

THE Rev. John Cairns was inducted into the pastoral charge of Maringhurst, Rock Lake Presbytery, on the 22nd of July. The Rev. H. J. Northwick presided and preached, taking his text from Phil. ii. 1. There were four considerations laid down. (1) Peace and hope in Christ. (2) Any comfort in love. (3) Any fellowship of the Spirit. (4) Any bowels of mercies. Christianity was not a thing of rites and ceremonies, but practice throughout life. This ideal was not merely intellectual but social and brotherly and the best warrant for working as pastor and people. With many admonitions he counselled the congregation to receive their new minister with all unity and to hold him in reputation. The usual induction questions were put and answered. Mr. Cairns then received the right hand of fellowship. Rev. James Farquharson engaged in prayer. The Rev. J. A. Townsend then addressed the minister, reminding him of mutual duties and responsibilities and quoting Paul's injunction to Timothy: "Preach the Word." He defined "Word," spoke of its grandeur and sublimity, and of the end to be attained thereby. The Word was a great sword, better than a Damascus blade, truer than steel, and what Paul said to Timothy was merely repeating Christ's command: "Go ye into all the world and preach the Gospel to every creature." Rev. James Farquharson addressed the congregation, asking for good attendance and prayerful attention when the Word was preached. The minister ought to be sustained by the prayers and sympathies of the people. As no one, not even a minister, was perfect, so his hands should be borne up by the prayers of his people. Paul felt this when he said: "Brethren, pray for us." The seventy-second Psalm was then sung and the benediction pronounced. The congregation gave their minister a most cordial welcome at the close of the service.

PRESBYTERY OF MAIFLAND.—This Presbytery met at Kincardine on July 14. The Rev. Thomas Muir was appointed Moderator for the next six months. Commissioners to the General Assembly reported their diligence on the business of that court. Mr. Bickell, of Molesworth, accepted the call from the congregation of Mount Forest. The Presbytery expressed regret at parting with Mr. Bickell. Mr. McKrae was appointed to declare the pulpit of the congregation of Molesworth vacant and act as Moderator of Session. At the evening sederunt a conference was held on the subject: "Is the Pulpit Power on the Decline," introduced by Messrs. Law, D. C. Cameron and Muir, followed by other members of Presbytery. An extract minute from records of the General Assembly was read, stating that leave was granted to receive D. McMillan, licentiate, who was then received by the Presbytery. A communication was read from Dr. Cochrane, stating that the Rev. D. Cameron, of Lucknow, had been appointed to the mission field of Manitowaning and asking the Presbytery to issue the matter. Messrs. D. C. Cameron and Strachan were appointed to audit the Treasurer's book. A request from the congregation of Dungannon for leave to sell their church and lot was granted. Mr. Ross was appointed Convener of the Presbytery's Home Mission Committee. A committee, consisting of Messrs. Leask, McQueen, Ross, Hartley, with their Presbytery elders, was appointed to revise the regulations regarding the order of business and standing orders of the Presbytery and report to next meeting of Presbytery.—R. LEASK, Pres. Clerk.

