

Peter Fleming. The congregation ask for a grant of \$100 from the Home Mission Committee at Toronto to enable them to make the salary \$600. There is also a manse and eight acres of land. The Clerk notified the Presbytery that Mr. Carmichael, of Markham, had accepted of the call to Norwood. It was agreed that his induction should take place on the 12th of October—Mr. Ross to preside, Mr. Torrance to preach, Mr. Andrews to address the minister, and Mr. Cameron the people. Mr. Cook being in the Court, signified his acceptance of the call to Baltimore and Coldsprings. Arrangement was made for his ordination and induction at Coldsprings on the 3rd October, at two o'clock in the afternoon. Mr. Beattie was appointed to preside, Mr. McCrae to preach, Mr. Cleland to address the minister, and Mr. Douglas the congregation. Trial discourses were prescribed to Mr. Cook, to be given at a meeting of Presbytery to be held at Coldsprings at eleven o'clock on the day of ordination. There was sustained a most enthusiastic call to the Rev. W. H. Jamieson, lately of the Methodist Church, from the congregation of Garden Hill and Knoxville. Mr. Jamieson being present, indicated his acceptance of the call. Induction services were appointed to be held at Garden Hill on the 10th October, at two o'clock in the afternoon—Mr. Cameron to preside, Mr. Cook to preach, Mr. Torrance to address the minister, and Mr. Beattie the congregation. The resignation of the Rev. Mr. Windell, of his charge of Cartwright and Billyduff, was accepted, and arrangements made to declare the congregations vacant on the last Sabbath of September. The delegates appointed to visit the mission fields gave in their reports. These reports in many cases were very encouraging. The next ordinary meeting of Presbytery was appointed to be held in Peterboro', and in the St. Andrew's Church there, on the 3rd Tuesday of January, at two o'clock in the afternoon. Presbytery adjourned, to meet at Coldsprings on Tuesday, the 3rd October, at eleven o'clock in the forenoon.—WM. BENNETT, *Pres. Clerk.*

PRESBYTERY OF SARNIA.—This Presbytery held its quarterly meeting in the Presbyterian Church, Sarnia, on the 19th inst., with a fair attendance of ministers and elders. Mr. Welis was appointed Moderator for the next six months, and in his absence Mr. Currie continued to occupy the chair. The docket of business, as submitted by the committee, was received and adopted. Mr. Thompson, on behalf of the committee appointed to visit Camlachie, reported that, under instructions, matters had resulted very favourably there. The deputation were thanked for their diligence and wisdom in the matter. Reports from deputations to supplemented congregations and stations were received, and the following supplements recommended, namely: Mandaumin, \$200; Point Edward, \$2 per Sabbath; Corunna and Muoretown, \$200; Adelaide, \$100; Oil Springs and Oil City, \$3 per Sabbath. Mr. McCutcheon, on behalf of the deputation appointed to visit Sombra, gave an interesting report showing that matters there are in such form that the people should be encouraged to call a minister. They promised \$5 per week. It was agreed to thank the deputation for their diligence; appoint Mr. McCutcheon *interim* moderator of session; instruct the Home Mission Committee to furnish probationary supply during the winter, and ask \$2 per Sabbath during the winter months. Mr. John Duncan, a student within the bounds of this Presbytery, being present, it was ascertained that he intended prosecuting his studies at Toronto University during the coming winter, having passed the matriculation examination with that view. It was agreed to recommend him to the recognition and oversight of the authorities of Knox College, as a young man looking forward to qualify himself for the office of the sacred ministry. The Presbytery took up the consideration of the petition for alternate services at Aberarder and Smith's Church (McKay settlement). After hearing parties and carefully considering the matter, it was agreed that, having received a petition from parties in and around Aberarder for alternate Sabbath services, and also the reasons, both personally and through a deputation sent to the field, the Presbytery express their conviction of the reasonableness of the request, under certain circumstances; but from facts within their knowledge, and fears as to the result of making the desired change, the Presbytery recommend the continuance of the present arrangements, in the meantime directing them, however, to look for such a change in the near future, if circumstances warrant.

The Presbytery appointed Mr. Cuthbertson to exchange with Mr. Duncan, and read the finding of the Presbytery in the matter. Leave was granted the Camlachie congregation to have a call moderated in if necessary before next meeting of Presbytery. Mr. Thompson, on behalf of the Finance Committee, gave in a report containing a proposed assessment to meet Presbytery expenses and those of delegates to the General Assembly. After consideration it was agreed to receive and adopt the report. Mr. Currie, Treasurer of the Presbytery, submitted a report showing that, after all liabilities had been met, there was a balance on hand. The Presbytery expressed satisfaction and tendered thanks to Mr. Currie for his valuable services. The Presbytery appointed its next meeting to be held in Sarnia, on the third Tuesday in December, at three o'clock p.m., and was closed with the benediction.—G. CUTHBERTSON, *Pres. Clerk.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLI.

