

a minister, the same rule would apply in the case of the Moderator of the Presbytery. Mr. Colin Macdougall took exception to the idea thrown out by the Moderator. The Moderator of the session was not elected at all; he held the office by virtue of his position as minister in charge, therefore the argument advanced by the presiding officer was not pertinent to the discussion. He coincided with the remarks of Hon. Senator Vidal, not because he was seeking for elevation to the honourable position of Moderator, but because it was in accord with Presbyterian Church polity. Rev. Mr. Rennie brought before the Presbytery the report of the Home Mission Committee, which dealt at length with the position of the different mission stations in the Presbytery, and referred to the grants made by the Home Mission Committee of the Assembly. The total amount given to the Presbytery of London was \$1,612, the same as granted last year. The report also stated that the amount required by the central Home Mission Committee for this year would be \$35,000, and gave the proportion which each congregation was expected to contribute to make up the amount. Rev. Mr. Thompson thought that the sum to be raised was small, although \$35,000. There should be at least \$100,000 raised by the Church for the cause of Home Missions. Last year some of the congregations did nobly, while others did comparatively nothing. He gave one example. Last year the congregation, in whose premises they were meeting—a metropolitan congregation—only gave to the Home Mission cause some \$70, while his congregation, on the outskirts of the Province, gave over \$400. He made this comparison not because he thought his congregation had done so much, but to shew them the want of interest taken in the various schemes of the Church by congregations who were able to contribute largely. A Committee of five was appointed to take into consideration the amount of money required for the general schemes of the Church, and to devise such means as they may deem best for the presentation of the said schemes to the favourable consideration of the various congregations in the Presbytery. The Moderator appointed the following members as the Committee: Rev. Messrs. Rennie and Cuthbertson, and Elders Hon. A. Vidal, Colin Macdougall and Gordon. The discussion on the state of religion in the Presbytery was postponed to the next meeting of Presbytery. Rev. Mr. Thompson moved that the Presbytery express its approval of the paper read by Rev. Mr. Fraser on "The State of Religion," and that the thanks of the Presbytery be tendered to Mr. Fraser for the same.—Carried. A number of the members of the Presbytery were appointed to visit Oil Springs during the winter months to hold services there. The business of the session having been concluded, the Presbytery adjourned to the third Tuesday in January, 1881, to meet in Sarnia on that day at 7 o'clock p.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

Dec. 5-1880. } LAST DAYS OF JACOB. } Gen. xlviii 1-22.

GOLDEN TEXT.—"And Israel said unto Joseph, Behold, I die; but God shall be with you."—Gen. xlviii. 21.

HOME READINGS.

M. Gen. xlvii. 1-12.....Jacob and Pharaoh.
Tu. Gen. xlvii. 13-26.....Famine in Egypt.
W. Gen. xlvii. 27-31; xlviii. 1-7. Joseph's visit to his father.
Th. Gen. xlviii. 8-22.....Last days of Jacob.
F. Ps. i. 1-6.....Happiness of the Godly.
S. Ps. xxxiv. 1-22.....Exhortation to Obedience.
Sab. Ps. cxlv. 9-21.....The Lord good unto All.

HELPS TO STUDY.

Jacob was one hundred and thirty years old at the time of his interview with Pharaoh. He lived in Egypt seventeen years after that. In his last illness Joseph visited him, and brought his two sons that they might receive their grandfather's blessing.

The dying man "strengthened himself and sat upon the bed;" repeated to his favourite son the promise which he had received from God at Luz (Bethel); signified his adoption of Joseph's two sons as his own; and recalled the mournful circumstances connected with the early death of his beloved wife, Rachel, the mother of Joseph and Benjamin.

At this point the aged patriarch seems to have observed

for the first time (for his eye-sight failed him) that others were present besides Joseph, and he asked the question with which our present lesson opens.

The lesson topics are: (1) *The Patriarch and his Grandchildren*, (2) *The Blessing Bestowed*, (3) *The Everlasting Father*, (4) *Joseph's Inheritance*.

I. THE PATRIARCH AND HIS GRANDCHILDREN.—Vers. 8-14. When Joseph was raised to the governorship of the land of Egypt he received in marriage Asenath, the daughter of Potipherah, priest of On (Heliopolis). His two sons, Manasseh and Ephraim, were born sometime during the seven plentiful years, so that at the time of Jacob's death they must have reached the borders of manhood.

