of the country by serpents that sprang upon them from the sand and brushwood.

**IV. REPENTANCE.**—Vers. 7. These people were not quite so stiff-necked as the generation which had preceded them. "It is a good thing," says the Westminster Teacher, "when the punishment of sin leads to repentance. It is a great step toward heaven when one says 'I have sinned.' Blessed is any trouble which leads one to this confession."

**V. DELIVERANCE.**—Vers. 8, 9. Speedily were the murmurings of Israel followed by the serpents' bite; no less speedily did the remedy follow Israel's repentance, "for though His arm be strong to smite, 'tis also strong to save."

Make thee a fiery serpent—that is, as exact an imitation as possible of the reptile from whose bite the people were suffering. Here there is some indication that "fiery serpent" was the name by which the species was known, whether it took that name from its colour or from the sensation resulting from its bite.

**VI. THE TYPE AND THE ANTITYPE.**—Golden Text.

The following extract is from the "National S. S. Teacher": "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. In those words Christ pointed out the brazen serpent as a type of Himself, and indicated the manner of His death. What correspondences are there between the type and the antitype? (1) The brazen serpent was a mere similitude of that which was causing the death of the people. It had itself none of their evil qualities. In that respect the analogy is perfect. 'God sending His own Son in the likeness of sinful flesh' (Rom. viii. 3). 'Him who knew no sin he made to be sin on our behalf' (2 Cor. v. 21). (2) He was 'lifted up,' as He said He would be, 'that whosoever believeth on Him should not perish, but have eternal life.' The scene of the desert was repeated at Calvary; and one who was crucified like Himself was the first to look and live! (3) The cure is the same—instantaneous and complete. The sin-bitten soul has nothing to do—only to look. And it will not do to look at anything else. If a man looks on upon himself and his own wretched condition—if he looks at the example of others, no matter how good they may be—if he looks to ordinances and observances—if he looks anywhere except at the Healer upon the cross, there is no hope for him. There is life only by a look at the dying One."

We can do more good by being good than in any other way.—Howard Hall.

If I am between two moral evils I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie to save from the necessity to steal; nor to break the Sabbath lest he should not be able to pay debts. Never choose to do wrong.—John Hall.

## THE RURAL CANADIAN.

A FORTNIGHTLY JOURNAL OF

Agriculture, Horticulture and Rural Affairs.

THE generally acknowledged and deeply felt need of a first-class Farm Journal, published from the capital of the Province of Ontario, will shortly be supplied by the issue, on the First and Fifteenth of each Month, of a periodical to be called "THE RURAL CANADIAN," in which, while chief prominence will be given to Agricultural Matters, and especially to newly developed Farm Industries, such as the Dairy, Cattle-Feeding for the Foreign Market, Fruit Production and Export, due attention will be paid to Tree Planting, Forestry, the Garden, Home Embellishment and Enjoyment.

The new journal will be wholly independent of all organizations, cliques, and sectional interests. While encouraging and aiding Farmers' Clubs, the Grange, and every other association aiming to promote Agricultural Improvement, it will be frank and outspoken on these and all other subjects that come within the range of its mission. With friendliness toward all, but subservience to none, it will hold itself free to advocate whatever seems best calculated to benefit the tiller of the soil, and the country at large.

"THE RURAL CANADIAN" will, of course, be non-political and unsectarian, yet it will be patriotic, and not unmindful of the fact that religion underlies all our institutions, and is essential to the highest prosperity of every nation and people under heaven.

Its Editor will be the well-known, experienced, and now veteran agricultural writer, W. F. CLARKE, whose name, familiar as a household word to rural Canadians all over our broad Dominion, will be a sufficient guarantee that ability, point, sprightliness, and good nature, will be stamped on its contents.

It is scarcely necessary to add that the typographical appearance of "THE RURAL CANADIAN" will be first-class. Our facilities for turning out Fine Printing are unrivalled, and no effort will be spared to give the paper a neat and attractive exterior.

It is intended to issue a specimen number in time for the great Agricultural and Industrial Exhibitions this Fall, and as a large edition will be struck off, advertisers will do well to secure a share of its limited space.

"THE RURAL CANADIAN" will be published at \$1 per annum, with a reduction to Clubs.

An active Agent is wanted in every village and township, to whom liberal inducements will be offered.

C. BLACKETT ROBINSON,

5 Jordan Street, Toronto.

Publisher.