

gregation, in recognition of his kindly and efficient services as Moderator during the vacancy. The presentation consisted of two handsome easy chairs for Mr. and Mrs. McKinnon, and elicited a grateful response from that surprised gentleman.

THE ice cream social and sale of fancy goods in Victoria Hall, Winnipeg, under the auspices of the Ladies' Aid Society of Knox Church, was largely patronized, and in all respects a great success. The hall presented a brilliant appearance, being adorned with flags, mottoes and evergreens. A splendid collection of articles of beauty and utility was displayed for sale on tables presided over by ladies who did a profitable business in the interests of the good cause. The sewing table was presided over by Mrs. Conklin, Mrs. McMillan and Miss Buettner; the toy table by Miss Holmes and Miss Dunn; the flower table by Mrs. Strang, Mrs. McKilligan and Mr. McKilligan, and the refreshment table by Mrs. Coykenhall, Mrs. Lawson, the Misses McGregor, Mrs. Benson, Mrs. Skead, Mrs. Young and Miss Porter. In charge of the ice cream tables throughout the room were Miss Taylor, Mrs. McGregor, Miss Peddie, Miss Yuill, Miss McDougall, the Misses Thompson, Miss Dunn, Miss Morgan, Miss Barr and Miss Osborne. An Italian string band was present furnishing music at intervals throughout the entertainment. A pleasing incident was the announcement by the pastor, Rev. D. M. Gordon, of an invitation extended to members of the youth Battalion and the Winnipeg Field Battery, to partake of a seven storied "welcome" cake prepared expressly for them by Miss Wilfong. The cake was most tastefully ornamented and had the word "welcome" inscribed on every story. The announcement of this recognition of the returned volunteers was received with general appreciation. The enjoyments were protracted until a late hour, many guests continuing to arrive until the evening was far advanced. The best of social feeling prevailed.

In a communication to the *Sentinel-Review*, the Rev. W. A. McKay says: From a private letter I have just received from Dr. Mackay, of Formosa, I make the following extracts which, I feel sure, will be of interest to some of your readers: "I have now gone the round of all the churches in Northern Formosa and I am able to report that the converts have remained faithful and true. An English captain said to me during the blockade: 'Mackay, I sympathise with you, for every one knows how you worked in Formosa without any real help from others, and now I don't believe you will have a dozen converts when you return. I don't believe half will stand; if they do I will say they are genuine.' Now, dear brother, what are the facts? Not one man deserted the ranks, and not one is grumbling about suffering. Five hundred more came forward this time wishing Christian instruction. Mark well, this is, by the grace of God, the result of work in the past. It is no sudden outburst, etc. These are aborigines on the east coast. Do you know that last year when several hundreds having no surname begged to be allowed to be called 'Mackay'—Kai in Chinese—they so persisted that at baptism their names were enrolled as such. Think of hundreds of 'Mackay's' in North Formosa, with the finest church on the East Coast, near the savages, called 'Mackay Church' in memory of my dear father, all built with money from the converts themselves: all of stone, and costing double the amount of any of the other five chapels. Give God the glory. I nearly fell at the hands of the French. For the publication of the above extracts, I alone am responsible. For the wonderful steadfastness of those heathen converts, and for the general prosperity of this work in spite of all obstacles, many will feel devoutly thankful.

