

Gilmore was appointed to dispense Communion at Caraque and Misou Harbour on the last Sabbath of August and first Sabbath of September. Mr. Russell was appointed to exchange with the catechist at New Brandon and dispense Communion there on the fourth Sabbath of August. The appointment of Rev. Mr. Quinn from the Home Mission Board (Western Section) was next considered. In response to citation, the Bathurst congregation appointed Mr. Andrew Armstrong, elder, to represent the Kirk Session and congregation in the matter. Mr. Armstrong, having made a few remarks expressing regret at the prospect of Mr. Quinn's removal, presented the following resolution from the congregation: "That considering the financial standing of the congregation it is not possible to offer any inducement in the way of stipend to retain the Rev. J. C. Quinn as our pastor. During the pastorate of Mr. Quinn much good has been done and much more might be done by continuing his present relation to the congregation. Otherwise, the congregation can offer no objection to the translation and trust that should Presbytery decide to translate, the untiring zeal and faithfulness he has shown may meet with suitable reward." It was moved by Mr. McCarter and seconded by Mr. Waits, that "Presbytery accept the resignation of Mr. Quinn, and that we follow him with our sympathy and prayers for his temporal and spiritual prosperity in his new sphere of labour." The Moderator and various brethren of the Presbytery expressed their high appreciation of Mr. Quinn as co-presbyter and pastor. His resignation to take effect on 31st August, inst. Mr. Gilmore was appointed to declare the vacancy at Bathurst on the second Sabbath of September. Mr. Aitken was appointed Moderator of Bathurst Session. Mr. Aitken was also appointed treasurer of the Presbytery fund. Mr. Russell was appointed Convener of Sabbath School committee. Mr. James McLean, in obedience to citation of Presbytery, appeared for the congregation of Douglastown against Rev. James Murray's resignation. Mr. Murray stated that he still adhered to his former decision, and the Presbytery accepted the resignation, to take effect from 1st August inst., appointing Mr. Waits to declare the vacancy on 30th August, at three o'clock, p.m. Mr. Aitken was appointed Moderator of the Session of Douglastown, and Mr. Waits Moderator of St. John's, Chatham; and the latter was appointed to moderate in a call there on the 12th inst., at eleven o'clock, p.m. Rev. T. J. Johnstone reported that he had moderated in a call at Bass River, on 27th July, in favour of Rev. J. A. McLean. The Presbytery adjourned to meet in the Church at Kingston, County Kent, on the 27th August, at half-past six p.m., for the induction of Rev. Wm. Hamilton, and other business.—E. WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF ROCK LAKE.—The Presbytery met at the manse, Marriehurst, on Tuesday, 22nd July, and was constituted by the Moderator. Sederunt—Revs. H. J. Borthwick, Moderator; J. A. Townsend, John Cairns, and James Farquharson, ministers; and Messrs. Wm. Butchart and R. S. Thompson, elders. In the absence of the Clerk it was moved by Mr. Townsend, seconded by Mr. Thompson, that Mr. Farquharson be appointed Clerk *pro tem*. Mr. D. D. Campbell's name was entered upon the roll as representative elder from Manitou Session. An extract from the minutes of the General Assembly was read, authorizing the Presbytery to receive Revs. Robt. and John Brown and D. Lantrow, as ministers of the Presbyterian Church in Canada. It was moved, seconded and carried: That the aforesaid be received and their names added to the roll. The Moderator then stated that his term of office had expired, and asked the Presbytery to appoint his successor. It was moved by Mr. Farquharson, seconded by Mr. Cairns, that Mr. Townsend be appointed Moderator for the ensuing year. The motion was carried unanimously, whereupon Mr. Townsend took the chair and expressed his thanks to the Presbytery for the honour it had conferred upon him by calling him to preside over its deliberations. On motion duly made and seconded the thanks of the Presbytery were tendered to Mr. Borthwick, the retiring Moderator, for the efficient and courteous manner in which he had discharged the duties of the position which he had just vacated. Mr. Townsend was appointed to address the minister at the induction ordered to take place in Rosehill school house on the morrow. Mr. Farquharson then gave a report of his attendance at the General Assembly, as a representative from the Presbytery. He stated that he had advocated upon the floor of the General Assembly the right of Presbyteries in Manitoba and the North-West to the same representation upon the General Assembly's Home Mission Committee as is enjoyed by the other Presbyteries of the Church, and that he had opposed the action of the General Assembly in appointing two members of the Presbytery of Winnipeg as members of that Committee, while it left the other Presbyteries in Manitoba and the North West unrepresented. It was thereupon moved by Mr. Borthwick, seconded by Mr. Thompson, and carried unanimously: That the Presbytery, having heard the report of their delegate to the General Assembly, tender him their thanks for the efficient manner in which he performed the duties assigned him, and would, moreover, take the opportunity of recording their dissatisfaction in the matter of appointing members of the General Assembly's Home Mission Committee, inasmuch as no member for the missionary Presbyteries of Brandon, Regina and Rock Lake has been placed on the Committee. Messrs. Borthwick and Thompson were appointed a committee to examine session records. The following ministers were appointed to dispense the sacrament of the Lord's Supper at the undermentioned group of stations: Swan Lake, Mr. Townsend; Cartwright, Mr. Farquharson; Riverside, Mr. Cairns; Morrison, Mr. R. Brown. The date of the services to be left in each case to the minister appointed and the missionary in charge. The Moderator and the Clerk *pro tempore* were appointed to strike standing committees for the ensuing year, and to report to-morrow afternoon. A communication from Rev. R. Brown, asking the Presbytery to send a missionary to a band of Indians on the reserve at Turtle Mountain, was referred to the favourable consideration of the General Assembly's sub-committee on Foreign Missions. The Presbytery then adjourned, to meet in Rosehill school house to-morrow at half-past two in the afternoon. The Presbytery

