

PRESBYTERY OF MANITOBA.—This Presbytery met on the 14th of March. There were twenty-five ministerial members present. The meeting lasted three days with evening seditments. Action was taken reiterating the Presbytery's deliverance in favour of the Scott Act, calling on the authorities to carry out the various temperance laws in force within the bounds, and urging church members to practise total abstinence. It was reported that Rev. A. T. Colter had declined the call to Nelson. A new moderation was granted. The congregation intend calling Mr. Colter again. Rev. J. A. Townsend accepted the call to Archibald, and steps were taken towards his settlement. Rev. H. McKellar was appointed to moderate in a call at Carberry. Rev. H. J. Borthwick resigned the charge of Mountain City. His congregation was cited to appear. Rev. J. Ferries resigned Brandon, and his resignation was accepted. The congregation procures one half its own supply. The Rev. J. Lawrence, a licentiate of the Presbytery, and a most successful missionary, was ordained for mission work. Rev. Dr. King, of Toronto, was nominated as the Moderator of the General Assembly. The representatives to the General Assembly are: Rev. Messrs. Duncan, Tunkanuiye, McRae, Polson, and Hodnett, by rotation; Gordon, Bell, Pitblado, Robertson, and Stalker, by election; elders: Rev. Professors Bryce and Hart, Messrs. Panton, Fleming, Mutchmor, McDonald, McVicar, G. W. Ross (Strathroy), H. C. Ross, J. Sutherland. It was agreed to petition the General Assembly to constitute the Synod of Manitoba, having three Presbyteries, viz.: Winnipeg, Pembina Mountain, and Portage la Prairie. A whole day was taken up discussing the matter of approaching the Assembly as to appointing a theological professor in Manitoba College. 1. It was moved by Rev. Mr. Pitblado, and unanimously agreed to, that the Presbytery memorialize the General Assembly to appoint a theological professor for Manitoba College. 2. It was moved by Rev. H. McKellar, and unanimously agreed to, that Professor Scrimger, of the Presbyterian College, Montreal, be nominated as such theological professor. 3. It was moved by Rev. Mr. Pringle that Professor Scrimger be nominated as the Principal of the College. This was opposed on the ground that Professor Bryce had been in 1871 appointed in charge of the College by the late Canada Presbyterian Church, and had always acted as *de facto* Principal. Accordingly, on motion of J. Anderson, it was carried in amendment to Mr. Pringle's motion, "That this nomination be referred *simpliciter* to the General Assembly." A committee was afterwards appointed to solicit subscriptions for the support of the theological professor. A large amount of Home Mission business was subsequently done. Among others it was resolved to ask a grant from the Assembly's Committee of \$500 to meet incidental mission expenses; also that the salary of missionaries be increased to \$1,000. Recommendations to the Church and Manse Building Fund for churches or manses were made at Wheatland, Nelson, Brandon, Mannghurst, Prince Albert, Greenwood, Miami, Stonewall, East Turtle Mountain. A motion of condolence to the widow of the late Rev. Samuel Donaldson was passed. The Presbytery meets again on the 23rd of May.

THE MARCHMONT HOME.

MR EDITOR,—Your many readers are, no doubt, well aware that Christian philanthropists have been, and are now engaged in active efforts to promote the temporal and spiritual welfare of the helpless and most needy class, the orphan, and, in many cases, worse than orphaned, children who are to be found in crowded cities of the old land. These waifs are sought out and placed in homes erected specially for the purpose. There they remain for a longer or shorter period, during which they are constantly under the kind Christian supervision and training. They are then brought out under the guardianship of qualified persons, to the Marchmont Home in this city, and distributed among such families as express their desire to adopt them.

The results of this phase of Christian endeavour have been most encouraging. Many hundreds thus separated from evil associations, and surrounded by healthful and purifying influences, have gone forth from the Marchmont Home, and grown up into honourable men and women. It will thus be seen that this institution is doing quietly, but not the less efficiently, a great and good work.

