

and Mr. James Fraser, from Stonewall Church. Rev. Mr. Pitblado, as treasurer, handed in his report, which was received, and Messrs. Copeland and Polson appointed to audit his accounts. Mr. Pringle and the Superintendent were re-appointed to visit the Clearsprings group of mission stations. Rev. Mr. McFarlane reported that he had carried out instructions in regard to a session for Meadow Lea, and that Messrs. John Stewart, Jas. Cunningham and Duncan McDougall had been duly inducted elders there. He was appointed Moderator of Session and instructed to dispense the Lord's Supper there at an early date. The Presbytery authorized the Superintendent to dispense the Lord's Supper at Fort William and Fort Francis in connection with the visit to these points. He was instructed to make such organization as may be necessary for these fields. The Superintendent reported that he and Mr. Whimster had visited Headingley group and dispensed the Lord's Supper at three of the five stations there. The matter of arrears due by that group was remitted to the Presbytery's Home Mission Committee. The supply of Headingley, Fort William and Fort Francis was remitted to the Presbytery's Home Mission Committee. On motion of Mr. Pitblado, seconded by Doctor Bryce, the Presbytery agreed to supply Dominion City and Greenridge during the winter by a student. The Moderator of the Emerson Session was authorized to moderate in a call to a minister at Emerson whenever the session and congregation are ready to proceed. An application from Mr. James Scott, of Morris, to be received by this Presbytery and employed as a catechist, was received. The Presbytery appointed Principal King, Dr. Bryce and Mr. Gordon a committee to confer with him and report to the meeting in the morning. Dr. King reported that the committee had conferred with Mr. James Scott, that it is favourably impressed with his character and qualifications; but, before coming to any formal decision in the matter of his recognition and employment, it recommends that some appointments be given to Mr. Scott within the bounds of Presbytery, with the view of testing his efficiency, and that the Home Mission Committee be instructed to make arrangements, if possible, for temporary employment and report the result to the Presbytery. The report, on motion of Rev. Mr. McKenzie, seconded by Mr. Pringle, was received and adopted. Mr. Bryden reported that he had, in accordance with instructions of the Presbytery, visited Selkirk East and Candeboye; he had preached twice in each place; that at Selkirk East he had received a cordial reception and had had a good attendance at his services; that he had found some thirteen families who were willing to pay \$200 per annum if they can be supplied with ordinances; that at Candeboye he had found six or seven families who were anxious that services be given them; but that nothing has ever been done to ascertain their financial strength. On motion of Prof. Bryce, duly seconded, it was agreed that the report of Rev. Mr. Bryden be received and adopted, his diligence commended, and that Selkirk East and Candeboye be recognized as preaching stations in connection with Selkirk and Little Britain. The Presbytery then heard Rev. M. McKenzie in reference to the call addressed to him from Rat Portage and Keewatin. He stated that he could not see his way to accept the call and accordingly he felt it his duty to decline the same. On motion of Dr. Bryce, seconded by Mr. Pitblado, the Presbytery recorded its regret that Mr. McKenzie had not been able to see his way to accept the call, and that it be now set aside and the congregation notified accordingly that Mr. McKenzie be continued meantime in charge, and further, that the supply of the congregation be referred to the Home Mission Committee. Principal King submitted and read his report from the committee on the formation of missionary associations within the bounds of the Presbytery as follows: 1. That the session of each congregation be instructed to take early steps to form an association, where no such association now exists for the purpose of raising funds for the Schemes of the Church. 2. That the office-bearers of the association consist of a president, vice president and secretary-treasurer, with a number of directors, the members of session to be *ex officio* directors. 3. That the congregation be divided into districts, collectors appointed, whose duty shall be to call on the members and adherents of the congregation at stated periods in cities, towns and villages once a month, and in rural districts once a quarter, intimation to be made of the collectors' visits from the pulpit. In congregations in which it is impracticable to secure stated visits of collectors the session shall provide the members and adherents with envelopes in which at least once every three months the contributions of the people for the Schemes of the Church should be made. 4. That an annual meeting of the association be held, at which the moneys collected shall be allocated to the various Schemes, respect being had in the allocation to the great importance which Home Missions and College Work in this part of the Church should have. 5. That the several congregations should be asked to report to the Presbytery their compliance with these instructions on or before the first meeting of Presbytery in 1886. The report, on motion of Mr. Pitblado, was received and adopted. A deputation from North Plympton appeared before Presbytery, and submitted "Resolutions passed at a public meeting held in North Plympton school-house in the interest of the Presbyterian Church of Canada." There were compared and were heard Messrs. Jas. Dodds, N. McDonald and Charles Hilslope in support of the same. Subscription lists were handed in from the stations interested, amounting to \$274.50 toward the support of a minister. After discussion it was agreed to cite all the parties interested to appear in their interests at a meeting of Presbytery to be held in Knox Church, Winnipeg, on Wednesday, October 7th next, at 3 p.m. Prof. Hart submitted and read his report from the committee on nomination of standing committees, which was amended, and as amended is as follows. Home Missions—Rev. D. M. Gordon, Convener; Principal King, Prof. Hart, Prof. Bryce, Mr. Pitblado, Mr. McLaren, Mr. Whimster and Mr. C. W. Copeland. Foreign Missions—Prof. Hart, Convener, Dr. Bryce, Messrs. McFarlane, Hon. Justice Taylor and N. Henderson. State of Religion—Rev. Jas. Lawrence, Convener, Revs. Jas. Douglas, S. Polson, Dr. King and Mr. James Thompson. Sabbath Schools—Rev. J. Pringle, Convener; Revs. W. D. Russell, M. Mc-

