

hoped that God's blessing may attend Mr. MacKay's labours among them. J. MUNRO, *Clerk pro tem.*

PRESBYTERY OF MANITOBA.—A *pro re nata* meeting of this Presbytery was held on the 26th ult. in the basement of Knox Church, Winnipeg. There were present Revs. Prof. Hart, clerk, Winnipeg; Dr. Black, Kildonan; A. Campbell, Rockwood; and W. Mullins, Headingly; also Dr. Agnew and S. Matheson, elders. Dr. Black, in the absence of the Moderator, was chosen to preside. After devotional exercises, the action of the clerk in calling the meeting was sustained. Rev. J. Thomson, of Sarnia, and Rev. C. B. Pibbado, of Halifax, being present, were asked to sit as corresponding members. The only business before the meeting was to arrange for the induction of Rev. Mr. Pibbado as pastor of St. Andrew's Church. It was arranged that the induction should take place in the court-house, on Wednesday, 14th December, at 7.30 o'clock in the evening. Rev. A. Campbell was appointed to preside on the occasion, Rev. W. R. Ross to preach; Rev. Dr. Black to address the minister, and Rev. James Robertson the people. The meeting was then closed in the usual way.

PRESBYTERY OF LANARK AND RENFREW.—This body met in Carleton Place on Tuesday, December 6th, the Rev. John Bennett, Moderator, presiding. There was a large attendance during the first sederunt, at the close of which many members left for their homes, and left what remained of the business also to be done by those who stayed to the close. The following were the principal items of business of general interest. A committee appointed to draw up a scheme of missionary meetings, to be held within the bounds, reported. In connection with this report, a discussion arose as to the propriety of continuing the plan of holding missionary meetings, or of substituting in their stead a general exchange of pulpits and preaching missionary sermons. Upon a vote being taken, it was decided to continue the system of holding missionary meetings. Owing to the number of *pro re nata*, special and adjourned meetings which have been held during the past year, a committee previously appointed, to consider as to whether it would not be better to meet bi-monthly, and to have one fixed place of meeting on all ordinary occasions, reported. It was agreed that Carleton Place should be the ordinary place of meeting at—to continue to meet quarterly upon the fourth Tuesday of February, May, August and November. It was also agreed, in order to afford an opportunity for social intercourse, that the Presbytery should dine together in a body on the first day of meeting. The Home Mission report was presented by the convener, Rev. Robert Campbell, M.A., of Renfrew, which stated that, with one slight modification, all the grants asked for had been obtained. Coupled with this, two recommendations were very urgently presented, viz. first, that a most vigorous effort should be made to keep up the Presbytery's contribution to the Home Mission fund of the Church to at least its present amount, and secondly, to reduce grants in every case possible. In the propriety and wisdom of these recommendations every member of Presbytery acquiesced. It was also, to the great gratification of the Presbytery, reported that the offer of \$500 for five years, made by some unknown member of our Church, to be spent in some part of the Home Mission field, had been secured for the Nipissing district, and more especially for Callender and its neighbourhood, when the location of that place is definitely fixed. It was also stated that the sum of \$100 a year would be expected from the Presbytery as its contribution in aid of the mission among the lumbermen. The overtaken changes in the standing orders regulating the order of business in the General Assembly, and also the proposed modifications affecting the Aged and Infirm Ministers' Fund, were assented to *simpliciter*. At the next regular meeting of Presbytery the evening sederunt is to be set apart for Presbyterial conference upon the state of religion and Sunday school work. Whereas it has sometimes been found necessary for a time, during the vacancy of a weak supplemented congregation, to classify it as a mission station, and then again as a vacated congregation, a report was read by the clerk, and agreed to, suggesting a method for the better ordering of such changes, so as to avoid any apparent discrepancy between the Presbyterial returns of the clerk and convener of the Presbytery's Home Mission Committee. A committee was appointed to consider and, if possible, devise some means to secure the better attendance of members of Presbytery, not only at the beginning, but to the end of its meetings.—COM.

BOOKS AND MAGAZINES.

THE WESTMINSTER TEACHER for January, 1882, made its appearance a week ago, and that in a new dress.

