

impertinence of busy-bodies have harrowed your feelings and assailed your reputation, God has in his Providence, afforded the most satisfactory vindication of your character, and "brought forth your righteousness as the light and your loving kindness as the noon-day."

When this Presbytery was formed nearly thirty years ago you were its father. All who were then your co-presbyters and some who have joined it since have preceded you to the Masters immediate presence, and we confidently believe have already received the reward of the faithful servant. We feel grateful to God that he has still continued you among us, and pray that you may still be spared to go out and in among this people to break to them the bread of life and also to aid the Presbytery by your valued counsel and assistance. But we cannot help being reminded that in the course of nature you must "shortly put off this tabernacle as the Lord hath showed us," and our earnest prayer is that He who hath been with you hitherto, may be with you still—that the light of his countenance may shine upon you with increased lightness in the evening of your days—that His rod and staff may comfort you as you descend into the dark valley of the shadow of death and that at last you may be among the number of the "wise who shall shine as the brightness of the firmament, and of those who turn many to righteousness who shall shine as the stars for ever and ever."

Signed by order of Presbytery,

R. S. PATTERSON, *Moderator.*

JOHN M. MCLEOD, *Clerk.*

21st July, 1858.

DR KIER not having an opportunity of preparing a written reply acknowledged it verbally.

THE REV GEORGE PATTERSON then delivered an address on "the Jewish Jubilees." He remarked that such meetings had originated in a reference to the command of the Jews to "hallow the fiftieth year." They were not enjoined by divine authority, as was the Jubilee under the Jewish dispensation. But there is a propriety, when a minister has been spared to labor for fifty years in the Lord's vineyard, or when an institution like the British and Foreign Bible Society has reached the 50th year of its existence, that the occasion should be marked by appropriate expressions of gratitude to God. He then described

the principal regulations of the Jubilee, and pointed out the principal purposes served by it. It was an important institution in a social and political point of view. It was a year of rest to the earth and to man. It prevented the perpetuation of slavery, as on that year every bondsman went free, it prevented the extremes of wealth and poverty, as on every 50th year the poor man received back his landed property, and the man who had accumulated, was obliged to restore all landed property, it tended to keep the tribes distinct, and rendered necessary the preservation of their genealogies, by which we have proof that the prophecies regarding our Lord's descent have been fulfilled.

But it was especially interesting to us, as typical of gospel blessings. This was indicated by our Saviour when on entering the Synagogue at Nazareth, he read that passage of Isaiah, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord," and when he added, "this day is this scripture fulfilled in your ears." Did the Jubilee proclaim rest, the gospel utters its invitation, "Come unto me all ye that labor and I will give you rest." Did the Jubilee proclaim liberty? The gospel delivers us from the bondage of sin and Satan and calls us into the glorious liberty of the children of God? Did the Jubilee proclaim the restoration of lost inheritances? The gospel proclaims for the inheritance lost in Eden, "an inheritance, uncorruptible, undefiled and that fadeth not away." Did the Jewish Jubilee follow the solemn transactions of the Great Day of atonement? So it was upon Christ's death and ascension into Heaven, that the command was given "go ye into all the world and preach the gospel to every creature." Was the Jubilee announced by the sounding of trumpets? The proclamation of the gospel is announced under the same figure, "It shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

In conclusion the speaker referred to