

presentation and address a suitable reply was made by the Rev. S. Young, on behalf of himself and Mrs. Young. While thanking the congregation through the gentlemen who presented the address, for this additional evidence of their appreciation, he feelingly referred to the many acts of kindness and attention they had experienced, individually and as a family, not only at the hands of members of the congregation, but from others as well, and stated that they could never forget these acts of consideration and expressions of good-will toward them under the circumstances, but should always treasure their memory as emanating from that true source of Christian charity which should ever frame our motives and characterize our actions.

**PRESBYTERY OF BROCKVILLE.**—A special meeting of this Presbytery was held at West Winchester on the 19th inst., for the induction of Dr. Moffatt, late of Walkerton, and for other incidental business. Besides the members of Presbytery, there was present a large congregation. Mr. Bayne, of Morrisburg, presided and constituted the court with prayer. The courtesies of the court were extended to the Revs. Samuel Ellery, of the Methodist Church, and Robert Watt, probationer. After the usual proclamation had been made, Mr. Pullar, of Morewood, conducted service and preached from Philippians i. 6. Mr. Bayne then narrated the steps which had been taken towards filling the vacancy, put to Dr. Moffatt the usual questions and inducted him into the pastoral charge of the congregation. Mr. McDairmid, of Kemptville, then delivered the charge to the minister and Mr. Bayne addressed the congregation. Mr. Ellery, on invitation of the Moderator, then led in prayer, after which Dr. Moffatt was conducted to the vestibule by Mr. McIlroy, minister, and Mr. Robinson, elder, and received a very cordial welcome from the people. The Presbytery then took up a call from Dunbar addressed to the Rev. John P. Grant, of the Presbytery of Montreal. Mr. Bayne reported that he had moderated in the call at Dunbar on the 10th inst., that it was signed by 158 members and thirty-nine adherents and that it was unanimous. Messrs. Thomas Carlyle, John C. Munro, James Moody and J. J. Colquhoun appeared as commissioners in support of the call and laid on the table a guarantee of stipend (\$700 with manse). On motion the call was sustained and ordered to be forwarded to the Presbytery of Montreal, with a special request that the case be issued with all convenient speed. Rev. Andrew Rowat, of Athelstane and Mr. James Moody, of Dunbar, were appointed to prosecute the call before the Presbytery of Montreal. In the evening Dr. Moffatt received a welcome from the congregation well calculated to convince him of their kindness and liberality, and of their unanimity in calling him to undertake the work of pastor among them. The gardens and grounds surrounding the manse were beautifully illuminated with Chinese lanterns; the spacious and beautiful manse itself was also aglow, and adorned throughout with festoons and bouquets of flowers. Choice music was rendered during the evening by Professor Sheets, Miss Alexander, Miss Wallace and others. The congregation was largely represented and the scene was one well fitted to cause the new minister to feel quite "at home." After the serving of refreshments, Dr. Moffatt was invited to the parlour; Mr. Bayne was moved to the chair; the adjoining rooms were speedily filled, whereupon Mr. James P. Fox, on behalf of the congregation, presented Dr. Moffatt with an address of welcome and a purse of \$200. The Doctor replied in happy terms, thanking them for their kindness and expressing himself as quite at home among them already. Dr. Moffatt enters upon the work at West Winchester under the most favourable circumstances and with a large and influential congregation and a strong band of willing workers. High hopes are entertained that with God's blessing, his ministry will be productive of much good.—G. D. BAYNE, *Clerk.*

**PRESBYTERY OF LANARK AND RENFREW.**—The regular meeting of this Presbytery was held in Zion Church, Carleton Place, on 25th August. The term of office as Moderator of Rev. Chas. McKillop having expired, the Rev. H. Taylor, of Pakenham, being next in the order of rotation, was elected to the office for the next six months. There was a good attendance of ministers at the first sederunt, but before the close of the second it dwindled down to but a handful, a practice which bids fair soon to become the rule in the Presbytery. The Clerk read and the court adopted a suitable minute anent the loss it had sustained and the Church at large, by the death, in April last, of the late Rev. Mr. Mackenzie, of Middleville and Dalhousie, and copy directed to be sent to the bereaved family. A call from the congregation of Manotick to the Rev. M. H. Scott, of Bristol, was taken up. The Rev. Mr. Whillans appeared on behalf of the Presbytery of Ottawa. Mr. Scott having signified his acceptance of the call, words expressive of brotherly regard and esteem, of high appreciation of his laborious, earnest and successful work in Bristol, whereby a large, happy and united people had been brought together, were spoken by Rev. Dr. Campbell and Messrs. Mylne, Ballantyne, McLean and Crombie, and concurred in by all the brethren. In the interim the Rev. D. G. McLean was appointed Moderator of the Bristol Session. Exercises were heard from the following students, Messrs. Given, Hodges, Mackay and Mills, the Convener of the committee on the superintendence of students, and all were appointed to be certified to their respective colleges. The Home Mission report was presented by Rev. Dr. Campbell. The Rev. D. L. Mackechnie, was re-appointed for three years as ordained missionary in Mattawa, and for the Upper Ottawa. A student having been secured to labour among the small villages growing up along the line of the C.P.R. within the bounds, any deficiency in the amount of his salary which might not be obtained from the field was authorized to be paid by the Convener. The Convener was also appointed to attend the meeting of the Kingston Presbytery, with a view to obtain a re-arrangement of the mission field at a certain point, by the transference of Snowroad, a mission station in the Kingston Presbytery, to the Presbytery of Lanark and Renfrew. Careful and what is hoped will prove more adequate arrange-

