

Mission committees, prepare for the General Assembly an annual report of mission work in Manitoba and the North-West, to be forwarded through the Assembly's Home Mission Committee. An overture based on these resolutions to be forwarded to the General Assembly. The Home Mission work of the Presbytery was carefully considered. A call from Prince Albert congregation to Rev. William McWilliam was sustained and moderation in a call granted to the congregation of Rat Portage. Messrs. Pringle, Douglas, and Hodnett being unable to act as commissioners to the General Assembly, resigned, and Rev. Messrs. Bell, Davidson, and Matheson were appointed in their place; and Messrs. John Sutherland and Dr. Fleming, elders, also declined to act as commissioners, and Messrs. J. K. McDonald, of Toronto, and D. McKenzie, of Sarnia, were elected in their place; and in place of Messrs. McLean and Hamilton, Messrs. A. McMurphy and William Mitchell, Toronto, were appointed. Dr. McKnight, Halifax, was nominated for the moderatorship of the Assembly. Messrs. A. Urquhart, W. A. McKenzie, J. Todd, and Kelly were licensed to preach the Gospel. Calls to Mr. Todd from the congregation of Burnside, and to Mr. McKenzie from Carberry were sustained and accepted, Mr. Todd to be ordained on the second Tuesday of July, and Mr. McKenzie on the second Tuesday of June. A petition from a joint meeting of the session and congregation of Prince Albert was read, asking for the establishment of a High School in Prince Albert, and suggesting that the portion of the Church property held by the Foreign Mission Committee be set apart for the proposed institution. The consideration of the petition was referred to a committee who subsequently reported the following, which was adopted: (1) That a school be established on condition that the engagement entered into by the session and the congregation be filled; and that the school property be deeded to the Presbyterian Church in Canada. (2) That the missionary in charge act as principal. (3) If the suggested arrangement is entered into that provision be made for the free education of Indian children. It was resolved that the prayer, with findings of Presbytery be transmitted to the Assembly, and that Messrs. Bryce, Gordon and Robertson support it. On the Board of Management of Manitoba College the following gentlemen were nominated: Hon. A. G. B. Bannatyne, Revs. Dr. King, Prof. Bryce, Prof. Hart, D. M. Gordon, A. Bell, Jas. Robertson, C. B. Pitbaldo, T. M. McGuire, A. Pringle, Hon. G. McMicken, Hon. D. A. Smith, Messrs. D. McArthur, John Sutherland, and Justice Taylor. On motion, it was agreed that the next meeting of the Presbytery be held on the third Tuesday of July, (15th) at half-past seven p.m., in Knox Church, Winnipeg.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: A Friend, Uxbridge, for Foreign Mission, \$1; A Friend, Hullett, for Home Mission, \$5; also for Foreign Mission, \$5.

THE Princess Christian has edited the English edition of Princess Alice's Memoirs. In a note she refers to the free-thinking opinions entertained for a time by the late Princess of Hesse-Darmstadt. She states that after the sad death of one of her children she renounced these opinions. When the heart either of princess or peasant is deeply touched by the weight of a great sorrow it instinctively turns to the one divine source of truest consolation, the ever-flowing stream of sympathy for all the distressed. The infinite tenderness of the God-man ever comes closest to the sorrowing heart of humanity.

A NEW ZEALAND girl was brought over to England to be educated. She became a true Christian. When she was about to return some of her playmates endeavoured to dissuade her. They said: "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "do you think I could keep the good news to myself? Do you think I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there? Do not try to hinder me, for I must go and tell my people the good news."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

June 15. } THE BLESSEDNESS OF UNBELIEVERS. { Rom. 8.
1884. } 28-30.

GOLDEN TEXT.—"We know that all things work together for good to them that love God."—Rom. 8: 28.

TIME. } —As last lesson.
PLACE. }

Notes and Comments.—Ver. 28. "Work together for good;" the first sentence strikes the key-note of the lesson, "all things, animate and inanimate, the groanings of the whole creation;" ver. 22, of "we ourselves;" ver. 23, "and of the interceding Spirit;" ver. 26. These make one perfect, whole, with a direct end, and that "for good," the spiritual and eternal good especially, of "them that love God." Mark well this; it is lovers of God, believers in Jesus, only, who are spoken of in these verses. The measure of love to God is the measure of blessedness. "The called;" those who have heard the Gospel call, and heeded it. "According to His purpose;" the plan of salvation pre-arranged by God, His settled determination, as Acts 11: 23.