PRESBYTERY OF BRANDON.—This court met in the First Presbyterian Church, Brandon, on Tuesday week, at half past seven. There were present Rev. Messrs. McKellar, Todd, Robertson, Mowat, Smith, Duncan, Sutherland, McKrae, Flett, McTavish, Douglas, Stalker, Campbell, ministers; and Messrs. D. Lockhart, R. S. Humphries, Geo. Stewart, R. Richards, elders. Mr. McKellar, in the absence of Mr. Bell, was appointed Moderator. Mr. S. C. Murray, from the Presbytery of St. John, having presented his credentials, was received as a licentiate residing within the bounds. The licensure of Mr. Alex. Robson was remitted to the Presbytery of Re—his sphere of labour being within the bounds of that court. The Clerk was instructed to write Mr. Thompson, of Virden, informing him that Mr. Sutherland was trusted with full powers in the matter of the ordination of elders, and that Mr. Sutherland be instructed to complete the work intrusted to him. Mr. Sinclair, of Carrot River, gave an account of his work at Prince Albert. In the course of his speech he vindicated the white settlers from the charge that any of them had been implicated in the late rebellion. A letter was read from the Rev. Mr. Bell, asking the Presbytery to recommend that a grant be made to the Portage congregation from the Manse and Church Building Fund. It was agreed to defer taking any action till the next meeting of the Presbytery in order to have more information upon the subject. It was agreed to appoint a committee to draw up a constitution for missionary organizations to carry on the work in congregations and mission fields. The following are the committees appointed for the ensuing year: Home Missions—Rev. Messrs. Todd, Bell, Stalker, Mowat, McKellar, Douglas, Robertson. Foreign Missions—Rev. Messrs. McKellar, Flett, Campbell, Robertson, Douglas, ministers; and Mr. R. S. Humphries, elder. Sabbath Schools—Rev. Messrs. Sutherland, Campbell, Mowat, McKellar, Hodnett. Sabbath Observance—Rev. Messrs. Stalker, Douglas, Smith, Kelly, McTavish, Bell, ministers; Messrs. Grant and Stewart, elders. State of Religion—Rev. Messrs. Wellwood, McKellar, Robertson, McKrae, Mowat, McTavish, ministers; and H. C. Ross, elder. Statistics—Rev. Messrs. Todd, Robertson, McKrae and Douglas. Maintenance of Theological Department—Rev. Messrs. Bell, Todd, McKellar, Stalker, Wellwood, Douglas, Sutherland, ministers; and Messrs. Waters, Kenneth McKenzie, Gillis and Nichol, elders. Temperance—Rev. Messrs. Douglas, Duncan, Sutherland, McKellar, Stalker, ministers, and Mr. H. Ross, elder. On the motion of Rev. Mr. McKrae it was agreed to retain on the roll of Presbytery the name of Rev. D. McKrae, formerly of Neepawa. It was agreed, on the motion of Mr. Lockhart, that the next meeting of Presbytery be held at Minnedosa on the third Wednesday in September. Rev. Mr. Cameron, formerly of Battleford, gave an account of his work there. He described in graphic terms the Indian uprising and the

terrible depredations committed by them in the neighbourhood—the best part of the settlement having been totally destroyed, only the barracks and the new part of the town having been spared. He contended that the Indian uprising was in a great measure due to the character of the instructors and agents appointed by Government. If the Government officials had been the right kind of men the uprising would never have taken place. In many cases their treatment of the Indians was calculated to have a most injurious effect—some of them treating the Indians like dogs—never speaking to them without an oath and paying no regard whatever to their word. The rev. gentleman remarked that it would spoil good Indians—make them like some of the Indian Department officials who are over them and supposed to be civilizing them. Mr. Robertson remarked that the settlers of Battleford had now a double claim upon our sympathy, and now that the people had been impoverished they must be provided immediately with the means of grace. In this he was ardently supported by the Presbytery. Mr. Flett corroborated Mr. Cameron, maintaining that the Indian uprising was in a great measure due to the character of the Government officials. On the motion of Mr. McKellar a unanimous vote of thanks was tendered to Mr. Flett and the other Indian missionaries for their valuable services since the commencement of the trouble. Leave was given to the Rev. Mr. McKrae to elect and ordain elders in his present field, and Rev. Mr. Todd and Mr. Hugh Grant were appointed an interim session. The Home Mission report was then considered seriatim, and was substantially adopted. It was as follows: Mr. S. C. Murray was appointed to Neepawa. The supply of Rapid City, Hogg's Field and Cypress River was remitted to the Home Mission Committee. Mr. Simpson was appointed to Roseland till the next meeting of Presbytery. Application was made to the Synodical Committee for a grant in favour of Rev. F. McKrae. Leave was given to the Home Mission Committee to dispense the Communion in mission fields where there are no ordained missionaries. The rest of the business before the court was of a routine kind.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 30. } THE STORY OF NABOTH. { 1 Kings 21: 1885. } 4-19.

