

son for the congregations of Chinguacousy. Mr. Fraser was also heard, when *inter alia* he expressed his willingness to go to Bowmanville, mainly on account of the compactness of the field. On motion made by Rev. W. Meikle, seconded by Rev. J. Pringle, the Presbytery agreed to grant the translation, said decision to take effect after the 26th inst. Rev. J. R. Gilchrist was appointed to preach in Chinguacousy on the 2nd of August, and declare the charge there vacant, as also to act as interim Moderator of Session; and a committee was appointed to draft a minute anent the Presbytery's estimate of Mr. Fraser. After the chair had been resumed by him, an extract minute of the General Assembly was read, granting leave to the Presbytery to receive as a minister of our Church Rev. T. J. McClelland, who was accordingly received in the ordinary way. A call addressed to him, though only reported at a previous meeting as moderated in, was now sustained and put into Mr. McClelland's hands. The call was accepted by him, and his induction was appointed to take place at Shelburne on the 21st inst., the Moderator to preside, Rev. W. A. Hunter to preach, Rev. A. McFaul, to address the minister and Rev. J. A. McDonald to address the people. Reports were received from commissioners to the General Assembly as to their attendance at said court, and also on behalf of other commissioners who were not present at this meeting of Presbytery. Rev. A. Wilson made application for a presbyterial certificate; and the clerk was instructed to give him one. A committee was appointed to assign to students within the bounds subjects for summer exercises, said exercise to be given in before the time of re-opening the colleges. Various other matters were brought up and disposed of, which may not be specified in these columns. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of August, at ten o'clock a.m. The Moderator, in view of his ceasing to be a member of the court before that date, thanked the Presbytery for placing him in the chair, as also for giving him support in performing the duties thereof, and the meeting was closed with the benediction.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia held its regular quarterly meeting in St. Andrew's Church here on Tuesday 30th ult. There was a large representation of ministers and elders. A communication was read from the London Presbytery intimating that they had appointed a deputation to confer with a deputation from this Presbytery in the matter of East Williams congregation. The Presbytery agreed to appoint Messrs. Thompson, McAdam, and Currie, ministers; and Mr. Leitch, elder, to meet with said deputation, as requested. Mr. Tibb was appointed moderator of the Second Congregation, Petrolia. Mr. Thompson, on behalf of the committee appointed for the purpose presented a draft minute in reference to the death of Mrs. Leitch, of Point Edward, which was received and ordered to be entered on the minutes. Reports from delegates to the General Assembly were received. The Presbytery tendered them thanks and commended them for their diligence; and at the same time expressed regret that no elder appointed by this Presbytery put in an appearance at the General Assembly, nor took any steps to have alternatives appointed. Standing committees for the year were appointed, and are as follows, the first named being Conveners:—Home Missions: Messrs. Hector Currie and J. Anderson, ministers; and Mr. E. Roy, elder. Temperance: Messrs. J. C. Tibb and J. A. McDonald, ministers; and Mr. T. Houston, elder. Finance: Mr. George Cuthbertson, minister; and Messrs. F. Blaikie and D. Mackenzie, elders. Statistics: Messrs. J. McKelvie and J. R. Johnston, ministers; and Mr. P. Barclay, elder. State of Religion: Messrs. J. Thompson, R. W. Leitch and G. McLennan, ministers; and Mr. T. Houston elder. Sabbath Schools: Messrs. Thos. McAdam and Hugh Cameron, ministers; and Mr. D. L. Leitch, elder. Colleges: Messrs. H. Cameron and R. Hume, ministers; and Mr. J. H. Laird, elder. Arrangement of Business: The Clerk and Mr. J. McIntock, ministers; and Mr. Robert Anderson, C. S. Schemes of the Church: Messrs. Loughhead and Lees, ministers; and Mr. H. McDougall, elder. Mr. Leitch intimated his appreciation of the kindness of the Presbytery in his affliction, and expressed his deep obligation for their kind words and helpful deeds during his tribulation. Intimation was given that Mr. Scrimgeour, of Forest, is at present unable to discharge his public duties on account of continued ill-health. It was privately arranged to give supply for some Sabbaths, to enable Mr. Scrimgeour to take needed rest. Messrs. Currie and Tibb were appointed to confer with students within the bounds, and prescribe subjects for exercises to be given in at next ordinary meeting. There was laid on the table a petition from the Second Congregation of Petrolia, asking for leave to moderate in a call. There was an accompanying subscription list amounting to \$608 annual stipend. Messrs. Draper and Harley were heard. After questions had been put and the matter discussed, the Presbytery agreed as follows: That in view of all the circumstances of the case, the Presbytery visit Petrolia and inquire into the relations of the two congregations, with a view of securing harmony, and that the Clerk be instructed to cite all parties interested to be present, said meeting of Presbytery to be held on Tuesday, 14th of July, at 10 a.m., and within the Presbyterian Church there. A petition from Oil Springs and Oil City, asking to moderate in a call, was laid on the table and read. There was an accompanying promise of \$450—\$350 from Oil Springs and \$100 from Oil City. The Presbytery agreed to grant the prayer of the petition; expressed much satisfaction at the progress of the cause in that section, and instructed Mr. McDonald to discharge the duty prayed for when requested by the congregation. Mr. Tibb was appointed interim moderator of Black Creek, Waukena and Wilkesport. The next regular meeting to be held in Strathroy on the second Tuesday of September next, at 2 p.m., when session records will be called for.—CRO. CUTHBERTSON, *Pres. Clerk*.

