

Stewart appointed to that place. The condition of the Darlingford mission field was reported upon by Mr. Fisher, and at his request that congregation was placed under the care of the Morden session. Mr. Gallan reported in reference to the new mission of Pelican Lake, and after deliberation the court resolved to endeavour to secure and assign him more territory for work. The present position of the Cartwright field was also considered and was found to be progressing favourably under Mr. Drummond's energetic oversight. The Clearwater mission was severed from Pilot Mound Church and constituted into a field under the charge of Mr. J. E. Munro. A public meeting was held on Wednesday evening, and was well attended. The Moderator presided and opened the meeting with devotional exercises, after which the Rev. Dr. Munro delivered an address on "The latent power in our Church and how to bring it out." The subject was well handled by Mr. Munro; and he was followed by Rev. Messrs. Farquharson, McKenzie and Cairns. The Knox Church choir conducted the singing. Trial discourses were delivered by Mr. Macbeth, Mr. Beattie and Mr. Drummond. The three discourses were approved, and the young men certified to their college senates by the Presbytery.

PRESBYTERY OF BRANDON. This Presbytery met in Knox Church, Portage la Prairie, on the 15th ult. Rev. A. McTavish, of Chater, was appointed Moderator. Mr. S. C. Murray handed in his resignation of the Clerkship. This was accepted and a hearty vote of thanks tendered Mr. Murray for the efficient manner in which he had discharged the duties of the office. Mr. W. L. H. Rowand was then appointed Clerk. Dr. Robertson reported for the deputation appointed to visit the Treherne field, that after deliberation with the people, they had divided the field into two new charges to be known in the future as the Treherne and Holland fields. The extract minute from the proceedings of the General Assembly anent the division of the Presbytery, was taken up and read, and it was agreed to forward the paper to Mr. Hogg, the Moderator, by appointment of Assembly of the New Minnedosa Presbytery. Mr. Todd submitted the report of the Home Mission Committee which recommended the payment of certain expenses; that the balance of money in the hands of the committee, namely, \$96.69, be divided equally between the two new Presbyteries and that the division of the travelling expense fund be left to the convenience of the Home Mission Committee of the Brandon and Minnedosa Presbyteries to be attended to in September. This report was received and adopted and Mr. Todd was tendered a hearty vote of thanks for the efficient manner in which he discharged the duties of the Convention of the Home Mission Committee. Mr. D. Stalker submitted his report as treasurer of the Presbytery Fund. The report was received and adopted. Mr. Stalker then gave in his resignation which was accepted and the thanks of the Presbytery were expressed to him for his faithfulness. Mr. W. W. Miller was elected to act as treasurer for the future. The Presbytery unanimously agreed to a resolution of condolence to Mr. Todd for the bereavement he recently suffered in the drowning of one of his children. Letters from the Clerk of Toronto Presbytery were read transferring Messrs. T. R. Shearer and M. C. Rumball to the Brandon Presbytery to be taken on public probationary trials. These gentlemen being present, the Presbytery proceeded to their examination, and being satisfied as to their experimental acquaintance with religion, and their proficiency in divinity and other studies expressed their approbation of all these parts of trial, they having satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did solemnly license them to preach the Gospel of Christ within the bounds of this Presbytery or wherever else they may be orderly called. The Presbytery also proceeded to the ordination of Mr. Shearer. Answers satisfactory to the court having been given he was solemnly set apart to the office of the holy ministry. Dr. Robertson leading the Presbytery in prayer. Applications for loans to aid in erecting churches at Virden, Alexander and Austin were received and transmitted to the Church and Manse Building Board with recommendations for their favourable consideration. Mr. J. C. Court was authorized to moderate in a call at Carberry and Mr. A. McD. Haig at Treherne and Holland whenever the congregations at these places were prepared. The Presbytery agreed that the next regular meeting should be in Brandon on the evening of second Tuesday of September. The Presbytery then adjourned to meet in the same place above on the 23rd July, at two o'clock in the afternoon.—W. L. H. ROWAND, Pres. Clerk.

