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of pulpit supply. Rev. Hector Currie, treasurer of the Presbytery, read his report, which was received and the thanks of the Presbytery tendered for his diligence in the discharge of that duty. On motion it was agreed that Messrs. Beamer, J. R. Johnston and R. V. McKibbin, ministers, and Mr. David Miller, elder, be appointed a committee to consider the various Remits sent down by the General Assembly and draft a finding in regard to the same, to be submitted at the ordinary meeting in March. Rev. Mr. Graham reported that the people at the Log Church, Brooke, had paid in full all that they had promised to Mr. McCrae, catechist, who laboured there until September last. The report was received and the deputation thanked for their diligence in this matter. A report was received from the president of the Woman's Foreign Mission Society, in connection with the Presbytery, intimating that they would hold their annual meeting on the second Tuesday of February next, at Parkhill. Rev. Messrs. Currie and Pritchard were appointed by the Presbytery to represent the Presbytery at the meeting and give addresses on that occasion. Rev. Dr. Laing appeared on behalf of the executive committee of the Assembly's Home Mission Committee, making inquiries regarding promised supplement to East Williams Congregation in March last, said congregation being under joint jurisdiction of this and the Presbytery of London. After lengthened explanations it was agreed, on motion of Rev. Dr. Thompson, seconded by Mr. Tibb, that whereas it has come to the knowledge of this Presbytery that the sum of \$200 as supplement has been granted to the East Williams congregation by the Assembly's Home Mission Committee, and, whereas the Presbytery of London inducted the Rev. D. Cameron into the charge of said congregation in April last, and, whereas the Presbytery four years ago only objected through its Clerk to any supplement being granted till consulted, and whereas said supplement was given with the sanction of the representative to the Home Mission Committee; Therefore, Resolved that in the changed circumstances the Presbytery of Sarnia offer no further objection to the granting of said supplement by the Committee. Dr. Laing craved extracts which were granted. A committee was appointed, Rev. Mr. Tibb, Convener, to allocate to each congregation a portion of \$200 promised the congregation of Inwood in aid of the building fund, with instructions to communicate with the congregations and collect said sums, to be remitted to the treasurer at Inwood as soon as possible. The next ordinary meeting was appointed to be held at St. Andrew's Church, Sarnia, on the third Tuesday in March, 1890, at 1 p.m., when elders' commissions will be called for. On motion of Dr. Thompson it was agreed, that the Presbytery of Sarnia having learned that it is the intention of the authorities of Queen's College, Kingston, to celebrate the semi-centennial of the existence of that institution; take this opportunity of tendering their congratulations and express their deep interest in the welfare of a college that has rendered such eminent service to the country and Church. The Presbytery have watched with interest the growing prosperity, the efficiency, the success attending the Endowment scheme, and the consequent increase of the professorial staff, the zeal and enthusiasm that all her graduates and friends have manifested; the growing hold which the institution has on the affections of the public. The Presbytery further pray that her success in the future under her present distinguished Principal and efficient staff of professors may be all that her warmest friends could desire.—GEORGE COLEBURN, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met at Brandon on the 10th ult., constituted by devotional services, Mr. A. McTavish, Moderator. Mr. McTavish reported that he had dispensed ordinances at Elton and that a large number had connected themselves with the church. He stated further that Mr. W. B. Cumming had done an excellent work in the field during the summer. Mr. Hodges reported that he had dispensed the sacrament of the Lord's Supper in the Pipestone District; and Mr. Urquhart intimated that he had performed a similar duty in the Roseland field. On motion, duly seconded, it was agreed to receive these reports and thank Messrs. McTavish, Hodges and Urquhart for the services rendered. Mr. Wright stated that in Portage la Prairie they had not found it necessary to avail themselves of the privilege granted by the Presbytery of raising a sum of money by mortgage on their church property, inasmuch as the expense of enlarging their building had been sufficiently met by voluntary contributions. Mr. McTavish reported that in accordance with the appointment of the Presbytery, he and Mr. Urquhart had visited Carberry and Petrel to consult with the people in reference to the separation of Petrel from Carberry, and that they unanimously agreed to the proposal. On motion of Mr. Rowand, it was agreed that Mr. Court be asked to supply Petrel at the beginning of the new year, which shall from that time be regarded as a station of his field; that the field thus supplied by Mr. Court be thereafter known as the Petrel field; that the stations of Brookdale, Oberon, etc., be erected into a new mission field; and that Mr. Court be asked to give supply to both of these fields until the end of March, 1890. Mr. Hodges reported that Mr. Sutherland had been appointed representative elder for Oak Lake and Mr. McTavish intimated that Mr. D. McLean had been appointed Presbytery elder for Elton. On motion of Mr. Wright it was appointed that a communion roll book be procured for each mission station in which there is no session, that the ministers who go to dispense the sacrament of the Lord's Supper in these fields respectively be requested to form a complete roll; and that the ministers who from time to time dispense the supper in these places be instructed to add to the rolls the members then received; that these rolls be left in the charge of fit and proper persons connected with the stations; and that the student, catechist or minister superintending have access thereto for guidance in pastoral work. Mr. Wright read a letter from Mr. G. C. Patterson in which he signified his declination of the call from Carberry congregation. A letter from Mr. A. McD. Haig was read, in which he reported that in pursuance of appointment of Presbytery he had moderated in a call at Holland, on Tuesday, November 5th, and that the congregation had unanimously requested that the name of Mr. G. C. Patterson be inserted therein. The call was then submitted. It was signed by thirty-three communicants and seventy-six adherents, and was accompanied with a guarantee of stipend amounting to \$1,000 and a manse. The congregation also promised to pay \$150 towards defraying Mr. Patterson's expenses from Toronto. It was moved by Mr. Currie, seconded by Mr. Hodges, and agreed to, that, as there are certain irregularities in the call from Holland to Mr. G. C. Patterson, which effectually bar Presbyterial action, the call be returned to be corrected, and that the people of Holland be made acquainted with Mr. Patterson's declination of the call from Carberry and the reasons therefor, and that Mr. Haig be requested to hold a meeting with the people and lay these matters before them. Moved by Mr. Wright, seconded by Mr. Rowand, and unanimously agreed to, that this Presbytery regards the unification of all state supported schools in this province as a worthy aim of enlightened philanthropy and true statesmanship, and hereby expresses its hearty sympathy with our Provincial Government and Legislature in any wisely directed effort to accomplish that result, provided it can be done, as we believe it can, without infringing on the just rights of our Roman Catholic fellow-citizens or sacrificing any principle that Protestants hold dear. The Presbytery would, however, strongly deprecate any legislation that would make it illegal or irregular in these schools to read the Bible, offer prayer or teach a morality that has its roots in the Christian religion and its sanctions in the word of God. Further, the Presbytery is glad to hear, from sources more or less reliable, that such legislation is not the intention of the Government, and earnestly hopes that all fears may be dispelled when the facts are in due time made fully known. A committee consisting of Mr. P. Wright, B. D., Convener, and Messrs. Rowand and McTavish, was appointed to act in conjunction with similar committees of other Presbyteries or of other Christian denominations to watch legisla-

