## Subbatu School Teacher.

LESSON V.

1 christs 1.1 JEHOVAH'S PROMISE | 1 Scottes of

The fifth chapter of Exodus records the first interview of Moses and Aaron with Pharach, who was probably Thothmes II., the great-grandson of the first presecutor of the Hebrews in Egypt. This king is sup-posed to have resided at the time in some city of the Nile, in lower Egypt. It may have been Tanis, which was the Zoan which is twice referred to in Psalm 78; 12, 43. The appeal of the Fiebrow leaders, the in olent answer of the king, the cruel in crease of the hardships of the Israelites. their protests and the tyrant's savage measures, the outburst of the Hebrews' reproaches against Moses and Aaron for bringing this new trouble upon them, and the final complaint of Moses to the Lordare the connecting links with our present lessen. The delay in the fulfilment of the promises is very trying, but often prepares the way for their more glorious accomplish-ment. (Compare Habakkuk 2: 1-1.)

But neither the murmurings of the people, nor the defiance of the persecutor, nor the complaints of Moses can hasten or defer the exact accomplishment of the plan of God. The time has at last come (v. 1):
"Then the Lord said unto Moses, Now thou shalt see what I will do to Pharach. A strong emphasis upon the little word "Now." Now the affliction of the poor people has gone to the utmost limit, and their faith has been sorely tried. Now Pharaoh has not only refused to let My people, but he has proudly demed and defied Me. He has filled the cur of Maraoh Mc. He has filled the cup of My people's sorrows to the brim. His time has come. Now the four hundred years of the predicted bondage of Abraham's seed is ended and the time of their deliverance is at hand. (Genesis 15 : 12-24.)

Pharaoh has refused to 10° the people go—but "with a strong hand shall he lot them go, and with a strong hand shall he drive them out of the land." The "strong of God in the plagues at last caused both Pharaoh and the Egyptians, with "a strong hand," to hurry and drive them out of the land of Egypt. (See Evodus 11: 1; 12; 81-83, 89.) But all this must be in strict agreement with the renowal of

JEHOVAH'S PROMISE. 1. It begins with the declaration of His

glorious name, "I am the Lond." Moses had asked by what name he should call the God who sent him. Pharach had said, "Who is the Lord that I should obey His voice to let Israel go. I know not the Lord, neither will I let Israel go." Now God reveals himself, not as He "appeared unto Abraham, Isaac and Jacob, by the name of God Almighty, or El-Shaddar, the all-powerful, all-sufficient One." That is one of the most august and delightful and comforting of all the names of God, and it was peculiarly adapted to the patriarchs.

"But by my name JEHOVAH was I not known to them." This "glorious name" was absolutely unknown before, for it occurs frequently in Genesis, where it is translated Lond in our English version. (Genesis 9: 26; 12: 1, 7, 8; 15: 2, 6; 17: 1; 12: 27, etc.) But the meaning is that now, for the first time, this incommunicable name was revealed in the fullness of His divine love and faithfulness, as the "I am that I am." the self-existent, eternal, covenent-keeping God. It is the name which distinctively declares Him to be the God of the Covenaut; the Covenant God and Redeemer of Israel- It is applied to Jesus Christ in Rev. 1: 8. The succording verses beautifully illustrate this scriptural fact which was necessary to the Essurance and Journal tion of his people and of Moses at this very

Observe the successive stens of this now revelation of the covenant Jehovah.

Vorse 4 .- 1. "I have also established (have made to stand, have erected,) my covenant with them (Abraham, Isaac, and Jacob), to give them the land of Canaan, the land of their pilgrimage wherein they were strangers." (Compare the covenant with Abraham, Gen. 15: 18; 17: 6, 8, 9, 10—with Isaac, Gen. 26: 3, 4-with Jacob, 28: 18,

Verse 5.-2. "I have also heard the greaning of the children of Israel, whom the Egyptians keep in bondage.

3. "I have remembered my covenant. These three things-the old covenant with the patriarchs, the Divine compassion for the suffering nation, and the overlasting remembrance of the covenant made four conturies before—ensure all that follows. They put a mighty stress upon the "wherefore" which begins the next sentence.

Verses 6-8.—" Wherefore, say unto the children of Israel," etc. We have here, 1. The solemn annunciation of the inef fable name -"I am Jehovah."

