

carefully prepared and exhaustive report on Statistics, which it was agreed to discuss at the next regular meeting with a view of developing a larger spirit of liberality among the members of our congregations. Mr. Calder gave in a short report on Temperance which was received. Members complained that the Assembly's questions on Temperance are not received in time to allow a report to be made on this important subject. The Moderator gave a brief report on Sabbath schools, and had to complain of the difficulty of getting returns from all the schools. The Convener of the Presbytery's Committee on Sabbath Schools was appointed a member of the Sabbath School Convention Committee, the Convention to report through him to the Presbytery. The Presbytery heard the trial discourses of Mr. M. K. Shearer, B.A., and Mr. Robert Stewart, B.A., and examined the candidates on Church History and Theology. The trials were sustained and the candidates licensed to preach the Gospel. At the request of the Moderator, the Rev. J. Ferguson, ex-Moderator, addressed the licentiates in a few words of counsel and encouragement. The Home Mission Report was read by the Convener, Mr. Lang. The report referred to the following matters: 1. That aid receiving congregations had received for the last half year the full grants, and that an earnest and united effort will require to be made in order to continue the Augmentation Fund in anything like efficiency. 2. That Mr. J. C. Martin and Mr. J. McLean, students, had been employed to supply Dalhousie Mills and East Lancaster during the summer vacation. 3. That the French Mission work, carried on by Mr. M. Junod, is prospering, and the results are very encouraging, though only \$51.61 have as yet been contributed by the congregations for this special work. It was recommended that Moderators of vacant congregations report to each regular meeting of Presbytery the condition and progress of the vacant charges under their care. The report was received and the recommendations adopted. Treasurer's report showed a few congregations still in arrears to the Presbytery and Synod Fund. A Presbyterial visitation of Kirkhill and Alexandria was appointed to be held before next regular meeting. The Clerk was instructed to prescribe subjects of exercises to the students within the bounds. A request from Alexandria to be allowed to sell the present site for a manse was granted, as also a request from that congregation for moderation in a call to a minister. Next meeting will be held at Alexandria on Tuesday, 22nd September, 1885, at eleven o'clock a.m.—W. A. LANG, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church recently. There were present Rev. Messrs. Lawrence, Macfarlane, Polson, Douglas, Professor Hart and Whimster, ministers, and R. Dixon, elder. This meeting was unusually small, owing to the absence of several members of the court from the Province at this season. On motion of Professor Hart, seconded by Mr. Macfarlane, the Presbytery appointed Mr. Douglas Moderator during the ensuing six months. Rev. C. W. Bryden being present, the clerk introduced him to the court as having arrived in the country since the last meeting of Presbytery and as having been by its Home Mission Committee placed in charge of Selkirk. The clerk moved that he be invited to sit with Presbytery as a corresponding member. The clerk submitted a printed financial and statistical statement as instructed by resolution at last meeting. On motion of Professor Hart, seconded by Mr. Polson, the Presbytery agreed to receive this report and consider it *seriatim*. The first clause referred to Clearings. After a long discussion on the financial state of affairs in that field the Presbytery agreed to appoint the Superintendent of Missions and Rev. Mr. Pringle to visit Mr. Polson's charge, and meet with the managers of the several stations, and also with the people. They were instructed to report to the next meeting of Presbytery. The clerk was instructed to write the several stations of the Greenwood group and bring before them the matter of arrears owing to their missionary. Rev. Mr. Lawrence and the clerk were appointed to visit Headingly and associated stations, and urge them to meet their financial obligations. The Presbytery appointed Rev. A. Macfarlane, Moderator, and Messrs. J. P. Matheson, Jacob Scott, D. McLeod, D. McDougall, and John Stewart, an interim session for Meadow Lea and Poplar Point, and instructed it to proceed to elect and ordain three elders to form a session for that field. On motion of Mr. Polson, seconded by Mr. Macfarlane, the Presbytery adopted a minute expressing grateful recognition of the worth and labours of Rev. Alexander Matheson, translated to the Presbytery of Glengarry. Professor Hart moved, seconded by Mr. Polson, that in accordance with the instructions of the Synod to this Presbytery to appoint an additional representative on the Synod's Home Mission Committee, Rev. Mr. Pringle, who represented the Presbytery last year thereon, be appointed again to the same position. Mr. Douglas explained fully the condition of financial matters in Morris congregation. The Presbytery instructed the clerk to write to the several stations in this charge and call their attention to any arrears yet due their missionary, and to acknowledge the Presbytery's satisfaction with the efforts they have made in paying up the amount due in the past. Dr. Dickson, elder, reported that Selkirk had paid its share of the amount due Rev. Mr. Matheson. On motion of Rev. Mr. Lawrence, seconded by Mr. Dickson, the Presbytery agreed to defer consideration of arrears due by Little Britain until its next meeting. The clerk moved, seconded by Mr. Polson, that Rev. C. W. Bryden, in compliance with the request of Selkirk congregation, be appointed missionary in charge of said congregation for the ensuing six months, and that he be asked to visit and preach at Selkirk East and Candeboye and report to this Presbytery at its next meeting as to the advisability of conducting regular services there. This was unanimously agreed to. The clerk was instructed to write to Springfield, Sunnyside and Cook's Creek and inform them that this Presbytery expects them to pay the expenses incurred by those appointed to take part in the induction of their minister. In this connection the Presbytery instructed its clerk to inform all congregations that all expenses incurred in connection with inductions are to be borne by the congregations interested; and are to be paid at the time of induction. Rev. Mr. Lawrence reported that Stonewall con-