Ver. 29.—In this verse we have the golden chain that binds believers to the eternal past and the eternal future. "Foreknow;" those whom He knew would be willing and obedient. "Predestinate;" REV., "foreordained;" what to? Faith, belief? No, for their faith and belief were there present before God; but to glory. Men might by turning away into unbelief, thwart, humanly speaking, the purposes of God, hence the warning. (Ch. 11: 20-22.) "Conformed image of His Son;" like Him in obedience, in sanctification of the spirit and final glorification, 1 Cor. 15: 49; 2 Cor. 3: 18; Phil. 3: 21. "First-born—brethren;" the grand idea here is that the saved are a family with Christ as the elder Brother; all like Him in His glory.

Ver. 30.—We have had the purpose of God's foreordination, we now get the different steps in the fulfilment of His purpose—these are three, "called—justified—Glorified." "Called;" by the Gospel, as it did others, but these alone obeyed the Divine call; "justified;" by faith, as in our last lesson (See Vers. 20, 24, 28); "glorified;" Paul looks forward and speaks of the future as already accomplished. He sees, by faith, the final blessedness and glory of the saints with Christ, so to him it is a present end; they are already glorified, and certainly the "First-born" is those in all the fulness of glory, waiting to make his people sharers therein. (Ver. 31.) From this to the end of the chapter we have the conclusions and arguments which the apostle draws from the facts stated in vers. 28-30. "What shall we say?" in view of the grand truths set forth, what have we to fear? or, what conclusion shall we draw? "If God be for us," as had been shown He was, "who can be against us?" who can harm us? It matters nothing who our adversaries may be. (See Ps. 27: 1-3.)

Ver. 32.—From the greater to the less "spared not;" but laid upon Him suffering and death, "for us all;" in this place limited by the context to believers. "All things;" He who gave so grand a gift as His Son is not likely to withhold the lesser gifts that are good for us. If He withholds what we think good, we may be sure that it is done in infinite love and wisdom, and is really a blessing.

Ver. 33.—Taking the position of the justified, Paul now boldly challenges the accuser. "Lay anything;" sin is pardoned by Him against whom the offence was committed, who then will dare to accuse because of it? "God that justifieth;" not simply pardons but accounts righteous, and continues to justify, for that is the idea.

Ver. 34.—"Who—condemneth;" this sentence is a part of the last verse, as if the apostle had said "If God justifies who shall condemn?" "It is Christ that died;" some read "Shall God that justifieth—Shall Christ that died?" a different phase of the thought, and very suggestive; but we prefer the natural thought, who can condemn in face of the fact that Christ died, and God justifies. "Died, yea rather—at the right hand of God;" not only the death, but the resurrection and glorification of Jesus are parts of the grand work of our redemption. "Right hand;" place of honour. (See 1 Kings 2: 19; Ps. 110: 1; Matt. 20: 21.) "Maketh intercession;" grand truth, the work of Jesus for His people in heaven; what it means in form we know not, but of this we are assured, that He who died for us lives for us, and in His heavenly life carries on the work of His earthly life.

Ver. 35.—This verse to the end of the chapter is one magnificent burst of confidence in God, and assurance of the eternal love of Christ. "Who shall separate?" not what, but "who," as if all things to be named constituted an army, living, active, working against believers. "Love of Christ;" Christ's love to us, the whole is a continuous argument in reply to "Who is he that condemneth?" "Tribulation;" trials, tribulation has the idea of purification, the grain when being threshed and separated from the husk has tribulation. "Distress;" of mind, arising out of persecution or tribulation. "Persecution;" to which the early Christians were constantly subjected. "Famine—nakedness;" these follow persecution—the being driven from home and suffering the loss of all things. "Peril;" such as Paul himself had often experienced. (2 Cor. 11: 23-27.) "Sword;" the symbol and instrument of a violent death.

Ver. 36.—"As it is written" (Psa. 44: 22); the unity of the Church of God in suffering, as in the ancient times, so then, the life of the believer a daily martyrdom only thought of "as sheep for the slaughter."

Ver. 37.—"More than conquerors;" even in death, as Stephen, death made him a triumphant conqueror through the revelation of the opened heaven, and Jesus awaiting him at the right hand of God. Death to him and to all God's people as the end of the strife and the entering into the triumph; "through Him;" (Phil. 3: 14.)

Vers. 38, 39.—"Persuaded;" no doubt whatever.