ture on this subject, and if necessary use their influence to mould it aright. A letter from Mr. S. C. Murray was read stating the indebtedness of the Presbytery to its former clerk. A committee was appointed to assess the congregations within the bounds of the Brandon Presbytery for sums that will be sufficient to remove the debt and meet the other expenses of the year. On motion of Mr. Wright, the clerk was instructed to procure the assessment on this Presbytery for the various schemes of the Church in order that the usual allocations may be made to the congregations. The Presbytery then appointed that its next meeting should be held in Knox Church, Portage la Prairie, on the second Tuesday in March, at 7.30 in the evening. It was agreed that hereafter the Presbytery at its regular meetings be opened by divine service. Mr. Rumball was appointed to deliver the sermon at the next meeting. Mr. Urquhart submitted the report of the Home Mission Committee which was received and adopted. In accordance with its recommendations Mr. McLennan goes to McGregor until the end of March; the services of Mr. McLeish are engaged until the next meeting of Presbytery; and Mr. Kelly receives appointments in vacancies that are eligible for a call. On motion of Mr. Hodges it was agreed that the Presbytery, understanding that Mr. Littlehales, who has been supplying Alexander during the last three months, has gone to Ontario, and that the field has been left meanwhile without regular supply and, further, recognizing the desirability of furnishing Alexander with ordained supply, requests Mr. Kelly to supply Alexander next Sabbath, and Mr. Brown for the four following Sabbaths, and should Mr. Littlehales return, the Convener of the Home Mission Committee be authorized to give him such work as might seem to harmonize most fully with all the interests involved.

