

men to labour in the Presbytery. The Presbytery also agreed to ask the Home Mission Committee of the General Assembly to appoint Mr. James Farquharson as a missionary to labour in this Presbytery. It was also agreed to remit to the Home Mission Committee the matter of supplying the Pacific railroad with missionaries, with instructions to use all lawful endeavour to secure two missionaries as soon as possible for the railroad. The Foreign Mission Committee reported. That Mr. McKay's house at Mistawassiss Mission was in course of erection; that the school-house was not to be erected in the meantime, and that all arrangements had been made by the Foreign Mission Committee of the General Assembly for the disposal of lots at Prince Albert. Mr. McKellar was appointed to open the church in Totogan on the 13th inst. Mr. W. R. Ross not having been able to moderate in the call to a minister at Mountain City owing to the state of the roads, Mr. Cameron, of Nelsonville, was appointed to moderate in a call at such time as would suit his own convenience and that of the congregation, and to report to the adjourned meeting of the Presbytery, to be held in Knox Church, Winnipeg, on the 23rd of March, at two p.m. The matter of the second congregation in Winnipeg was discussed at considerable length. As those who were chiefly interested in the matter were not formed into a regular congregation, and could not therefore formally give a call to Mr. Pitblado, the Presbytery considering all the circumstances of the case agreed in the name of the petitioners to invite Mr. Pitblado to take charge, and appointed commissioners to plead the case before the Presbytery of Halifax. The attention of the Presbytery was next directed to the intention of the Home Mission Committee of the General Assembly relative to the re-engagement of the missionaries. Rev. Mr. Robertson, the delegate attending the last meeting of that body, reported that they were not satisfied with the work. A difference existed in the manner of maintaining stations in Ontario and the North-West, and an effort would be made to bring about uniformity. The contributions of many stations were small, and not at all in proportion to their resources. A change would be made in the direction of making people in different stations take some responsibility in their maintenance, as the General Assembly's Committee would not guarantee the salaries of missionaries longer than three years, preferring to give supplementary grants to weaker stations. A discussion followed, in which many of the missionaries thought the action of the Assembly's Committee a reflection upon them, as it implied that they were remiss in their duty. They could not take money out of people's pockets if they did not voluntarily contribute to the schemes of the Church. It was shewn on the other hand that many of the older stations did not contribute in proportion to their means, and it was thought the proposed change would rouse them to some energy in the work. Mr. McCrae suggested the advisability of any committee that might be appointed fully informing the Home Mission Committee in the event of a change, of an equitable distribution of the proposed supplementary grants, and as to the re-engagement of missionaries whose term was on the eve of expiring.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIII.

March 27. } PREACHING THE KINGDOM. { Luke ix. 1-6.
1881.

GOLDEN TEXT.—"He sent them to preach the kingdom of God."—Luke ix. 2.

HOME READINGS.

M. Luke ix. 1-6. . . . Preaching the Kingdom.
Tu. Matt. x. 1-26. . . . Apostles Sent Forth.
W. Matt. x. 27-42. . . . A Prophet's Reward.
Th. Isa. lii. 1-15. . . . Good Tidings of Good.
F. Rom. x. 10-21. . . . Faith by Hearing.
S. 1 Cor. i. 18-31. . . . Preaching of the Cross.
Sab. 1 Cor. ii. 1-16. . . . In Demonstration of the Spirit.

HELPS TO STUDY.

This lesson has been agreed upon by a large number of publishers of lesson helps, to fill the blank left as usual, by the International Lesson Committee, at the end of the quarter.

It is hoped that it will prove useful and effective as a missionary lesson. Similar vacancies have more than once during the last twelve months, been occupied by lessons of the same character; but there is no great danger of over-doing the work of educating the young to missionary enter-

prise, and firing their hearts with zeal for saving others, while there still lives a human being to whom the Gospel of the kingdom has not come.

The present lesson has also a close connection with the series for the quarter now ending. The kingdom of Christ on earth having been heralded by John the Baptist, and its doctrines expounded by the Saviour Himself, the apostles were sent forth in order that the saving truths thus communicated to the few might be disseminated among the many—these were the beginnings of Christian missions. Eighteen centuries have passed, but the accomplishment of this great work of "preaching the kingdom" is even now far out of sight in the future; those who know the truth are still the few, and those who know it not are still the many. Why should a Christian voice be silent, or a Christian hand hang idly down?

The teachings of the lesson may be brought under the following heads: (1) *The Call*, (2) *The Qualification*, (3) *The Commission*, (4) *The Instructions*, (5) *The Work*.

