

Rev. Messrs. Donaldson, Scott, Matheson, McKellar, Bell, Mullins, Russell, Douglas, Polson, Flett, Cameron, McRae, Borthwick, Campbell, Ross and Robertson; also Messrs. R. D. Patterson and A. McPherson, elders. The Clerk read a letter from Rev. Dr. Cochran, informing the Presbytery that Mr. Hodnett, of Perrytown, had been appointed a missionary to this Presbytery; he read also a letter from Mr. Hodnett stating that he had accepted the appointment, and would be in Winnipeg about the 20th inst. Mr. Hodnett was received as a member of the Presbytery in the usual way. A report was presented by the Home Mission Committee, and action was taken on it as follows: Mr. Hodnett was appointed to the Birtle group of stations. Resolved, that application be made to the Home Mission Committee for a minister for Gladstone, etc., and that Rev. Mr. McKellar be appointed to urge upon the people the importance of calling a minister as soon as possible. That if possible two students be got to labour for the winter, one for Beautiful Plains district, and the other for Dominion City and Green Ridge. That East Selkirk be taken in connection with Little Britain, and that Park's Creek be supplied by the Home Mission Committee. That the Home Mission Committee give the Rockwood group one Sabbath a month to working with Mr. Lawrence's stations, and that for the meantime fewer stations be held in the Rockwood and Greenwood group, each station to receive at least fortnightly supply; also that Plympton be joined to the Millbrook group of stations. That Rev. Mr. Cameron in the meantime supply Nelsonville, the Clegg settlement, McCush's, Bradshaw's, and Darlington. That Rev. Mr. McRae supply Archibald, New Haven, and Pembina Crossing, giving as much supply as possible for Swan Lake and Lorne. That the Presbytery desire to express its satisfaction with the work done by Mr. Farquharson, missionary of Knox College Students' Missionary Society, during the present summer, in the Rock Lake district, that the Presbytery trusts that the Society may be encouraged to send further missionaries to the North-West; and that as far as possible they be young men of the finishing year, who may remain in the Presbytery in some congenial field of labour. That the Presbytery call upon one of its members to volunteer to go to Prince Albert for the winter months, and that Mr. Duncan be appointed to visit Edmonton, etc., for the winter. That Emerson be urged to call a minister as soon as possible and that the request of the Emerson session for moderation in the call be granted on their making application to the Moderator, Rev. Mr. Scott; and that Mr. Scott be authorized to moderate in a call on the congregation filing with him proof that they will raise the necessary funds. An interesting account was given by Rev. Mr. Flett concerning the wants of the Indians in the neighbourhood of Fort Pelly, etc. It was agreed to that steps be taken to secure a catechist as soon as possible to labour with the Crow's Stand band, Swan River district. The Foreign Mission Committee of the Presbytery was instructed to correspond with the General Assembly's Foreign Mission Committee to take steps at once to secure the patent for the Okotase mission property. It was also agreed that Rev. Messrs. Stewart, Flett, and Wellwood be a deputation to visit the Sioux reserve to restore harmony among the Indians on that reserve, and report at the next meeting of the Presbytery. Rev. Mr. McKellar gave notice that at the next meeting of the Presbytery he would move that the Presbytery overture the General Assembly to form the western part of Manitoba into a new Presbytery. It was agreed to hold the next regular meeting of the Presbytery in Knox Church, Winnipeg, on the second Wednesday in December, at ten a.m.

REV. DR. MACKAY, OF FORMOSA.

The following meetings have been arranged for Dr. Mackay. Wednesday, Oct. 13th, seven p.m., Chatham, Que.; Thursday, 14th, seven p.m., St. Andrews; Sabbath, 17th, eleven a.m., Ormstown; Sabbath, 17th, seven p.m., Huntingdon; Monday, 18th, seven p.m., Georgetown; Wednesday, 20th, seven p.m., Russelltown; Friday, 22nd, seven p.m., Three Rivers; Sabbath, 24th, eleven a.m., Quebec, St. Andrew's Church; Sabbath, 24th, seven p.m., Quebec, Chalmers' Church; Tuesday, 26th, seven p.m., Richmond; Wednesday, 27th, seven p.m., Sherbrooke; Friday, 29th, seven p.m., Valleyfield; Sabbath, 31st, eleven a.m., Cornwall, St. John's Church; Sabbath, 31st, seven p.m., Cornwall, Knox Church; Monday, Nov-

ember, 1st, seven p.m., Martintown, St. Andrew's Church; Tuesday, 2nd, seven p.m., Lancaster; Wednesday 3rd, seven p.m., Osnabrick, St. Matthew's Church. The state of Dr. Mackay's health will not permit of his holding more than two services on Sabbath and three others on week evenings. Collections will be made at all the meetings on behalf of the Foreign Mission Fund.