ments than usual for the supply of all the mission fields during the winter were made, and a very earnest and anxious concern upon this subject was exhibited by all the members of the Presbytery. Arrangements were made for holding the annual missionary meetings, and missionary deputations instructed to enquire into the state as to salary of congregations requiring augmentation. In addition to this an influential committee was appointed specially to look after and in every suitable way promote the interests of the Augmentation Fund, the Rev. W. D. Ballantyne, Convener. The few delegates to the General Assembly who were still present in the court reported their diligence in their attendance and the impressions made upon their minds by attending the meetings of the highest court of the Church, with special reference to the extent of our Church, the vast amount of work lying before it and our great responsibility with regard to it. Reports were presented as follow: respecting the dispensation of the Lord's Supper in mission stations; the state of the Presbytery and Synod Funds; the standing of the Presbytery as presented in the statistical and financial returns, and the issuing of a small monthly paper to give information to each congregation of what all others in the Presbytery are doing, and more deeply interest all in the work of the Presbytery. The Convener of the committee on this matter was authorized to ask each minister to bring this subject before his Session with a view to ascertain the probable amount of support which might be expected for such a paper, thus a report may be presented by the committee at next regular meeting. Two students were examined with a view to their entrance upon a course of study for the ministry and the Presbytery adjourned to meet again on 24th November, in the same place.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Sept. 13, } **THE SHUNAMMITE'S SON.** { 2 Kings 4: 1885. } 18-37.

**GOLDEN TEXT.**—"I am the Resurrection and the Life."—John xi. 25.

#### INTRODUCTION.

In Elisha's life we find a rapid succession of miracles. When he left the scene of Elijah's glorification he divided the waters of the Jordan. In Jericho he, by the instrumentality of salt, healed the waters of a spring by which the whole region was supplied. On the way to Bethel he punished the people by cursing the boys that manifested their spirit of hostility to the Lord and his prophet. Two bears came from the wood and destroyed forty-two of them.

He next appears at a critical time in the march of the kings of Israel and Judah against Moab. These armies were on the eve of destruction for want of water. Elisha predicted an abundant supply next morning, which came to pass owing to distant rains. The bed of the river and valleys were flooded, and through the deception of the unexpected rain the Moabites were delivered into their hands.

He is next seen granting help to a widow in distress. Her husband is dead and her two sons are to be taken as bondsmen as payment of a debt. That was allowed by the Mosaic law (Lev. xxv. 39). Elisha miraculously multiplies the small quantity of oil in her possession so as to pay off the debt and provide for her household. And now comes the most beautiful and touching incident of all. It shows human nature and Christian character in their most attractive light.

#### EXPLANATORY.

Elisha, for nearly sixty years, laboured in Israel. He cultivated the schools of the prophets, and in every possible way encouraged the true worship. In the course of his wanderings he frequently passed *Shunem*, a town about three and a-half miles north of Jezreel. There was there a woman, both good and wealthy, who constrained him to accept her hospitality. He did so, and the holiness of his character so impressed the woman that she proposed to her husband that they should build a room for him that he could call his own on the roof of the house, and that they should furnish it with a bed, table, chair and lamp in harmony with the prophet's simple habits. They did so, and Elisha occupied it whenever he came that way. But the good man one day, as he lay upon his bed, thought that some return ought to be made for so much kindness, and sent his servant to call the Shunammite. He, through the servant, asked if there was nothing he could do for her—whether he could not, by speaking to the king, be of any service? She said: "I dwell among mine own people." She wanted nothing, was contented with her lot. The prophet said to his servant: "What, then, is to be done for her?" Gehazi knew that there were no children in the home, and that to Jewish parents that was a great grief. Elisha at once accepted the proposal, and having recalled the woman, told her that she should embrace a son, which came to pass according to his word.

**I. A Great Sorrow.** Ver. 18-20.—There is now a gap of a few years in the history of Elisha, until this child grew to be a lad old enough to go out to the field alone. Children delight to follow the reapers and watch them work and hear them talk. As he is doing so, he suddenly says to his father: "My head, my head!" He is sunstruck. The father does not think it serious and sends a servant home with him to his mother.

His mother nursed him on her knees until noon, and in that time passed through the agony of seeing her child gradually sinking, and at last close his eyes in death. What the anguish and prayer of those few hours were, only such as have trodden the same path can understand.