UNITED PRAYER FOR WOMAN'S FOREIGN MISSION WORK.

It was resolved at the Missionary Conference in London that in connection with the Week of Prayer united meetings should be held for the purpose of asking for the outpouring of God's Holy Spirit on women's work in the Foreign Mission field. In accordance with this resolve a union meeting for special prayer and praise is called by the representatives in Toronto of the "World's Missionary Committee of Christian Women" to be held on Friday, January 10th at 3 p.m., in Association Hall. It is expected that ladies from each of the Missionary Societies will take part in the service. All women interested in Missionary effort are cordially invited to attend. The following is the programme issued by the London branch of this world wide movement, which will doubtless be substantially followed throughout Christendom. 1—Hymn. 2—Remarks from the chair. 3—Prayer for an outpouring of the Holy Spirit upon the present meeting, and on all women teachers of Christ's Gospel, and medical missionaries, in heathen and Mohammedan lands. 4—Reading Scripture (Isa. xiv. 18-25.) 5—Prayer and praise for doors of opportunity opened, for obstacles removed, for workers raised up, for blessings vouchsafed, and funds provided. For the large number of honorary workers who have offered themselves during the past year. 6—Hymn. 7—Prayer for the women of heathen and Mohammedan lands, that the blessed Spirit of God may open their eyes, and turn them from darkness to light; that the Hindus, as a people, may be wholly freed from the debasing influence of child-marriage, that the condition of the Indian widows may be ameliorated, and that the hearts of the Jewish women may be opened to receive Christ as the Messiah. 8—Reading of Scripture (Ezek. xxxiv. 11-16.) 9—Prayer for female converts. That their spiritual tone may be raised, and their spiritual life deepened, that they may commend Christianity in their home life, that they may be steadfast and zealous to win their countrywomen to Christ; that secret workers may have grace to confess Christ openly. That the important awakening in Japan may be blessed of God, and prove real and abiding. 10—Hymn. 11—Prayer for an outpouring of God's Holy Spirit on the women of the churches at home, that they may see and do the Master's will, and consecrate their service and their money to this cause; on Committees directing Women's Missionary Societies; on all who aid the work by sympathy, prayer, and gifts; for a large increase in the numbers of truly God-sent candidates. 12—Reading of Scripture (Phil. ii. 4-11.) 13—Prayer that doors at present closed may be opened for Christian effort; that God may turn the hearts of those who are now hindering the work in heathen and especially in Mohammedan lands. 14—Hymn. 15—Concluding prayer for union among all engaged in woman's work, both at home and abroad, and for a blessing on the efforts of all Protestant Missionary Societies throughout the world. Doxology.

MANITOBA COLLEGE.

