

aries to labour within the bounds during the ensuing summer. The recommendation to continue the existing arrangements for the supply of Rylston, etc., West Huntingdon, and St. Columba, etc., was sanctioned. The treasurer submitted his report, from which it appeared that congregations would require to contribute the full amounts levied on them severally in order to meet liabilities. Messrs. John Ferguson, M.A., James G. Stuart, B.A., Hugh Cameron, B.A., and George McMillan, B.A., students of Queen's College, Kingston, applied to be taken on trials for license, and were examined. It was agreed to make application to the Synod for leave to take them on public probationary trials. Mr. H. Miller, missionary, made a similar application, but not being present the following were appointed a committee to examine him and report, namely: Burton (Convener), Maclean, and Wishart, ministers; and Messrs. Campbell and Tennant, elders. The following Session Records were tabled and examined, namely: those of Stirlington, etc.; Lansdowne, etc.; Trenton, Roslin, etc.; St. John's church, Pittsburgh, and Brock street church, Kingston. Sessions whose Records were not forthcoming were enjoined to produce them at next meeting. The committee appointed to organize a congregation in Glenburnie reported that they had attended to the duty as instructed. Calls were tabled from the congregations of Glenvale, etc., and Lansdowne, etc., in favour of Mr. Alexander Russell, licentiate, and the Rev. Algernon Matthews, respectively. Both charges being in receipt of supplement, the salary promised in the former case was \$600, and in the latter \$700. Mr. Matthews accepted the call given him, and his induction was appointed to take place at Lansdowne, on Tuesday, the eighth day of April, at half-past ten a.m. The following were appointed Commissioners to the General Assembly, namely: Ministers—by rotation: Messrs. Alexander Young, David Wishart, David Beattie, and Walter Coulthard; and by election: Principal Grant, D.D., M. W. Maclean, M.A., and John Gallaher, B.A. Elders: Professor Mackerras, M.A., Messrs. A. F. Wood, John Fraser, Walter Mackenzie, G. S. Hobart, John McNaughton, and William Coverdale. The committees appointed to tabulate the returns furnished on the State of Religion and Sabbath schools, submitted reports, which were received, and ordered to be transmitted to the proper parties. In compliance with a recommendation in the Sabbath schools report, it was decided to set apart the first evening's sederunt of the next quarterly meeting for a conference on Sabbath school work, and the Presbytery's Sabbath School Committee were instructed to prepare a suitable programme. In pursuance of a plan previously decided on in the matter of increased ministerial support, Messrs. Smith and Maclean were appointed a committee to visit any of such congregations as may not have been seen at the time originally fixed on, so as to stir them up to a more faithful discharge of duty. The committee appointed to confer with Messrs. Wishart and Beattie in regard to a matter of difficulty between them presented a report, which was accepted as satisfactory by all the parties concerned. Cards purporting to be circular letters were received from the Presbyteries of London and Toronto. The Presbytery expressed disapproval of the practice of using cards for such purposes. Mr. Young was relieved from being Moderator *pro tem.* of the Kirk Session of Camden, and Mr. Craig was appointed to fill the position. The Clerk gave notice of a motion to be presented at next meeting for the rescinding of the standing rule in re the quarterly meetings, so as to leave the Presbytery at liberty to determine, as it shall see fit, the times and places of meetings in future. The hymns proposed for adoption were considered. General approval of them and also of the doxologies was expressed with the exception of the following, which were recommended to be deleted, namely: Nos. 55, 70, 82, 125, 144, 182, 183, 184, 217, 218, and 232. It was further recommended that a verse left out in No. 91, and beginning with the words, "Arabia's desert ranger," should be inserted in its original place; that the hymns for the young should be deleted on the ground that the hymns for the Sabbath schools should be the same as those used in the public service; and that the paraphrases so far as they are retained be incorporated with the hymns, so as to have only one collection. It was decided to recommend that no change be made in regard to the union hitherto existing between the Home Mission and Supplemental Funds.—THOMAS S. CHAMBERS, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVII.

April 27 } THE COMING SAVIOUR. 1 Isa. xlii. 1-10

GOLDEN TEXT.—"This is My beloved Son, in whom I am well pleased." Matt. iii. 17.

HOME TEXT.

M. Isa. xli. 1-11 The forerunner's cry
T. Isa. xxxv. 1-10 Blind eyes opened.
W. Isa. lxi. 1-11 Liberty to the captives
Th. Isa. xlii. 1-10 The coming Saviour.
F. Matt. xii. 10-21 The Scripture fulfilled
S. Isa. xlii. 1-25 The Lord well pleased.
S. Matt. iii. 1-17 My beloved Son

HELS TO STUDY.

