

were made for the organization of Camden (8th session) and Tamworth, Mr. Young to be Moderator, after the session had been formed. There was read a communication from the Clerk of the Maitland Presbytery, intimating that Mr. Leitch had declined the call given him by the congregations of Camden and Newburgh. Mr. Young was appointed Moderator, *pro tem.*, of that session, with power to moderate in a call, when the people were ready. The Committee appointed to prepare a minute in relation to Mr. Turnbull, presented a report which was adopted. The reports and written exercises of missionaries labouring within the bounds were handed over to a committee for examination, who subsequently reported that they were on the whole satisfactory. The clerk was instructed to certify them to the senates of their respective colleges. In accordance with the recommendation of a committee appointed to consider the question of missionary meetings, sessions were instructed to make arrangements for the holding of such meetings within their respective bounds, and the Home Mission Committee to make provision in this respect for the mission stations. A committee was appointed to draft a suitable minute in regard to the late President of the United States, whose lamented death had taken place during the previous night. The minute was adopted, and the Presbytery instructed the clerk to forward a copy to Mrs. Garfield and her family. Dr. Smith presented the report of the Home Mission Committee. Its various parts were considered seriatim. The lists of supplements and grants were carefully revised, and recommendations made with a due regard to the interests of religion on the one hand, and economy on the other. St. Columba and St. Paul, Madoc, were restored to the position of a vacancy. It was agreed to ask Queen's College Missionary Association to supply certain places during the winter. Mr. Kelso submitted a motion, of which he had given notice, in relation to the holding of religious service on the Lord's day in Queen's College during the winter months. The disposal of the matter was deferred to the next meeting. Mr. Mitchell gave notice of motion, so as to secure the discontinuance of the practice of drafting special minutes in relation to ministers leaving their charges.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 27th September. There were three resignations. That of Mr. McKee, tendered at the previous meeting, of the charge of Angus, New Lowell, etc., on account of his appointment as Inspector of Public Schools for South Simcoe, was accepted. A resolution was passed expressing esteem for Mr. McKee as a minister of the Word, and a member of the court, wishing him comfort and success in discharge of his new duties, and hoping that though he lays aside for the time the regular exercise of his ministry, Mr. McKee may still continue to feel himself in sympathy with the Presbytery, and interested in every way in the furtherance of its work. The resignation is to take effect on the 16th October, and Mr. Moodie was appointed to preach the pulpits vacant, and to act as Moderator of the session. The Presbytery was grieved to have the tender of resignation of the charge of the congregation of Orillia from Mr. Gray, after a pastorate of thirty years. A medical certificate stated that Mr. Gray had only partially recovered from an illness superinduced by overwork, mental and physical; that it is imperative that he undertake no duty for some time; that he will be liable to re-occurrence at any time, and under the most favourable circumstances; and that it is possible that, after a year's entire rest, he may be able to resume part of the duty connected with the care of a congregation. Mr. A. J. Alport appeared on appointment of the session and Deacons' Court, jointly met on 14th September, and expressed to the Court the sentiments of the congregation respecting Mr. Gray's illness and consequent tender of resignation. After consideration of the course to be taken, the Presbytery came to the following resolution: "That the Presbytery learn with extreme regret that the Rev. John Gray has been constrained by reason of personal affliction to tender the resignation of his pastoral charge, and desire to express their profound sympathy with their esteemed brother and his congregation in the circumstances in which they are placed. That they appoint a deputation, consisting of Dr. Fraser, Messrs. Rodgers (Convener), Craw and Leiper, to confer with Mr. Gray and to meet with the congregation; and that