PRESBYTERY OF MINNEDOSA.—By authority of the General Assembly of the Presbyterian Church of Canada, the Presbytery of Minnedosa met at Minnedosa in the Presbyterian Church there on Thursday the 18th ult. Rev. W. Hodnett, of Birtle, who had been appointed by the Assembly as first Moderator, called the meeting to order at the hour fixed. He conducted divine service, preaching a sermon from Ephesians iii. 8. After reading the extract minute of the General Assembly authorizing the meeting, Mr. Hodnett formally declared the Presbytery of Minnedosa duly constituted for the transaction of its business. It was agreed that Mr. Murray, of Neepawa, be permanent clerk, and that Mr. Hodnett remain in the chair for the next six months. A committee was appointed to strike standing committees, whose report, when adopted, was as follows: Home Mission Committee—Messrs. Jas. Todd, D. Stalker, J. Mowat, Wm. Hodnett, S. C. Murray and C. H. Ross. Foreign Mission Committee—Messrs. D. Stalker, McArthur, Colter, Hargrave, Laird and Harris. Temperance—Messrs. Hodnett, Colter and Steele. State of Religion—Messrs. Mowat, David Ross and James Broadfoot. Finance and Statistics—Messrs. Murray, Hargrave and Young. Maintenance and Theological Education—Messrs. McArthur, Laird, Hargrave, Wellwood, and H. C. Ross. Sabbath Schools—Colter Todd and David Ross. Examination of Students—Colter, Stalker, Murray, Wellwood and Smith. Church Law and Property—Todd, Wellwood and Myers. Sabbath Observance—Halliday, Hodnett, and Irwin. Systematic Beneficence—Halliday, McArthur and Young. The first named being the Convener of the committee in each case. An application for a loan in aid of a church at Russell was recommended to the favourable consideration of the church and manse building board. Mr. D. Stalker was appointed treasurer of the Presbytery Fund. The resignation of Mr. Gow of his charge of Oak River mission was referred to the Home Mission Committee and afterwards accepted. Arrangements were made for the dispensation of the Sacrament in mission fields having no ordained missionaries. There was a discussion of the temperance question and the attitude of the church towards the liquor traffic. A committee, consisting of Messrs. Murray, Todd, Smith, Colter and Ross, was appointed to draft resolutions anent the matter, who afterwards submitted the following report which became the finding of the Presbytery: That whereas the present aspect of the liquor license system reveals its obnoxious nature in a way that calls for the interference of the Presbytery, be it resolved that, 1. We condemn most strongly the attempts which have been made within our bounds to obtain liquor licenses without complying with the law, that we denounce the persecution carried on in many instances by liquor dealers and their friends, of law-abiding citizens who have refused to sign an application for license or who have protested against the same, that we express our strong sympathy with all who may have suffered in any way for thus maintaining law and opposing the liquor traffic. 2. That we call upon the office-bearers, members and adherents of the Presbyterian Church within our bounds to refuse to sign any recommendation for an application for license and urge them to oppose the licensing of hotels, saloons and breweries to the utmost of their power. 3. That an organized effort be put forth by this Presbytery to educate the congregations within its bounds by ministers exchanging pulpits and preaching sermons on the present aspect of the liquor question. 4. That in accordance with the deliverance of our Synod and Assembly, we will never rest until we obtain