Isaiah lived in the 8th century before Christ, and prophesied from the reign of Uzziah to that of Manasseh, a period of sixty years; a period, notwithstanding the temporary reformation under Hezekiah, of decline both in the moral character and in the worldly prosperity of the nation. The worship of God was neglected, idolatry increased, luxury and worldliness prevailed, the kingdom was corrupt and tending rapidly to the same destination which overwhelmed Israel.

Throughout those dark days Isaiah stood forth with unflinching faith, expostulating, reproving and comforting. As from a superhuman elevation, and with wonderful, God-given insight into the future, he beholds down all the coming centuries the long-desired Messiah, and cheers and encourages the desponding children of God with glorious pictures of Christ's person and kingdom. These fill up especially the second part of his prophecies, chapters xl. to lxi.

The prophet here describes—

I. THE SERVANT OF JEHOVAH—Vers. 1-4.

Behold (700 years before His coming, yet by faith already clearly discerned) my Servant. It is Jesus, as St. Matthew (xii. 17) expressly tells us. The Son of God is on earth as one that serveth—Luke xxii. 27; John xiii. 4, 5. He took on Him the form of a servant—Phil. ii. 5-7. He set us thus an example of humility. He came not to be ministered unto, but to minister—Matt. xx. 28. This is God's way to honour. He that humbleth himself shall be exalted. The world's way is to exalt self, but it leads to abasement.

God Himself upholds His servant, has Him under His special care and protection. He is God's elect, His chosen One. He must, therefore, be suited and sufficient for the work to which he is set apart, the work of saving men—a reason this why we should trust Him—1 Pet. ii. 6. God delighteth in Him, is well-pleased with Him—Matt. iii. 17; xvii. 5; John iii. 35. To Him is given the Spirit, not by measure—John iii. 34; the very fullness of the Godhead—Col. ii. 9. It was this gift fitted Him for His work, and it is promised to us in measure. He shall bring forth judgment. This word bears, in the Scriptures, a wider sense than is now commonly given to it. It means the law of right, and especially religion as the true rule of life. Messiah's righteous government is to be established over all nations, all are to honour and obey Him. He shall not cry; His life and ministry shall be quiet and unostentatious. He did, we know, shun notoriety and applause; all his works were done quietly. He refused the homage of the multitude. He was meek and lowly in heart—Matt. xi. 29. A bruised reed is frailty itself. The feeblest, the most broken down under the sense of sin and unworthiness, He comes not to crush, but to comfort.

The smoking flax, the flickering wick, almost expiring, represents the timid and discouraged souls, whose longings and resolves Christ will not quench, but quicken—John viii. 11; xx. 27; Mk. i. 41; Isa. lvii. 15; lxi. 1. The weakest Christian has no reason to be discouraged. He shall bring forth judgment unto truth, that is, in truth, or according to truth, God's truth and faithfulness—Micah vi. 20; Matthew xii. 20; has "unto victory," a victory achieved by force of truth, not by force of arms. Nothing shall interrupt Messiah's progress. No violence or opposition shall cause him to fail or be discouraged (Note 1), till he establishes His righteous rule in all the earth. The isles, the lands beyond the seas, shall wait for his law. The heathen, dissatisfied and longing for better things, sick of sin, weary of their idols, shall gladly welcome the Gospel. All falsehoods and idolatries are to be overcome. No religion can satisfy except Christ's. No failure is possible to Christ; His triumph is sure. In His name every knee shall bow—Gen. xlix. 10; Ps. xv. 27; Phil. ii. 10.

II. THE WORK OF JEHOVAH'S SERVANT: Vers. 5-7.

It is God's work, the fulfilment of His promise and covenant. The prophet, therefore, first sets forth the greatness of Him who appoints the work which His servant is to do. He created the heavens and the earth and all therein. His power and wisdom are thus manifested. He gives life, breath and spirit. He can quicken dead souls, and make men new creatures in Christ Jesus—John v. 21.

