

usual steps to have it placed in Mr. Fraser's hands for his decision, and Mr. Mullan was appointed commissioner to prosecute it before the Presbytery of Saugeen, of which Mr. Fraser is a member. A report was submitted from the committee to Preston stating what had been done since last meeting, and submitting certain recommendations. The report was received and its recommendations were adopted. Considerable time was spent in considering the case of Hawkesville, and the propriety of recommending it to the General Assembly for an interest in the scheme recently inaugurated to increase the salaries of ministers to a minimum of \$750. The clerk reported that all the congregations in the bounds had contributed to the Synod Fund, and farther, that he was now able to reimburse the travelling expenses of Commissioners to the General Assembly last year; also that he had received and paid the Home Mission Grant to Hawkesville, and the Augmentation Grant to West Paslinch, for the half year just closed. A committee was appointed to visit Hillsburg and Prices' Corners with a view of bringing up the latter to the standard of liberality required in the support of their minister. Next meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of July, at ten o'clock in the forenoon. The roll was then called and the names of those present were taken down, after which the proceedings were closed in the usual way.

—R. TORRANCE, Pres. Clerk.

OBITUARY.

Mr. William Reid, elder of the congregation of Holstein, died after a short illness on April 20th, aged seventy-one years. He was a native of Stirlingshire, Scotland, and came to this country when a young man. For a short time he lived near Hamilton and in the township of Puslinch, but finally he moved to the county of Grey in 1850 and settled on a farm adjoining what is now the village of Holstein. He was one of the earliest settlers of the township, and from the first took a deep interest in the church. Long ago he used to go to Owen Sound, a distance of forty miles, to Presbytery meetings—a long journey in the state of the roads in those days. His house was the home of the missionary and his horse (he owned the first in the township) was always at the missionary's disposal. When a regular congregation was organized he was appointed one of the first elders. He was a liberal supporter of the church, and what he gave he gave most cheerfully. Some time before his death he felt that his time was not to be long in this world, and while he was remembering in his will his children, of whom he had ten living, he thought it right to remember his Saviour also, and gave \$50 to Home missions and \$50 to Foreign missions. When he left the old country he gave all his earnings to his widowed mother and came to Canada on borrowed money, and the Lord did not forget his filial fidelity—a loving family surrounded his death bed. The Sabbath after his burial the pastor of the congregation preached from the words: "The fathers, where are they?" and made reference to the life and work of the deceased. His presence will be much missed. May the Lord raise up others of like devotion to the cause of Christ to fill his place.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: Rev. John Dunbar, of Dunbarton, returned annuity for Aged and Infirm Ministers' Fund, \$100.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

John 8: 12-14. JUSTIFICATION BY FAITH. {Rom 3: 19-21.}

GOLDEN TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

TIME.—A. D. 58, probably early in the year.

PLACE.—Written from Corinth, soon after the Epistle to the Galatians.

INTRODUCTION.—By whom the church at Rome was founded is unknown; probably by some of the "strangers of Rome" who were present in Jerusalem on that marvelous Pentecostal day, saw its wonders and heard the heavenly inspired address of Peter, followed, as it was, by thousands of conversions. There may also have been added very early in its history, or have joined at its beginning, some of those who were scattered abroad by the persecution after the death of Stephen, and who "went everywhere preaching the

Word." (Acts 8: 4.) By whomsoever founded, it is clear that it had no apostolic visitor until Paul had entered it a prisoner, and abode "two whole years in his own hired house." (Acts 28: 30.) If Peter ever saw Rome, it was later than Paul's first visit, but it need hardly be said that all trustworthy evidence is strongly against the idea that he from whom the bishops of Rome profess to derive their authority was ever in Rome. The epistle to the Romans, although first in order, was really the sixth written by the apostle. Rightly to understand some of its allusions and teachings we must remember that the church at Rome was made up of what we may term three elements. There were Jews converted to Christianity; there were gentiles who had come to Christ through Judaism; and there were those who had been brought in immediately from heathenism. These last two classes were together much more numerous than the first alone, hence, to a large extent, this may be considered as having been a Gentile church. The argument of the epistle, briefly put, may be stated as follows: That the religion of Jesus Christ is what mankind need; all men must possess "righteousness before God." That all men, Jew and Gentile alike, can be justified by faith in Christ only, and not by reason of their good works. That men cannot be made holy by the law of God, only through the gospel of Jesus. That it will secure the justification and sanctification alike of those who receive it. That in the wisdom and justice of God the Jews are rejected for their unbelief, and the Gentiles are called to the privileges of God's people. The epistle closes by urging the practical duties which flow from the reception of the doctrinal truths the apostle has set forth.

