

and the necessary action arising therefrom was also taken. A transfer, as applied for, was ordered to be given to Mr. Daniel M. Beattie, M. A., now residing within the bounds of Barrie Presbytery, that he may give his trials for license to said Presbytery. Rev. Walter Amos was appointed *interim* Moderator of the Sessions of Laskey and East King. There was read a series of resolutions anent Home Missions adopted by the late General Assembly and ordered to be transmitted to the various Presbyteries. Attention was specially called to the twelfth resolution in regard to the matter of grants, and requiring each Presbytery that applies for a grant to show that the grants have been revised since the meeting of Assembly, and that deputies have visited the congregations or stations within the bounds with a view to the reduction of the grants. After some consideration, it was moved and agreed to place this matter in charge of the Presbytery's Home Mission Committee. Various session records were reported on and ordered to be attested. A few other items were also disposed of, and the next ordinary meeting was appointed to be held on the first Tuesday of September, at eleven a.m. R. MONTGOMERY, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE.—This Presbytery held its last regular meeting at Kemptville on the 8th and 9th inst. The attendance of ministers was fair, sickness and family affliction detained some. The elders were for the greater part absent. The term for which Mr. McGillivray had been chosen Moderator had now expired. Mr. Mullin of N. Augusta was chosen to succeed him for a term of six months. The thanks of the Court were tendered the retiring Moderator for his faithfulness and urbanity in the discharge of his official duties. Mr. Camelon of London, Ont., and Mr. Clark, lately minister of Kemptville were present, and were invited by the Moderator to sit as corresponding members. Each replied and signified assent and took seats accordingly. After the reading of minutes, session records were submitted for examination and attestation. A communication was read from the General Assembly announcing that the Assembly grant leave to this, or any other Presbyteries within whose bounds he may be residing, to recognize Mr. Geo. Blair, M. A., at present Inspector of Public Schools for the county of Grenville, as a minister of this Church. Mr. Blair was not present, but the communication was received and noted for future guidance. Leave was granted to Mr. Henderson for two months' absence from his charge, to enable him to visit Ireland for the benefit of his health. There was some discussion as to what could best be done with one of the vacant congregations which is greatly in arrears for the supply of ordinances. In this connection there was also discussion respecting a certain probationer who seemed to be trifling with a call from this vacancy which had been sustained by Presbytery and of which he had been duly notified. The report of the Home Mission Committee was presented by the Convener, Mr. Burnfield, and received. Upon one of the recommendations of this report, it was moved, duly seconded and agreed, that Mr. Burnfield visit Farmersville and vicinity at his earliest convenience to preach, and otherwise endeavour to promote the interests of our cause in that region, and that afterward Mr. Rowat visit the same places with the same purpose. This report also called attention to clause 12th of the "resolutions" anent the Home Mission Scheme sent down from Assembly. Committees were named to visit the various supplemented charges in obedience to the terms of this 12th clause. Reports were received from the Presbytery's commissioners to the General Assembly; and the commissioners were commended for their diligence in attending to the duty for which they had been appointed. The committees which had been previously appointed to visit the various supplemented congregations reported their action. Various causes had prevented all but one of these deputations from completing the duty allotted to them. Messrs. Dey and Taylor had been the deputation to Edwardsburg and Mainsville. Mr. Dey's report was in some measure satisfactory, Edwardsburg doing to the full what the Presbytery desired to make up the rebate of the supplement from the Home Mission Fund, but Mainsville giving indications only of partial action in this direction. The committee on the application from Flackville, N. Y., (for reception into the Church, and for sustenance in great part from the Home Mission Fund of the Church) now reported. They could not recommend that the application be entertained. It

was agreed on motion, that the condition of the Home Mission finances, if nothing else, made it impossible to entertain the application—that therefore said application cannot be entertained by the Presbytery. The Treasurer's statement was received, including the claim of the former Treasurer which is yet unpaid. The payment of this claim was pressed upon the attention of the Court and steps were taken to that end. Mr. Leishman, in behalf of Mr. Hawthorne, a probationer, pressed a claim against one of the vacant congregations. The matter was referred to the Home Mission Committee. The Committee appointed to draw up a minute anent the resignation of Mr. Clark, presented the following draft-minute: "The Presbytery of Brockville, in parting with the Rev. G. M. Clark, feel that they have sustained no small loss. His kindly bearing, genial manner, and general deportment were such as to make his co-Presbyters feel that they had in him a friend and a brother. His career within our bounds has been short, but most successful. During a pastorate of about three years he has done much to establish and strengthen the cause of Presbyterianism, not only in Kemptville, but throughout the surrounding district. The manner in which he conducted his pulpit ministrations and discharged his pastoral duties was most efficient; eternally alone will unfold the good that has been done for the cause of Christ through his instrumentality. That Mr. Clark and his family may have the presence of God with them in their trip across the Atlantic, and that he himself, in the good providence of God, may soon have opened up for him another field, wherein he may be as eminently blessed as he has been in the past in winning souls to Christ, and in building up the people of God in their most holy faith, is the earnest prayer of every member of the Presbytery." This was unanimously adopted as the sentiment of the Court and ordered to be engrossed accordingly. Mr. Taylor was empowered to moderate in a call at Dunbar and Mr. Leishman at Kemptville, when such is required. Mr. Leishman gave notice that at the next regular meeting he intended to introduce a motion respecting the action of members who absent themselves perhaps for years from the Lord's table in their own congregation, and yet continue to claim the rights of members in the same. The next regular meeting was appointed to take place at West Winchester, Tuesday, September 9th, at 7 p.m.—W. M. MCKIM, *Pres. Clerk*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXI.