I. *THE CALL*.—Ver. 1. In Matt. ix. 35, 36 we are told that, as "Jesus went about among all the cities and villages," He "saw the multitudes," and "was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." Then follows Matthew's account of the sending out of the apostles, corresponding with that given by Luke in the text of our lesson, but much fuller. Christian missions, then, have their root and origin in the Saviour's love and pity for the perishing.

Then He called His twelve disciples together. This was not their first call. They and others had already, at different times and places, been called to be disciples; now they were called to be apostles. He had chosen these twelve—their names are given by Matthew—that they might be always with Him, and that they might receive special instruction and training for the work now given them to do. They must be disciples (learners) first, apostles (messengers) afterwards. "Christ," says Jacobus, "had been proved to be God, by His numerous miracles wrought in His own name and by His own proper authority. And He was proved to be the Messiah by His fulfilling in Himself the predictions of Him that was to come. He obtained sufficient and proper witnesses of His life and miracles, by choosing those who should accompany Him in all His course, and receive His private teachings, and such as should be able to give the fullest testimony to His words and works. For this purpose He had chosen and called twelve. As there were twelve tribes, and the nation was descended from twelve patriarchs, He would shew thus that the Church was essentially the same in all ages, and the Head of the Church the same, and that it would be restored again under a new economy."

II. *THE QUALIFICATION*.—Ver. 2. All those whom Christ sends as His messengers, are qualified by being enlightened by the Holy Spirit and instructed in the things of the kingdom, but these first messengers had extraordinary qualifications bestowed upon them, just because they were the first. In later times Christ's ambassadors could point to His death and resurrection as evidences of Christianity; and they could also appeal to the wonderful change effected by the Gospel upon individuals and upon nations. To the first preachers of the Gospel these evidences were wanting, but the power of working miracles was bestowed upon them to attest the truth of the doctrines they taught. "He gave them power," says the "S. S. Times," "over all demons, and to heal the sick. They had no power; He had all power, and He gave unto them (Matt. xxviii. 18-20). They were His ambassadors (2 Cor. v. 20), and as such, all the power of His kingdom was behind them. What obstacles could hinder, or prevent success? However weak or insignificant in themselves, they were instruments in His hand—like the rod of Moses, the lamps of Gideon, or the sling of David. . . . And all power comes from God. 'Twice have I heard this, that power belongeth unto God' (Psalm lxii. 11). 'He giveth power unto the faint' (Isa. xl. 29). And they needed power, for they were to meet demons; and we need it, for we have to meet demons now—the demons of avarice, of pride, of lust, of intemperance. The man of Gadara was a fair specimen; in the tombs, cutting himself, the terror of others, beyond control—even by chains. No one but Jesus ever thought of saving such; the gibbets, prisons, and asylums of earth are a confession of helplessness. *Power over demons!* Thanks,—thanks be unto God, who giveth us the victory through our Lord Jesus Christ. He has power to save, and that power He communicates through us."

III. *THE COMMISSION*.—Ver. 2. The following extract is from the "Westminster Teacher":

"He sent them to preach. Apostles are not the only persons to whom Christ gives this same commission. He wants every one that He saves to go out and preach the Gospel to others. Of course all are not to get into pulpits and deliver sermons. But that is only one way of preaching. Every Christian boy and girl can preach by living a sweet and beautiful life at home, at school, on the playground, among their companions. Beautiful living is the most wonderful and eloquent of all preaching. . . . There is a story in the Bible of a little captive maid, far away from home, who told in her master's house about what the God of her own nation could do, and her words led to the healing of one leper at least. We can all tell something about Christ—what He has done for us, what He can do for others, and our words may fall upon some ear that will be glad to hear them, and upon some heart that will turn to Him with hungry faith and prayer. This is a missionary lesson, and there are a thousand ways in which we can help to give the Gospel to the world. What a pity it is that we should keep all to ourselves anything so precious, that has such power to bless the world, and that men and women and children everywhere need so much, as the Gospel of Jesus Christ! Think of a rich man in a time of famine, when his neighbours are all starving around him, keeping his great fall barns locked up and not dealing out bread to the hungry. We who have found Christ have bread for human souls, not only enough for ourselves, but enough for all about us, for giving out does not waste this bread of life. All around us are perishing sinners, whom we may save. Shall we keep our selves that for want of which they are dying?"