the entire suppression of the liquor traffic. It was agreed that the next meeting of the Presbytery be held in Birtle, on Wednesday, the 11th day of September next, at nine o'clock in the morning; that the Wednesday evening sederunt be devoted to the discussion of the question "How Best to Promote Spiritual Life," and Messrs. Murray and Todd open the discussion.—S. C. MURRAY, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg met last evening at half-past seven o'clock, in Knox Church. On motion of Rev. A. B. Baird, seconded by Rev. James Douglas, Rev. Joseph Hogg was called to the chair to act as Moderator *pro tem*. The call from Stonewall to the Rev. W. J. Hall, who was last year a student of Manitoba College, was taken up. It was unanimous, signed by fifty-four members and thirty-four adherents, and guaranteed a salary of \$856. The call was sustained by the Presbytery and ordered to be forwarded to the Presbytery of Regina. Rev. Mr. Bryden's resignation of his charge at Selkirk, which had been laid on the table at the last meeting of the Presbytery, was taken up. It was announced that Mr. Bryden had accepted an appointment to Battleford, and had to-day taken his departure for his new field of labour. On motion of Rev. Mr. Baird, seconded by Rev. Mr. Duval the resignation was accepted, and mover and seconder were appointed to prepare a minute expressive of the esteem in which Mr. Bryden was held. Rev. A. P. Logan was appointed to preach in Selkirk next Sabbath, and declare the charge vacant. Rev. Dr. Duval read replies to the reasons of dissent which had been handed in by those who did not agree with the finding of the Presbytery at its last meeting in regard to the call from Stonewall; these were received and adopted, and ordered to be engrossed in the minutes. Rev. Dr. Bryce presented a report of the Home Mission Committee covering the following matters: (1) Rev. John Hogg who has been supplying the North Church for four weeks, was formerly appointed ordinary missionary in charge. His name was ordered to be added to the roll of the Presbytery; and Prof. Hart having resigned the Moderatorship of the North Church Session, Mr. Hogg takes his place. (2) Rev. A. P. Logan was appointed to Selkirk till the next meeting of the Presbytery. (3) The student who was appointed last spring to preach at Meadow Lea, having become unwell and unable to continue his work, the matter of finding another man to take his place was entrusted to the Home Mission Committee. (4) The Home Mission Committee was also instructed to secure supply for Stonewall and Fort William, work to be given in those places to the Rev. D. Y. Ross, M.A., of Westport, Ont. The following members of the Presbytery were appointed to conduct communion services in the mission fields under the care of students: Clearsprings, Rev. James Hamilton; Clandebove, Rev. A. P. Logan; Dominion City, Rev. James Lawrence; Fort Frances, Rev. Dr. Duval; Greta, Rev. James Lawrence; Meadow Lea, Rev. James Douglas; Morris, Rev. Dr. Bryce; Silver Mountain mission and Vermilion Bay, Rev. John Pringle; Whitemouth, Rev. A. P. Logan; Icelandic mission, Rev. Dr. Bryce; Fort William, Rev. John Pringle; Stony Mountain, Rev. A. B. Baird; Suthwyn, Rev. David Anderson; Niverville, Rev. James Hamilton. Revs. James Lawrence, Dr. Bryce, Dr. Duval and Mr. Spence reported attendance at the meeting of the General Assembly. Messrs. Richard Whiteman of Fort William, and William Neilly of Schreiber, who have completed their college course in Queen's and Knox respectively, applied to be licensed and ordained. A committee, consisting of Revs. James Douglas, W. H. Spence and John Hogg, and Messrs. Dr. Agnew, and P. R. Young was appointed to examine these gentlemen and report this morning. It was agreed on motion of Rev. James Hamilton, that a committee on statistics and finance be instructed to prepare a tabulated financial statement for distribution among the families of the Presbytery. Mr. J. D. Conklin presented the treasurer's statement, from which it appeared that the income of the Presbytery for the past year had been \$116, and the expenditure \$9 more. Mr. MacArthur had audited the books and found them correct. Rev. John Pringle announced that a new mission at Slate River, a farming district twelve miles south of Fort William, had been opened, and had been supplied by Mr. Whiteman, the missionary in charge of Fort William. The land is the best in the neighbourhood of Fort Arthur, and it is near to the Beaver and Badger Mountain missions. The Presbytery expressed gratification at the opening up of this new field, and instructed the missionary at Fort William to give as much supply as possible. Mr. Bryden, who had been Moderator of the Presbytery, resigned his position, and the name of Rev. James Hamilton coming next upon the roll, he was appointed to preside over the court for the next six months. Dr. Bryce presented a report from the committee appointed to strike the standing committees, which was adopted as follows: Home Mission Committee, —Rev. Dr. Bryce, Convener; Principal King, Prof. Hart, Dr. Duval, Joseph Hogg, A. B. Baird, John Hogg and W. H. Spence, and Messrs. J. D. Conklin and C. H. Campbell. Foreign Missions—Prof. Hart, Convener, A. B. Baird and Robt. McBeth. State of Religion—Principal King, Convener; Prof. Hart, James Lawrence, R. Nairn, James Douglas, James Hamilton and James Thompson. Sabbath Observance—A. McFarlane, Convener; J. Pringle, Joseph Hogg, W. Neilly, A. Carmichael, Jr., Rat Portage; Dr. Agnew and John Brown, Morris. Sabbath Schools—John Pringle, Convener; James Lawrence, James Hamilton, W. D. Russell, G. H. Johnston, John Sutherland, Kildonan; J. B. Stewart, Sunnyside, and J. A. Stewart, Port Arthur. Finance and Statistics—A. B. Baird, Convener; Dr. Bryce, C. H. Campbell and J. D. Conklin. Temperance—Joseph Hogg, Convener; D. Anderson, J. Pringle, R. Nairn, John Brown, Fort William; J. Kirdwood and P. R. Young. Examination of Students—Jas. Douglas, Convener; Dr. Duval, D. Anderson, J. Hamilton and Chief Justice Taylor. Systematic Beneficence—Dr. Duval, Convener; Principal King, W. H. Spence, Chief Justice Taylor, C. M. Copeland and P. R. Young. Maintenance of the Theological Department of Manitoba College—Dr. Bryce, Convener; Dr. Duval, Joseph Hogg, R. Nairn, D. MacArthur, Emerson; R. MacBeth and G. Tocher, Balmoral. Funds for Aged and Infirm Ministers and for Widows and Orphans—John Hogg, Convener; A. B. Baird, W. H. Spence, Dr. Gillies, John Patterson, St. Andrews Church; J. L. Meikle, Port Arthur, and D. MacArthur, Emerson. Rev. James Douglas on behalf of the committee appointed to examine Messrs. Whiteman and Neilly, stated that they had examined in Greek and Hebrew exercises, theology and Church history and personal religion; and that the examination had been satisfactory. These two gentlemen then preached sermons before the Presbytery; and after several suggestions and criticisms had been offered by members of the Presbytery, it was moved by Rev. J. Pringle, seconded by Rev. John Hogg, and agreed, that the report of the committee be adopted, and the trials, as a whole, sustained. The sums allocated to the several congregations within the bounds of the Presbytery, amounting in all to \$1,435, for Manitoba College, were announced and adopted by the Presbytery as follows: Kildonan, \$60; Port Arthur, \$100; Rat Portage and Keewatin, \$40; Knox Church, Winnipeg, \$550; St. Andrew's Church, Winnipeg, \$350; Emerson, \$20; Selkirk, \$30; Springfield, \$25; Stonewall, \$25; Clear Springs, \$10; Dominion City, \$20; Fort Frances, \$5; Greenwood, \$20; Headingly and Blythfield, \$10; Meadow Lea, \$5; Millbrook, \$25; Morris, \$10; Fort William, \$25; Whitemouth, \$5; North Church, Winnipeg, \$20; Augustine Church, Winnipeg, \$60; Schreiber, \$10; Stony Mountain, \$5; Suthwyn and Niverville, \$5. Rev. Joseph Hogg gave notice that he would move at the next meeting that the Presbytery make provision for holding Presbyterian visitations of all the congregations within its bounds within the year. The Presbytery then proceeded to license Messrs. Neilly, Whiteman, and to ordain Mr. Neilly for work in Schreiber, Mr. Whiteman's ordination being postponed for the present, on account of uncertainty as to the place of his future work. The next meeting of the Presbytery was appointed to be held in Knox Church, on Tuesday, 10th September, at half-past seven p.m.—A. B. BAIRD, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug 10 }
1889.

