

the wants of the lumbermen, and as associated with our lumber region a resident missionary in the Restigouche and its branches. It was resolved to prosecute this matter as vigorously as the resources at the disposal of the Presbytery will allow. Leave was granted to moderate in a call in St. Andrew's Church, Chatham, on an early day. In the evening a public meeting was held in the church, and addresses of great interest and importance were given as follows. Mr. Mackenzie on Church Courts; Mr. Quinn on Infant Baptism; Mr. McCarter on the Shorter Catechism; and Mr. Herdman on a Profitable Way of Reading the Scriptures.

ON Wednesday, the 2nd instant, the anniversary festival of the Presbyterian church, Mount Pleasant, near Brantford, was held in the school-house, and proved a success, a sufficient sum being raised to clear off the debt on the church and leave a balance. The Rev. Mr. Ballentine, of Paris, preached the anniversary sermon on 16th October, which was very appropriate to the occasion and highly appreciated. At the festival there was, as usual, a bountiful supply of creature comforts, for which the ladies of the congregation deserve great credit; after which Rev. Thos. Alexander, pastor, took the chair, when appropriate addresses were delivered by Rev. Mr. Kershaw, Wesleyan Methodist Church, Dr. Nichol and Mr. Paterson, Brantford. One or two recitations were also given by Mr. Fox. The pieces of music given by Miss Nolan and Miss Austin were highly appreciated and applauded by the audience. While the pastor and congregation are gratified with the result of their exertions since the dedication of the church three years ago, they would give God all the glory and the praise.—COM.

**PRESBYTERY OF BRUCE.**—This Presbytery met at Walkerton on the 25th ult. The resignation of the Rev. Dr. Bell, laid on the table at last meeting, was considered. Mr. Shaw, M.P., and Messrs. Christie, McLeay and Todd, appeared as representatives from the congregation and were heard, expressing their attachment to Dr. Bell as their pastor, but owing to their financial standing as a congregation they would not oppose his resignation being accepted by the Presbytery. On motion of Mr. Tolmie, seconded by Mr. Ferguson, B.D., it was agreed to accept Dr. Bell's resignation, the same to take place on and after the 7th prox. Mr. Ferguson was appointed to preach and declare St. Paul's Church vacant on Sabbath, 13th inst. Mr. Tolmie was appointed to preach in St. Paul's Church on the morning and evening of the 20th inst., and at Balaklava in the afternoon of the same day.

**PRESBYTERY OF TORONTO.**—This Presbytery met on the 1st inst., Rev. E. D. McLaren, Moderator. A letter was read from Rev. J. W. Cameron, B.A., probationer, accepting of the call from the congregations of West King and Laskay. The Moderator and the Clerk were appointed to assign him subjects of trial for ordination, and it was resolved to meet in the church, on the 9th concession of King, on the 15th instant, at eleven a.m., for the purpose of hearing said trials, and if satisfied therewith to meet again at two p.m. for the purpose of ordination; Rev. P. Nicol to preside, Rev. W. Amos to preach, Rev. D. Cameron to deliver the charge, and Rev. I. Campbell to address the congregation. The Moderator reported moderating in a call from Ballinacraig and Melville churches, Caledon, in favour of Rev. A. B. Dobson, probationer. The call was unanimously, and was numerously signed. A stipend of \$700 per annum is promised. The call was sustained, and was ordered to be transmitted to Mr. Dobson. It was also agreed that in case of its being accepted before the 15th it will be competent for the Presbytery, at its special meeting that day, to make arrangements for Mr. Dobson's ordination. A recommendation was read from the Synod's Committee on the State of Religion; and, conformably thereto, it was moved and agreed that Revs. R. D. Fraser, J. M. Cameron, A. Gilray, J. Hogg and Mr. R. Kilgour, be the Presbytery's Committee on the State of Religion for the present year; that it be an instruction to this committee to arrange for a conference on the state of religion during some diet of Presbytery in the course of the winter, and to co-operate in the holding of special continuous services with such congregations as may desire its co-operation therein. As convener of a committee appointed in May last to consider the statistical and financial returns of the Presbytery and