CATS' CRADLE RHYMES AND PICTURES FOR CHILDREN. (New York: R. Worthington.)—The rhymes and illustrations in this fine art juvenile book are all original. The poet and the artist are both evidently in possession of the key to the mystic realm of childhood's untrammelled imagination. The plates are beautifully coloured, the execution being admirable in every respect, and, taken altogether, "Cats' Cradle" is one of the most attractive among the many attractive Christmas publications issued this season.

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto: Rose-Belford Publishing Co.)—The December number closes the twentieth half-yearly volume of the "Canadian Monthly." It reaches the end of its tenth decade with indications of a vigorous vitality, and its permanent success is pretty well assured. The great difficulty in the way of such enterprises is that of making such a selection of contributions as will secure public confidence. This difficulty can be overcome only by the most careful editing, but in the present instance the task of overcoming it is in good hands. Among the contributors to the present number we find Nicholas Flood Davis, Miss Machar, and Rev. J. S. Stone. "Six Days of Rural Felicity" and Mr. Samuel Thompson's "Reminiscences of a Canadian Pioneer" are concluded. There is an unfinished Christmas hymn by the late librarian of the Ontario Parliament, and some neat verses to the author's memory by Mr. Mulvany. Taken altogether, it is a good average number.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

Dec. 25. } **THE BABE AND THE KING.** } Isa. ix. 6, 7.

GOLDEN TEXT.—"Of whom Moses in the law, and the prophets did write, Jesus of Nazareth."—John i. 45.

HOME READINGS.

M. Luke ii. 1-19. The Child Born.
T. John i. 1-14. The Child's Origin.
W. John iii. 1-16. The Child's Mission.
Th. Luke i. 26-33. The Child's Kingdom.
F. Ps. i. 1-11. The Kingdom Promised.
S. Dan. vii. 1-14. The Kingdom's Extent.
Sab. Rev. xix. 1-13. The King in His Kingdom.

HELPS TO STUDY.

The prophecy of which the text of our lesson forms a part was spoken by Isaiah in the reign of Ahaz, king of Judah. This king "walked in the ways of the kings of Israel, and made molten images for Baal, burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen;" and for this reason "Jehovah, his God, delivered him into the hands of the king of Syria" (see 2 Chron. xxviii., and 2 Kings xvi.). To resist the combined attack of Syria and Israel (called Ephraim after its most prominent tribe), Ahaz called in a common enemy—Tiglath-pileser, king of Assyria. For this the prophet reproves Judah, but foretells deliverance, and with the lower and more temporary blessings interweaves promises that could only have their full accomplishment in the coming of the spiritual Deliverer—the Messiah of the Abrahamic promises.

"Throughout the whole prophecy," says the "Sunday School Times," "Judah and the house of David, with its turbulence in the reign of Ahaz, are used as the lower objects, in which at least a part of the prophecy has a lower fulfilment; but there is no child of Judah before Jesus of whom the words of this lesson would be even measurably true."

The following is the natural division of the lesson text: (1) *The Humble Child*, (2) *The Exalted Governor*, (3) *The Everlasting Kingdom*.

I. THE HUMBLE CHILD.—Ver. 6. The "Shorter Catechism" (see Quest. 27) regards Christ's "being born" as a part of His humiliation.

Unto us a Child is born. A narrow view of this announcement, confining it to the tribe of Judah, would at once refute itself. It is quite true that the tribe of Judah can use the words "unto us" in this connection in a sense in which they cannot be used by the rest of the human race; but in that sense what is it that give, any force or meaning at all to these words? Many children were born to that tribe; which of them is meant? Children were born to other tribes and nations: how is it that Judah can challenge the world in this matter? Was there a child born to the house of Judah such as never was born to any other tribe or nation? Yes, and that Child was Christ.

In the most precious sense, however, it is only the household of faith that can truly and joyfully say of the Saviour, "Unto us a Child is born, unto us a Son is given."

"It makes all the difference in the world," says Mr. H. Clay Trumbull, "whether the child is born unto us or unto our next-door neighbour—when that child is the only Saviour in the universe. If we were on a sinking ship, and a life-boat came alongside, it would be a matter of no little moment to us to know whether that boat had come for us, or for everybody on that ship except us. If we were in a starving group in a time of famine, and bread was brought, we should have a lively interest in knowing if it were brought for us, or only for others' use. It is not a matter of selfish struggle for our share at somebody else's cost; for no one is a loser by our gain at such a time. It is only a question whether we as well as others can have a portion in that which is our only hope. The Child of promise is born to every soul which trusts itself to Him. Is He born to you? Is He your Saviour? Until that question is settled, it is a minor matter whether all that was prophesied of Him was fulfilled; whether, indeed, He ever came into this world, and lived, and suffered, and died here, and now reigns in glory. If Jesus Christ is not your Saviour, then, so far as you are concerned, the Child Jesus might as well have never been born."