2. A new pledge of deliverance from

3. The solemu prediction of Israel's redemption, "with a stretched out arm and with great judgment. The agare of the outstreched arm is familiar on the monuments of Egype (Isniah 52, 10). Note also "I will bring you out, "will rid you out.
"I will redeem you. Nor is this all:

4. Delivered from the yoke of the opposes.

sor, they shall be the covenant people sor, they shall be the covenant people—the holy nation. The language is express and easy for them to understand. I ers. 7. "I will take you to me for a people, and I will be to you a God, and yo shall know that I am Jehovan your God, which brought you out from under the burdens of the Egyptone."

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This great idea of the covenant people underlies the entire history of the Hobrow Church and State (Ex. 19: 5-6; i.e., 20: 24-26). It is also the foundation of the most glosus consolations. (Compare Late most glorious consolations. (Compare Ist.

with the repetition of His covenant name,

sago is conveyed in the GOLDEN TEXT Leviticus 26; 12; I wall walk among you and will be your God, and ye shall be my people." (For the reasons of this covenant choice, see Deut. 7: 7-8, 10, 15; 26; 18.) Its spiritual application to all redcomed believers in the Lord Jesus Christ is delightfully taught in the Old and New Testaments. (Isaich 55: 3, Titus 2: 11, 1 Pet r 1: 18, 19, 2: 9, 10, fieveiation 1: 5, 6.)

## LESSON VI.

Folium, 8.1 THE FIRST PLACUE. \$1.xmint , 1622

Commit to memory, vs. 15, 16.

PARALLE PASSAGES.-Ps. ev. 29; Rev

With v. 14, read oh. v. 1, with v. 15, 16 ch. v. 2; with v. 17 20, Ps. Jexvin, 44, v 21, 22, 1so. 26, 11.

CENTRAL TRUBE The Level can curse our blessinge.

LEADING TEXT .- To-day, if ye will hear his voice, barden not your hearts .- Heb. ni

15.

A writer of the history of the United Stars, coming to Washington, would go back a little and present a view of his training, and relation to public events. This would be thought due to the reader, due to Washington. Just so when Moses and Aaro i be an act ve operations, a notice formally given in ch. vi. 14-28, which is a formally given in ch. vi. 14-28, which is a of them, their family and connections, is kind of parenthesis in the history. We have a statement and recapitulation, but in the mind of the Spirit, there is a great solemnty about this war with the gods of the greatest power of the world. If these two successive flows show Egypt's god to be powerless, as they do, thet all men may well say, "Jehovah is the Gol." And now Moses is fitted for the work, the people have taken him as leader, and a moderate demand is made upon Pharach, which he refuses, adds usult, and discoura, AMOS 28. This discouragement the Lord andres by the assurance of clr. vii. 1-5, and the demand is renewed.

pose to refuse (v.14). Yet the fate of the rival rods might have opened his eyes. Whether the magicians acted by natural Yet the fate of the oraft, or aid from the devil is not here stated. The devil capleys man's natural craft. Whether they wrought real miracles, or deceptive only, is not stated here. On general principles, we think they were lying wonders, i.e. net only to bolster up has, but themselves lies.

Here our Lesson begins, with the third appeal to the king.

I. WE CONSIDER THE MIRACIP. pears to have been the custom of Pharach. o go to the river-bank every morning, oither for pleasure, buthing, or more likely still, wor-hip. Moses is to meet him there (v. 15), with the rod which he has used al-ready, in his hand, and to remind him of the Lord's demand (v. 16), and his refusal.

But the Lord does not quit his claim (v. 17). He will assert his divine authority "in this," So Moses is to smite on the waters of the river, and they shall become blood; but the deed is the Lord's

The inevitable consequences are described (v. 18); the death of the fish; the offensive smell; and the loathing by the people of their much prized river-water.

The method of working the miracle is carefully regulated. Honor is put on God's mossenger. Moses is as "a god to Aaron" (iv. 16), in directing him with wisdom. He revenls God's will to Anon; execut s it on Pharach. (So "that prophet," teaches and judges.) Aaron obeys the order of Moses in this miracle (v. 19), and the results, still more minutely detailed in v. 20, follow. The utmost publicity is given to the act (v. 20), and the whole nation had evidence of the few threath all the rive channels. for through all the river-channels, mouths, canals, ponds, pools, esterns, the change was made (v. 21), "there was blood throughout all the land of Egypt." The list, "wood and stone," shows how well the writer know Egypt. writer know Egypt.