IV. *THE INSTRUCTIONS*.—Vers. 3-5. Their whole attention was to be directed to their work. They were relieved of all care as to their own support, and of all responsibility as to results. Their duty was to deliver the message. That done, the responsibility for its acceptance or rejection lay with the hearers.

V. *THE WORK*.—Ver. 6. Another short extract from the magazine last quoted is all we can make room for under this head:

"They departed and went through the towns, preaching the Gospel and healing everywhere. A great many people do not do this. They come to Christ and they hear His command to go out and preach the Gospel, but they do not go. They do not carry the blessing to other homes and to other lives. Now surely this is very ungrateful to Christ, to begin with, when we remember all He has done for us and at what cost. Then it is also very selfish, when we have found such joy, not to try to share them with others who need them. Christ wants to get the Gospel into every home in the world, and the way He wants to do this is through our hands. We must carry the good news or the lost will not receive it at all. I read of a boy who was converted, and at once he started to walk—for he was poor and could not buy a ticket on the railroad—he started to walk away to the west, more than a thousand miles, to tell his brother about it, that he might be saved too. We are told also in history that the early Christians, many of them, were so eager to carry Christ's Gospel everywhere that they even went as servants or sold themselves as slaves, that they might be admitted into the homes of the rich and great among the heathen to live there, and thus have opportunity to tell in those homes about the love of Jesus and His salvation. Let us all seek to be more zealous and earnest as missionaries."

REVIEW ADDRESS.

BY A. S. J. PRESBYTERIAN CHURCH, TORONTO.

Now, I am going to draw a picture from these lessons this afternoon, because I know you are all fond of looking at pictures. I need not mention that the subject of the picture is our blessed Lord, about whom we have been reading so much lately. But, like the artist, before we touch the canvas with our brush we must study the features of our Saviour's life, and be sure that we have them thoroughly impressed upon our minds and hearts. You might ask, "What have the first three lessons—viz., 'Zacharias and Elisabeth,' 'The Song of Mary,' and 'The Prophecy of Zacharias'—to do with our Saviour's picture? Let me say that they are to form the back-ground of the picture. Now, you know what the back-ground means. Those copy-books, for example, that you use at school, are made of white paper and written on with black ink; and thus every stroke of the pen is visible, which would not be the case if the pages were black also. Now what a beautiful back-ground we have for our picture. Here comes the angel Gabriel from God, gladdening the hearts of that blameless pair with the message that they were going to have a son in their old age; which son is introduced to us in Lesson VII. in the full exercise of the work that God had designed for him, viz., to prepare the way of the Lord and make straight His paths, so that when our Saviour should enter upon His public ministry not a single obstacle should remain to prevent His being seen in all the loveliness of His character, and His power felt by those with whom He came in contact. Our back-ground is completed in the beautiful words of Mary's song: "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." Thus, you see, our back-ground makes our Saviour plainly visible, and He is also magnified before us—and what a beautiful picture to behold, as we look at Him with the eye of faith, draw near to Him with believing hearts, and remember all that He has done for us.

Let us now study the picture of our blessed Saviour in His infancy. Do you not often think of the extent of that sacrifice He made for you and me, thus to become a little child, born in a stable? I would like to give you a description of heaven, but this is a very hard task, as we are told that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him;" and yet, how it rejoices our hearts and fills us with fond anticipation to sing

"There's a land that is fairer than day,"

or "Around the throne of God in heaven,
Ten thousand children stand."

Now suppose I could transport you at this moment from this East Church to that beautiful place—carry you up as, for example, the vision of John carried him up to behold "sweet fields beyond the swelling flood," as heaven is described in one of our hymns—and, after I had permitted you to see the beauties and realize some of the joys of that blessed place, that I should withdraw you from those enjoyments, and place you again on this common earth, just before the door of that rude stable in Bethlehem, and take you in and shew you that babe in such poverty, and then tell you that this babe had lived in that beautiful home above with our heavenly Father from all eternity, and that He came down to work out your salvation and mine, and then to complete it by that terrible death He endured on the cross—what would you think about it? Would you not wonder why it was that you have not been more impressed with our Saviour's life and teaching, and resolve to love Him more and serve Him better—to love Him with all your heart and soul and strength and mind? Our Saviour's life tells us "This is love, not that we loved God but that He loved us and gave Himself for us." I know what the little girls in the infant class would do if I thus introduced them to the child Jesus. They would not be satisfied with looking at Him; they would want to take Him up in their arms. He did this for you, my children, you remember, when He took the infants up in His arms—when others around did not want Him to be troubled with them—and said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."