THE PASSOVER.

Oct. 8, 1882.

{ Mark xiv. 12-21.

GOLDEN TEXT.—"It is the sacrifice of the Lord's Passover."—Ex. 12: 27.

TIME—Thursday evening—night before the Crucifixion.

PLACE—Bethany, vers. 12-15; Jerusalem, 16-21

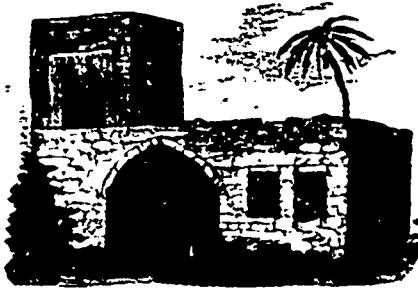
PARALLEL.—Matt. 26: 17-25; Luke 22: 7-18, 21-23; John 13: 21-26.

Notes and Comments—Ver. 12. "First day:" 14th, Nisan, strictly speaking, the days of unleavened bread were from the 15th to 21st, beginning with the evening of 14th (Ex. 12: 18); but at noon on that day all leaven had to be removed and burnt. "Where wilt thou?" as strangers, they must join some household. "Passover:" the great memorial feast of their deliverance. They might have thought, considering his seclusion the previous day at Bethany, that He would eat it there; this was allowable, but the lamb must be killed at the temple.

Ver. 13. "Two of His disciples:" Peter and John (Luke 22: 8). "City:" Jerusalem. "A man," etc.: here is a manifestation of supernatural knowledge—(1) that they should be met by a man; (2) bearing a pitcher; (3) that it should contain water; (4) that he should be going to the house they were seeking. It has been suggested that this man was Mark, and that the house was his mother's, and that this upper room of the Last Supper was the same place where the disciples were accustomed to meet after Pentecost.

Ver. 14. "Goolman:" master, an old phrase, expressing a pleasant idea; the epithet still lingers in some districts. "Master:" or teacher; this would imply that he knew Jesus, was probably a disciple. "Where is the (my) guest-chamber:" at this festival the houses in Jerusalem were open to visitors and strangers, so that the poorest Israelite should not lack a roof under which to keep the feast.

Ver. 15. "Upper room:" any room above the ground floor, or up-stairs; there the best apartments of an Oriental house are usually found. "Furnished:" lit. spread with carpets and with pillow beds for reclining laid around the table. "Prepared:" by the householder. "Make ready:" do all that is necessary for our keeping the feast.



Ver. 16. Things fell out exactly as Christ had foretold—the disciples met the man, followed him to the house, were shown to the upper room, and "there they made ready:" the paschal lamb would have to be procured, slain in the temple, and then dressed, in addition to which they would require bread, bitter herbs, wine and other materials for the supper.

Ver. 17. "Cometh:" over the Mount of Olives for the last time before the resurrection. "With the twelve:" the two had returned, and reported that all was ready.

Vers. 18, 19. "As they sat," reclined, the passover was at first taken standing, but afterwards the custom was changed, and those who partook of it reclined, the Rabbis alleging that standing was the sign of a slave, and that when they were delivered from slavery they should recline in token of freedom and festive leisure. "One of you:" Here comes the institution of the supper, as recorded by Luke (22: 15-21), after which the silence was broken by this solemn announcement, "One of you—shall betray me:" so record, in the same words, all the Evangelists. The statement was indefinite, and gave Judas opportunity for repentance. John tells us that Jesus was "troubled in spirit" when He said this, and that the disciples "looked one on another" in doubt as to the traitor, and that Peter beckoned to John to ask which was the man. Luke says,

they "inquired among themselves which of them it was that should do this thing," while Matthew with Mark represent them as addressing the Saviour with, "Is it I? Is it I?" ending with the same question by Judas, and the reply of the Master, "Thou hast said." No wonder that the true men of them "began to be sorrowful."

Ver. 20. "One of the twelve (Rev.—he) that dippeth with me:" probably in the dish of sour sauce, in which the bitter herbs and unleavened bread were dipped, symbolizing the bondage of Egypt. How solemn all the incidents and minutiae of this supper! It would not, however, indicate the guilty one to the rest, as all in turn would dip in the dish; it was only an emphatic and vivid way of repeating "one of the twelve."