Aug. 31. } THE MINISTRY OF RECONCILIATION. } 2 Cor. v. 14-21.
1879. }

GOLDEN TEXT.—"We pray you in Christ's stead, be ye reconciled to God."—2 Cor. v. 20.

HOME STUDIES.

- M. Matt. x. 1-20. The twelve apostles sent forth.
T. Mark xvi. 14-20. The commission.
W. 2 Cor. iv. 1-18. Christ Jesus the Lord.
Th. 2 Cor. v. 14-21. The ministry of reconciliation.
F. 1 Cor. ii. 1-16. The testimony of God.
S. 1 Cor. iv. 1-15. Ministers of Christ.
S. Col. iii. 1-29. "Whom we preach."

HELPS TO STUDY.

Our lesson supplies part of the answer to the question "How doth Christ execute the office of a priest?" It teaches us that He once offered Himself up as a sacrifice to satisfy Divine justice, and reconcile us to God. To reconcile is to bring into accord, and the term is only applicable to parties who have been at variance. When two persons quarrel, perhaps a mutual friend tries to reconcile them—remove the enmity that is between them, and make them friends. In the case of God and man the enmity is all on one side. Man is naturally at enmity with God, but God is not at enmity with man. On this account, and because the Supreme Being is unchangeable, some have objected to the use of the word *reconcile* in speaking of God, wishing to restrict it to man as in the text of our lesson. But there is a sense in which God may be said to be reconciled to the believer by the death of Christ; for the death of Christ satisfied Divine justice, which would otherwise inflict eternal punishment upon the sinner; and again, God cannot be pleased with the sinner so long as he continues in his sins and in a state of rebellion, but when the sinner becomes a believer in Christ, "in Him" God is "well pleased." On this point Dr. A. A. Hodge tells us that the same Greek word is translated *atonement* and *reconciliation* in the New Testament, and that "throughout the Old Testament the Hebrew word for atonement is constantly used to signify the reconciliation of God, by means of bloody sacrifices, to men alienated from Him by the guilt of sin." Perhaps the following is as natural and convenient a division of the lesson as any:

I. SUBSTITUTION AND SATISFACTION.—Vers. 14, 15, 21. The doctrine of substitution—that is the Saviour taking the

place of the sinner, and the imputation, in the eye of God's law and justice, of the believer's sins to Christ, and of Christ's righteousness to the believer—is most clearly taught in the last verse of the chapter: "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Without doing any violence to the text, two of the clauses might be transposed so as to make the meaning plainer to some, thus: "For He hath made Him who knew no sin to be sin for us, etc." The same doctrine is indicated by the word for in the 14th verse "if One died for all then were all dead—not actually, but legally dead. It once happened in France, during a time of war, that a man was drafted to serve in the army; but, instead of serving, he by some means got another man to take his place; and the latter was shortly afterwards killed in battle. A second time the man was drafted; but he refused to serve. On being brought before the judge he stated his case, and the judge said to the officers, "You cannot make this man serve; this man is dead; he sent a substitute to the war; his substitute was killed; and that, in the eye of the law, is the same thing as if he had been killed himself."

II. REGENERATION.—Therefore, if any man be in Christ he is a new creature, old things are passed away, behold all things are become new. He is born again—born into the kingdom of heaven. He has received spiritual life and sight and feeling. A revolution has taken place in his views and opinions. He hates sin, which he formerly loved, and he loves holiness, which he formerly hated. This great change is the work of the Holy Spirit.

III. RECONCILIATION.—The primary object of Christ's death, as we have already seen, was to satisfy Divine justice in behalf of sinners; but, by a sort of reflex action on the minds of men, the manifestation of Divine love in the death of the Saviour is used by the Holy Spirit as the most effective means of melting and subduing the hard and hostile heart, and reconciling man to God. Doubtless it is matter of astonishment to high and holy beings when they are made aware of the necessity of God's reconciling the world to Himself—reconciling the guilty offenders to the just and righteous Law-giver. They will probably think that man ought to be but too glad to be reconciled, and that the difficulty ought to be on God's part. But the Gospel reveals to us that there is no difficulty whatever on His part; and if any of us are lost it will be, not because God is not reconciled to us, but because we are not willing to be reconciled to Him.

We can scarcely do better than conclude this lesson with a few sentences from the writings of Dr. Chalmers. Commenting on this very passage, he says: "What a basis for the evangelical obedience of new creatures in Jesus Christ! What a mighty change is implied in our becoming Christians!—with new aims, new habits, new affections, new objects of pursuit; and yet what a free opening to this great enlargement—this vast revolution in the character and state of man. All is of God, who bestows the power to enter upon and persevere in this altogether new life; and who most welcome, and with perfect good-will, invites us to the commencement of this new era in our moral and spiritual history. What can be more encouraging or attractive? God Himself holding out to us the right hand of reconciliation—blotting out our trespasses—beseeching us to make it up with Him—sending ambassadors, and written as well as oral messages into the world, full of entreaty, ray of prayer, that we should come into agreement and friendship with God. Verily, what more could He have done for His vineyard that He hath not done for it? And to make it a sure way of access, a way to sustain us in our approaches to the great Law-giver on high, hath He instituted this double exchange between the sinner and the Saviour—our sins laid to His account, and He bearing the whole burden of them; His righteousness laid to our account, and we admitted to the full reward of it. O let me flee to this place of safety and take my abode under the ample canopy of His mediatorship—for how shall I escape if I neglect so great a salvation?"

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.

BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9:30 a.m.

LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.

KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 5 p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

TORONTO.—On first Tuesday of September, at 11 o'clock a.m.

SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.

GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.

PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGE.

At the manse, Cumberland, on the 16th instant, by Rev. Robt. Hughes, William John French, teacher, to Mary, second daughter of William Lough, Buckingham Basin, Quebec.