The number of students presenting themselves for examination at the recent Session of the Senate is the largest in the history of the college. In theology there were twenty-two students, while in arts every honour course of the university was represented, viz.: Honour classics, honour mathematics, honour natural science, honour mental and moral science, honour in modern languages, and the general B.A. degree. The following are the results: Faculty of Theology.—Students in theology are arranged in order of merit as to classes, but alphabetically within each class. Systematic and Biblical Theology.—3rd year—Arthur Bowman, B.A., Roderick McBeth, M.A. N. H. Russell, B.A., class I; Walter Beattie, class II. 2nd year—John McKecher, James E. Munro, B.A., H. F. Ross, class I; James Buchanan, Duncan Campbell, B.A., P. Fisher, Robert E. Knowles, George Lockhart, D. D. Mackay, B.A., class II; D. M. Ross, W. C. Wallace, class III. 1st year—Thomas Beveridge, B.A., R. Weir, class I; A. E. Driscoll, B.A., class II; W. B. Cumming, K. A. Gollan, class III. New Testament Exegesis (Greek).—3rd year—Roderick McBeth, M.A., N. H. Russell, B.A., class I; Walter Beattie, Arthur Bowman, B.A., class II; 2nd year—Duncan Campbell, B.A., R. E. Knowles, John McKecher, J. E. Munro, B.A., H. F. Ross, class I; D. D. Mackay, B.A., class II; James Buchanan, P. Fisher, George Lockhart, D. M. Ross, class III. 1st year—Thomas Beveridge, B.A., class I; R. Weir, class II; Andrew Brown, Wm. B. Cumming, A. E. Driscoll, B.A., K. A. Gollan, S. Polson, class III. Old Testament Exegesis (Hebrew).—3rd year—Roderick McBeth, M.A., Norman H. Russell, B.A., class I; Walter Beattie, Arthur Bowman, B.A., class II. 2nd year—J. E. Munro, B.A., H. F. Ross, class I; Duncan Campbell, B.A., P. Fisher, R. E. Knowles, D. D. Mackay, class II; James Buchanan, D. M. Ross, W. O. Wallace, class III.—C. McKecher, Egrotat. New Testament Introduction.—3rd year—N. H. Russell, B.A., class I; Arthur Bowman, B.A., Roderick McBeth, M.A. class II; Walter Beattie, class III. 2nd year—J. E. Munro, B.A., H. F. Ross, class I; Duncan Campbell, B.A., D. D. Mackay, B.A., class II; James Buchanan, P. Fisher, R. E. Knowles, Donald Ross, W. O. Wallace, class III.—Colin McKecher, Egrotat. 1st year—Thomas Beveridge, B.A., class II; Andrew Brown, A. E. Driscoll, B.A., S. Polson, R. Weir, class III. Hebrew—Senior.—3rd year—N. H. Russell, B.A., class I; R. G. McBeth, M.A., class II; W. Beattie, B.A., Arthur Bowman, class III. 2nd year—D. Campbell, B.A., D. D. Mackay, B.A., H. F. Ross, class I; James Buchanan, class II; R. E. Knowles, S. E. Munro, B.A., D. M. Ross, W. O. Wallace, class III. Hebrew—Junior.—Duncan Campbell, class I; Colin McKecher, R. Weir, class II; Thomas Beveridge, K. A. Gollan, class III.

Sabbath School Teacher

INTERNATIONAL LESSONS

Lesson Jan. 19, 1890. THE SONG OF ZACHARIAS. Luke 1: 67-80. GOLDEN TEXT.—Thou shalt go before the face of the Lord to prepare His ways.—Luke 1: 76.

INTRODUCTORY. When the announcement was made to Zacharias in the temple that he should be the father of the Messiah's forerunner, he had difficulty in fully believing the angel's message. His unbelief was punished by his being deprived for a time of the power of speech. Until the birth of John the Baptist this deprivation continued. Eight days after the child's birth the right of circumcision was observed. It was usual at that time to bestow the name upon the child. His relatives had concluded to name him Zacharias, after his father. They desired him to signify by signs his assent. Instead of doing so he indicated that he wanted writing materials, and these being supplied he at once wrote, "His name is John," mindful of the instructions he had received from the angel. Now his closed lips were opened and the first use he makes of his recovered speech is to give utterance to an inspired song of praise, for we are told he "was filled with the Holy Ghost." As the ancient prophets were inspired so Zacharias was inspired to give utterance to the truth of God.

I. God is raised for Past Blessings.—The first use Zacharias makes of his restored power of speech is to offer praise to God for the faithfulness with which He had fulfilled all the promises made in the past. It was Jehovah, the Omnipotent, self-existent One, the source of all life, that Zacharias recognized; He was also the God of Israel, the people He had chosen for His peculiar treasure. In all their straits from the time of Egyptian bondage, down to the moment in which he speaks, it was true that "He hath visited and redeemed His people." Four centuries had passed since Malachi, the last of the inspired prophets, had spoken God's message, now He had again visited His people, in communicating His purpose to this member of the Jewish priesthood. "He hath raised up a horn of salvation for us in the House of His servant David." In Hebrew usage the horn of an animal is the symbol of its power, for offence and defence. The meaning is that God's salvation is a powerful salvation. The Saviour promised was to be of David's lineage. The promise of salvation had been made "since the world began." No sooner had our first parents tasted the bitterness of sin and the ruin it brought than God mercifully announces to them that "The seed of the woman should bruise the head of the serpent," and with increasing clearness the promise was given to the patriarchs, embodied in the Jewish ritual, and was the subject of every prophet's testimony down to the time of Malachi. That the Messiah should come from the House of David was also the subject of successive prophecy.