The Nile, like most great rivers, undergoes changes of color, and becomes, either from earthly particles or small insects, cal-led "infursoria," reddish; but this came at loses bidding, and distinguished itself from the ordinary change it was no longer water, but blood; fish died; smell offensive: the change instantaneous, not gradual; and the return to water sharp and definite, after seven days (v. 25).

II. Consider it as a subsmini, or PLACE. The Nile gives in cally the crops, but the very soil of Egypt. The sweet waters of the river serve the drink of the people. The fish about deal; but they perished. Salt water fish were deemed impure. and the people could not deined impure. The bloody curren excited loathing (v. 18), and the people could not deine. The had sluces connecting the ever with channels and reservoirs, in which to keep a supply, and they used as some it which water was filtered or parined, but all ever the hand, with some contents. insignificant exceptions that the infliction might be called uncersal, the sweet and living water became putrified blood!

. III. Cusaden it as a sion. (1) Pho Hebrew children we a to be east into the river, now blood! God avenges thom. Their death a cruci rediction: the corressor may see his sin, in this blood red and ionthsome etcome, it at hells and carries Jeath.

(2) The Nilemate Egypt feetile. The people see that all depends on Johovah klo can curse their blessings. The sort and the rivers are his. They hold Israel for their convenience, and the inoreas; of their wealth. But what will Egypt to to them, though full of aloves, if the Lord's hand is on them thus? 431 The Nils was desired. They counted

11: 8-0; 48: 1-12-7.)

5. The promise of the land of Lanana is:

This proper that Legent y reds: am Better attended with the cath of the great John Confirming it (Gen. 22: 10: 26: 25; and with the repetition of His covenant name, with the repetition of His covenant name, and the rep

their art as they did with helr rods Now their art as they did with heir rods. Now the consible and really useful plan would have been for them to undo this work. But they suly (precuring it by digging pos-sibly, v. 24) juggled, and made a little more bloody water. The names of two of these, probably are preserved by Paul, 2 Tim. 11. 8, as the tradition of this conflict is found in much oriental literature, and Pliny Makes Moses and these two thends of magic fections."

To a headstrong man, who has made up his mind ("hardened his own heart," as it may be read in v. 13, v. 22, and many other places, a little cyclenco goes far; a proof that he dishkes goes for nothing. So Pharach holds out, and sullenly leeps to his palace (v. 23).

We may well reflect upon the following noints:

(a) A grave conflict is now being waged between the God of the enslaved Hebrews and the false gods of the world, represented by the deities of the strong nation of Egypt.

(h) This explains the order, minuteness of detail, and nature of the plagues. (c) God looks to great moral results, in

teaching men—the Egyptians, the Canaanites who would hear, the Hebrews, and all to whom the Scriptures come- to the end. (d) We may be sure that the Lord takes the best methods, and we may judge of the importance of the truths by the cost it which they are taught, and the many refor-onces to these events in later Scripture.

See Is. cv. 26-36. (c) How mad and wiched for unbehevers to light against God! How toolish to try to fight against God! How toolish to try to make a bargaia with him about salvation! He is Jehovah: let us take gladly as his gift the life he offers. Rom. vi. 23.

## ILLUSTRATION.

The rise of the Nile, "began, ' says Wilkinson, "about the end of May, some time rather later; but about the middle of June the gradual rise of the river was generally perceived; and the comparatively cloar stream assumed a red and turbid appear-unce, caused by the floods of the rany seas-on in Abyssinia; the annual cause of the inundation. It next assumed a green ap-Photono called for proof that Moses had pearance, and was unwholesome during a divine message. It was given (v.10) and that short period, so the Egyptians land up mimicked by the sorecrers, with enough of closeness to confirm Praroal in his pur Perhaps the god Nilus being represented of a blue and red colour, may allude to the two different appearances of the low and high Nile."—Vel. II. p. 5.

## SUGGESTIVE TOPICS.

The Nile-its importance to Lgypt-in how many ways—how it was regarded—how its waters used—the conflict new being waged—the manner of changing its waters—the extent of the plague—magical imitation of it—effects of the plague—the state of Pharach's mind—how evidence is regarded—his refusal—the lessons the lessons the miracle should teach—the Egyptians-the Cannanites-the Hobrews - and ourselves.