It is deemed advisable to bring before the Christian

public the notice of the, looked for arrival of such parties of children, in order that the best class may be selected from among the numerous applicants. I have therefore been asked to give through your valuable paper, the following information which may be of interest to many of your readers:—

"A party of lads from the orphan homes of Scotland are expected (D.V.) at the Marchmont Home, Belleville, during the month of April; and these will be followed in May by a party of girls. Their ages will vary from five to twelve years—a few may be older. They will be ready for distribution in Christian homes immediately after their arrival. Parties applying for them should forward references from their respective pastors."

M. W. MACLEAN.

St. Andrew's Manse, Belleville, March 30, 1883.

POINTE-AUX-TREMBLES SCHOOLS.

The following circular has been forwarded for insertion by the Secretary-Treasurer of the French Evangelization Committee:

"The Church Year closes on the 30th of April. The receipts for the maintenance of the Pointe-aux-Trembles Schools to this date are \$1,500 less than the amount required to meet the expenditure of the year. Will not the many friends of these Institutes generously help to provide this amount within the next ten days?

"The Sabbath schools or private individuals who kindly undertook the support of a pupil, but who have not yet forwarded the money for the current Church Year, will much oblige by remitting the same to my address before FRIDAY the FOURTH OF MAY, prior to which date all contributions should be forwarded, to appear in the annual report.

"The work of the session just closing has been most encouraging. The attendance of pupils was ninety-two and the progress made very satisfactory. On the last Sabbath of March the ordinance of the Lord's Supper was dispensed, when forty-four communicated. Of this number, twenty were pupils who for the first time made profession of their faith in Christ.

ROBT. H. WARDEN."

THE inauguration of the Toronto Free Library is now assured. The Queen's Counsel to whom the question of the constitutionality of the by-law was submitted for his opinion, has declared that no adequate reasons exist for doubting its validity. It is to be hoped the matter will rest here, and that the opponents of the scheme will henceforth respect the will of the people, so emphatically expressed at the poll. Steps can now be taken to carry the popular resolve into effect. It is hoped that when the long winter evenings come round again, the citizens will be in possession of a Free Library.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 6, 1883. PETER PREACHING TO THE GENTILES. (Acts x. 30-44.)

GOLDEN TEXT.—"On the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10:45.

CONNECTION.—The Gospel had now been preached ten years, but almost exclusively among the Jews. It was now taking root in Phenicia, Cyprus, and Antioch; and it was necessary the apostles should be taught to welcome Gentiles into the Church, even without their first adopting the ceremonial law, and becoming "proselytes." A pious centurion, Cornelius, was quartered at Cesarea, the military capital of Judea, thirty-five miles north of Joppa, and a port. Cornelius worshipped the Lord; and was at once devout and benevolent. An angel having directed him to send to Joppa for Peter, the latter had come to Cesarea—and in this lesson, Cornelius tells Peter the circumstances under which he had sent for him.

NOTES.—Cornelius, an officer in the Roman army of the same house as the Scipios, Sulla, the mother of the Gracchi, etc. All that is certainly known of him is recorded in this chapter. Joppa, Simon Peter, Judea, Israel, Galilee, Jerusalem (see previous lessons). Nazareth: the home of Jesus for thirty years; sixty miles north of Jerusalem, and about midway between the Jordan and Mediterranean. Jews: dwellers in Judea, and all who observe the Mosaic ritual.

I. THE CENTURION'S VISION.—Ver. 30.—Fasting until this hour: he had continued in fasting and prayer till three in the afternoon. His spiritual affairs had evidently come to a crisis: and God came to his relief. A man . . . in bright clothing: angels have always appeared in human form. Not always with any visible splendour.

Ver. 31.—Thy prayer is heard: not "prayers:" this

particular prayer—probably for light and guidance. He felt that the great God whom he had learned to worship must show him, now, how to obtain cleansing from sin. Thine alms are had in remembrance: his good works showed he was sincerely desirous to please God.

Ver. 32.—Send therefore to Joppa: Cornelius did what Paul blames the Romans for not doing (Rom. 1:21); "When he knew God, he glorified Him as God." And the angel now tells him where a man is who shall give him further instructions.