the session and congregation be cited to appear for their interests at the next meeting of Presbytery. The third resignation was that of Mr. E. N. B. Millard, of the missionary charge of Minesing, Midhurst, Craighurst, etc., chiefly on account of the unsatisfactory state of his health, and inability to fulfil the requirements of so large a mission field. The resignation was accepted after due deliberation, to take effect on 16th October. The Presbytery expressed its regret that Mr. Millard was constrained to take this step, and hoped that his health may be re-established and a new sphere of labour opened up to him. The Home Mission business was next taken up. Mr. Findlay presented an interesting report of his labours as Superintendent of the Muskoka and Parry Sound mission districts, for the last six months. The report was received, and the Presbytery directed that it be transmitted to the Assembly's Home Mission Committee. A strong desire was expressed that the Committee would have the report printed. The Presbytery resolved to thank the Students' Missionary Societies of Knox and Queen's Colleges, and the Ladies' Aid Society of St. Peter's Presbyterian Church, Rochester, for the services of missionaries sent by each of them during the summer, also to request that the Students' Society would furnish statistics of contributions from the stations, in order that the latter might have credit, in the annual statistics of the Assembly, for their giving. Reports were received from the several committees appointed to visit supplemented congregations and grant-receiving stations for the purpose of learning whether the grants may not be reduced. It was agreed to separate Vesey and Medonte Centre from Midland, Penetanguishene and Wyebridge, making two groups, and to ask grants for the former of \$2 per Sabbath, and \$50 for one year for the latter. This will reduce the grant on the whole field, and enable Mr. James, the missionary, to do more effectual work in Midland, Penetanguishene and Wyebridge, to which his charge is now to be confined. The clerk was directed to certify eighteen students labouring in the bounds during the summer to their respective colleges. Mr. Stephen Craig, a member of the Stayner congregation, applied to be received as a student in Knox College with a view to the ministry of the Church. After an examination, very satisfactory to the committee appointed to confer with him, the committee directed that Mr. Craig be certified to the Board of Examiners of the College. The thanks of Presbytery were tendered to Rev. John Geddes for his zealous efforts to procure aid for erection of church buildings in some parts of the mission field where he laboured last winter. Mr. Findlay was authorized to appeal for assistance to the people of the Emsdale station, who are in danger of losing their church property through inability to pay a debt upon it. Sanction was also given to Mr. S. G. Best, of Maganetawan, to solicit aid from friends of the Church, in order to put the church building there in condition to be occupied during the winter season. The session of Knox Church, Oro, reported that, with aid of assessors appointed, they had decided to give to Mr. Carmichael, formerly a member and office-bearer, a certificate in usual form up to the date of his leaving the congregation. The certificate was submitted and approved. The Presbytery were pleased to learn from Mr. Robert Scott, commissioner of the congregations of First and Second Tecumseth and Adjala, that harmony exists and they are ready to moderate in a call.—ROBERT MOODIE, *Pres. Clerk*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 16, }
1881.

THE BURNT-OFFERING.

{ Lev. i.
1-14.

GOLDEN TEXT.—"So Christ was once offered to bear the sins of many."—Heb. ix. 28.

HOME READINGS.

M. Lev. i. 1-17.....Burnt-offering.
T. Lev. ii. 1-16.....Meat Offering.
W. Heb. ix. 1-28.Blood and Sacrifice of Christ.
Th. Heb. x. 1-18.....One Sacrifice for Sins.
F. Heb. x. 19-39.....A New and Living Way.
S. Rom. xii. 1-21.A Living Sacrifice.
Sab. Heb. xiii. 10-21.....Sacrifices Pleasing unto God.

HELPS TO STUDY.

The book upon the study of which we now enter is called Leviticus because it is so largely taken up with instructions

regarding the office and duties of the priests, who belonged to the tribe of Levi. The ceremonial observances of which it treats have long since passed away, but the record of these observances is still interesting and instructive, enabling the student to trace the Gospel system in its dim but significant forebodings, and furnishing the key to the meaning of many New Testament statements of truth.

Of the sacrifices described in this book the first is the burnt-offering, which forms the subject of our present lesson. It may be divided as follows: (1) *The Animal*, (2) *The Substitution*, (3) *The Killing*, (4) *The Sprinkling*, (5) *The Burning*.