Kenzie, and Messrs. E. Thompson and J. Sutherland. Sabbath Observance—Rev. Mr. McKenzie, Convener; Revs. J. Pringle, J. Douglas and Hon. C. E. Hamilton. Finance and Statistics—Dr. Bryce, Convener; Rev. Messrs. Gordon, Whimster and Mr. Copeland. Temperance—Mr. E. Thompson, Convener; and Rev. Messrs. McFarlane, Herald and Dr. Agnew. Examination of Students—Rev. Mr. Gordon, Convener, and Rev. Messrs. Douglas, McLaren and Hon. J. S. Taylor. Mr. Gordon moved, and it was unanimously agreed to. 1. That for the development of the intelligent liberality of the congregations within the bounds of the Presbytery, missionary meetings be held in the congregations. 2. That for greater convenience in holding said meetings, congregations and stations be arranged in groups, each group to be visited and addressed by a deputation of Presbytery. 3. That a programme of such meetings, with deputations appointed to address them, be prepared and duly intimated to the congregations. That a committee, consisting of Rev. Mr. Pitblado, Convener; Rev. Messrs. Pringle, Gordon and the Clerk, be appointed to draft such a programme to be submitted at the adjourned meeting of Presbytery on October 7th. It was moved by Mr. Gordon, seconded by Mr. Copeland, and agreed to that the members of Presbytery be instructed to use all diligence in securing contributions in aid of the Theological Department of Manitoba College and that the Clerk communicate this resolution to each minister within the bounds. The auditors reported the treasurer's accounts carefully and correctly kept. This was received and adopted. The Presbytery unanimously agreed to ask Rev. Mr. Pitblado to accept re-appointment, which he did. The Presbytery then adjourned to meet in Knox Church, Winnipeg, on Wednesday, October 7th, at 3 p.m.—D. B. WHIMSTER, Pres. Clerk.