II. God is Praised for Present Blessings.—The devout priest recognizes the present fulfilment of the precious promises that had been made in the past. The peculiar position of the Jewish people awoke the envy and animosity of other peoples. They claimed the possession and enjoyment of special privileges and followed peculiar customs. In so far as they differed from their neighbours they became objects of derision and mockery. At the time of John the Baptist's birth they were subject to the Roman power, and when a cruel king ruled over them and they were oppressed by heavy burdens of taxation, in the birth of John and the advent of Jesus, Zacharias saw the promised and longed for deliverance. In the fulfilment of these promises there was mercy to their fathers. They had believed God's word and although they had not lived to see its literal accomplishment, the event showed that they were right in believing those promises. In their fulfilment it was shown that God had remembered His holy covenant. That covenant was entered into with Abraham with the most holy and solemn sanctions. This is shown by the reference in the epistle to the Hebrews, "When God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee... wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." The promise was accomplished by the deliverance of all who believed in Christ from their spiritual foes. They longed for the promised freedom that they might serve God more effectively. They desired deliverance from the fear of man that brings a snare. The service they desired to render was a holy service, that they might become pure and God-like for God is holy. They could only be holy by being made righteous, and this could only come through the righteousness of Christ. It was a life-long consecration and righteous service that they desired. It was to be in God's sight all the days of their life.

III. God is Praised for Promised Blessings.—In the birth of John the Baptist and the advent of Jesus Christ the fulfilment of God's gracious promises were recognized, but they had still a greater and wider reference to the future. In their complete fulfilment the pious priest had unbounded confidence and the closing words of his exalted hymn gives the fullest expression to that confidence. In that little child only eight days old Zacharias sees the prophet of the Highest; and the preparatory nature of the Baptist's ministry is foretold, "Thou shalt go before the face of the Lord to prepare His ways." It was customary in the East for kings and great personages to send officers of distinction to level the roads and remove obstacles so that the stately procession might advance more easily. So John, by announcing the nearness of the kingdom of God, proclaiming the remission of sins, showing men their need of salvation, prepared the people for the coming of the Messiah, pointing Him out as the Lamb of God that taketh away the sins of the world. The salvation thus announced is traced directly to its source "the tender mercy of God." It is in God's infinite love for mankind that salvation originates. The tender mercy of our God. Not that we deserved the inestimable blessings God has provided for us through Jesus Christ, but by His unmerited favour they have been freely provided for us. For those that sit in darkness and the shadow of death the heavenly light shines, and the pathway to life eternal is the pathway of peace into which God's salvation guides us. After this brief notice of his birth, the statement with which the lesson closes is all that Scripture records concerning the life of John the Baptist until he entered on his short public ministry. Bible biographers are usually short. They tell us what is essential for us to know and no more. "The child grew and waxed strong in Spirit." He gradually developed in moral and spiritual strength and lived in the comparatively unfrequented wilds near the Dead Sea, communing with God and learning His truth. He awaited God's time and it came and is here called "His showing unto Israel." He was ready to enter on the public work to which he had been called that he might guide men to him of whom he said, "He must increase, but I must decrease."

PRACTICAL SUGGESTIONS. The calamity of silence that fell on Zacharias was changed to a blessed opportunity of meditation. God gave a special measure of His Holy Spirit to Zacharias, He is ever ready to give the Holy Spirit to them that ask him. Salvation is deliverance from the power of our spiritual foes, and it prepares us for the service of God in holiness and righteousness. If the dawn of the Gospel day was so glorious what must the splendour of its noon-tide power be!