met on Wednesday according to adjournment, in Rosehill school house, and proceeded to the induction of the Rev. John Cairns as pastor of Marriehurst. Rev. H. J. Borthwick presided and preached. Rev. J. A. Townsend addressed the newly inducted pastor, and Rev. Jas. Farquharson addressed the congregation. The following standing committees were appointed: Home Missions—Revs. Farquharson, Ross and Cameron; Messrs. W. Butchart, R. S. Thompson and D. D. Campbell. State of Religion—Revs. A. H. Cameron and R. Brown; Messrs. T. Duncan and R. McKnight. Sabbath Observance—Revs. J. Brown and D. Lantrow; Messrs. R. S. Thompson and S. Forrest. Sabbath Schools—Revs. J. A. Townsend and W. R. Ross, Messrs. J. Murdoch and T. Duncan. Temperance—Revs. J. Cairns and H. J. Borthwick; Messrs. P. Strang and D. Shaw. Statistics—Revs. W. R. Ross, J. A. Townsend; Messrs. D. D. Campbell and R. McKnight. Church Property—Mr. J. B. McLaren, Rev. H. J. Borthwick, Messrs. R. S. Thompson and I. Duncan. The Presbytery adjourned, to meet at Morden on the third Wednesday of October, at one o'clock in the afternoon. The Moderator brought the proceedings to a close by pronouncing the benediction.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 23, } **ELIJAH AT HOREB.** { 1 Kings 19 :
1885. } 1-18.
GOLDEN TEXT.—"And after the fire, a still small voice."—1 Kings xix. 12.

INTRODUCTION.

We are told that Elijah was a man of like passions with ourselves. If we knew nothing more than what we passed of his history, it would be difficult to believe it. He appeared so far to be a man of such faith and courage and self-denial, as to leave the impression that he was invulnerable. But it was not so; Elijah was a man, and still needed the discipline of solitude and disappointment, and accordingly the Lord, in His loving tenderness, gives it. He treated him in such a way as to correct all that was wrong and prepare him for that glorious distinction that was to be his for all time to come. How kind it is of our Lord to work out for us such an inheritance! May we be delivered from rebelling against Him.