II. THE EXALTED GOVERNOR. Ver. 6. See "Shorter Catechism," Questions 26 and 28. See also Isa. xxii. 22; Ps. ii. 6; Ps. cx. 1; Jer. xxiii. 5; Zech. vi. 13; Matt. xxviii. 18; Cor. xv. 25; Eph. i. 21, 22.

Even after making allowance for the wildest license of Oriental speech, the description here given cannot apply to any mere human being. All the ancient Jewish expositors agree in applying it to the Messiah. The evangelist Matthew turns this same prophecy into history, quoting the words almost immediately preceding those of our text, and applying them to the coming of Christ (see Matt. iv. 13, 16).

His name shall be called wonderful. When Manoah (Judges xiii. 18) asked for the name of the "Angel of the Lord" who spoke to him, the answer given him was, "Why askest thou after My name, seeing it is secret [margin, wonderful]?" Of course this is not the only means of identifying the Lord Jesus Christ with the "Angel-Jehovah," whose various appearances are recorded in the Old Testament. To whom is this word "wonderful" so applicable as it is to the Saviour? "He is wonderful" says a commentator, "in the constitution of His person, in the character of His works, in the depth of His sufferings, and in the extent of His grace," "wonderful," says another, "in Himself, in His sayings, and in His doings."

Counsellor. "The name 'counsellor,'" says Dr. C. S. Robinson, "signifies one who gives advice. This Second Person in the adorable Trinity is the Prime Minister in God's kingdom. He is the Monarch of this world, He is Head over all things to the Church, He is the Advocate of sinners, and the Confidential Adviser of each true believer."

The mighty God. The meaning of this title cannot be twisted into "a godlike hero, a supremely powerful monarch," without trampling on the ordinary rules of Biblical interpretation. The expression means here just what it means elsewhere in the Old Testament—for example, in such passages as Jer. xxxii. 18, Deut. x. 17, and Isa. x. 31.

The Everlasting Father. Have we not an explanation of this from Christ's own lips? If we have, then "there is none like that," let us accept it. On the night before His crucifixion, when a disciple said, "Shew us the Father," He looked at him and said, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father also." "I am in the Father and the Father in Me."

The Prince of Peace. See Eph. ii. 13-17; Ps. lxxii. 7; Ps. lxxxv. 10; Luke ii. 14; John xiv. 27; Rom. v. 1. Christ is the Peace-maker between God and man, He abolishes war to the ends of the earth, and bestows upon all who receive Him the inward peace which "passeth all understanding."

III. THE EVERLASTING KINGDOM.—Ver. 7. See 2 Sam. vii. 16; Ps. lxxii. 8-11; Ps. lxxxix. 36, 37; Dan. ii. 35-44; Luke i. 33. "There is only one Government," says Mr. Trumbull, "that is sure to stand while the world stands; and that Government will be stronger when the world has passed away than while the world stood. Every once in a while timid souls get frightened over the outlook of Christianity, and are in doubt whether, after all, the increase in Christ's government hasn't come to an end; but the Word of God standeth sure. The gates of hell and the pages of the 'North American Review' shall not prevail against it. Not only shall there be no end to this government, but there shall be no end to its increase. Christ's cause is mightier to-day than ever before, and it is making progress day by day. A great many who believe that this cause is not to be wholly overthrown, are fearful lest it is losing ground now that they have grown old and their grandfathers are dead. But while they are groaning, Christianity is growing; and it will be still making headway when we are old and foolish enough to think that the new days are poorer than the old days, and that those who are to take our places are not so wise and so upright as we have been. The cause of Christ is making headway, and 'of the increase of His government there shall be no end.' We can all be sure of this."

A CANADIAN SPEAKS.

When anything worth saying is spoken in that terse and pointed way that leaves the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Campbell, A. D., Lincoln County, Ontario. Mr. Haist says: "With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also instantly relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits."