

ament a conference held with the Sessions of St. James Square Church, East Church and Cooke's Church, on the matter of certain mission schools lately organized in eastern parts of the city, and asked leave to hold another meeting. The application was granted, additions were made to said committee, and the Session of Leslieville were associated with the three Sessions aforesaid, to be conferred with by the committee thus continued and enlarged. Application was made by the congregation of Chalmers Church, Toronto, for leave to borrow \$25,000 on their present property, with a view to erect another and more commodious place of worship. The Presbytery granted leave accordingly. The annual report of the Presbytery's Home Mission Committee was read by the Convener, Rev. A. Gilray said report was a very satisfactory one, and set forth, *inter alia*, that a fair balance remains in the hands of the treasurer; while the money expended on missions within the bounds was not more than one-sixth of the contributions sent from within the bounds to the General Assembly's Home Mission Committee. The report was received and adopted, with thanks especially to the Convener, who was appointed to act as treasurer for the future, thereby relieving Rev. Dr. Reid, who was also thanked for his past services. Mention was made that the Rev. J. Pringle would not be able to attend the Assembly, and Rev. P. McF. Macleod was chosen as commissioner in his stead. Letters were read from Messrs. Cassels and Kilgour, stating also their inability to attend, and Messrs. George Smith, of Bolton, and John Milne, of Agincourt, were duly elected to take their places. An overture was read from the Session of Cooke's Church, intended to obtain the approval of the Presbytery, which would have asked the Assembly to substantially enact that henceforth no manufacturer or seller of intoxicating liquors shall be admissible to the membership of the Presbyterian Church in Canada. The overture was briefly supported by Mr. Thomas Caswell. The Presbytery, however, refused to adopt the overture, and in these circumstances Mr. Caswell asked and obtained leave to withdraw the same. The next ordinary meeting of the court was appointed to be held on the last Tuesday of the present month, at ten a.m., and all parties who may have business for said meeting should take notice of the day mentioned.—R. MONTGOMERY, *Pres. Clerk*.

**PRESBYTERY OF WHITBY.**—This Presbytery met at Dunbarton on the 19th ult. There was a good attendance of ministers, but not many of the elders were present. Mr. Fraser, of Orono, presided as Moderator. Very interesting reports were read (1) on Sabbath Schools and (2) on Temperance. The first brought out the improved state of the schools within the bounds, and recommended that an opportunity be given to them all to contribute to the missions of the Church. The following recommendations on Temperance were adopted: 1. That this Presbytery reaffirm its testimony against intemperance as a grievous sin against God and one of the deadliest foes of religion and society. 2. Respectfully suggest to the Assembly's Committee that, while not overlooking the legal aspect of the Temperance questions in framing future questions, more attention be given to the voluntary total abstinence aspect of it; or to intemperance as it affects the life of members and adherents of the Church, and the duty of sinners in regard to it. 3. Earnestly recommend pastors, members and adherents, while doing all in their power in the way of co-operation in enforcing the Canada Temperance Act, to seek more strenuously than ever, by precept and by example, to discourage moderate drinking and to inculcate the principle of total abstinence. 4. Express gratification on account of recent Provincial legislation, tending to facilitate and promote the more thorough enforcement of the Canada Temperance Act; and to provide for instruction in the public schools on the subject of Temperance; and 5. Respectfully suggest that the Synod of Toronto and Kingston, called to meet in Brampton on the 9th May next, petition the Dominion Parliament, now in session, to amend the Canada Temperance Act in the direction sought by the Dominion Alliance, for perfecting the Act and rendering it more workable, and not, for any consideration, to consent to the emasculating of the Act by the introduction of a "wine and beer clause," or otherwise. Notices were read that application would be made to the General Assembly to receive eight ministers from other churches. Dr. R. Burns, of Halifax, was nominated as the Moderator of the approaching General Assembly. Messrs. R. D. Fraser and Ormiston were nominated to act on the Synod's Committee on Bills and Overtures. The following commissioners were appointed to the General Assembly, viz.: by rotation, Messrs. R. D. Fraser and J. J. Cameron, ministers, and Messrs. McLaughlin and Cowan, elders, and by ballot Messrs. Eastman and McLean, ministers, and Messrs. Fairbairn and Ormiston, elders. Messrs. Nesbit, Morris and Burns were appointed alternates. Mr. Ormiston read an elaborate table of the statistics of the Presbytery for 1886, and was ordered to publish an abstract of it, to be circulated through our congregations. A small committee, with Mr. Carmichael, Convener, was appointed to visit the congregations of Enniskillen and Cartwright, and report at next quarterly meeting. Mr. Drummond obtained leave of three months' absence to visit the Old Country. The Presbytery expressed their sympathy with him in the state of his health, which renders the trip desirable, and hope that he may be preserved on the journey, and be greatly benefited by it, and return much strengthened for the work for which the Presbytery prays he may be long spared. Mr. R. D. Fraser, Bowmanville, was appointed to act as Clerk of Presbytery during his absence. The report on Augmentation showed that while not coming up to the amount asked of them, they had contributed in advance of last year, and it was resolved that the claims of the Scheme be urged upon the congregations at an earlier date this year. The Presbytery congratulated the congregation of Dunbarton on the beautiful, substantial and commodious edifice which they have erected for the worship of God, and which is almost entirely free from debt. The friends kindly provided conveyances to and from the railway station, and otherwise attended to the comforts of the members of Presbytery, making the meeting one of the pleasantest we have attended.—A. A. DRUMMOND, *Pres. Clerk*.