to report thereon, Rev. J. M. King submitted and read a lengthened report. On motion made and seconded, it was agreed that the report be received and adopted, with thanks to the committee, and especially to the convener, for the very valuable information given in said report, and for his great and conscientious labour in connection therewith; also that the convener be requested to have the report printed for circulation in the congregations of the Presbytery. Mr. G. E. Freeman, Mr. A. Hamilton, and Mr. T. Mackenzie, all of them members of the Church, were examined as to their views and motives in aspiring toward the holy ministry, and were ordered to be attested to the senate of Knox College. There was read an extract minute of a meeting held by certain Presbyterians in a church erected by them lately in Deer Park, together with a memorial from said Presbyterians, representing (*inter alia*) that they have met for worship on Sabbath evenings in said church since its erection, and praying the Presbytery to take steps for organizing them as a mission charge, as also to appoint over them an interior session. In support of the foregoing, Mr. David Dick and Mr. Adam Spears appeared as commissioners, and were severally heard. The Clerk was instructed to give intimation of the foregoing to neighbouring sessions, that they may appear for their interests at next ordinary meeting; and Revs. Dr. Caven, Dr. Gregg, R. Pettigrew and R. P. McKay were appointed a committee to confer with the memorialists, and report thereon to next ordinary meeting. On motion made by Dr. Caven, the Presbytery resolved to record its deep sympathy with Rev. R. Wallace and his family in the recent death of his beloved daughter, Mrs. Tait, and with Rev. W. Frizzell in the recent death of his beloved wife; the Clerk to send notifications thereof. The next ordinary meeting of Presbytery was appointed to be held on the second Tuesday of January, 1882, at eleven a.m.—R. MONTEATH, Pres. Clerk.

The great danger in Ireland now is that the Land Court will be swamped by the number of applications for readjustment of rent. This indeed is said to be the new plan of the Leaguers to counterwork the Land Act. It is not likely to succeed, however.

The Rev. Professor Watts, of Belfast, is engaged writing a new work, entitled "The Newer Criticism and the Analogy of the Faith—a Reply to W. Robertson Smith's Lectures on the Old Testament in the Jewish Church." It will be published in about a fortnight by T. and T. Clark, of Edinburgh.

The following table, compiled from the published reports of the Sustentation Fund Committee, shews the number of members in the Free Church of Scotland during each of the past five years.

Year ending 31st March.	1876.	1877.	1878.	1879.	1880.
Totals of the 73 Presbyteries	250,241	261,434	267,206	302,162	305,223
Presbyteries of Glasgow	31,325	34,755	35,798	36,143	36,309
Edinburgh	23,855	24,275	25,011	25,613	26,097
Dundee	6,645	10,757	20,822	10,974	11,175
Aberdeen	13,172	13,711	14,006	14,378	14,387
Greenock	5,670	6,163	6,134	6,235	6,219
Paisley	5,800	5,774	5,853	6,042	6,213

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLVII.

Nov. 20. } THE YEAR OF JUBILEE. { Lev. xxv. 1881. } 8-17.

GOLDEN TEXT.—"Blessed is the people that know the joyful sound."—Ps. lxxxix. 15.

#### HOME READINGS.

M. Lev. xxv. 1-17. . . . . The Year of Jubilee.  
T. Lev. xxv. 18-34. . . . . Redemption of Land.  
W. Lev. xxv. 35-55. . . . . The Usage of Bondmen.  
Th. Isa. lxi. 1-11. . . . . The Acceptable Year.  
F. Ps. lxxxix. 1-18. . . . . The Joyful Sound.  
S. Ps. xcvi. 1-9. . . . . Praise With Trumpets.  
Sab. Luke iv. 16-21. . . . . Scripture Fulfilled.

#### HELPS TO STUDY.

In the early times of the Israelitic people their civil ruler was God Himself, and as such He enacted special laws for them, not intended to be universally applicable, like the moral law, but suited to their peculiar circumstances and in harmony with His purpose regarding them and His promises to them as a nation.

Till the coming of Christ the Israelites were to remain in the land of Canaan, distinct from other nations, each family occupying that portion of the land originally assigned to it, and preserving its genealogical record from generation to generation. In keeping with this object the edict went

forth, "The land shall not be sold forever; for the land is Mine; for ye are strangers and sojourners with Me" (Lev. xxv. 23); but if a person should happen to be reduced to extreme poverty, he was permitted to part with his inheritance or some portion of it temporarily, the institution described in the text of our lesson providing for its restoration to him.

The year of jubilee also belonged to a system of periodic tests which had the weekly Sabbath for its base.

Like the ceremonial observances of the Jews, some at least of their civil institutions—including that with which we now have to do—were types of Gospel blessings and privileges, "a shadow of good things to come."

The lesson may be divided as follows: (1) *Liberty for the Slave*, (2) *Rest for the Land*, (3) *Restitution for the Disinherited*, (4) *The Antitype*.