# Presbytery of London.

GENERAL MEETING IS ST. JAMES' CHURCH.

A meeting of the Prosbytery of London (Church of Scotland) was hold in the Sc. James Church two weeks ago. After the transaction of routine business the following resolution was proposed by the Rev. J. Mc-Ewan and unanimously adopted. In me-inoriam of the late dov. Win. Bell, of North Easthope:—Whereas.—It has pleased Al-mighty God, in the exercise of all-wise Providence, to remove by death from his splicre of labor in the church below, sphere of tabor in the church below, our very worthy and much respected b-other, the Rev. Wm. Bell, A.M., as we fondly hope to the holier sphere of nobler service and higher usefulness in the church above; be it Resolved,—That the Presbytery embrace this the catiest opportunity to activate the service and with create the contest of th knowledge, in solemn awe and with grateful humility, how merciful has been God's Providence, and how good has been His grace toward His servant, our late co-Presbyter, and to record the love and esteem in which he has been hold by us as a Christion man and as a brother; as well as to express the deep regret which we feel because he has been taken from us, although re believe that what to us is loss, is to him eternal gain. Letters were received from the Secretary of the Missionary Association of Queen's College, stating that a large number of students desired to be employed in missionary work nost summer. From Prof. McKerras, in reference to certain grants from the Colonial Committee of the Church of Scotland. From the Rev. K. McLonnan, stating that the sum required from this Presbytery to the Synod fund was \$101, in order to enable the fund to meet th expenses incurred by the Union Committee. This sum was assessed on the congregations on the basis of the sustentation fund. Mr. Gordon submitted his report as Treasurer of the Presbytery's Home Mission fund, which was audited, and found correct, the balance due to the Treasurer being \$22.72. Messis. McLean and Me-Ivenzie appeared as a deputation from the congregation of Glencoe and Danwich, and stated that they desired the services of a student during the ensuing summer who could officiate in the Gaella language, expressing a strong preference for Mr. Mc-Eachrin, and that the congregation would be responsible for salary. Thereupon the Clerk was instructed to represent the wants of Glenese and Dunwich to the Missionary Association of Queen's College, and authorized to engage Mr. McEachrin, and, if his services cannot be obtained, muother that will be suitable to the field. Reports were rendered by the deputations appointed at last meeting to carry out the instructions of Synod anout the increase to ministers atipends, which were regarded as satisfictary from the congregations visited. deputations appointed to hold missionary meetings were charged with completing the work. Mr. James Inhis appeared as the representative of the triutees of Korre-Churchi-Lot, and administrative dominants without for at last mosting. The Presbytery thanked Mr. Iunis for the information given, and enjoined the trustees of the

Church Lot in Zorra not to lease said let

regardent the contribution of the Ministers Widows and Orphans Fund, and the But tary scheme were satisfactorily answered by the represent dives of the congregationa present. The Roy, R. Chembers reported o scheme of missionary meetings to be hold during the winter, which was adopted, and Mr. Claimbers was appointed to make the necessary arrangements for these being held. The demission of the charge of Bayfield and Varna by the Rev. H. Gibson was then taken up, when Mr. Gibson, at the solicitation of the Presbytery, assented to allow his letter of domeston to be on the table until the next regular meeting, with the undestanding that, unless an improvement took place as regards the payment of stipend, he would then press for the severance of the pastoral tie. The Rev. I'. Home, an ordained missionary, was appointed to labor in North Easthope during the next four weeks. The arranging for other supplies were entrusted to the clock, who was also instructed to write to congregations in arrears to the Synod fund, and enjoin them to pay or make such representation to this court at its next meeting as their case dethe Presbytery to the Committee of the Synod Fund. The question of the negotiating Presbyterian churches of Daminion was then taken up, when it was resolved, in view of the lateness of the hour and the absence of several of the members, ovening sederation the rest until the evening sederation the next regular meeting, which was represented to be held in St. James' Church on the first Wednesday of