The quarterly meeting of the Presbytery of Montreal was held in the David Morrice Hall, on Tuesday, 7th July. There were present twenty-three ministers and seven elders, with four corresponding members. A large number of elders' commissions were read and sustained. Of these, Messrs.

William Robb, Eskine Church, Montreal; James Middleton, St. Andrew's; William Creaser, Russelltown; Thomas Coughtry, Cote des Neiges; William Drysdale, Stanley Street Church, Montreal; Walter Paul, Knox Church, Montreal; and George Clennaghan, English River and Howick, being present, took their seats as members of court. Session records were called for and the clerk was instructed to notify the kirk sessions so as to have one-fourth part of the records examined at each quarterly meeting. Professor Scrimgeour reported that he had moderated in a call in St. Joseph Street Church, Montreal, on Wednesday, June 24—that the call was unanimously in favour of Rev. W. J. Smyth, Ph.D., with a guarantee of \$1,500 stipend. Messrs. Cleland and McDonald appeared as commissioners in support of the call. The call was sustained. Dr. Smyth's letter of acceptance was read and the Presbytery resolved to meet in St. Joseph Street Church, on Friday, July 24, at eight p.m. to induct him, Professor Scrimgeour to preside, Mr. Leitch to preach, Mr. Paterson (St. Andrews) to address the minister, and Mr. Lee, the people. Mr. Boyd, of Beauharnois and Chateaugay, obtained leave of absence for two months. In the absence of the Convener of the Home Mission Committee, the clerk reported that provision had been made for the regular supply of mission stations and vacant congregations. Mr. Campbell reported on behalf of the Presbytery's City Mission Committee. Mr. Patterson made a verbal statement. The financial report was also read. The Presbytery, greatly recognizing the very valuable services of the city missionary, instructed the Committee to correspond with the congregations already contributing and with others that have not as yet contributed, in order to secure the amount needed for the work. The importance of prosecuting the canvass of the city now that the directory is published was also dwelt upon. The following are the Conveners of Standing Committees for the year: Examining Committee, Mr. James Watson, Huntingdon; Home Mission Committee, Mr. R. H. Warden; City Mission Committee, Mr. R. Campbell; State of Religion, Mr. L. H. Jordan, Montreal; Temperance, Mr. Archibald Lee, Russelltown; Sabbath Schools, Mr. James Fleck, Montreal; Statistics, Mr. James Patterson; Protestant Education, Mr. W. J. Dey; French Work, Mr. G. Colbourn Heine, Montreal. Mr. Heine, on behalf of the Committee on French Work, read a report for the past quarter, giving interesting details from various French fields and well earned the thanks of the Presbytery which were tendered him. A letter was read from Mr. Chas. Glackmeyer, city clerk, showing the Presbytery's resolution sent to the city council on the subject of Sabbath desecration, had been duly submitted and referred to the Police Committee and that the Chief of Police had been instructed to enforce the city bye laws on Sabbath Observance, especially those relating to saloons and hotels. Mr. James Fleck was appointed Moderator of Taylor Church Session during the vacancy caused by the death of Mr. Casey. Mr. Heine was appointed to declare the pulpit vacant on Sabbath first. Principal MacVicar, G. C. Heine, and C. A. Doudiet, were appointed to prepare a suitable minute relating to the late Mr. Casey, which was adopted and ordered to be engrossed and a copy sent to Mrs. Casey. The complaint of Mr. Neil McArthur of Aveca, was considered. The proposed action of the Session was approved by the Presbytery and after conference was acquiesced in by Mr. McArthur. The application of Mrs. Cauboue for assistance from the Ministers' Widows' and Orphans' Fund was remitted to a committee consisting of Messrs. Doudiet, Duclos and Campbell to consider and report at next meeting. A letter from Dr. Reid, relating to the distribution of the Assembly Minutes and giving a list of the congregations in arrears to the Assembly Fund was read. The Presbytery resolved to return to the old method of conducting the annual missionary meetings and the Home Mission Committee, with Mr. Campbell as interim Convener, was instructed to arrange for deputations to visit the several groups of congregations within the bounds. Mr. T. Z. Lefebvre having undergone his trials for license to the satisfaction of the Presbytery, was licensed by the Moderator to preach the Gospel and suitably addressed him as to his important duties. The Presbytery then adjourned to meet in this place on Tuesday, October 6, at ten o'clock a.m.—JAMES PATTERSON, *Pres. Clerk*.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 26, 1885.