EXPLANATORY.

There is a vast amount of material for comment in these verses that is exceedingly instructive and should be lovingly treasured by every worker in the Lord's service.

I. **Elijah Disheartened.** Most unexpected in such a man; but how true to human nature.

(1) **Its cause.**—Elijah's hopes were high. He expected a complete triumph for Christianity. He went to Jezreel as leader of the great reformation, which was already well advanced by the slaughter of the Prophets. Neither king nor queen could resist the public enthusiasm as he thought.

But instead of that he receives a threatening message from Jezebel. She, with an oath, declares that she will have his life inside of twenty-four hours. Elijah's bright prospects are suddenly overcast; the great miracle on Carmel and the great rain, from which he expected so much, have no effect: his hopes are blighted and he yields almost to despair. The first effect was

(2) **His flight.**—He flees into the wilderness.—He passes out of the territory of Israel, through Judah to Beersheba, a distance of ninety-five miles. He leaves his servant there, so utterly dejected is he that he wants to be entirely alone with God. He goes a day's journey into the wilderness and casts himself on the ground under a juniper tree. He is now safe so far as his life is concerned.

(3) **His wish to die.**—Although he was afraid for his life, that was not the chief cause of discouragement. It was hope disappointed that prostrated Elijah and made him wish for death. Life is no longer endurable if the restoration of Israel is impossible.

"It is enough, now, O Lord, take away my life."—How often disappointed labourers have had the same feeling! It is not humility, but pride, that causes discouragement—to want our own way; not getting it, to be dissatisfied. When we are willing to await the Lord's time and way, then we wait with patience for Him.

How good it is that our Lord does not get impatient with us, and grant our selfish requests. Had Elijah's prayer been answered he would have missed these wonderful ways in which he was afterwards honoured. So would many have missed the best things in life if they had received an answer to ill-advised prayers.

Not better than my fathers.—It may be Elijah was now an old man, and pleads that he has no claim on a longer life than his fathers and wishes to die.

II Angels' Visits. When Christ was tempted in the wilderness angels ministered unto Him. Elijah is watched over by the same gracious beings. Let us not miss the preciousness of this incident, and may it bring comfort in dark days. When Elijah, exhausted in body and spirit, sank into sleep—a welcome escape from trouble—the angel was watching his rude couch and preparing a tonic for the heartsick patient.

(1) **Arise and eat.**—He slept long enough without food. The angel touched him and said: "Arise and eat." Elijah awoke—or half awoke—looked and saw bread and water beside him. He is too much exhausted to be surprised. He eats and drinks and lies down and falls asleep again. Tired nature is not yet restored.

(2) **Arise and eat.**—After sleeping for some time the angel again came and touched him, and with a kind word of sympathy, "the journey is too great for thee," asked him to eat a second time. And now Elijah feels his body possessed of new

miraculous strength. No more weariness, no more need of food or rest for forty days. In the strength of that meal he journeyed two hundred miles through the desert.

What an illustration of the different effects of feeding upon the Word of God. Often it is only eating and going to sleep again; but sometimes it is eating and being charged with a divine power, in the strength of which we can do great things for our Master.

III. Elijah in the Cave. His journey through the desert, through which Moses led the Children of Israel, must have been full of interest. How each point would recall God's ways with His people and suggest profitable thought. He lodged in a cave which many identify with the cleft of the rock in which Moses stood when he was permitted to see the glory of God.

(1) **The Lord speaks.**—When in the cave the Lord said, "What doest thou here, Elijah?" This seems to be the first communication received by Elijah since the fire descended on Carmel. The question recalls all that was wrong in act or feelings since he left Jezreel. He deserted the cause and people, and left them without a leader, exposed to the wrath of Jezebel; and he lost hope because the results were not such as he expected. He is asked to *reconsider the past*. Let us ask ourselves the same question as to all past life.