Ver. 21. "The Son of man goeth:" unto death. "Written:" Luke, "determined." "But:" although it was God's purpose, yet freedom of action was to all, and for his actions Judas was responsible. "Woe to that man—good were it—never been born:" one of the most pathetic and at the same time most terrible utterances in the Scriptures; the repetition of "that man" has a startling emphasis; it shuts the door of hope forever against the traitor, and forbids the idea of any deliverance or relief.

HINTS TO TEACHERS.

Caution.—While it will be proper to refer to the Passover itself, and recall the circumstances under which the feast was instituted, do not spend too much time on that. We find in some commentaries very elaborate details on all the points of the celebration of the Passover, ancient and modern; to give these to your scholars might show how well you have read for the lesson, but would not, most assuredly, help them to an appreciation of the tender, solemn beauty of this last night of our Saviour's life. Keep mainly to the narrative and its teachings.

Prefatory.—The last lesson was, we thought, out of chronological order; if so, this follows Lesson XII. of last quarter, the time of which was Tuesday evening. Jesus remained at Bethany that night, the whole of Wednesday, and Thursday morning. We have no record of the hours of His retirement; they were probably spent in prayer, in view of the Cross now so near at hand.

Topical Analysis—(1) Preparing the Passover (vers. 12-16). (2) Eating the Passover and declaring the traitor (vers. 17-21).

On the first topic we may show how Jesus, the fulfilment of all the types, the end of all the institutions of the Jewish Law, fulfilled all in His own person, celebrating the Passover in Jerusalem, and at the time appointed by law. To Him the path of obedience was the path of death, yet He was obedient. One of the first utterances of His public life, Matt. 3: 15, was the rule of His actions to the end, leaving us an example that we should follow in His steps. We have, further, another instance of the Divine—the *superhuman knowledge* which dwelt in Jesus, latent, so to speak, but ready to be called forth when the occasion arose; no explanation, short of His prophetic knowledge, will meet the incidents of the journey of the disciples to make ready the Passover. We see the *tranquillity* and *calmness* He maintained in view of the Cross, caring for the little things of His disciples' need; arranging for them by His divine influence on the souls of men, and teaching them lessons of trust and faith in Him, which doubtless they would recall often in after years, when their own time of trial and suffering came. Let us teach also the *honour of serving Jesus* with what we have. We know not certainly in whose house He kept the Passover, but of this we are sure, that he who thus made ready for Jesus did not lose his reward (Rev. 3: 20), and we can be honoured and blessed by caring for Jesus now—Matt. 25: 40.

The second topic is a solemn one. Picture the gathering: the holy quiet of the supper, the subdued and serious talk, the feeling—indescribable, unaccountable, they would have said—that rested upon the disciples that they were soon to lose their Master. Just as Elisha of old, they knew it, but not how (2 Kings 2: 3-5); and the quiet is broken by the startling words, "One of you shall betray me." Picture, further, the consternation and dismay of the eleven at least, and their inquiry, "Is it I?" Then proceed to point out the *privileges*, the *guilt* and the *doom* of the traitor—privileged as only a small number were during the short period of our Lord's ministry; guilty of the blackest crime ever committed under the skies, and doomed in words the full import of which we do not know, but the possible lites of which make us shudder. Do not stop there, however, but go on to teach that those who refuse to receive Christ to-day are practically standing by the side of Judas; they are crucifying the Son of God afresh—Heb. 6: 6. But as Judas might, even at that last moment, if he had repented, have found pardon, and the woe turned into a blessing, so may those who listen to these teachings find Jesus ready to receive and bless them now.

Incidental Lessons.—That our Master observed all the ordinances of His religion; in like manner should we.

That the old teaches us the new; the law was our schoolmaster to lead us to Christ.

That he who follows the word of Christ shall never be ashamed.

That while there was a secret foe among the friends of Jesus, there were secret friends among His foes: Bethpage, Jerusalem, Joseph, Nicodemus.

That the worst enemies of Christ are sometimes found among His friends.

The mighty evil one sinner can do.

That God makes the wrath—the passions of men to praise Him and work out His purposes.

That we should offer the prayer of Psalm 139: 23, 24.

That we should seek to be sprinkled with the blood of the true Paschal Lamb.

Main Lesson.—The downward course of sin; beware of giving way to one passion; covetousness made a traitor of Judas; destroyed Achan (Josh. 7: 21); Ahab (1 Kings 21: 2-16); Demas (2 Tim. 4: 10); Balaam (2 Pet. 2: 15).