**I. LIBERTY FOR THE SLAVE.**—Vers. 8-10. Among the Jews the creditor was permitted not only to appropriate the debtor's property, or rather the usufruct of it, for a time, but also to take the debtor himself as a servant until the value of his service should reach the amount required to cancel the debt, or at furthest until the year of jubilee. When that joyous time came round the debtor was set free whether his debt were paid or not.

Seven sabbaths of years. That is seven weeks of years, or seven times seven years. The sabbatic year, or a year of rest for the land, occurred every seventh year, as stated in the opening verses of this same chapter.

Cause the trumpet of jubilee to sound . . . . in the day of atonement. The Jewish day began at sunset, and it was in the evening of the day of atonement, which finished the seventh sabbatic year, that the joyful sound of cornets ushered in the year of jubilee. The cornet was either the horn of some animal, or a tube of metal shaped like one. The word jubilee or jubile is not a translation, but merely an adaptation of the Hebrew word. The original word is *yobel*. The exact meaning of the word is disputed. Dr. C. S. Robinson thinks it most likely represents the prolonged, quick rushing, far-reaching, deeply-penetrating blast of the trumpet, as it swept across the whole land.

**II. REST FOR THE LAND.**—Vers. 11, 12. It was beneficial to the land itself—especially in the absence of a system of rotation of crops—to let it fallow for a time. It was also an advantage to the poor, who were permitted to reap the spontaneous crops of the sabbatic years.

A jubilee shall that fiftieth year be unto you. Some think it unlikely that two years of rest should occur in succession, and try to make it appear that the year of jubilee and the seventh sabbatic year were identical, but this cannot be done without violence to the text.

Ye shall not sow, neither reap that which groweth of itself. Even the spontaneous produce of the field was not to be harvested by the actual owner, but this did not hinder him or others from using it to supply their immediate wants. Ye shall eat the increase thereof. The whole land became, for the time, a vast common, free to all.

**III. RESTITUTION FOR THE DISINHERITED.**—Vers. 13-17. This system of periodic restitution did no injustice to anyone, for the purchaser of any property always understood that the transfer was not permanent, he knew at the time he made the purchase how long the property would be allowed to remain in his hands, and he regulated his price accordingly—According to the number of years after the jubilee, thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee.

**IV. THE ANTITYPE.**—Golden Text. The following extract is from the "S. S. Times."

"In general, it may be said that the sound of those trumpets was the symbol of the proclamation of Christ's gospel over all the earth. The purpose of this gospel was to check the deteriorating forces in human society; to set up principles which would deliver men from all weights and oppressions of sin and sinners.

"1. So there is such a thing as a jubilee in the heart. When the bondage of corruption is broken, the debt of transgression paid, the handwriting that was against us (Col. ii. 24) taken away and nailed to the cross, the soul freed indeed because freed by the truth, our Redeemer surely coming (Job xix. 25) and certain to stand on the earth,—then it is that there seems to sound a great joy of deliverance through all the nature of the regenerate man!

"2. There is such a thing as a jubilee in the Church. Times have been in history when piety was low, and godly men failed; the ways of Zion mourned, the city sat solitary, the fires on the altars were dim in the ashes. Then came a rushing sound of spiritual presence, almost like a pressure, and a blast of silver trumpets, calling to activity, to penitence, to singing, and to religious life again. The Redeemer came to Zion (Isa. lxi. 20), and unto them that turned from transgression in Jacob. This is the meaning of what is called the Golden Text this week: 'Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.'

"3. There is such a thing as a jubilee in the state. Poets are singing about 'the good time coming'; but it has not yet arrived. Still, it is promised. The Spirit of the Lord God is on one who is worthy (Isa. lxi. 1, 2); the Lord hath anointed him to preach good tidings unto the meek; He hath sent him to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.

"4. There is such a thing as a jubilee in the world. This is the final restitution, the day of all days on the earth. Of course, the blessing will come through the Church; but the whole race will share something of its vast benediction. This old earth is cursed; it groaneth (Rom. viii. 19-22), and travaileth in pain, waiting for a redemption. It is predicted that everything shall have a 'regeneration' (Matt. xix. 28). And in that wonderful palingenesis lies the fair, bright hope for the future. 'It shall come to pass in that day, that the great trumpet shall be blown' (Isa. xxvii. 13). That millennial morning will usher in the final kingdom of God. Let trustful believers simply be content to wait (Isa. lx. 18-22)!"