#### HOME MISSION COMMITTEE.—(WESTERN SECTION.)

The Executive of the Home Mission Committee will meet within St. Andrew's Church, Toronto, on Tuesday, October 13, at nine a.m. The members are (with the Convener) Drs. Campbell and Laing; Messrs. Macdonnell, Moodie and Warden, ministers, and Mr. Kilgour, elder. The Sub-Committee on Augmentation of Stipends will meet in the same place, on Wednesday, October 14, at half-past two p.m. The members are, with the Convener (Rev. D. J. Macdonnell, B.D.), Drs. Campbell, Laing and Cochrane; Messrs. A. B. Mackay, P. McF. McLeod, Farries and Warden, ministers; and Messrs. Kilgour and Mitchell, elders. Claims for Mission Work and Augmented Congregations, for the six months ending Oct. 1 and all other papers should be in the hands of the Convener or Secretary (Mr. Warden) not later than 7th October. Ministers, Probationers and Catechists desiring employment under the Home Mission Committee during the ensuing winter, should send in their applications to the Convener on or before the 7th October. WM. COCHRANE, Brantford, Sept. 19, 1885. Convener, H. M. Com.

### Sabbath School Teacher.

#### INTERNATIONAL LESSONS.

Oct. 4. } ELISHA AT DOTHAN. { 2 Kings vi. 8-23.  
1885.

GOLDEN TEXT.—"Fear not; for they that be with us are more than they that be with them."—2 Kings vi. 16.

#### INTRODUCTION.

In the last quarter we noticed nine miracles wrought by Elisha. The next is recorded in the beginning of the chapter. The sons of the prophets, finding their home too small, went to the Jordan to cut down timber to build a larger. An axe flew off the handle into the water. Elisha threw a stick into the water and caused the iron to swim, and it was taken up by him from whom it had fallen. This, like the miracle of feeding the hundred prophets, shows how God's grace extends to all parts of our life, and provides for every want. "No good thing will He withhold from them that diligently seek Him." There is a noticeable difference between the miracles wrought by Elisha and Elijah. The still small voice followed the wind, earthquake and fire.

#### EXPLANATORY.

The war with Syria was renewed, and the Lord made it an occasion of showing forth His glory. He can make the wrath of men to praise Him.

I. Divine Foreknowledge.—The King of Syria decided, in secret council, to send flying parties into the land of Israel in order to surprise and easily overcome the people and if possible get the King into his hands.

Be aware.—Elisha sent unto the King of Israel, apprising him of the places in which these raids were to be made and warning him to provide against them. Then, no doubt, troops were sent and the Syrians disappointed. This was repeatedly done, and the King of Syria suspected that there was some traitor that revealed his counsels to the King of Israel.

Some one told him that it was Elisha that betrayed his secrets, for he knew everything—even to the secret words of the bedchamber. The Syrians were no doubt in constant intercourse with Israelites who were familiar with the way in which Elisha detected the deceit of Gehazi. The story of Naaman made him an object of the greatest interest in Damascus.

To us the greatest object of interest in this connection is that God knows all the secrets of life. Elisha could know nothing but as it was revealed. But the God with whom we have to do knows all the secrets of the heart.

All who, like the Syrians, are the enemies of the Lord's cause and people may well be alarmed; for all these things they will be brought to account.

To the faithful it is only a cause of encouragement. He knows all, and will give due credit for every sincere attempt at duty. To the woman who poured the ointment on His head, He said: "She hath done what she could," and gave her credit for more than she intended. (Mark xiv. 8.)

II. Christian Confidence. When the King of Syria heard that Elisha was in Dothan, a town twelve miles north of Samaria, he sent an army of horses and chariots and a great host of men to invest the town by night and take Elisha prisoner. Whether he intended to slay him or to get his services for himself we cannot tell. At any rate the proposal was very foolish. He must have known that if Elisha could betray his secrets to the King of Israel, he could avoid any conspiracy against himself. And he probably knew how the companies sent by Haziah (2 Kings i.) against Elisha were treated, and if so was guilty of a mad act.

Is it not so with all who dare to oppose or conspire against the Lord's people? The history of the world is from first to last full of instances of the overthrow of the Lord's enemies—the ultimate overthrow of all is foretold and yet men will not be wise.