GOLDEN TEXT.—"Thou hast sold thyself to work evil in the sight of the Lord."—1 Kings xxi. 20.

INTRODUCTION.

The Lord takes notice of the conduct of others as well as of Ahab. The kings of all nations are in His hands, and He teaches all the same lesson, that He abhors sin. Benhadad, King of Syria, besieged Samaria, and sent insolent messages to Ahab. The Lord sent a prophet to assure Ahab of protection, in order that he might know that Jehovah was the Lord. According to the assurance given the Syrians were delivered into his hands. They next year renewed the invasion, under the impression that the God of Israel was only a god of the hills, and on that account he was able to defeat their gods. If they fought in the plains they would succeed. Again they are defeated with the terrible slaughter of 100,000 men, and afterwards a wall fell and slew 27,000 men. Benhadad surrendered, casting himself on the mercy of the King of Israel. He is forgiven, and in forgiving him Ahab again offended the Lord, and exposed himself to a judgment pronounced by the mouth of a prophet. His own life is to be taken in place of the life his hand spared.

EXPLANATORY.

We would expect after the wonderful deliverances of the preceding chapter to see some indication of gratitude on the part of Ahab. The Lord granted them for that purpose, but without effect. Ahab went to Jezreel, his summer residence, and amused himself by trying to improve the grounds about his palace. Near by was the vineyard of Naboth. He thought it would greatly improve the situation if he could convert this into a garden, and proposed to purchase it. He offered to buy it for its value in gold or exchange for it a better. So far the proposal is harmless; but Naboth declined the offer. He did not wish to part with the inheritance of his fathers. It might have been in part an unwillingness to give up a home in his possession for so many years, a very natural and justifiable reason. It was also an unwillingness to disobey the Divine command, because the law forbade the sale of a paternal inheritance (Lev. xxv. 23-28). The land belonged to the Lord and the people had no right to dispose of it.

I. Ahab's Selfishness.—He could not see the force of the argument used by Naboth, he is so blinded by selfishness. What are the feelings of another man to him who thinks of only himself? Or, what is obedience to the law of God to the man who has made a god of his own lusts? Such was Ahab and such is every one in that degree in which he is the slave of self.

Eat no bread.—He felt so grieved and hurt that his proposal was rejected that he threw himself on the bed in a pet and would eat no bread. A selfishness that seems extraordinary in a king, and happily is known in modern than in ancient times.

How noble, in contrast, does that unselfishness appear which can look at all things in their true light without being warped by such unworthy influences!

II. Selfishness Grows into Murder.—His wife Jezebel enquired what the trouble was. He told her that Naboth declined to give him the vineyard. She replied: "Art thou King in Israel, and not able to have thy desire granted? Arise and eat and drink and be merry; I will give thee the vineyard." That was their idea of the duties of royalty—to gratify self. On the same principle Rehoboam and his young advisers acted and lost his kingdom.

She wrote letters.—Ahab left this woman to rule the empire as she pleased. She wrote letters, to which she attached his seal without consulting him. How much nobler the conduct of King Asa (1 Kings. xv. 13). He removed his mother from being queen because she was an idolatress, and destroyed her idol. Ahab gave himself up to Jezebel and allowed her to do as she pleased.

Elders.—The city authorities were her tools, appointed by herself and ready to do her bidding. Alas for the nation whose rulers have sold themselves to work iniquity! The magistrate ought to regard himself as the minister of God, responsible to Him, and before whom he must stand and give an account. These men knew no master but Jezebel, and at once did as they were told.

Fast.—A customary method of appeasing Divine wrath on account of sin. The sin in this case was that of Naboth. Jezebel said he blasphemed God, and, of course, she was horrified and wished to protect the nation from the dire consequences of that great sin.