MONTREAL NOTES.

The annual public examination of the mission schools at Pointe-aux-Trembles took place on Thursday, April 28. Owing to the flood the road from Montreal to Pointe-aux-Trembles had been impassable for several days, and was only open for wheeled conveyances on the morning of the examination day, so that the attendance from the city was not so large as usual. The examination was most satisfactory, and spoke highly for the efficiency of the teachers. Principal MacVicar presided. In addition to the ordinary branches, the pupils were examined in geometry, algebra, Latin and Greek, and acquitted themselves well. The answers given to the questions put by the several examiners on Scriptural history and the leading doctrines of the Bible were remarkable for their accuracy, showing a thorough acquaintance with the Bible and with the points of controversy between Roman Catholics and Protestants. The session just closed has been one of the most successful ever held. In all, 133 pupils have been in attendance, and the average number present has been the highest in the forty-five years' history of the schools. The policy of the board has been to induce the better class of the pupils to continue in attendance for a number of sessions in succession, with a view to their being qualified to fill higher positions, and thus to further the work of French Evangelization. This policy is now bearing fruit. In no former year were so many pupils of former sessions in attendance, and the schools were never, perhaps, in a more efficient and satisfactory condition than they are now. Fourteen of the pupils—ten young men and four young women—are this summer engaged in mission work, and four, if not five, of them purpose entering the Presbyterian College here next fall. The large increase in the attendance has necessarily added considerably to the expenditure. The friends of these most deserving schools will doubtless provide the additional funds necessary, so that there may be no curtailment of the work.

Principal Grant, of Queen's University, has been here this week endeavouring to further the interests of the new endowment movement. The citizens of Kingston have given this matter a good start. Their contribution is expected to reach as high as \$70,000 or \$80,000.

At a meeting last week of the Montreal Branch of the Evangelical Alliance, of which Sir J. W. Dawson is president, it was resolved to hold a convention here next fall to discuss the Romish question. It is the intention to invite one or more prominent men from Britain to take part in the conference.

On the evening of Friday last the Rev. R. H. Warden moderated in a call at Melville Church, Cote St. Antoine, in favour of Mr. John McGillivray, one of the students who graduated last month from Knox College, Toronto. The call was unanimous, and it is expected that Mr. McGillivray will be ordained and inducted in the end of this month or beginning of June. The stipend offered is \$1,300, a sum which will doubtless be increased ere long, as the congregation is likely to make rapid progress. Many new houses are being erected in Cote St. Antoine and in the western section of the city proper, and an enlargement of the church building is likely to be a necessity soon. The history of this congregation is an encouraging one. Though only some fifteen months old it has a fine church property, and has been self-supporting all along, asking no aid either from the Augmentation or Home Mission Fund.

The Rev. James Patterson on Monday last presided at a meeting of the congregation of Russelltown and Covey Hill, when it was agreed to call Mr. N. Waddell, one of the graduates this spring of the college here. The settlement of these two congregations leaves the Montreal Presbytery without a single *bona fide* vacancy, unless the call from Vankleek Hill to Rev. D. McEachern, of Dundee, should be accepted by him at the Presbytery meeting.

On Sabbath last the Rev. Professor Scrimger preached in St. Andrew's Church, Ottawa. He is to supply the pulpit of that church for the months of July and August during the absence in Britain of Rev. W. T. Herridge.

A special service for children is conducted in Erskine Church on the first Sabbath morning in May and November annually. At this service on Sabbath last the subject of discourse by the Rev. L. H. Jordan was "Bible Telephones; or, Wires which Stretch between Earth and Heaven." There was a large attendance of young people as well as of parents and friends. The service was one of great interest, its attraction to the children being specially enhanced because of a telephone which was put up in the pulpit, and frequently referred to during the discourse, thus imprinting more forcibly on their minds the several lessons taught.

The congregation of "St. James the Apostle" Episcopal Church had two stormy meetings last week as to the selection of a rector in room of Rev. Canon Ellegood, who recently resigned. As reported in the city newspapers, these meetings were a scandal to religion, and a disgrace to the Church. A more unseemly spectacle it were difficult to conceive, the services of the police being threatened to quell the disorder; and all this in a church, the congregation of which have hitherto been supposed to consist of people of the best social position. The former rector has been re-appointed, and he has accepted the position.

ABERDEEN Church of Scotland Synod has agreed to hold a thanksgiving service on the occasion of the Queen's Jubilee.

DR. HUMPHREY, rector of Brandes Horton, Yorkshire, has bequeathed the residue of his property, which will probably amount to \$750,000, to found a grammar school in Hull.