PRESBYTERY OF LONDON. This Presbytery met on the 14th ult. in the First Presbyterian Church, London. The attendance of members was good. In the absence of Mr. F. Ballantyne, Moderator, Mr. J. Johnston acted in that capacity. After the reading of minutes of former meetings the docket of business prepared by the Clerk was read and the arrangement of business settled. Extracts from the minutes of Assembly in connection with the Presbytery's application for the reception of Mr. J. Robbins as a minister of this Church, were read, granting leave to receive him. The Presbytery after putting to Mr. Robbins the questions prescribed by the Church in such circumstances, and receiving satisfactory answers, received him in the usual way. Extracts were also read in connection with the retirement of the Rev. W. R. Sutherland from the active duties of the ministry, and likewise in regard to the application for the reception of Mr. R. H. Craig. The Assembly granted the request of the Presbytery in the case of Mr. Sutherland, but refused the application in the case of Mr. Craig. The Presbytery noted these facts and instructed the Clerk to notify those brethren in accordance therewith. The Presbytery then took up a motion of Mr. Murray's of which notice was previously given, for the appointment of a committee for arranging certain portions of the field within the bounds. After some discussion the motion was carried in the following form: That a committee be appointed to consider the re-arrangement of certain congregations and stations within the southern part of the Presbytery, and any other congregations and stations where such arrangements may be desirable with a view to the more efficient working of the same; said committee to report, if prepared, at next meeting of Presbytery. The following form the committee in connection with the above resolution: Dr. Proudfoot, Messrs. J. Rennie, W. S. Ball, N. McKinnon, George Sutherland, J. Johnston, and D. K. McKenzie, elder. There was laid on the table a call from Glencoe in favour of Rev. J. Robbins, signed by 139 members and 150 adherents, promising \$1,000 stipend and manse. There was also laid on the table and read a petition from seventy-four members and seventy-two adherents of the congregation requesting delay and a further opportunity of hearing again some of the candidates with a view to greater unanimity. The Presbytery, after hearing commissioners in support of the call, and also commissioners in favour of the petition, sustained the call and put it in Mr. Robbins' hands, who signified his acceptance. The induction was appointed to take place on

the 29th July, at eleven o'clock a.m., Mr. James Ballantyne to preach, Mr. Murray to address the minister, and Mr. McDonald the people, and Mr. McKinnon to preside. A call was also read from Wardsville and Newbury in favour of Mr. R. McNair, promising \$450 and manse, and requesting a grant of \$300 from the Augmentation Fund. The call was thoroughly unanimous. The Presbytery sustained the call, and ordered its transmission to Mr. McNair, and requested an answer, if possible, by the 29th ult. The Presbytery agreed to change the hour of meeting from eleven o'clock, a.m., to half-past two p.m. Messrs. Childerhose and McEwen, students within the bounds, read discourses which were favourably received. The Clerk was ordered to certify them to the Senate of Queen's College. Committees for the year were appointed in connection with the various Schemes of the Church. Mr. Rennie gave in a report of the meeting of the Presbytery's deputation with that of Sarnia Presbytery at Williams. The joint deputations recommended that leave be given to Williams to moderate in a call, and that \$250 be asked from the Augmentation Fund on its behalf, and that meanwhile no re-arrangement of territory be entered on. Mr. McConehy was appointed to dispense the Communion at Springfield, and Mr. McConnell at Tempo (provisional sessions to be formed at both places from the sessions of neighbouring congregations). The Presbytery adjourned to meet at Glencoe on the 27th of July at eleven o'clock a.m., and was closed with the benediction. —GEORGE SUTHERLAND, Pres. Clerk.