"Death;" come how and when it may. "Life;" with all its trials, its weaknesses and failings. "Angels;" evil angels, or simply the power and strength of angels, cannot separate us. "Principalities—powers;" spiritual with all their force and strength. (See Eph. 6: 12.) "Things present—to come;" the one bringing as it does so much suffering, trial and uncertainty, the other all unknown. "Height—depth;" extremes of space, the highest heaven, the lowest hell. "Any other creature," or as in margin of REV., "creation;" created thing, having enumerated several things, the apostle now includes all others in one sentence, "love of God—in Christ Jesus;" shown in Him, in His work for us, the all glorious manifestation of the love of God; then if we are believers, we are "in Christ," and the love of the Father which is to the Son is to us also.

HINTS TO TEACHERS.

Prefatory.—These lessons from the Epistles on great doctrinal and practical truths require careful study that you may be able to make them clear to the mind of your scholars; avoid dogmas and dogmatism, there are great truths here more than enough for your hour of teaching without entering upon those mysteries of God regarding the interpretation of truth upon which Christians are divided. Keep to the thought of the lesson. "The blessedness of Believers."

Topical Analysis.—Believers are blessed. (1) In the everlasting purpose of God to bless them. (Vers. 28-30.) (2) In the assurance that God is for them and will give them all needful things. (Vers. 31-32.) (3) In freedom from the condemnation of sin. (Vers. 33-34.) (4) In the eternal security that springs from the love of God in Christ Jesus. (Vers. 35-39.)

On the first topic the following is abridged from "Half-Hours with the Lessons." How secure is that love of God which has a connection with a dateless purpose in the mind of God. The believers blessedness has its roots in eternity. Redemption is not an afterthought. God's thought of mercy is covered with His creative energy. The sovereign and eternal purpose includes character. There shall be a family likeness between the Lord and His followers. They misrepresent Paul's doctrine of the divine purpose who lay such stress on the end as obscure or ignores the steps leading thereto. God's saints are to be like Christ in this world, as someone has said, the effectual calling is the link between the predestination and the glory. That link reaches down to us. If we have not grasped it, if we are not following it, we may be quite sure that the other links are not for us. The divine plan also secures righteousness in the legal sense. "Those He hath called them He also justified," adjusting thereby our relation to God's law on principles of inevitable righteousness. The plan ends in glory. The altar-stairs rise through darkness up to God. It is of the very nature of God that the end should be the glory. A mathematician studying a curve knows where it will go on the laws under which it was projected. We assure God's plan of redemption as it was projected from His throne, or as it swept over darkened Calvary, and the conclusion is the same, it ends in glory.

On the second topic the question can have but one answer. God for us, then the world against us is nothing. We ourselves are weak and helpless, but through God we can do all things. How often has this cheered and strengthened the minds of God's workers when disheartened and ready to faint, they have felt that they had a power behind them, beside them, that nothing could resist, and they have remembered the "Fear not, thou worn Jacob, I will help thee" (Isa. xli. 14); and He will "freely give us all things," all things, such, as in His infinite wisdom, are good for us, there are things which we may desire, but the love of God withholds. "No good thing will He withhold." (Psa. 84: 11.) To His love and wisdom is joined His power. Earthly friends may love us, they may desire to give us the things that would help and bless us, but their ability is limited, especially in spiritual things, but we have Omnipotence for our Father, and we know that He can "freely give us all things."

On the Third topic we may teach that those who are God's people, who have received the Lord Jesus, have nothing to fear for past sins, they are all forgiven, blotted out, cast as a stone into the depths of the sea to be remembered against them no more for ever. Satan may come with the long catalogue of our sins and tell us that we can have no hope, no salvation, but like one of old we can tell him that Christ has died, Christ has born our sins, they are all washed away, and that in the sight of God we are righteous because of that death. "There is therefore now no condemnation." (Ver. 1.)

On the fourth topic then how safe they are who trust in God through Jesus Christ. Some of our sweetest hymns are based on this thought, such as: "Jesus lover of my Soul," "Rock of Ages," "How firm a Foundation," "Safe in the arms of Jesus," etc. We cannot enlarge on this theme, it is vast, grand, but do not, teacher, let this opportunity pass, without impressing on your class the happiness, the security, both for this life and that which is to come, of those who are servants of the Lord Jesus.

"That soul that on Jesus hath leaned for repose,
I will not, I cannot, give up to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

INCIDENTAL TRUTHS AND TEACHINGS.

The seemingly dark and contrary, all things work in harmony for the good of Christ's people.

The links in the chain of God's eternal love reach from His throne to all mankind.

The greatest gift ensures all smaller ones.

If God declares us just we need not care for the condemnation of men or devils.

The power that can separate us from the love of God in Christ Jesus, must be mightier than the Almighty. What? Where?

If God has loved us from eternity, should we not love Him with our little all of time and power.

The cross of Christ, the darkest passage in human history, but the hope of the world, and the salvation of those who cling to it.