SAUL REJECTED BY THE LORD.

GOLDEN TEXT. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—1 Sam. xv. 23.

SHORTER CATECHISM.

Question 33.—He "accepteth us as righteous in his sight only for the righteousness of Christ." This righteousness of Christ comprehends all that he did in the way of obedience or of suffering in our stead while on earth. No other being than the God-man could have thus acted in our stead. I was only in human nature that the demands of the law upon mankind could be met and satisfied. But it was only a divine Person, who is himself the law to all others, and is himself under no law exterior to his own will, who can render in the stead of another a free obedience which he does not owe for himself. And this "righteousness of Christ" is made the meritorious ground of our being judiciously pronounced to be righteous (i.e. that all the demands which the law as a covenant of life makes upon us are satisfied), because of two facts: [1] Because that the righteousness of Christ "is imputed to us;" and [2] because it is "received by us by faith alone." [1] To impute sin to any one is to charge it as a ground of punishment. It may be a man's own sin (Ps. xxiii. 2), or it may be the sin of others—i.e. not their personal blameworthiness, but their guilt or obligation to punishment. Thus our sins are said to have been laid upon and punished in Christ (Isa. liii. 6, 12; Gal. iii. 13; Heb. ix. 28; 1 Pet. ii. 24). [2] To impute righteousness is to credit it as the ground of justification or of reward. Thus the rewardable-ness of Christ's meritorious work is credited to the believer, so that all the covenant rewards of a perfect righteousness henceforth lawfully belong to him (Rom. iv. 4, 8; 2 Cor. v. 19-21). This righteousness of Christ is imputed only to one who believes, and so it is received and self-appropriated only by faith. This justifying or saving faith has no merit in itself. It is only the hand or instrument by which we lay hold of Christ. It includes trust. It is faith in or on Christ (Gal. ii. 16; Acts xvi. 31). This faith is the "gift of God" (Eph. ii. 8); it never exists alone, but is always accompanied with love, and bears holy fruit in the life. But it alone, and no other grace, is the instrument of uniting us to Christ, and so of effecting our justification. Justification is therefore "an act of God's free grace." It is absolutely sovereign and pre-eminently gratuitous, in that Christ is given to assume our place, and in that his righteousness is allowed to count in the stead of ours. At the same time, after this substitution is once sovereignly admitted justification is strictly judicial, being perfectly conformed to law and justice, since Christ as our substitute has literally and completely fulfilled all the requirements of the law, both commandments and penalties. Calvin says, in his Institutes, b. 3, chap. 11, § 2: "A man will be justified by faith when, excluded from the righteousness of works, he by faith lays hold of the righteousness of Christ, and, clothed in it, appears in the sight of God, not as a sinner, but as righteous."—A. A. Hodge, D.D.