#### MONTREAL NOTES.

##### THEIR NEW PASTOR.

A meeting of the Presbyterians of St. Joseph Street Presbyterian Church was held recently in the session room of the church, Professor Scrimger acting as Moderator, and the Rev. James Patterson as Clerk. There were also present the Rev. Messrs. E. Patterson, James Bennett, A. Lee, Leach, and James Fleck; also the Rev. Mr. Wood, of the Reformed Episcopal Church, of Oshawa, and Messrs. Walton, Paul, and Wm. Drysdale, elders. The sermon was preached by the Rev. William Leach, who took for his text Galatians vi. 14: "God forbid that I should glory save in the cross of our Lord Jesus Christ." At the conclusion of the services, Professor Scrimger explained the object of the meeting, which was the induction of the Rev. Dr. Smyth as pastor, and narrated the steps which led up to it. Dr. Smyth had been unanimously called at a meeting on June 24. Professor Scrimger then put the usual questions to the incoming pastor, which were satisfactorily answered. Dr. Smyth was then formally inducted with prayer into the pastoral charge of the congregation. The charge to the new pastor was delivered by the Rev. Mr. Patterson, of St. Andrews, and that to the congregation by the Rev. Mr. Lee. At the conclusion of the services the congregation cordially welcomed the new pastor. Dr. Smyth, who has been the principal of Demill Ladies' College, Oshawa, began his duties on Sabbath week, when he conducted both services. The congregation has continued in prosperity for a number of years back, and is to be congratulated on the acquisition of a pastor who has rendered such good service to the Church in times past, and who has also distinguished himself in the field of science, having written a number of valuable papers for various scientific magazines. In addition to his degrees in Arts and that of Bachelor of Science, Dr. Smyth has also taken the degree of Doctor of Philosophy from Bloomington University, Ill. In Arts he is a graduate of Queen's University, Kingston, and in Theology a graduate of Knox College, Toronto. The former pastors of St. Joseph Street Church were the Rev. Professor Scrimger, M.A., now in the Presbyterian College of this city, and the Rev. Thos. Cumming, now of Truro, N.S.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Aug. 16, 1885. THE PROPHET OF THE LORD. {1 Kings 18: 30-46.}

GOLDEN TEXT.—"The Lord, He is the God! the Lord, He is the God!"—1 Kings xviii. 39.

#### INTRODUCTION.

The Prophets of Baal are not yet defeated. They receive no answer to their prayers and are disappointed, that is, such of them as expected an answer. No doubt many of them had no faith in their own performances. They were priests of Baal because it was the popular religion. They would have been just as ready to serve any other if the queen would reward them as liberally. Their only hope now is that Elijah may also fail; and, if so, they can yet hold up their heads. The whole tone and bearing of Elijah, however, must have taken away the last hope. He acted with the confidence of assured success.

#### EXPLANATORY.

I. Elijah's Turn.—There is no telling how long these priests would have continued their frantic appeals to Baal if allowed. But Elijah was master of ceremonies, and when he saw fit stepped forward to take his turn, and none dared resist him.

(1) Time.—He chose the time of the evening sacrifice. Even in such exceptional service as this, to Elijah there was a propriety in the time of the Lord's appointment. It is more hallowed and always more blessed to serve the Lord according to His own prescribed way. This was three o'clock in the afternoon.

(2) Place.—He prepared an altar that was in former use by the Lord's people, probably amongst those thrown down by Jezebel.

He took twelve stones and with them rebuilt the altar. These stones represented the twelve tribes of the sons of Jacob, unto whom the name *Israel* was given by the Lord Himself. (Ver. 31.)

This is a very significant statement. It shows that Elijah

does not recognize the division of the kingdom, or the right of one part to call themselves by the name *Israel*. The name means "Prince that prevails with God." A great name if they only had, as well, the character. But they had not. We may be called by a good name—Christian, disciple, etc.—but no good without the reality—only adds to our condemnation.

"In the name of the Lord."—That is, in dependence upon and for His glory. The true spirit of service, and the secret of Elijah's success.

(3) Precaution.—He invited the people to draw near, to gather around him, that they might see everything he did and be convinced that there was no fraud; but especially that they might join him in an act of worship. To get them back to Jehovah is the chief end in view.

In order to prevent the possibility of an imputation of deceit by the secret introduction of fire, he caused twelve barrels (jars) of water to be poured on the sacrifice and wood, so that it filled the trench that he dug around the altar.

The trench was "as to contain two seals of seed." A seal was equal to about three gallons. Some think it was a trench about as deep as two measures of that size.