Who are these? They are my sons whom God hath given me. In all the relations of life the conduct of Joseph is exemplary. In the foregoing lessons we have found him a dutiful son and an affectionate brother; he now comes before us in the character of a loving and faithful father, anxious that his sons, notwithstanding their Egyptian parentage on one side, should be reckoned among the heirs of the promise, and have the blessing of Abraham, Isaac and Jacob transmitted to them. The affection and companionship which usually subsists between the young and the very old, such as children and their grandparents, may furnish another reason for his bringing his sons to the side of his father's dying bed. This companionship often proves a blessing to the young. Respect for the aged is one of the most beautiful traits of character in youth, and ordinarily indicates sterling worth in those by whom it is evinced.

The eyes of Israel were dim for age. The name "Israel," bestowed upon Jacob after his wrestling with God in prayer at the ford of Jabbok (xxxii. 28), on his return from Padanaram, is exclusively used throughout this lesson.

And Joseph brought them out from between his knees—that is from between Jacob's knees, for Jacob had embraced them; and now Joseph places himself and his sons in a reverent posture to receive the expected blessing. Instead of the words he bowed himself the Septuagint has "they bowed themselves."

Ephraim in his right hand towards Israel's left hand, etc. Joseph naturally wished to give the precedence to his elder son, just as in a former lesson we found Isaac so anxious to do, but in both cases the wish was thwarted, probably to shew that "there is no respect of persons with God." Israel stretched out his right hand and laid it upon Ephraim's head. Jacob's action on this occasion was prophetic as well as his words.

II. THE BLESSING BESTOWED.—vers. 15-20. The statement, and he blessed Joseph, is introductory to the words used by Jacob in pronouncing the blessing, and refers not so much to Joseph personally as to his descendants, represented by his two sons. The inspired patriarch then invokes the Deity as

(1) God before whom my fathers Abraham and Isaac did walk. Recalling the gracious dealings of God with his forefathers, whereby he was encouraged to plead with Him in behalf of his descendants.

(2) The God which fed me all my life long unto this day. The literal meaning of the word translated "fed," is *shepherded*. Jacob adds his own experience of God's goodness to that of his fathers, as furnishing ground to justify his expectations of blessing to those who should come after him.

(3) The Angel which redeemed me from all evil. The "Angel of the Covenant," with whom he had wrestled at the ford of Jabbok, God the Son.

Bless the lads. The whole history of God's dealings with His people shews that He hears and answers prayer, and gives encouragement to all to seek the highest blessings for themselves and for others.

"O God of Bethel! by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led:

Our vows, our pray'rs, we now present
Before Thy throne of grace;
God of our fathers! be the God
Of their succeeding race."

III. "THE EVERLASTING FATHER."—ver. 21. Earthly fathers die; the heavenly Father lives forever. Behold, I die; but God shall be with you. The same God who listened to the words of Jacob hears the voice of those who seek him now. He is "the same, yesterday and to-day and forever." "The same truth," says the "Westminster Teacher," "has been a source of inexpressible comfort to many Christian parents when they were dying, and leaving even little children in the world behind them. What would these tender ones do when they had no mother's warm bosom in which to nestle, no father's strong arm to shelter them? Then a voice has whispered, 'Leave thy fatherless children to Me, I will care for them.' And they have died committing them to God as the Father of the fatherless. This lesson will be taught to many an orphan child. Father or mother, or both, are gone. How cold the world seems when parental love unclaspeth! But God lives on. 'I die, but God will be with you.' There are a great many promises in the Bible for the orphan. There is a sweet assurance in the twenty-seventh Psalm. 'When my father and mother forsake me, then the Lord will take me up.' Teach the orphan children that they are God's special care. When the earthly father is gone, the heavenly Father draws nearer and gathers the weeping little ones in his own bosom."

IV. JOSEPH'S INHERITANCE.—ver. 22. A commentator suggests that the words, I have given to thee one portion above thy brethren, refer to the double allotment afterwards made to the descendants of Joseph in the partition of the land of Canaan, viz., a division for the tribe of Ephraim and one for that of Manasseh; but it is more probable that the "portion" meant is that mentioned in John iv. 5, as "the parcel of ground that Jacob gave to his son Joseph." This, we find was near Sychar (Shechem); and it is related in Gen. xxxiii. 19, that Jacob bought there "a parcel of a field where he had spread his tent." He paid "an hundred pieces of money" for it; but it would be quite in keeping with what is known of the character of the inhabitants, and

the state of the country at the time, to suppose that having temporarily removed to another place, and afterwards returned, he could regain possession of his purchased property only by force; so that its identification is not interfered with by the fact that Jacob calls it the portion which I took out of the hand of the Amorite with my sword and with my bow.

NOTES ON THE SYLLABUS OF THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY—1880.

LESSON IX.

A Promised Land Examined and Reported on.