ELIJAH THE TISHBITE.

{ 1 Kings 17. 1-16.

GOLDEN TEXT.—"So he went and did according unto the Word of the Lord." 1 Kings xvii. 5.

INTRODUCTION.

The rest of the Book of Kings is devoted to the reign of Ahab. He raised the iniquity of Israel to its greatest height by erecting the temple to Baal at Samaria and by the support of a numerous priesthood to minister in and maintain the new worship. To resist this terrible invasion of idolatry, the Lord raised up the greatest of the prophets. None was so mighty in divine power as he. His life recalls at different points the life of Moses. They both fled into the desert for a time. Both saw extraordinary appearances upon Mount Sinai, and in the close of life there is some similarity. They were both terrible exponents of the severity and majesty of law and the destruction of the transgressor, and they together appeared on the Mount of Transfiguration. The fact that so little is said about the reign of other kings and so much about that of Ahab, shows us the design of the history. It is not simply to record the history of men, but to show us the development of the Kingdom of God by the different means employed for that purpose. In this stage the prophetic is the most prominent element. In the Kingdom of Israel the temple being rejected, it was the only element. Hence the prominence the prophets had in that kingdom.

EXPLANATORY.

I. **Elijah's Announcement.**—He burst on the scene like an apparition with a most astounding announcement. If it were

the first known of him he might have been rejected by Ahab as a madman. But he was no doubt well known in the kingdom already. The short notice we have of him as well as some references make it probable that his life was for years an active one, and if so must have been much spoken of as the daring opponent of Jeroboam. If not, however, he appears like John the Baptist, a flaming meteor, denouncing without fear or favour all who were guilty. His appearance and message would make Ahab's guilty conscience tremble.

(1) **Origin.** This is uncertain. There was a town called *Tishbe* in Galilee. None is known in Gilead. So that he may have been born in Galilee and lived in Gilead away from his own people.

(2) **Name.** His name is a compound of two names of the Deity, *Jehovah my God*.