THE GOVERNOR-GENERAL IN HAMILTON.

The visit of the Marquis of Lorne and suite to Hamilton, in connection with the Provincial Exhibition, must have proved very pleasant to them. The weather was all that could be desired, and the Exhibition itself was in every respect worthy of the banner Province of the Dominion. His Excellency remained as the guest of the city four days. On Sabbath he attended divine service in the McNab street Church. We insert the following paragraph, from the "Hamilton Evening Times," of last Monday:

His Excellency the Governor-General and suite attended divine service yesterday morning in the McNab street Presbyterian Church. The Rev. D. H. Fletcher, pastor of the church, conducted the devotional exercises, and selected as his text Rom. viii. 32. "He that spared not His own Son, but delivered Him up for us all; how shall He not with Him freely give us all things." After an introduction, in which it was shewn how Paul, after completing his exhibition of the plan of salvation, demonstrated by a series of arguments beautifully and logically arranged, the doctrine of justification by faith in Jesus Christ, and that the salvation of true believers was absolutely certain—that in the supremely glorious fact that God gave His own Son to death for them they had the highest proof possible that all the grace, light and strength necessary to bring them to glory at last would be given them—the rev. gentleman treated his subject under the following heads: I. The amazing proof which God has given of His love to the children of men in the mission and death of His Son. II. The comforting assurance which the apostle draws from this proof. After dwelling at considerable length on these points the preacher concluded by impressing the following lessons on his audience: 1. Learn to cherish a profound conviction that your present and eternal happiness is bound up with a cordial reception of the Son of God as your Saviour. 2. Learn the exalted privilege of being a Christian, a sincere believer in Jesus Christ. The highest honour and dignity to which a human being can attain is to be a sincere, intelligent Christian. 3. Learn the blessed lot of the man who is at peace with God, who exercises an intelligent, loving trust in Christ. The end of his existence is in one sense accomplished, his eternal all is secured. The sermon, which occupied nearly forty minutes in delivery, was earnest and eloquent, and was listened to attentively by His Excellency and the members of his suite. The congregation was an extraordinarily large one. This was the only service His Excellency attended in the city.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

JACOB AT BETHEL.

Oct. 17. } 1880. } Gen. xxviii. 10-22.

GOLDEN TEXT.—"Behold I am with thee, and will keep thee in all places whither thou goest."—Gen. xxviii. 15.

HOME READINGS.

- M. Gen. xxvii. 22-40. Cause of Esau's Hatred.
- Tu. Gen. xxvii. 41-46. Effect of Esau's Hatred.
- W. Gen. xxviii. 1-19. Jacob sent to Padan-aram.
- Th. Gen. xxviii. 10-22. Jacob at Bethel.
- F. John i 43-54. Angels Ascending and Descending.
- S. Ps. cxxi. 1-8. Safety of the Godly.
- Sab. Ps. cv. 1-25. Providence over Jacob.

HELPS TO STUDY.

There were two reasons why Jacob should leave home for a time:

(1) As the immediate result of the events which formed the subject of our last lesson, Esau's hatred of Jacob was increased, and he cherished revengeful feelings, to gratify which by taking the life of his brother, he only awaited his father's death.

(2) Even if Jacob should escape his brother's vengeance, it was to be feared that he would take a wife, or wives, from among the daughters of the Canaanites, as Esau had already done.

To the mind of Rebekah, the ruling spirit of the household, both of these reasons were present; but with her usual diplomacy it was only the first that she urged upon Jacob, while to secure Isaac's consent she employed the second alone.

Isaac readily fell in with the proposal to send Jacob away, bestowed upon him a parting blessing, and directed him to the house of Laban, the brother of Rebekah and grandson of Nahor (Abraham's brother), who was then living at Haran (in Padanaram), where Abraham had sojourned for some years on his way from Ur to Canaan.

The present lesson, which opens at the point in the narrative marked by Jacob's departure from Beer-sheba, his father's place of residence, may be divided as follows: (1) Jacob's Journey, (2) Jacob's Dream, (3) Jacob's Vow.

I. JACOB'S JOURNEY.—Vers. 10, 11. The place of Jacob's destination, was situated in an easterly direction from Ca-

naan; but, starting from Beer-sheba, at the southern extremity of the country, he first set his face northward, or nearly so, in order to avoid the Dead Sea. Bethel, where our lesson finds him, was ten miles north of the site of Jerusalem and about sixty north of Beer-sheba. The straight course from Beer-sheba to Bethel ran along the height of land or watershed between the streams flowing into the Dead Sea and those flowing into the Mediterranean. This route, though elevated, is comparatively level; diverging from it to the right hand or to the left, the traveller's course would be obstructed by numerous deep ravines or wadies, with sharp mountain ridges intervening. After leaving Bethel Jacob would cross the Jordan and proceed eastward.