Children of Belial.—They were to suborn false witnesses—two in order that it might be legal—and on their testimony Naboth was to be convicted and stoned to death.

Reported.—The fiendish crime is at once committed, and reported to Jezebel; and she reports it to Ahab, and tells him to go and take possession of the vineyard which Naboth refused to sell. It is no longer his, for he is dead.

We must accustom ourselves to look into the future, in order to find an explanation of such terrible things as this. A righteous God would not allow such things here, if there were not compensation. Naboth was a righteous man, no doubt one of the seven thousand who had not bowed the knee unto Baal, and like so many of the righteous has fallen a victim to the selfishness of the worst of mankind. God allowed it, that is enough. "Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne."

III. Be sure your sin will find you out.—Ahab could not excuse himself from being a murderer. He accepts the fruit of the murder; he goes down to take possession of the vineyard when informed that Naboth was gone, and he did not by word or act manifest his displeasure at what had been done.

Elijah.—What must have been the consternation of Ahab when he saw Elijah! Just at the time and in the place when he would least desire it—in the vineyard of Naboth—Elijah came to him without ceremony. Ahab probably thought that he had seen the last of the awful prophet when he fled before the threat of Jezebel. Now his heart sank within him as he saw him, and at once surmised what his errand was.

"Hast thou found me, O mine enemy?" Ver. 20.—That was the salutation of Ahab. How blind human nature is, that will not recognize that sin is the true enemy, and that the reprover is the true friend. Elijah told Ahab as much, when before charged with being the troubler of Israel, he said: "Ahab, thou and thy father's house are the troublers of Israel."

Now, the reply is: "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord." He then pronounced that terrible judgment, that Ahab should receive as he had done, that the dogs would lick his blood where they licked the blood of Naboth, and that they would eat Jezebel by the wall of Jezreel; and that the whole family would be destroyed as were the families of Jeroboam and Baasha.

These lessons are not exceptional; they are illustrations of God's government. "Whatsoever a man soweth, that shall he also reap."

Let us not be found by death in the enjoyment of evil possessions. When found by him let us be diligent in the service of our Master and then we can accept him not as an enemy, but as a friend come to introduce us into rest.

PRACTICAL SUGGESTIONS.

1. Selfishness is the very opposite of the Spirit of Christ.
2. It is a root from which every crime in the decalogue can grow.
3. If we wish the criminal God-speed, we participate in his crime.
4. Contemplate the consternation of Ahab as Elijah found him.
5. Ask yourself the question: "What would be my feelings or expectations if such a man as Elijah came with a Divine message?"
6. Quote other instances in which the law of retaliation is seen in God's dealings with men.

WILLIAM LLOYD GARRISON.

From Thomas Wentworth Higginson's introduction to the illustrated papers on Garrison's origin and early life, by his sons, in the August Century, we quote the following: "The career of Mr. Garrison contributed an important fact to elucidate the very philosophy of all reform; because it showed the controlling force of the moral sentiment, apart from all the other social factors with which it is usually found in combination. Strength of the moral nature was his one great and overwhelming contribution to the enterprise with which his whole life was identified. We can see now, in looking back, that the essential force of the anti-slavery agitation lay in the extreme simplicity of its propositions. Never was there a reform, perhaps, in which the essential principle was so easy to grasp. It needed no large induction, no difficult chain of inferences. Once concede that man cannot rightfully claim property in man, and the whole logic of the matter was settled. The thing needed was that this doctrine should find living embodiment in a man whose whole nature should be strong and simple, like itself; who should spin no sophistries, tolerate no evasions, shrink from no consequences; who should use this principle as a sufficient test of all policies and reputations, who should refuse to be led away from it into any questions of casuistry or expediency; who should, in short, have a moral nature as clear and controlling as the doctrine he espoused. This man it found in Garrison."