Notes and Comments.—Ver. 19. "The law saith." the apostle's argument here is to prove the sinfulness of all men, Jews and Gentiles alike, and in this verse he denounces the foolish idea of the Jews, that they to whom the law was given were exempt from its condemnation, and that even wicked Israelites had nothing to fear at the last. The guilt of the Gentiles is pre-supposed, and that of the Jews proved; all guilty, all exposed to wrath. "Every mouth stopped," silenced, no ground for complaint or remonstrance, all taken away. "Become guilty before," Rev. "brought under the judgment of God:" made to receive His condemnation.

Ver. 20. "Therefore," Rev. "because:" evidently more in the line of the argument. "Deeds of the law." the whole law ceremonial and moral, the latter of which is not abolished. (Ver. 31.) "Justified:" declared just; as human law, when it pronounces a man upon his trial not guilty, does not change in any way the character of the man—it simply justifies him, holds him innocent. God, for Christ's sake, accepts us as righteous. "By the law the knowledge of sin," and nothing more, yet in doing that it led us to feel our need of a Saviour.

Ver. 21. "Now:" by the gospel. "Righteousness of God:" that which God of His free grace bestows upon man that he may be able to stand before Him as righteous. "Without the law," Rev. "apart from:" justification was impossible by the law, so God wrought it in another way, by grace. "Witnessed:" taught, testified of. "By the law and the prophets:" the whole of the Old Testament revelation; so that the apostle was not setting forth a doctrine opposed to its teachings.

Vers. 22, 23. The apostle further explains "the righteousness of God;" it is "by faith of Jesus Christ," or as Rev. "through faith." "All—all:" Jew and Gentile; note the extent and freeness of the Gospel gift. "No difference—all have sinned," and so all must receive this righteousness as an act of God's favour, and he is willing to bestow it upon all who believe. "Come short:" failed to secure. "The glory of God," or approval of God, or the honour God gives, once upon man, as upon all His creatures, the Lord looked, and he was "very good" (Gen 1: 31), but he sinned, and to none can God say "Well done" because of his sinless life.

Ver. 24. Note the beautiful succession of this verse. "Justified—by His grace—through the redemption—in Christ Jesus." "Freely:" all have sinned, all have come short of the glory, so to all comes the free grace of God. Let us ever remember that our redemption is entirely of God, undeserved by us, given out of infinite grace. "The redemption—in Christ Jesus" redemption is the recovery of anything by the payment of a price; the price paid for our redemption was the blood of Christ. (1 Peter 1: 18-19.)

Vers. 25, 26. "Set forth to be a propitiation:" a propitiatory offering; this supposes an offence and connects with verse 23. The redemption is in the "blood" of Christ, that is, in his atoning death, in the blood which is the life germ for us. (Matt. 20: 28.) "Declare His righteousness:" to show that His former "forbearance" and remission of sin was in accord with His righteous character; it was a looking forward to, a making present in the past the propitiation of Jesus in his atoning death the righteousness of God. Those who lived before, equally with we who live now, have blessings from the death of Christ. "To declare:" set forth, show. "His righteousness:" the justice of His dealings with men in forgiving sin. "Just:" opposed to and punishing sin. "Justifier:" loving the sinner, God provided a way by which sin could be pardoned, and "him which believeth" counted as innocent and just.

Ver. 27. "Where is boasting:" the idea of this verse is that as all is from God, the salvation by Jesus Christ, as salvation by the law or works was impossible; so all, Jew and Gentile alike, stand on the same level, condemned and helpless, and are saved only by the grace of God through faith, which is not in itself righteousness, but lays hold of the righteousness of another.

Ver. 28. "By faith:" as [God's] condition of pardon. "Without the deeds of the law:" no righteousness of our own can avail for our acceptance with God. So completely are we justified without these that it is utterly and entirely independent of and separate from our own merit. We must not, however, make the mistake of supposing that good works do not exist in the Christians' life, unless they are

there and abound as the fruit of God's grace in the heart; the "faith" is worthless, it is the faith of devils.

Vers. 29, 30. The apostle is still vigorously combating the Jewish idea of superiority, and a special way for them of salvation, and affirms that God is the God of Jew and Gentile alike, and that it is He alone who shall justify both circumcision and uncircumcision. "by faith—through faith:" different shades of meaning, but practically the same. Alford says: "the former expresses the ground of justification, generally taken, by or out of faith; the latter means whereby the man lays hold on justification by his faith."

Ver. 31. "Make void—establish the law:" this teaching of the apostle is not opposed to the teaching of the Old Testament; so far from it that justification by faith was taught by it as shown in the next chapter. The death of Christ was the satisfaction of the law, and the gospel in its fullness is a development and completion of the whole law of God.