gregation had paid up all its arrears. Rev. M. McKenzie reported that no arrears existed at Rat Portage. The supply of Emerson, Niverville and Whitemouth was remitted to the Presbytery's Home Mission Committee. The clerk read an extract minute of the General Assembly, which stated that Messrs. H. W. Fraser and A. B. Winchester had been granted the status of theological students of the second year in Manitoba College, and the clerk was instructed to intimate this to the Senate of the College. The superintendent reported that the previous night he moderated in a call at Rat Portage; that the call had issued in favour of Rev. M. McKenzie, missionary in charge, and was unanimous and hearty; that he had left the call in the hands of the session for further signatures; and that it would be forwarded to the clerk of the Presbytery in two or three days. He further stated that the congregation had guaranteed a salary of \$1,000 and a manse, and that the said sum would be paid in monthly instalments. The Presbytery agreed to receive the above report, sustain the conduct of the superintendent, thank him for his diligence, instruct the clerk to place the call in the hands of Mr. McKenzie for his consideration, and in the event of his acceptance authorize the moderator and clerk to make arrangements for his induction at an early date. The Presbytery appointed Rev. Principal King Convener, Messrs. Gordon, Pitblado, Pringle and Mr. Copeland and Dr. Agnew, a committee to draft a constitution for congregational missionary associations to be organized in the different congregations and mission fields of the Presbytery, and the committee was instructed to communicate with ministers and missionaries with a view to having such an association organized in each congregation as early as possible. This committee was instructed to report at next meeting. The following were appointed to nominate the standing committees of Presbytery for the year to report at next meeting, viz.: Professor Hart (Convener), Messrs. Whimster and Pitblado. The clerk moved, duly seconded by Rev. Mr. Polson, that this Presbytery desires to put on record its sense of the good service rendered by Rev. Messrs. Gordon and Pitblado in consenting to accompany, in the capacity of chaplains, the volunteers who had gone to quell the insurrection. This Presbytery recognizes that these beloved brethren have in so doing made no small sacrifice of personal comfort, and no small sacrifice otherwise, and that the congregations of St. Andrew's and Knox Churches, Winnipeg, are worthy of all praise, in having so cordially and generously consented to the pastors' acceptance of the invitation extended to them by the 66th and 90th Battalions to minister to their spiritual necessities during their active service in defence of our country; and this Presbytery most cordially consents hereby to their absence from their respective charges so long as said duty may require their presence with the troops. The Presbytery then adjourned to meet in Knox Church, Winnipeg, on Tuesday, September 8, at half-past seven o'clock p.m.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 7, 1885. **ELIJAH MEETING ABAB.** {1 Kings 18: 1-18.

GOLDEN TEXT.—"Ye have forsaken the commandments of the Lord and thou hast followed Baalim."—1 Kings xviii. : 18.

TIME.—About 907 B.C., three and a-half years after the beginning of the last lesson.

INTRODUCTION.

An interesting incident is passed over between this lesson and the last, viz., the death of the son of the widow in whose house Elijah was abiding.

She with her semi-heathenish views regarded the death as a punishment for her sin—brought about by the presence of the man of God. Elijah took the dead child from her and taking the body to his own chamber, laid it on his bed, and then cried to the Lord—in his deep compassion and sorrow, asking the Lord why this evil had come in addition to the other afflictions of the past year.

He then stretched himself upon the child three times and cried: "Jehovah, my God, let this child's soul come into him again." And the Lord answered the prayer of faith, and restored the child to life. This miracle greatly strengthened the faith of the woman. And she declared her full confidence that the words spoken by him should come to pass.

Elijah's greatness as the forerunner of Christ appears in this miracle, a greatness which he reached in a way that is open to all who will walk in it. By close walking with God—abiding in Christ although we may not attain to miracle working, we may acquire a spiritual lever that will awaken those who are dead in trespasses and sins, which is a more important gift.

That is all that is known of Elijah during these two years that he thus remained in seclusion. He certainly was not idle. What the nature of his work was may not easily be indicated, but such a prisoner would render important service in his cells. To so ascetic a life rigorous discipline would not be painful; but the great sorrow of his soul would be the ruinous idolatry of Israel and the dishonour of God. He would watch closely and prayerfully the effects of the drought upon the king and people, and be disappointed to find them hardening their hard and impenitent hearts.

EXPLANATORY.

I. Why do the Heathen Rage?—The most hopeless thing that any one can try to do is to try to hold out against God. That Ahab tried to do.