#### The Gael in the Far West,

The above was the title of a lecture re-

cently delivered before the Young Mea's Christian Association of Inverness by the Rev. Dr. Mason of Edubargh - Referring

to the Scotch settlers in America, the doctor stated that Perthsh re, and more especi-

ally Breadalban, as well as Badenoch and Strathspey, were chiefly represented near the end of the last century in the State of Now York, and there were still descendants of emigrants from Scotland on the banks of the Delawere, Mohawk, and Connecticut rivers. The people of Inverness settled in Georgia, and the prople of Skye and the Long Island, and the opposite coast of Ross Sutherland, betook themselves to North Carolina, and it was in this pare of the new world that Flora Medonald had lived with her kinsman. Until recently in many parts of the districts named, Gaelie was preached to the Gaelie speaking population. He (the speaker) lind travelled among his kinsmen 6000 miles on Canadum soil, and related some very interesting anecdotes about what he saw will his own eyes, and heard with his own cars. In the eight months he was in Canada he and heard more Gaelic, and had met more Gaelic men, than in the previous twenty years at home. Their mother language was spoken fluently in Cape Broton, Nova Scotia, Now Brunswick, Prince Edward Island, in some parts of the backwoods, and other places too numerous to mention, and in some of these districts he preached in Gaelie to congregations often exceeding 400, and sometimes exceeding 1000. Ho then referred to the names of places, observing that even names in many parts of the Fac West were redolent of the heather—a land where, alas I the tenderest care has never yet been able to make the heather grow. yet been able to make the heather grow. They had their Fingal, Gloncoc, Glongarry, Inverness, Tebermory, St. Kilda, Iona, Lochiel, Lechaber, &c. The speaker then described the country lying round about Lake Ontacio, where he first came into centact with the Gael, anter arriving in Canada. He also graphically described Port Elgin, were he met a large number of Gaels, and where he held Gaelie services. He releted a number of speeds of illustication. Ho related a number of anecdotes illustrative of the manners and customs of the people, and their mode c. worship. He also draw a vivid contrast between the free-dom and happiness of the settlers in the Canadian settlements with the hard-working, and in many cases poverty-stricken, families still in the Highlands. Speaking of the great towns, cities, and settlements of the New World, the lecturer observed that on the back of the railway guide-books, and on the green covers of "The Gael," there was a standing advertisement which said—"When you are in the Highlands visit Macdougall's!" and he would say, "When you are in Canada visit Glengarry." It was hore that the Canadian Gael might be seen at his best advantage. This was the oldest, largest, and most purely Coltic of all the Highland colonies of the great province of Ontario. With respect to the maritume provinces, he stated that the Gael in these districts were happy, and tacking tor nothing, leading a sort of primitive Ar cadian life, which, in many respects, was yery beautiful; and if he had gained something in comfort, intelligence, and independence, he had surely lost nothing of the devoutness and keen religious sensibility which he carried with him from Skyo and Large, and the lone straths of Sutherland. Referring to the new and old world, and of the power of example. Dr. Masson stated that when he was in Chicago he saw a book of the "Transactions of the Gaelie Society of Inverness," and that book led to the formation of a similar society in that city. It was Mr. Mackay brother at the exsecretary of the society he was now addressing, that, showed him the book, and in Mr. Mackay ha found a good and true Gaci. Indeed, verywhere he went he met with kind hopitable Gaels auxious to hear something of their mother country, and their friends on that side of the Atlantic.

The learned canonists of the Epiccopal Church give it as their decision that Bishop Commins carries the virtue of Apostolical Succession with him into the seet, which he is building up? This they regard as "the most patient teating of the separation."

Dr. Buchavan, of Glaucow, stated, at a meeting of the fresbytery of Clasgow, that arrangement had been made in that city, and Edinburgh and other towns, to imagnese a movement to raise the count divi-

## Scientific and Useful.

A BOML.

Six though are requisite to erecte a Interrity must be the architect, and tidiness the upholstorer. It must be same d by the line and lighted with cheek fulnes, an tindustry must be the centilator, renowing the atmosphere and bringing in tresh salubrity day by day; while over ell, as a protecting glory and canopy, nothing will so then except the blooking of God.