(4) Prayer.—The prayer is short and breathes the one ruling thought of Elijah's heart, viz., that this people may know that the Lord is God, and that their hearts may be brought back to Him. He prays that he himself may not be an obstacle in the way, that they may know that he is only a servant doing what the Lord commands and enables him to do; and that his prayer may be answered he pleads the covenant promises. God had declared Himself the God of Abraham, Isaac and Israel, and for that reason there was hope.

Here are the elements of true successful prayer. A desire for the *salvation of souls*, a desire for the *glory of God*, a desire that *self be lost sight of*, and *faith in the promises of God*. With such a state of mind there cannot be failure.

(5) Answer.—There is not a long interval, as is often the case, between prayer and answer. At once the fire descends and consumes all. There must have been something about the supernatural appearance very startling. Its effect upon the people shows that.

I. is always so when the Lord answers by fire, as at Jerusalem on Pentecost.

II. Result.—This is what the Prophet was particularly looking for. The answer by fire is only a means to an end.

(1) Confession.—The people fell on their faces and confessed the Lord. That so far is good. They understood the trial and now drew the right conclusion.

(2) Obey.—The divine command was that if any man should tell of idolatry, he should be slain. (Deut. xiii. 1-18.) Elijah tells them to give proof of their sincerity by slaying all the Prophets of Baal. They obeyed; Elijah went with them. All the 450 Prophets of Baal are taken to the brook Kishon which flowed near by and are put to death. The 400 Prophets of Asherah were not there or they would have suffered the same fate.

This terrible execution gives an awful lesson of what sin deserves, and is typical of what all will suffer some day who persist in opposing God. It will be *everlasting destruction*.

In our dispensation this method of overthrowing idolatry is forbidden.

III. Abundance of Rain.—Elijah had a premonition that rain was at hand. His spirit was sensitive to such indications of the divine will as other natures could not perceive. Christ reproved the Jews for not being able to read the signs of the times as they could read the signs of the weather. If they were as interested in spiritual things as in temporal, they would be able to anticipate much of things to come.

When we see or feel a spirit of enquiry and prayer and expectation in the churches, we should at once recognize that it is a sound of rain, and should begin to prepare.

(1) How Ahab did.—He had been fasting all day, as all the rest had. And if after all that occurred he was unable to do anything but lie upon the ground in self-abasement, it would not be surprising. His heart is so hard as to be unaffected by all that transpired. He went up from the slaughter to eat and drink.

(2) How Elijah did.—He went up to pray. In humility he cast himself upon the ground, and besought the Lord to send rain according to His word. Such should be the effect of every token of blessing. We should continue in prayer that the Lord would fulfil His promises and should not be discouraged by delay. He sent his servant to look toward the sea. The seventh time he saw a little cloud, which the prophet knew would soon grow into a great tempest.

(3) Message to Ahab.—He now sent his servant to Ahab telling him to hasten home lest the swelling river should stop him. In the meantime the heavens were overcast and there was great wind and great rain. When Ahab started with his chariot, Elijah, under the influence of the Spirit, ran before him all the way to Jerzeel, a distance of about seventeen miles.

He taught Ahab by this act that he had goodwill towards him—willing to be his footman. But especially it expressed the ardour of Elijah's hopes that the fatal blow had been given to the worship of Baal. He wished to see the results, and to strengthen by his presence the Lord's cause, deepen the impression and increase the result. We shall, in subsequent lessons, see his disappointment. But how natural an expression of the earnest desire of the heart for fruit is the sending of the servant to watch for rain and the race to Jerzeel.

#### PRACTICAL SUGGESTIONS.

1. In religious gatherings we should *et ve near* and show an interest in the service.
2. We do not need to get outside of the ordinary channels in order to get blessing.
3. The fire from heaven can consume all the water the devil can pour upon the world.
4. True prayer exalts God and humbles self.
5. The heart of man may become so hard and obstinate as to remain encased in selfishness and indifference in the presence of the greatest miracles.
6. The Spirit of all grace can strengthen the body as well as the soul.