Servant. When Elisha's servant arose in the morning, he saw the city invested and was very much afraid. He could see no way of escape and said: "Alas, my master! how shall we do?"

Fear not.—Elisha's reply has been an inspiration to the Church. "They that be with us are more than they that be with them." Elisha's faith saw that the angel of the Lord was encamping round about him and that men are but as the dust under His feet.

With us.—These are the most difficult words in Elisha's reply for the reader to appreciate. All will see and at once admit the superior power of spirit forces; but they are not so ready to believe that these powers are on their side. Many promises assure us that the powers of Heaven are with us if, like Elisha, we are their friends.

Open his eyes.—The prayer of Elisha for his servant. All fear comes from ignorance. If our eyes were open to see the super terrestrial influences about us, we would feel safe as a child in the parent's arms.

Moses "endured as seeing Him who is invisible." That was the source of power to him. (Heb. xi. 27.) Paul looked at the things which are not seen and was strong. (2 Cor. iv. 18.)

Horses and chariots of fire.—Elisha's prayer was answered. The curtain was drawn aside and the servant saw a heavenly host surrounding, and between them and the Syrians.

Fire is the best symbol of the spirit world, and basis by which it could be interpreted to the eye of sense. We are not told how the vision affected the fearful servant, but no doubt it put an end to his fears.

That should be the condition of every Christian. "Therefore will not we fear though the earth be removed." (Ps. xlii. 2.)

III. Enemies confounded.—Elisha now prays that the Syrians may be smitten with blindness. This is not the ordinary Hebrew word for blindness, but a compound word meaning rather to dazzle or confound.

If they had been totally blind they could not have been led by Elisha to Samaria. They were in that confused state that they did not know what they were doing. They gave themselves up to be led away by a stranger wherever he desired. No better proof could be given that they lost their wits.

This is not the way.—This is to be classed with that strategy so common and necessary in war. But was it right of Elisha to deceive them? Is deception at any time right? It is a difficult question to answer. But if, when it is done, it is in love to the deceived, and a desire to do them good, as in this case, there will not be much practical difficulty.

The fact that the Lord gives His enemies up to delusions on account of their sins is frequently taught in the Scriptures. (2 Thess. ii. 11. See also Job xii. 24, 25; Isa. vi. 9.)

How much of the business blundering and mistaken wisdom of the world is owing to a blindness induced by disobedience! O that men were wise, and would believe that it is madness to fight against God!

IV. Coals of Fire.—Elisha led the army to Samaria, and when they got there he prayed that their eyes might be opened, and behold, when they were opened, they were in the midst of Samaria, in the enemy's hands! What utter confusion and fear would seize them upon this discovery! The same thing is occurring every day. People are allowing themselves to be led by Satan without any dread—they are dazed—they are the enemies of God and know not their danger. But they come to that point when they see things in their true light—their eyes are opened and then fear comes upon them and they feel that they are undone.

Shall I smile?—The King asks Elisha what he will do.—Whether they should be slain? Elisha says: "No, you would not slay captives in war." Instead of that, he commands that bread and water be provided for them. They did so, and they all ate and drank and went away to their master.

Result.—It put an end to the war. The Syrians saw that there was no use in contending with such a man as that. It also taught a Gospel lesson. That is the spirit of the Gospel which, if practised more, would settle difficulties without number. The kindness shown would so soften the hostility of the Syrians that they would not be disposed to invade the country any more.

Satan's method with convicted souls is that of the King of Israel with these captives. God's method is to give mercy to all who apply.

#### PRACTICAL SUGGESTIONS.

1. The Lord knows the secrets of our hearts, ver. 9.
2. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone, ver. 10, 17.
3. How impotent is the human when opposed to the divine.
4. Trust and don't be afraid, ver. 17.
5. In God we live and move and have our being, ver. 18.
6. Love your enemies, ver. 22.