Ver. 33.—Therefore are we all here: expecting when Peter would arrive, he had gathered his household and friends together; and they were now waiting to hear Peter. The unusual number of Jewish friends Peter brought with him, (11:12) showed they considered this visit to the Gentiles a new and important matter: a responsibility one person alone should not be left to bear.

II. PETER'S SPEECH.—Vers. 34, 35.—God is no respecter of persons: what struck Peter first, was the certain fact that God was as willing to show grace to a Gentile as to a Jew. (Unhappy for us if it had not been so!) And that it was not a man's station, occupation, or country, that made any difference with God; but character.

Ver. 36.—Unto the children of Israel: the revelation was first to Israel. Peace by Jesus Christ: by him alone we have peace with God. Lord of all: Christ's power and blessing to us, are conditioned on His being God. An old man said to me once, after I had been preaching, "If Christ isn't God, I am a lost man!"

Ver. 37.—Published: he appeals to the knowledge, which the whole land had, of Jesus' works and claims. Paul says, "This thing was not done in a corner" (26:26).

Ver. 38.—Went about doing good: what a sweet report of that glorious and sinless life! His spirit will help his followers to imitate him.

Ver. 39.—We are witnesses: they testified what they had seen and heard. It was no "cunningly devised fable." Whom they slew: The apostles were never afraid to admit that Jesus was put to death as if he had been a criminal. Nay, his death was their boast—for He died for them, and for all men! 2 Cor. 5:15.

Ver. 40.—God raised up: Christ's resurrection was in every sermon! (1) It was the evidence of the Father's accepting Christ's atonement. (2) It was the pledge of our living again. 1 Cor. 15:12-17.

Ver. 41.—Who did eat and drink with him: Jesus was with them, more or less, forty days. They saw Him, spoke to Him, touched Him, ate with Him. There could be no doubt about His rising again.

Ver. 42.—He commanded us: it is by Christ's own command the word is proclaimed. Believers must not keep the gospel hidden. Judge of quick and dead: our rulers appoint judges, men learned in the law, to decide causes; but in the East, the ruler himself is "judge." So the idea here, and elsewhere in the Scriptures, is rather what we would call a "ruler." Christ is a Prince, ruling over the living, and all who ever have lived. And as their Almighty Ruler, will publicly decide their everlasting destiny at the last day.

Ver. 43.—All the prophets witness: the principal theme of Old Testament prophecy is Christ and His salvation. Who misses that, misreads the Old Scripture. Cornelius was probably a reader of the Jewish Scripture. Whosoever believeth in Him: the offer is free. Man limit's it by His unbelief. But God offers salvation to all; on the same terms.

Ver. 44.—The Holy Ghost fell: they were wondrously wrought upon by the Holy Spirit; renewed in their minds, and were granted miraculous gifts. Ver. 45-47. So little did the Holy Spirit value outward ordinances, that these were converted and inspired, being yet unbaptized: yet so much did He value ordinances, that even after being thus inspired, they must still be baptized.

PRACTICAL TEACHINGS.

1. To every man who follows the light he has, God sends more light. If there were more Corneliuses, there would be more Peters sent.
2. When a man's religious affairs come to a crisis, relief will be sent (ver. 30).
3. When the Holy Ghost blesses a man, the Church should receive and acknowledge him (10:47).
4. Our Lord's direct command is at once our encouragement and justification for carrying the Gospel—even where it is not welcomed.
5. All who find Christ as their Saviour, should at once openly profess him.

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PETER AND CORNELIUS.—It has been well said that Peter, in his first greeting to Cornelius and his friends, almost reproaches them for being foreigners, and excuses himself for having come to them. He afterwards seems to confess his error, and openly declares that no man is common or unclean. He then calls himself simply "a man that is a Jew," and with more courtesy speaks of the Gentiles as "men of another nation."—*Stier.*

THERE are 577 different editions of the Bible in the public library of Stuttgart, printed in over one hundred languages.

A LONDON clergyman is said to have told his congregation that there was still many a one who, while engaged in singing apparently with all his heart the lines:—

Were the whole realm of nature mine,
That were an offering far too small,

was diligently engaged with one hand in his pocket scraping the edge of a three-penny piece to make sure it was not a four-penny piece.