**II. The Triumph of Faith.** Ver. 21-35.—This is the great theme of the lesson, which we should all strive to take home for practical use. It should make us all, in devout humility, cry: "Lord, increase my faith."

(1) *The woman's faith.*—She did not give herself up to un-

controllable grief as many would have done. Nor does she even send for her husband. It seems as if he were not a man of the right kind, or he would have taken a greater interest and would have been called when death was approaching.

She determined to seek the assistance of the prophet, remembering what Elijah did for the widow of Sarepta.

Having placed the dead body on the bed in the prophet's chamber, she called to her husband, and asked him to send one of the asses and a servant that she might ride to Carmel unto the man of God.

*New moon nor Sabbath.*—Her husband wondered why she was going. It was not new moon nor Sabbath, when it was customary, it appears, to go to be instructed and led in worship by the prophet. But she does not explain—simply puts him off with the usual word: "Peace."

*Drive and go forward.*—She then saddled the ass, and commanded the servant to drive on and not slacken his pace unless she bade him until they reached Carmel. The servant ran behind, goading the ass with a stick.

*Elisha sees her coming.*—When he saw her in the distance and recognized her, he sent Gehazi to meet her, and enquire for the health of her household. This was a mark of great respect. But Elisha must have suspected that something was wrong, for this was an unusual visit, and the manner of driving on a hot day looked alarming. She put the servant off with the usual word: "Peace." She does not mean what she often gets credit for: "That God doeth all things well." It means that she does not desire to be questioned.

She then came to the man of God and fell down at his feet and laid hold of him in an *imploring manner*. Gehazi was going to thrust her away as if her conduct were improper, but Elisha saw that there was great trouble, and commanded him to let her alone.

*Her argument.*—She reminds him of what took place years before. She *did not* ask that this child be sent—she *did* ask that she be not deceived. Now, she feels that she has been deceived—a hope created to be disappointed. Better for her that the child had not been given, than given to be taken away.

That is a strong argument, and it is well when we can use it. Too often when trouble comes people cannot look back and say to the Lord: "Thou knowest that I was content with my lot; why was a light kindled to be dashed to the ground?"

Instead of that the confession has to be made that there was discontent and things were *too eagerly sought* that did not turn out as well as was expected. Many a man has *schemed* himself into a position and afterwards abundantly repented without the comfort of a good conscience.

(2) *Elisha's faith.*—He was moved with the touching appeal, and immediately took action. He first gave his staff to his servant Gehazi and commanded him to make haste, to lose no time by the way in salutations, but to lay the staff on the face of the child. The servant started and did as he was told without effect.

*Why did this effort fail?*—If Elisha *expected* it to succeed, either he was lacking in faith himself, or the want of faith on the part of the woman (for she would not go away *without himself*), or something in the servant interfered.

If Elisha *did not expect* it to succeed, he sent the servant to teach some other lesson which was this: that no magical power but the power of prayer—laying hold upon God—can restore life. A very important lesson to learn.

*Prayed unto the Lord.*—When Elisha came into the house he found the dead child lying upon his bed. He closed the door and then gave himself to prayer. He lay upon the child, put his mouth upon his mouth, etc. (ver. 34), and the flesh began to warm. He then walked the house in prayer, and returned and repeated the act of personal contact, and the child sneezed seven times and opened his eyes.

Placing himself upon the child is to be regarded as a symbolic act. It is most instructive as to the way in which we are to seek to awaken dead souls. When Jesus came to save sinners, He came into closer contact with humanity still. He became bone of our bone and flesh of our flesh. When in this world He gave us the example of coming near and by love and sympathy attracting souls to Himself. If all Christians did that, what an awakening of sleepers there would be in the world! But so long as people are kept at arm's length there is not much hope of good results.

**III. The Joy of Victory.**—The strain upon this poor woman's strength during this eventful day can scarcely be imagined. But she is supported in it all by the one purpose of her soul—the recovery of her child. She prayed as fervently as her nature was capable of, and helped Elisha in his great undertaking. Now, when the message comes for her, with what a throbbing heart she enters the room; and when she sees the child alive she drops at the prophet's feet in deepest gratitude, and probably says nothing. She cannot say anything; but as soon as she got away with the child to her own room she then had something to say to her Heavenly Father who seeth in secret.

The effect of this wonderful miracle upon the woman's life and her friendship for the prophet may be imagined. In chap. viii. 1-6, an incident is recorded that shows how it increased the public respect in which she was held.

#### PRACTICAL SUGGESTIONS.

1. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."
2. God claims our best gifts, and has a right to take them.
3. They who go to God at regular periods are the ones that are heard when special occasions require Him.
4. Be not satisfied with the servant, cling to the Master.
5. Return thanks for all God's goodness.

REV. T. AGAR HOLLAND, the venerable rector of Poynings, in Sussex, has published a collection of his poems, the most notable, on "Dryburgh Abbey," being one that was seen in the first draft and praised by Sir Walter Scott so long ago as 1823.