(2) **Elijah answers.** He answers by bringing a grievous charge against his people Israel. He says: "I have been very jealous," etc.—(Ver. 10.)

In the answer we discern great severity. He seems to be ready to see the Lord's judgments fall on the people, and he seems to charge the Lord with unfaithfulness in allowing such treatment of his servants.

(3) **Elijah rebuked and instructed.**—He is told to come forth and stand before the Lord, that he may learn a lesson about God's ways in the kingdom of grace. The Lord passed by and made known His presence by terrible manifestations—a wind so violent as to rend rocks asunder, an earthquake that shook Sinai, and some extraordinary fiery appearances such as he had never seen. They were all terrible displays of that divine power that brings no comfort to the soul. "The Lord was not in either of them." Elijah felt no nearness of God. Then came "a still small voice," and Elijah's soul is touched. He is filled with peace; he is near to God and willing to surrender himself wholly to Him. This shows Elijah his mistake as to his expectations. It is not by the fire in Carmel and the slaughter of Prophets, etc., that the Lord converts nations. It is rather by the peaceful message of the Gospel. Thus Elijah's destroying spirit is rebuked and the Lord's method explained.

Yet these terrible displays of power and wrath are a preparation; they dispose the hearts of men to seek the Gospel, as they prepared Elijah for this consolation.

(4) **Elijah's consolation.**—The same question is a second time answered in the *same words*; but in a *different spirit*. We can see a milder tone and more submissive spirit.

IV. Elijah's Commission.—He is sent again to execute the Lord's purposes in the punishment of Israel.

Hazael.—He was to be anointed as King over Syria, and as such was used as a scourge for the punishment of Israel's sin in forsaking the Lord's covenant.

Jehu.—He was to be anointed king over Israel, and to be the agent in exterminating the family of Ahab and all the Baal worshippers.

Elisha.—He was to succeed Elijah as Prophet, and perhaps is intended to represent the *still small voice*. He was a great instrument in whom *mercy and truth* had met together. With what ease and certainty will the Lord visit wrath upon all who refuse to listen to His admonitions. "He is not slack concerning His promise."

V. Seven Thousand in Israel.—The last complaint of Elijah's answer was that *he only was left*. He is told that the Lord has a hidden church, numbering seven thousand, who had not bowed to Baal. Not a large number in comparison with the hosts of Israel. But a large number in comparison with Elijah's gloomy fears.

It is sad that there are so few; but we may find them where least expected.

PRACTICAL SUGGESTIONS.

1. How sad will be the condition of those who, like Jezebel, misuse their powers?

2. We must console ourselves often by the thought that, although the Lord delays, He forgets not.

3. The angel of the Lord encamps round about them that fear Him and delivereth them.

4. The Lord knows the hearts, and therefore knows all that are His.

AN old Secession student, Peter Borthwick, who went off to politics and the defence of the slave trade, succeeded in establishing a family. The receptions of his son's wife, Lady Borthwick, have become an established centre of the Conservative party and the rendezvous of distinguished visitors who come to London. Peter Borthwick's father was a carter at Lasswade.

AN action has been raised by Rev. Wm. Hastie, late of Calcutta, against Rev. John Pagan, of Bothwell, founded on four letters published in the *Glasgow Herald*, which are alleged to be false and calumnious, and to have been written by Mr. Pagan while joint-convenor of the Foreign Mission Committee under the signature of "Peace and Truth." The damages are laid at \$10,000.

Two meetings have been held at Calcutta by different sections of the community to devise plans for perpetuating the memory of the lately deceased Dr. K. M. Banerjee, Dr. Duff's first convert. One composed of native Christians took place in the Cathedral, with the Bishop of Calcutta in the chair, and European missionaries of several denominations were present. The bishop testified to the benefit he had derived from Dr. Banerjee's counsel and companionship as an intimate friend.