

be met is infidelity. In the evening, Mr. Wilkie gave a detailed account of the mission work at Indore, in which he is engaged. The Central States of India are governed by native Princes, who upheld the priests in keeping out Christian influence; and when he first went there, he met with great opposition from the Prince of Indore. On appealing to the British Governor, he received no encouragement, but the reverse. After many difficulties, Mr. Wilkie, with the assistance of Lord Dufferin, succeeded, by his perseverance, in obtaining permission to preach the gospel in any part of that territory. As their school accommodations are not large enough for the number of pupils who desire Christian instruction, Mr. Wilkie is endeavouring to interest Canadians sufficiently in his work, to help him to raise part of the money for a new building which will be large enough to accommodate about 500 pupils. We hope Mr. Wilkie's appeal will meet with a hearty response from all who wish to give a little toward such a noble work for the Master. At the meeting on Monday evening, Rev. Dr. Frazer occupied the chair, in the absence of Rev. Mr. McLeod. Mr. Wilkie delivered a lecture, giving more fully an account of the social condition and the customs of the Hindus and their mode of living. The address closed with an earnest appeal to Christians to help their benighted brethren in India - not so much by sending missionaries as by giving help to train native workers for Christ, who can be so useful to their own countrymen. The meeting was brought to a close by a vote of thanks to Mr. Wilkie for his excellent address and the light he had thrown on mission work in India.

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, 26th November. The Rev. J. Wilkie being present was invited to sit with the Presbytery, and, on further invitation spoke of the mission work at Indore, specially with reference to the college to be erected there and its claims for support from the Church at home. A resolution was adopted expressing interest in the work, and commending the college to members of the Church as worthy of liberality. Intimation being given that Mr. J. L. Turnbull, probationer, declined a call from Wauaubeshene, etc. Mr. D. James, Moderator of Session, was authorized to moderate in another call when desired. Mr. J. McD. Duncan intimated his acceptance of a call from Fraser Church, Tottenham and Beeton. The Presbytery agreed to meet at Tottenham on December 10th, at one p.m., for the ordination trials of Mr. Duncan, and should these be sustained, at two o'clock, same place and day, for his ordination and induction to the pastoral charge of these congregations. It was arranged that Mr. Burnett preside, Mr. Hewitt preach the sermon, Dr. Fraser address the newly inducted minister, and Mr. Carswell the people. It was agreed to recommend to the Assembly's Home Mission Committee the appointment of Mr. J. Griffith as ordained missionary at Sudbury. Mr. Griffith after labouring for some time acceptably in the Owen Sound Presbytery, went to Princeton Seminary for further study, but having his attention drawn to this mission field for which he is specially qualified, he has intimated his willingness to enter upon it. It was agreed for reasons satisfactory to the Presbytery that Mr. John Gilmour be no more employed as Catechist in this church. There were several other items of business not important enough to report. The next meeting will be held at Collingwood on the last Tuesday of January at two p.m. The Presbytery will meet then with the Presbyterial Woman's Foreign Missionary Society. In the evening a public meeting will be held at which Dr. Campbell will preside, and addresses will be delivered by Mr. R. N. Grant on Foreign Missions, Mr. D. James on Home Missions and Mr. M. N. Bethune on a subject to be chosen by himself. **ROBERT MOODIE, Pres. Clerk.**