#### THE ATTENT OF CHILDRAINS.

By Mr. Fergus (Canada Medical Journal, June.) Mr. Forgus recommends sulphur-ous acid in this affection. It should be ap-plied with a camol-hair bruch, or by means of a spray product. One application of this usually offices a cure. Tho acid should be used pure. A good wash for hands c feet attested with chilbrains is sulphurous acid, 8 parts; glycerine, 1 part: and water, 1 part. The acid will be found particularly useful in the irritating, termenting stage of chilblams.—Virginia Clinical Record, May, 1873.

#### EAPLY BEFAREASTS.

What has that to do with farming? A good deal. When a boy we were taught by hearing it ropeated over and over again that it was a good and healthful ming to get up carly and work before breakfast; not only to do the chores, but say wood, hee, mow, and do many other kinds of ork that must be done on a farm. We didn't believe it exactly then, but thought it might possibly be because we did not like to get up early. We had heard the ild saying that "the early bird catches the worm," and we were perfectly willing be worm, and we were perfectly willing he should do so, and take him for his break-fast, after which he might be in good condition to enter upon the regular daily duties that develope upon every well behaved and prosperous bird. We tried working before bronkfist for many years, from sheer necessity, and in obedience to the commands of parents, who co tainly meant well; and then we tried it for several years afterwards, because we were poor, and needed to work all we could, and we are bound to say, after so many years of early experience, that it is not well for mankind to do much before the morning meal, and we would not advise farmers to do it.

#### BREAD MAKING.

I have been making such good bread I have been making such good bread lately that I concluded not to hidomy light under a bushel, so I will let you into the secret. For two ordinary leaves I boil about six white potatoes, with the skins on. When they are done, I take them out, skin them and much them nicely with a small piece of lard, then add to them from half a pint of flour, and pour the boiling water on the mess. Beat it until it is smooth and white, and when cool enough add a care of venst well dissolved in a little water, with a Imp or white sugar in it. Star it in well; cover up and sagt in a warm place until morring, when it eught to be very light, then add a little warm water and enough flour and salt as usual. I use all the sponge at one baking. Well, the bread will get the lone baking. Then grease your pans and form the loaves, and when light, bake them. When the bread is done, I simply turn it upside down until it is cool, then wrap it it will be very soft, and I think you will liko it.

While on the subject perhaps another receipt would be acceptable during the high prices:—Sift so much corn meal as your think sufficient, add a little salt, and pour boiling water on it, beat it until smooth, grease a hot griddle, and put on the cakes with a spoon; do not have the batter stiff or too thin. When done, split and butter; we like them very much for a change. Yellow meal would probably be as good for those who like it.

## KEEP THE LEGS AND FEET WARM. During the damp and cold season the legs

should be encased in very thick knit woollen drawers, the feet in thick woollen stockings (which must be changed every day), and the slice soles must be as broad as the feet when fully spread, so that the blood shall have the least, the circulation is checked, and coldness is inevitable. This free circulation cannot be secured by a loose upper with a narrow sole. If, whon the foot stands naked on a sheet of paper, it measures three and a half inches, the soul must measure three and a half. I will suppose you have done all this faithfully, and yet your feet and legs are cold. Now, add more woollen, or if you are to travel much in the cars, or in a sleigh, procure a pair of chamois-skin or wash-leather drawers, which I have found to be most satisfactory. I have known a number of ladies afflicted with hot and sching head, and other evidence of congestion about the upper parts, who were completely releaved by a pair of chamois-skin drawers and bread-soled shoes. Three ladies in every four suffer from some congestion in the upper part of the body. It is feet in a fulness of the head, torpid liver, and in many other ways. It is well known that hot foot-bath will relieve for the time being any and all of those difficulties. this bath draws the blood into the legs and feet, relicving the congestion above. What the hot feet bath does for an hour, the broad-soled shees with thick woollen steekings, and a pair of Lunnel drawers, with a pair of wash leaf-ar drawers added, will, to permanently; of course I am speaking of cold weather. No one nesitates to multiply the clothing about the trank. Way hesitate to increase the clothing about the legs? As a preventive of many common affections about the chest, throat and hear. including nosal catarra, I know nothing so effective as the dress of the lower extremitigs which I am advocating. The bath " a good thing, exercise is a good thing, friel out is a good thing, but, after all, our main de-pendence in this climate must ever be, during the sold reason, rearm-clothing. Already we overdo this about que tranks, but not one person in ten wears clothing enough about the legs and feet.—Lie Lewis, in To Doy.

The Christian Resister is