THE statistics of the English Presbyterian China Mission, show that during last year the China missionaries excommunicated twenty-two members and suspended thirty-four, and the total of the members under suspension at the close of the year was 208. The gain in communicants during the year was 241.

Sabbath School Teacher

INTERNATIONAL LESSONS.

May 22, 1887.]

THE PASSOVER.

Ex. 12: 1-14.

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

SHORTER CATECHISM.

Christ, the Word of God, is co-eternal with the Father. In the fulness of time He became the Incarnate Word. "The Word was made flesh, and dwelt among us." He assumed our nature, and His humanity is as real and true as His divinity. He took on Him the nature of the race that had suffered, that He might put away sin in the flesh. He had a reasonable soul; He was subject to all the conditions and emotions of man's nature, sin alone excepted. The mysterious union of the divine and human in Jesus Christ is clearly stated in the Scriptures, and all we can know concerning it is to be found in what God in His wisdom has chosen to reveal.

INTRODUCTORY.

Moses heartily responded to God's call addressed to him in the Wilderness of Midian. He, with Aaron, his brother, went to Egypt, and faithfully obeyed the instructions he received from God. The requests presented to Pharaoh, Thotmes II., or Menephtah, son of Rameses II., were successively refused. These demands were not diminished, but increased in scope, notwithstanding Pharaoh's refusal. In vindication of his claims, Moses was instructed to work miracles, and the ten plagues followed in succession. If the result of these visitations was the confirmation of the Hebrews' faith in God, Pharaoh only became more obdurate in his disobedience. Now the demand is presented that the Israelites be permitted to leave Egypt for ever. From this time forth their national career begins.

**I. Institution of the Passover.**—Great nations of antiquity traced their origin to fabulous occurrences. There is a marked contrast in the accounts we possess of the Roman and Hebrew commonwealths. "The Lord spake unto Moses and Aaron." God was the founder of the nation. He overruled all events in their history. He is preserving them still, and what He has said concerning their restoration will yet be fulfilled. The sacred year of the Israelites was henceforth to date from the month Abib, or as it was called later Nisan, corresponding with the latter half of March and the first half of April. This was to be to the Jews a sacred season, and they continue to observe it in our time. The Paschal or Passover lamb was to be selected on the tenth day of the month, four days before the observance of the feast. This gave time for full and careful preparation, so that all might be done decently and in order. The instructions as to the mode of observing this sacred feast are minutely given. The members of each family are to have a lamb, but if not sufficiently numerous to require a lamb for themselves, then they were to join with their neighbours. The whole nation were deeply interested in this ceremony, so was each individual, old and young. Sacrifices offered to God should be perfect sacrifices. The lamb was to be a male of the first year, without blemish. It was to be slain on the evening of the fourteenth day of the month. The blood of the slain lamb was to be sprinkled on the doorposts. The Passover was to be eaten at night. It had to be specially prepared. It was not to be boiled, but roasted entire. The Paschal lamb is significant in every particular of the Lamb of God that taketh away the sin of the world. Not a bone was to be broken. It was to be eaten with bitter herbs. This would remind the Israelites of the bitterness of their Egyptian bondage, from which the feast of the Passover was to remain as the symbol of their deliverance. It would also remind them of the bitterness of sin, and the need of its atonement. As leaven was a symbol of corruption, only unleavened bread was to be used. Whatever of the paschal lamb remained over was to be burned with fire, so that there might be no profanation of the sacrifice. Another thing in which this memorial feast differed from the ordinary Jewish meal was that instead of reclining with unsandalled feet, the people were to eat the Passover standing, with the loose flowing robe, girt about the waist, with their sandals on their feet, and with staff in hand. It was the final act before entering on the march that led from Egypt to the Promised Land.

**II. Saved by the Blood.**—The reason is given why the blood of the slain lamb was to be sprinkled on the doorposts. It was the Lord's Passover. The night on which the Israelites were to start on their march to Canaan was to witness the last and most dreadful of the ten plagues. In every house whose doors were not marked by the blood of the lamb there would be bitter mourning for the loss of the first-born. "When I see the blood I will pass over you." God knew where His people were, but this was His command to them. It was an outward token of their faith in God, and of their obedience to His revealed will. If we are to obtain God's salvation, we must accept His method of salvation.

**III. A Perpetual Memorial.**—The feast instituted on the eve of deliverance from Egyptian bondage was ever afterward to be observed by the Children of Israel. To every generation the observance of this feast at the beginning of the sacred year would bring to remembrance God's goodness to His people, and His faithfulness to His promises. It would also remind them of their obligations to God for His mercy, and for the manifestations of His power for their defence and deliverance, and, above all, it would be a standing memorial of the unalterable law, that without the shedding of blood there could be no remission of sins, and point out the Lamb of God, without blemish and without spot, whose blood cleanseth from all sin. The analogy between the Passover feast and the Lord's supper is very close, striking and instructive, and the suggestions of the lesson are obvious.