(3) **Message.** "Neither dew nor rain these years but according to my word." What an extraordinary statement! That any man should claim power over nature, if an assumption, would be proof of insanity; but when spoken of by a man who knew whereof he spoke it is evidence of wonderful sanctity of life, and intimacy with God.

The judgment itself was a most serious one. In a hot country what greater physical judgment than the withholding of rain? The dews are so heavy in these parts that the loss of them would be also most serious. How much greater the punishment when the spiritual showers are withheld which is frequently done on account of man's sin. Not so readily felt perhaps, but the consequences are eternal.

(4) **His authority.**—He would be a daring man who would thus speak upon his own authority. Elijah was simply the messenger. The living God had said it, and unlike Baal to whom Ahab had sold himself, He can carry out His threats or promises.

God of Israel.—To whom they were covenanted although now unfaithful.

Stand. Note that word. Who would be afraid of Ahab or refuse to speak the truth, if he felt that he was standing in His presence? Our weakness is that we do not feel it.

II. **Elijah's First Retreat.**—He disappeared about as quickly as he came. He was commanded by God to hide at the brook.

Cherith. This brook flowed into the Jordan—whether from the west or east is not known. There was no doubt a deep gorge in which he was to hide himself in order to escape the importunity of the people, who would know that he was the instrument by which God had sent such a blight upon the land. Even if he were able to resist that importunity, the result would be indignation against himself rather than a turning to God in repentance which he desired. We can easily imagine how Elijah's time would be employed acquiring strength for future work.

Raven.—The Lord's resources are inexhaustible. He can use any part of His creation from an angel to a raven to carry out His will. Why should the Lord's people distrust such a God? The question as to where the ravens got the supply is vain. He who could dispose the ravens, who by nature would devour it, to carry food to the prophet, could provide the supply. "The young lions may lack and suffer hunger, but they that fear the Lord shall not want any good thing."

Water.—He was to drink from the brook and did so until it became dry. Thus the prophet felt the inconvenience of the punishment sent on account of the sins of Israel. So always the righteous suffer the consequences of the sins of others, but the Lord sustains and sanctifies it, so as to become a wholesome discipline.

III. **Elijah's Second Retreat** (ver. 8, 16).—When the stream dried up the word of the Lord came again commanding Elijah to depart into the coast of Sidon, for arrangements were made to sustain him there.

Sarepta.—On the road between Tyre and Sidon. In the very country whence Jezebel came.

A widow woman.—So poor that there was only one meal between her and her son and death. The prophet instead of offering help asks assistance from her. She at once complies. He then increased his demand to try her faith yet more. As well as water "bring a morsel of bread," he adds. That draws forth the story of her distress. She has only a handful of meal and a little oil left, and she was just going to prepare it as a last meal for herself and child and then expected to die. This she confirmed by an oath by which she showed that she was a worshipper of the true God. "As the Lord thy God liveth."

She is rewarded by a promise that her supply of meal and oil would continue, and her faith again tested as to her acceptance of the promise by the request that she would give what she had away to him. She believed the promise and got the reward, the widow's meal and oil neither wasted nor failed until rain again fell on the earth.

She not only got this material blessing, but a very much greater spiritual blessing. The company of Elijah in her house was no ordinary fortune. She was afterwards honoured by a favourable reference by our Lord (Luke iv. 25, 26). She has won for herself immortal fame, and has been an unspeakable blessing to mankind by this simple act of faith.

Elijah's faith was strengthened in turn. If the Lord could raise up true worshippers in the land of Sidon, in the reign of Eithbaal, why fear the issue of the conflict in Israel? We may not forget that Elijah was a man of like passions and reached his eminence through prayer. He was liable to such discouragements as we are ourselves, and could by the same means be stimulated and strengthened. For many days they dwelt together, miraculously fed.

PRACTICAL SUGGESTIONS.

1. God raises up men suited to the occasion. Great men for great burdens.

2. The man who sees the invisible feels that he is standing in the presence of God, is not afraid of the face of man.

3. God can make little things the instrument for accomplishing great good.

4. The revival of a thing is as great a wonder as the growth of the meal and oil.

5. The way to an enduring name is by the cross.