The covenant with Israel has been made and ratified. The tabernacle has been reared, and the service appointed. The purpose of God has been thus far accomplished in delivering his first born. Israel is now "a chosen people," "a royal priesthood," "a holy nation." The manual of the priesthood in the book of Leviticus has been given by the hand of Moses. Every section of it is prefaced by "The Lord spake unto Moses saying."

A Sad but Startling and Significant Fact.

Shortly after the appointment of the tabernacle service Nadab and Abihu, sons of Aaron, not only entered into the priesthood presumptuously, but offered common fire instead of taking fire from the altar as given from heaven. They were instantly killed by fire from the Lord.—Lev. x. 2. The law of total abstinence is enjoined on the priesthood in this connection, pointing to the probable fact of intoxication entering into their sin.—Lev. x. 8-11. Parallel examples in the beginning of new periods of Divine dealing. The removal of the Ark by David—2 Sam. vi. 1-7. The death of Ananias and Sapphira.—Acts v. 1-11.

I. PRELIMINARY EVENTS TO THE NEXT JOURNEY.

1. The taking of the census of the people according to the families and tribes.—Num. i. 2-4.
2. The appointed order of the march of the tribes.—Num. x. 14-16.

(1) Judah, Issachar and Zebulun, followed by the sons of Lev. Gershon and Merari, bearing the tabernacle.
(2) Reuben, Simeon and Gad, followed by the Kohathites with the sanctuary and its furniture.
(3) Ephraim, Manasseh and Benjamin.
(4) Dan, Asher and Naphtali.

The Order of Encampment.

First division pitched on the east, second division on the south, third division on the west, fourth division on the north, with the tabernacle in the midst. Ancient or modern armies never were marched with so much wisdom, or marched with greater order.

3. The making of the silver trumpets and regulations for their use.—Num. x. 1-10. "On the twentieth day of the second month of the second year, the cloud was taken up from off the tabernacle of the testimony."—Num. x. 11-12. The organized host, led by the hand of Moses, leaves the mount of God.—Num. x. 33. The prayer of advance.—Num. x. 35. The prayer of encampment.—Num. x. 36.

II. INCIDENTS IN THE JOURNEY.

1. Three days of travelling.—Num. x. 33. The mixed multitude lusting and loathing the manna.—Num. xi. 4. The fire of the Lord fell upon them and the place was called Taberah, a burning quenched at the intercession of Moses.—Num. xi. 2-3.

2. God's compassion for Moses.—Num. xi. 23. The appointment of seventy elders. They are all endued with the Spirit.—Num. xi. 25-26. Their useful service in exhorting the people of the camp. The monumental place *Aibroth-hattavah*, the graves of lust.—Num. xi. 33.

3. The jealousy of Miriam sympathized in by Aaron.—Num. xii. 2. The remarkable reproof.—Num. xii. 5-8. The significant punishment.—Num. xii. 10-15.

III. THE DESTINATION OF THE ANCIENT PROMISE.

(Num. xiii. 2.)

1. Twelve representatives chosen from the twelve tribes and appointed to spy out the land.—Num. xiii. 1-16. The prescribed route of travel and examination. From Kadesh to the Negeb or south country, up the region of the Dead Sea; thence up the valley of the Jordan to Rehob, a city near Mount Hermon; on to Hamath, still farther north; returning probably by the western coast of the Sidonians and Philistines, through Hebron, so well known to their father Abraham. Home through Eschol to Kadesh in forty days.

2. Their return and report.
Num. xiii. 26-27—*The Good Report*—"Let us go up at once for we are well able."
Num. xiii. 28-33—*The Evil Report*—"We are not able to possess it."

The night of sore weeping.—Num. xiv. 1. The day of bitter complaining.—Num. xiv. 2-4.

3. The Divine decision.—Num. xiv. 26-34. Forty years of wandering, corresponding to forty days of searching. All that came out of Egypt to be overthrown but Caleb, of the tribe of Judah, and Joshua, of the tribe of Ephraim. The fruitless repentance of a few.—Num. xiv. 40-45. Legislation for the future.—Num. xv. 1-30.

IV. INCIDENTS OF THE WANDERINGS.

Distinguish between the wanderings and the journeyings. The one is discipline with progress. The other is punishment with overthrow.

1. The death penalty executed on the Sabbath-breaker. Shewing the vital and corporate place of the fourth commandment in the moral law.—Num. xv. 31-36.

2. The conspiracy against Moses and Aaron. The names of the conspirators, Korah, Dathan, Abiram and On.—Num. xvi. 1-3. Moses is deeply humbled and appeals to God. The test to which they are subjected and their awful end.—Num. xvi. 23-35. The authority of Moses and Aaron confirmed by Aaron's rod budding and laid up before the ark.—Num. xvii. 1-11.

JOHN McEWEEN.