HINTS TO TEACHERS.

Profatory.—This grand doctrine, the fortress of the Christian faith, should be thoroughly impressed on the minds of all our scholars; let us not think that it is too difficult for them to comprehend, that they could not understand it, teach it as we may. There are heights and depths in it which the wisest and devoutest of men have never fully understood; but the vital truths are so simple that a little child may grasp them. It was with this grand doctrine that Luther shook Christendom and awoke it from the deadly sleep of papal darkness, and by it Whitfield and Wesley revived the work of God in England so mightily as to make a new reformation. It is God's way of salvation and the only way. Teach this lesson with that fact deeply impressed on your heart.

Topical Analysts.—(1) All are under condemnation. (2) God's way of salvation. (3) The universality of the blessing.

On the first topic quote to show that this is the solemn conclusion to which the apostle comes. All are under law. "The Jews under a law of direct revelation from heaven; the Gentiles under the law 'written in their hearts.' (Ch. 2: 15.) Against the law 'all have sinned.'" There is none righteous, no one not one." (Vers. 10-18.) How terrible the description of the world's alienation from God contained in these verses. What then can a broken law do? It cannot give peace; it cannot treat as guiltless, it can only condemn and pass the sentence which the guilt deserves. Such is the apostle's argument, and it is the universal consciousness of humanity. Men feel that they are sinners, that they have broken the divine law; hence the idea of sacrifice, of penalties self-inflicted, of all the propitiatory rites and practices of the world in all ages and in every clime. Deep in the heart of universal man is written the sentence: "I am a sinner and exposed to the wrath of God;" but

The second topic tells us that there is a way of salvation. On this show that it is of God's free grace. "God so loved the world," "Herein is love not that we loved God but that He loved us," etc., in the verses 24, 27. Not for anything that we had done or could do to merit salvation, but of the unsought, unsuggested mercy of God. Then there is the way of salvation. It is "through the redemption that is in Christ Jesus." Here you can tell the "old, old story" of Calvary, of Him who came to give His life a ransom for many. (Matt. 20: 28.) Who "bore our sins in His own body on the tree" (1 Peter 2: 24.) If you, teacher, can truly say, "I love to tell the story," you will tell it here with tones that will show how deeply the truth is realized in your own heart. Then the method of salvation, it is by faith. God justifies him who "believeth in Jesus." What is it to have faith? it may be asked, often is. It is simply to take Jesus at His word, to believe Him, to trust Him, to give ourselves to Him. We feel that we need a Saviour, it is believing that He can save us, being willing that He should, and taking Him to our hearts as a Saviour. This is the only condition, "believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31.

The third topic is a blessed truth. It comes to us, Gentiles, as we are, and assures us God is not the God of the Jews alone, the salvation He has provided is not for them alone; it is for the Gentiles likewise. Not only an assurance to us, but an encouragement to send the gospel to those who are yet in darkness, for to none can the message be proclaimed for whom it was not intended. Thank God, it is for the whole world. "Whosoever will let him take the water of life freely." Rev. 22: 17.

Incidental Truths and Teachings.—If we do not accept the grace of God, we are still under the law of obedience, and by it no man can live. Ch. 7: 7-10.

Because of the law we know that we are sinners.

The righteousness of God in establishing the law yet pardoning the sinner is shown in the death of Jesus.

And is fulfilled when men have faith in Jesus.

The Gentiles can be saved; then let us send them the good news of salvation.

Main Lesson.—Justification by faith—a summary. (1) Not of works—Gal. 2: 16, (2) not of works and faith combined—Gal. 5: 4; (3) by faith alone—John 5: 24; (4) of God's free grace—Rom. 3: 24; (5) in the name of the Lord Jesus—1 Cor. 6: 11; (6) by the atoning death of Christ—Rom. 5: 8; (7) and by His resurrection—1 Cor. 15: 17. (8) Free from condemnation—Rom. 8: 33, 34. (9) Made heirs of eternal life—Titus 3: 7. (10) And is consummated in glory—John 17: 22.

THE income of the various schemes of the U. P. Church, Scotland, during the past year has been £102,864, an increase of £8,544. All the funds, except the Foreign Missions, are in a satisfactory condition. The reserve fund for missions has been reduced from £7,034 to £2,750.

Two unprinted cantatas by Beethoven have been found among the collection of a Leipzig antiquarian. They were written when he was twenty-one years old. One is a cantata on the death of the German Emperor Joseph II., and the other on the accession of Leopold II. Both have distinctive merit.