**THE PRESBYTERY OF ORANGEVILLE.**—This Presbytery met at Orangeville, November 12th. Rev. A. Wilson, Moderator, in the chair. There was a full attendance of ministers and a fair attendance of elders. Mr. McNeil reported that he had moderated in a call at Dundalk in favour of Rev. A. Hudson, Probationer. The call was signed by ninety-seven members and fifty-eight adherents, and a guarantee for \$600 stipend to be paid in quarterly payments. Messrs. P. McGregor and C. Clark supported the call stating that it was unanimous. The call being sustained and put into the hands of Mr. Hudson, who was present, was accepted by him. A special meeting of Presbytery was appointed to be held at Dundalk on Friday the 29th inst. at two p.m., for the induction of Mr. Hudson, Mr. McNeil to preside, Mr. Stuart to preach, Mr. Fames to address the people and Mr. McColl the minister. Mr. McColl reported that he had moderated in a call at Priceville which was given in favour of their late pastor, Rev. D. McLeod, now of Kenyon in the Presbytery of Glengarry. The call was signed by 101 members and forty-four adherents. The stipend promised is \$750 per annum and a free manse. Messrs. McQuarrie and J. McArthur were heard in support of the call. The call was sustained and ordered to be transmitted, with relative documents, to the Presbytery of Glengarry, and Rev. Mr. Cormick of Melville was appointed to act on behalf of this Presbytery in prosecution of the call. Mr. Ballantyne submitted the following motion which was duly seconded and carried: Whereas this Presbytery should and does take a deep interest in the spiritual life of all the congregations within its bounds, and whereas difficulties sometimes arise in congregations of which the Presbytery may or may not have any knowledge, and whereas by friendly counsel between Presbytery delegates and pastor or congregation or both, such difficulties might be greatly lessened or entirely removed, therefore it is here resolved that a committee of three be appointed to take the matter into consideration, divide the Presbytery into sections appointing three members for each in such a way as to accomplish the work most easily. Messrs. Ballantyne, Hossack and Wilson were appointed a committee to make said arrangements. Mr. McClelland reported that he had divided the \$650 allotted to this Presbytery for Home Missions amongst the various congregations *pro rata*. The Presbytery urged the congregations to use diligence to raise their respective amounts. Messrs. Askeitt, McKeechie and Sharp appeared as delegates from Ballinacraig and Melville Church and stated that as Mr. Kay, who had been ordained missionary there, was leaving them, they wished to have supply from Knox College during the winter and get a graduating student during the summer. The matter was left in the hands of the Presbytery's mission agent. Mr. Fowlie was appointed moderator of the session of Ballinacraig and Melville Church. Rev. A. Wilson was granted leave to moderate in a call at Hillsburgh and Price's Corners. The next regular meeting was appointed to be held at Orangeville on January 14th, at 10.30 a.m.—**H. CROZIER, Pres. Clerk.**

#### POINTE-AUX-TREMBLES MISSION SCHOOLS.

The increasing interest manifested in our schools all over the country is certainly most encouraging to us, and indicates that the Christians of this land are now beginning to realize that we are engaged here in the work that God specially places before the people of Canada, the work which imparts itself naturally upon us, the mission to which we could shut neither our eyes nor our hearts. With full confidence in your sympathy and in your liberality, we have the pleasure of drawing your attention now to the work of the present session.

Never before have our schools presented a better and more lively appearance, with their crowd of healthy and intelligent boys and girls, all wide-awake and eager to learn and to make progress. One hundred and thirty-six have already gathered around us, and we expect at least ten more in a few days. About one-half of them belong to families who still adhere to the Church of Rome. The others are sent to us by converted parents who have rejected the errors of Popery and also by families half French and half English who are so situated that their children would gradually become Roman Catholics if our schools were not open to them.

The number of those who were unable to read when they came this fall is much smaller than usual. In the first class there are forty pupils; in the second class sixty; in the third thirty-two and in the fourth four.

Had the Girls' School been enlarged during the past summer, as we expected, we would have had fifty more pupils, for very many more than this number have been refused for lack of accommodation; but we are confident that this is the last time that we shall be obliged to push back into the torrent of error and misery those young souls who cry for light and liberty.

During the past summer four of our young men have been employed as colporteurs, and some of them have succeeded beyond all expectation. Two others have been engaged in the service of the Bible Society, and several of our pupils have been employed as teachers of mission schools in country districts. Nineteen of our former scholars are now pursuing their studies in the Theological College in Montreal with the ministry in view. Eleven others who were with us only a few months ago are now studying medicine, and many others do honour to our school by their success and their good influence.

Nothing is more encouraging than the interest manifested by our pupils in the prosperity of our school, and their great desire to help us in spreading the truth. During last summer one of them sent \$5, another \$12, and another \$22, for our Mission work, and we have received many smaller amounts.

The blessed results of our work, in the spreading of a spirit of inquiry and a deep desire for a sound education, fill our hearts with thankfulness to God, and with confidence in the triumph of the gospel in the Province of Quebec.