He lighted upon a certain place. It was at this place (Bethel) or in its neighbourhood that Abraham erected the first altar to God within the limits of the land of Canaan, and took possession of the country in the name of his descendants (Gen. xii 8); here the promise was afterwards confirmed to him (Gen. xiii.); here Jacob was to be declared heir to that promise by direct revelation from God, as had already been done by Isaac's blessing; and here he was to enter into covenant with the God of his fathers. It so happened that Jacob reached this place just as night came on—it happened so far as Jacob's knowledge or intention had anything to do with it, but there are no accidents in God's providence—and here, "the sun gone down," far away now from Esau's dagger, and trusting himself to the care and keeping of that God whom in the midst of all his frailty and sinfulness he was trying to serve, "the wanderer" prepared his humble couch, the starry heaven his canopy, his "rest a stone." Surely it is for the encouragement of the weak and the erring, of those who are often overwhelmed by sin though struggling hard to escape from it, that God calls himself the "God of Jacob" as well as the "God of Israel."

II. JACOB'S DREAM.—Vers. 12-15. Refreshing sleep and pleasant dreams are not confined to pillows of down. Jacob's dream, however, was no ordinary play of the truant imagination. God adopted this way of communicating His purposes to him, of impressing his mind with the responsibilities of his position, and of giving him that encouragement which he required.

Behold a ladder. The following comprehensive statement of what the ladder symbolized is from the "National S. S. Teacher." "1. That there is constant communication between earth and heaven. Heaven is a great deal nearer to us all than we are apt to think. In spite of man's sins and sinfulness there still is a stairway for him to ascend from earth to heaven. 2. That there are angelic ministries all the while being wrought out for the benefit of man. Continually God's celestial messengers are ascending with reports of their service, and descending on new errands of mercy. Jacob lay down, as he thought, alone, but in fact he was surrounded by these unseen guardians and ministers, whom his dream-opened eyes were permitted to behold. 3. That God keeps a constant oversight of all that is going on upon this earth, and, especially, keeps watch over His covenant children. Jacob was an exile and a wanderer from his father's house, but still he was right under the eye of his heavenly Father. 4. And the ladder, or stairway? To that the Saviour gives an interpretation, which, of course, is authoritative. In John i 51, in evident allusion to this vision, he says: 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' He is the way, and the truth, and the life, and no one cometh unto the Father but by Him. By His death and mediation, not only do we have the ministry of angels, but that of the Holy Spirit, and He not only is a ladder by which they ascend and descend, but by which, also, man ascends to heaven."

And, behold, the Lord stood above it and said. The promise here made to Jacob is in substance identical with that given originally to Abraham and repeated to Isaac; but it contains encouragements specially suited to the circumstance in which Jacob was placed at the time: I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.

III. JACOB'S VOW.—Vers. 16-22. Jacob must have been well aware that God is omnipresent, and still he said, Surely the Lord is in this place and I knew it not. Perhaps Jacob, like most other people, was in the habit of almost unconsciously associating the presence of God with particular places, such as the altar of worship in his father's house, and with these places alone; but having now received abundant proof that God can and will manifest His presence to His people even on the lone mountain side, he expressed his regret for his thoughtlessness in not expecting such a manifestation "God," says the magazine already quoted, "is in a great many places where men know it not. He is ever near His own. The thought which a great many people have, that He is to be met only in church, deprives them of many a comforting interview with Him. Were it not for that they might find in many a place a Bethel and a gate of heaven." On the other hand this "truth of God" must not be "changed into a lie" by making it an apology for the neglect of stated ordinances. If we wish to have an interview with a person the ordinary course is to go to his house.

How dreadful is this place! Why dreadful? Because the place was in a sense made holy by the manifestation of God's presence, and Jacob was sinful, and felt himself to be so. God's presence may well inspire even sinless beings with awe, but not with dread. Jacob's third thought, however, indicated returning confidence. This is none other but the house of God, and this is the gate of heaven.

And Jacob vowed a vow. Having consecrated the stone and the place to God—the former by pouring oil upon it, and the latter by naming it Bethel, that is "house of God"—Jacob formally devoted himself also to God's service in the words, Then shall the Lord be my God. He undoubtedly believed God's promise; and the word "if" in verse 20, does not express any uncertainty, but has rather the force of "since." Finally, in recognition of the fact that all human possessions belong really to God, he bound himself to pay tithes of His substance: Of all that Thou shalt give me I will surely give the tenth unto Thee.