(1) *In seeking supplies.*—The famine was so terrible that it was difficult to get either food or water. Ahab and Obadiah divided the territory between them one to go each way to see if they could find enough supplies to keep the horses and mules from perishing. The case is becoming desperate and yet there is no indication that Ahab was humbled

or turned to the Lord for forgiveness or help, although he knows that another year or two will completely ruin the country if no rain comes and that the God who can withhold for three years can for ten. Poor stubborn hearts that will heap up wrath against the day of wrath.

(2) *In seeking Elijah.* ver. 10.—Ahab sought Elijah in every corner of his own country and the neighbouring countries. When word came from any country that the search was fruitless he made them swear that they spoke the truth; lest they should be imposing on him and trying to conceal the prophet. Had he succeeded in finding him he no doubt thought he could compel him to allow rain to come, or by killing him remove the restraint laid upon the clouds. Poor man, he could not see that Elijah was an instrument only, and that he was contending with the Almighty.

(3) *In slaying the prophets.* ver. 5.—It may be in a spirit of retaliation that Jezebel determined that she would have nothing more to do with Jehovah—would punish Him by blotting His worship out of the land. Like Pharaoh, she said: "Who is Jehovah that I should worship him?" She proceeded to do so by the destruction of every prophet upon whom she could lay her hands, and the establishment of Baal as the god of the land and by the support of many priests to minister at his altars.

Thus the impotent rage of these idolaters was allowed to work until the appointed time.

II. Obadiah meets Elijah.—In Obadiah we find a beautiful character—an oasis in the desert. We see

(1) *Moral Courage.*—It required a good deal of courage to live a Christian life in such a position as that which Obadiah occupied. When all about us—and especially those who are the influential—frown upon religion, it tries our faithfulness sometimes severely. But it is a good thing to be tried and to endure temptation.

That they who reject Christianity appreciate it is seen by such instances as this. Ahab kept Obadiah in his position because a good servant.

(2) *Loved the Brethren.*—When Jezebel was hunting the prophets of the Lord to death, Obadiah, at the risk of his own life, hid one hundred of them in caves by fifties and fed them with bread and water. Of course this war of extermination was only against the prophets, and Obadiah may not have been in danger on account of his own views; but had he been discovered thwarting Jezebel he must have paid for it with his life.

(3) *Reverence for the Lord's prophet.*—When he met Elijah and recognized him he fell on his face in reverent astonishment, saying: "Thou here, my lord Elijah!"

How he could be here after such a diligent search was unsuccessful in finding him, was a mystery.

But the mystery was only a part of the mysterious manner in which the Holy Spirit transferred the prophet from place to place.

When Elijah told him to go and call Ahab that he might meet him, Obadiah was afraid that the same thing would occur again. Before he would return with Ahab Elijah would be gone, and the king in wrath would turn upon him as if he had been trifling with him, and slay him. He told his fears to Elijah, at the same time pleading that he had been the friend of the prophets and rescued a hundred of them.

Elijah quieted his fears by assuring him by an oath that he would that day show himself to Ahab.

Before whom I stand.—There is the same Elijah—the same spirit that stood before Ahab three years and a-half ago. A man standing in the presence of Jehovah and caring little for any one else.

III. Elijah meets Ahab.—Although Obadiah was afraid of the displeasure of Ahab, Elijah was not. He was prepared to do whatever the Lord would have him do. And when we try to do that the Lord will give needed strength.

Ahab to Elijah.—Ahab, as soon as he got Obadiah's message, hastened to meet the prophet. He thinks as he goes along about the best way in which to treat him. He sought him throughout all kingdoms, and now when he has him what is the best thing to do with him is the problem. Whatever he intended to do, if his mind was made up to any definite course, the first thing was to impress him with his offence, by speaking roughly to him. Accordingly, the first word Ahab spoke was: "Art thou here, oh troubler of Israel?" He thought that would bring Elijah to his feet at once as a suppliant, but was sadly mistaken. Like many an unprincipled man, Ahab depreciated the strength of moral courage. If Ahab had been a man of great physical courage—which he was not—he would have found that the man of moral courage is as much his superior as the moral nature is superior to the physical.

Elijah to Ahab.—He gets his own words back and truthfully. He is told that he and his father's house are the cause of Israel's trouble in having forsaken the Lord and having cleaved unto Baal. Perhaps Ahab had so far become hardened as to lose sight of the fact that his own sin brought all this trouble. Many people's consciences do become so insensible as to throw the blame of troubles upon others or upon God Himself, but it never seems to occur to them that they themselves are at fault. But the day is coming when there shall be a rude awakening of every sleeping conscience. As Nathan addressed David's conscience, so Elijah addressed Ahab's; but unfortunately not with so good effect.

But the purpose was the same. It would not hurt God that we should go on in sin until death comes, but it would hurt us, and in mercy He would save us by His chastisements.

PRACTICAL SUGGESTIONS.

1. The Lord's will is often accomplished by inactivity.
2. Famines have often been the means of blessing. Consider those in the time of Joseph and Ruth and Chinese famine of 1879, as examples.
3. These prophets were honoured with a martyr's crown.
4. Men hew out to themselves cisterns that hold no water.
5. Compare Elijah's conduct and that of Moses before Pharaoh and Daniel before Belshazzar.