We know that the enemies of the truth are numerous and powerful, that the difficulties of the work are great, and that we are weak, but we feel that we do not stand alone; that a host of friends are lifting up their hands towards heaven while we are equipping our young soldiers for the battle, and that the great Captain is Himself fighting on our behalf.

May God bless the present session for His glory and for the encouragement of all those who desire to see His kingdom come.

J. BOURGOIN, Principal.

Pointe aux Trembles, Que., Nov. 1889.

P. S.—Contributions and scholarships should be forwarded to Rev. Dr. R. H. Warden, 108 St. James Street, Montreal.

#### A GENERAL SUPERINTENDENT OF SABBATH SCHOOL WORK.

In pursuance of a recommendation in the report of the Sabbath School Committee, the last General Assembly remitted to Presbyteries, "to consider the expediency of appointing a General Superintendent of Sabbath School Work and report to next Assembly."

In order that members of Presbyteries might be fully informed as to the specific duties which would be expected of such an officer as they have asked for, the Committee has instructed its Convener to issue a circular embodying a Synopsis of the work which would, wholly or in part, devolve upon him.

In general, he would administer the acts and instructions of the General Assembly among Sabbath Schools and Higher Religious Instruction; receive reports, contributions, applications, for information, etc., and deal with them as his instructions and judgment dictated; be the medium through which the lower courts, schools, or individuals receive or transmit communications, instructions, forms, reports, summaries of reports, etc., report annually, or when required, of his department to the General Assembly.

He would also, under the direction of the Sabbath School Committee, administer the scheme for Higher Religious Instruction, and endeavour to promote, in every practical way, its efficiency; adopt measures for the thorough organization of Sabbath School work in every Synod, Presbytery, and congregation; inaugurate a course of training for Sabbath School teachers and officers, so as to make their work at least as systematic and efficient as that of the public schools; attend, as far as practicable, meetings of Assembly, Synod, Presbyteries, conference, institutes, etc., throughout the Church, so as by his special gifts, training and familiarity with the work, to stimulate interest in it and promote its efficiency; prepare and issue from time to time with the assistance of persons specially qualified, lists of books of high literary merit and sound evangelical teaching, specially fitted to attract and instruct, and calculated to elevate the tastes, morals and piety of the youth of the church—in a word such books as are suitable for Sabbath School libraries; present through the religious and secular press, as opportunity offers, the merits and claims of the Sabbath School cause.

The committee submit that a partial enumeration of the duties devolving upon a general superintendent is sufficient to show that they cannot be fairly laid upon one who is also burdened with the responsibility of a pastoral charge. The present work of the committee is more than can be overtaken with justice to a congregation, and if this most important branch of our church work is to be thoroughly organized and administered with efficiency, it demands the whole attention of one general agent. Other denominations have long since taken the step now proposed we must plan for the future in a liberal spirit.

The committee believe that if the church decides that a General Superintendent of Sabbath Schools is necessary, the schools will loyally contribute all that is needed for his support. One competent to fill the office as just described must possess rare gifts and qualifications. We ought not to ask any one to undertake such arduous duties at a pecuniary sacrifice, nor should we, for the sake of unwise economy, appoint one who is in any way incompetent. Let us suppose that a salary of \$2,000, with office and travelling expenses, say \$2,400 altogether, is offered. Add to this the expenses of the work as at present carried on, and \$3,000 would be amply sufficient for everything. We have, in round numbers, 2,000 Sabbath Schools, 20,000 officers and teachers, and 120,000 scholars. One dollar and a half from each school; or, allowing for officers not in charge of classes, twenty cents from each class; or one and two-third cents from each scholar, that is five cents from every three scholars, would provide all the funds necessary. Three cents per Sabbath hour every school would give us more than we asked for.

The average of the contributions received this year up to date has been \$2.65 per school, and the majority of our larger schools are yet to be heard from. Probably at the end of the year the average will be nearly \$4.00 per school. This, too, when a demand is made upon them for the first time in their history and for a scheme wholly novel and but imperfectly understood. With the entire services of one possessing suitable platform and business abilities there would not be the slightest difficulty in overtaking the expenditure. Should the appointment be made, we are confident that not only would the whole work be more efficiently carried on along the lines indicated, but the young would be trained to systematic liberality, our Sabbath School missionary contributions would be increased manifold, and, in a very few years, all the funds of the church would feel a rising tide of beneficence, whose ebb, by God's blessing, would never be known.