I. Saul's Failure.—Saul had several kingly qualities. He was a man of great stature and bodily strength, and not without personal courage; he possessed military talent, but it was in the moral qualities that he was lacking. On several occasions he acted on his own impulse, even when that was distinctly opposed to God's express command. When the Philistines threatened him and his people at Micmash, though he was instructed to wait for Samuel's arrival to offer sacrifice to the Lord, the impatient king resolved to attack the enemy before the prophet came. Soon afterwards Saul's obedience to God's command was again put to the test when the Amalekites, warlike descendants of Esau who occupied the southern border of Palestine, and who evidently lived by plunder,—came up against the Israelites. The command was that the Amalekites should be slain and their cattle destroyed. God, who is sovereign and righteous judge, punishes wicked nations in this life, and for wise reasons forbade his own people from enriching themselves with the spoils these marauders had gathered. The temptation to take the best of the Amalekites' cattle was too strong for Saul and the army to resist.

II. Saul Reproved.—The disobedience of Saul was the subject of a direct communication from God to Samuel. That message contained the declaration "It repenteth Me, that I have set up Saul to be king." God who knows the end from the beginning, does not repent in the same sense in which sinful and erring men repent. When men violate the conditions on which the divine favour is promised them, then God changes his methods of dealing with them. Grief enters into all true repentance on man's part. God's grief is for man's folly and waywardness, for in all circumstances the Judge of all the earth doeth right. The reason for this change of God's intention regarding Saul is given, "for he is turned back from following Me, and hath not performed my commandment." This communication deeply moved Samuel with sorrow and indignation. He spent the night crying unto God. In the morning the prophet went to meet Saul, who had in the meantime gone to Gilgal. The king greets Samuel with the customary salutation and hastens to add, "I have performed the commandment of the Lord." The haste with which he tells Samuel this suggests that his conscience was disturbed and that he sought to quiet its upbraidings. The prophet startles him with the question, "What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear?" To this the convicted king, like most wrong-doers, offers excuses more ingenious than true. He suggests that the people were to blame for taking the cattle, and he seemed to imagine that if they were offered in sacrifice God would accept them and forgive the offenders. Saul's defence of his conduct is weak and hypocritical. Samuel reminds him that God had raised him from a very humble position to the throne of Israel, and then directly accuses him of disobedience of God's express command to destroy the Amalekites because their sins had merited this awful punishment. And then instead of destroying their cattle, he and the people had selected the best of them. Saul still persists in attempting to justify his action by repeating that the Amalekites were destroyed, and that the people had taken the spoil for the purpose of sacrificing it to God. Samuel's answer is impressive, and contains a most important lesson. Obedience is better than the most costly sacrifices that can be offered. A sin is not atoned for by the practice of another virtue. Rebellion against God is as the sin of witchcraft. Saul had endeavoured to repress this superstition among the people, and now his disobedience was no better than that, and persistence in his own will in opposition to God's will was virtual idolatry. The word went forth that his rule was to end. The reason of Saul's rejection is plainly stated: his rejection of God's word was the cause of his deposition from the throne of Israel. The word of God by Samuel was not immediately fulfilled, but from that time unto his tragic death Saul was wretched and unsuccessful, because God's approval and blessing were withdrawn.

PRACTICAL SUGGESTIONS.

Samuel was zealous for God's glory and was deeply grieved at Saul's defection.

High place in God's providence is a position of trust and responsibility. Its occupancy tests character. Saul failed in the test.

The sin of disobedience leads to other sins. Saul when confronted with the truth tries to evade conviction by throwing the blame upon others.

Partial obedience can never stand for full compliance with God's commands.