God called His servant in righteousness. The whole work of salvation is righteous. It originates in a righteous hatred of sin and a righteous love of sinners; and its purpose is to make men righteous by means of God's own righteousness. Hence the Messiah is the Lord our Righteousness—Jer. xxiii. 6. I will hold thine hand, guard and keep and lead thee, and give thee for a covenant of the people. Christ is the messenger of the covenant—Matt. iii. 1; sent to be the mediator of the covenant between God and man—Heb. viii. 8; xii. 24; Matt. xxvi. 28. A covenant is a coming together, from the Latin *convincere*. God and man meet in Christ—He reconciles, brings together. In order to this, He must also be a light to show man his sin and need and to show him God, who loves and can satisfy and save him. Sin has shut out light from the soul, blinded and deluded men. Christ opens the blind eyes—Isa. ix. 2;

Luke ii. 32; Matt. xi. 5; Eph. v. 8. Sin enslaves; the sinner is a slave. Christ comes to set free—John viii. 34. Light and liberty are the two great blessings of the Gospels. To bring these to the soul is the work which Jesus came to do.

The prophet adds,

III. ASSURANCES that the work shall be accomplished: vers. 8-10. These are from God's *unchangeableness*. I am the Lord, Jehovah. It is that name of God which denotes His self-existent and changeless being. He is the same yesterday, to-day and forever. There is with Him no variable-ness, neither shadow of turning—Jas. i. 17.

God's regard for His glory which He will not give to another. Idolatry and superstition dishonour God: they misrepresent Him, and substitute for Him that which is false and degrading. He cannot permit this, He therefore reveals His glory in Jesus Christ, who glorifies and will bring all to glorify God.

God's *faithfulness*. The former things, which God before announced and promised, are come to pass. Not one has failed. Every prophecy fulfilled is an evidence of the Divine truthfulness and fidelity—Josh. xxii. 14. The fact that they never have failed is a guarantee that they never will.

God's *foreknowledge*. New things, not yet in existence, He declares even before they spring forth. By the prophet, He foretells events far in the future; things which uninspired man could never have guessed or discovered—Deut. xxix. 29; Acts xv. 18; 2 Pet. i. 19. What Isaiah foretold, was 700 years afterwards fulfilled in Christ.

Here the prophetic assurance of victory breaks forth in a benediction. He calls upon all men, and the most distant lands, to join in a new song—Ps. xl. 3; xlviii. 1; Rev. v. 9. It is a universal song of praise inspired by a new theme, the salvation of the Lord. It will always be a new song, so ample is the theme and so full the hearts that sing. The Saviour is come. Have we received the light and liberty which he gives? Thus only shall we be ready to welcome Him when He comes again, no longer the Servant in His humiliation, but the King in His glory.

EXPLANATORY NOTE.

He shall not fail nor be discouraged. The two Hebrew verbs translated "fail," and "be discouraged," are the same which appear in v. 3 in their participles or derived adjectives, qualifying "flax" and "reed," expressing the failing, dying out of the burnt "flax," and the bruising of the "reed." This circumstance determines their meaning here with great precision and certainty. As the Messiah would not use violence upon others, so neither will He falter before violence inflicted or attempted upon himself. He will not languish, nor will his light be put out as one might quench burnt tow; neither will he be crushed or broken as a reed. Though apparently sure to be suppressed by the violence of his enemies, yet such means, however extreme, will fail to arrest his progress, not only during his personal life on earth, but evermore thereafter, until he shall have established pure religion in all the earth.

LET us search ourselves in the first place, and afterwards the world.

THE wise and prudent conquer difficulties by daring to attempt them.

BE severe to yourself, indulgent to others; and thus avoid resentment.

MEETINGS OF PRESBYTERY.

OTTAWA.—In Knox Church, Ottawa, May 6th, at 3 p.m.
WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a.m.

QUEBEC.—In Quebec, on the third Wednesday of April.
TORONTO.—On the second Tuesday of April, at 11 a.m.

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

BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.

SAUGREN.—Adjourned meeting, in Guthrie's Church, Harrison, on Tuesday, 8th April, at 3 p.m.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At the residence of the bride's father, Athol, on the 25th ult., by the Rev. J. Fraser, assisted by the Rev. D. McKae, brother of the bridegroom, Alexander McKae to Hattie, daughter of the Hon. T. Bennett.

DIED.

At the Presbyterian Manse, North Gower, on Saturday, March 22nd, of consumption, the Rev. Alfred Clarence Morton, aged 28 years and 9 months, and in the second year of his ministry.

In Montreal, on the morning of the 30th ult., suddenly, Annie Louise, aged 2 years, 2 months and 11 days, twin daughter of C. Campbell.

At her residence, Manilla, on Saturday, 5th inst., Mary Robson, relict of the late George Douglas, Manilla, aged 71 years, 10 months, 26 days.

The funeral took place on Monday. The Rev. Mr. Elliott, of Canajungton, delivered the funeral sermon. He ceased was one of the oldest residents of the village, and a respected member of the Presbyterian Church.