I. THE ANIMAL.—Vers. 1, 2, 3, 10, 14. We have no account here of the institution of the burnt offering as a ceremonial observance. It is spoken of as something which had been previously in existence.—If his offering be a burnt-sacrifice, etc.—and on searching the records of earlier times we find that it was the kind of offering most usually presented to God during the patriarchal age. Noah, for example, offered a burnt-offering after leaving the ark, as did also Abraham on Mount Moriah. What we have in this passage, then, is not the original establishment of a rite but directions for its proper observance. The animal to be offered might be of the herd, that is of cattle; or in the case of a person of more limited means it might be of the flocks, that is of sheep or of goats; or where poverty pressed still harder upon the individual his offering might be of fowls, in which case turtle doves or young pigeons were to be brought. But in any case the animal must be without blemish—perfect of its kind—indicating that the sinner's substitute must have no imperfection, and typifying Him who is described as "a lamb without blemish and without spot" (1 Pet. i. 19).

II. THE SUBSTITUTION.—Ver. 4. One of the most significant acts connected with this ceremony was that referred to in the words, He shall put his hand on the head of the burnt-offering. It implied a confession of guilt on the part of the person offering the sacrifice, and an earnest desire that the guilt should be transferred from himself to his substitute. The word translated "put" means to lean heavily, as if the offerer were resting on the sacrifice. The true spiritual meaning of this act is simply expressed in the words of the familiar hymn:

"I lay my sins on Jesus,
The spotless lamb of God,"

and in the tender accents of that other Gospel song not quite so well known among the children,

"My faith would lay her hand,
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin."

III. THE KILLING.—Vers. 5, 11. The animal was killed by the worshipper or by some one acting in his stead. When the offering was presented not by an individual but on behalf of the nation, the killing was done by the priests and Levites. In either case it was to be done before the Lord—in front of the tabernacle where God manifested His presence. By the imposition of hands the victim had symbolically taken the place of the worshipper, and now it was put to death instead of him, the real substitution and expiation afterwards to be accomplished by the Saviour being thus prefigured.

IV. THE SPRINKLING.—Vers. 5, 11. An offering presented otherwise than on a blood-sprinkled altar would not be accepted. At every important step in approaching the presence of God blood was the passport. In the Epistle to the Hebrews, which ought to be carefully studied in connection with the lessons for the present quarter, attention is called to the fact that "almost all things [connected with the ceremonial worship] are by the law purged with blood," shewing that it is only on account of the expiatory death of Christ that a sinner can have access to God. This act emphatically expressed a confession of sin and an acknowledgment that "the wages of sin is death." It may also be regarded as an act of self-consecration. "The blood," says the Westminster Teacher, "is the life. The blood of the substitute represented the blood of the offerer. The meaning of the act was that the offerer's life was thus laid upon the altar of God, offered to Him in simple and entire consecration. It is no use to give our bodies to the Lord unless we have first given our souls to Him. He wants our hearts with all their love. He wants our wills with all the powers of our inner life. In our consecration we need to remember this, as God hates all forms of service and worship without this surrender of our souls."

V. THE BURNING.—Vers. 6, 9, 12, 13. The fire and the wood having been duly prepared upon the altar the carcass of the slain animal was cut into bits and these pieces were placed upon the wood to be consumed. By the expression "into his pieces" we are to understand that the usual method was followed of dividing animals intended for food. The neuter possessive pronoun, *its*, was not in use when the Bible was translated into English. The priest shall burn all on the altar. "First," continues the Westminster Teacher, "the life was brought to the altar, then the whole offering was laid upon it and entirely consumed in the sacred flame. This meant entire devotion to God. Our whole being is to be consecrated to Him. That is what Paul means when he says: 'I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' We should get our whole life on God's altar, keeping nothing back. It is not to be a *dead* but a *living* sacrifice. We are to be consumed with love to God and zeal for His cause. Our hands, our feet, our lips, our brain, our heart, our will, our energy, our skill, our money, our influence—all are to be given to Him. This consecration should not be emotional, but real and practical. It should not be temporary and occasional, but for all life, for every day. We all profess to make this consecration when we first give ourselves to Christ. But is it actual? Do we never take ourselves off God's altar?"