If the salary suggested seems too high, then the considerations advanced tell with proportionally greater force in favour of the appointment when a lower amount is aimed at. The committee earnestly commend the subject to your favourable consideration, praying that you may be guided by the Spirit of wisdom and that the Church may be led to such a decision as shall be for the best interests of her work amongst the youth of her fold. Yours in Christian work and fellowship.

T. F. FOTHERINGHAM, Convener.

St. John, N.B., Nov. 21st, 1889.

P. S. Members of Presbyteries, ministers and elders, will receive, in due course, copies of the above letter from the conveners of their respective Sabbath School Committees. T. F. F.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Dec. 15, 1889.

#### SOLOMON'S FALL.

Kings xi. 4-13.

**GOLDEN TEXT.**—Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12.

#### SHORTER CATECHISM.

**Question 75.** We have a right to property, and are bound to respect that of others. This right of exclusive possession and use is not from mutual consent nor civil law, but from God. 1. The earth was given to man, and he is to have dominion over all it contains, Gen. i. 26-28; Psa. cxxv. 16. 2. To Adam God gave the garden and its fruits, Gen. ii. 8-17; to nations, the bounds of their habitations, Acts xvii. 26; to Israel, to each tribe, household and person, a possession, Gen. xiii. 14-18; Josh. xiv. 21. 3. Throughout Scripture God is said to give or withhold worldly goods, Gen. xxxi. 16; 1 Sam. ii. 7; Matt. vi. 32; Luke i. 53. 4. He demanded tithes as an acknowledgment that all belonged to Him, Lev. xxvii. 30-34. 5. He determines how, and for what, property shall be used. 6. And He will require an account, Matt. xxv. 19-46. 7. Even heaven is an inheritance, Eph. i. 11-18; Col. i. 12. Civil law must recognize this right, secure it, and determine the means and terms by which property is to be held, defended, conveyed and transmitted. It may be rightly acquired by inheritance, gift, purchase, mental and physical labour, use and usury. When usury is condemned in Scripture undue rates and disregard to the condition of the borrower are meant, Lev. xxv. 35-38; Matt. xxv. 12; Psa. xv. 5. The specified use is God's glory in the maintenance of our households, 1 Tim. v. 8, in helping the poor and needy, Matt. xxv. 31-40; Acts ii. 45; 1 Cor. xvi. 1, and in advancing Christ's Church, Rom. x. 15; 1 Cor. ix. 11; Rev. xxi. 24. Personal and exclusive right to own, use and dispose of one's possessions has always been recognized. Yet property may be held under different systems. 1. In the times of the patriarchs the land outside of cities and villages seems to have been regarded as free to the use of all, while wells, burying-places and land temporarily used for growing crops were, with flocks, herds, tents, etc., personal possessions. 2. Under the theocracy the whole land was divided to families as their permanent inheritance, which, if sold, would be restored in the year of jubilee. 3. In Jerusalem after Pentecost community of goods was established. But we should notice—(a) Though allowed, it was not recommended nor indorsed by the apostles. (b) It was adopted only in that city and for a little while in the Christian Church. (c) It was not enforced nor general even there.—**A. A. Hodge, D.D.**

#### INTRODUCTORY.

The brilliant reign of Solomon was darkened as it neared its close. His prosperity, with its attendant dangers, proved too much for even so wise a man as he was. He who excelled all others in wisdom at last stooped to folly, and the consequences of his fall not only clouded the closing years of his reign, but wrought serious injury in the nation long after he had passed away.

**I. Solomon's Sin.**—In his advanced years Solomon disregarded God's law and adopted polygamy, a sin so prevalent in the East. God's law can never be broken without suffering the penalty that is inseparable from transgression. And this other truth that one sin inevitably leads to others was exemplified in Solomon's case. Polygamy with him led to idolatry, "his wives turned away his heart after other gods." He permitted himself to be persuaded to forget God and offer worship to idols. The source of Solomon's transgressions is explained in the opening verse of the lesson, "his heart was not perfect with the Lord his God, as was the heart of David his father." This does not mean that David was a perfect man. He, too, sinned grievously, but he sincerely repented of his sin. His life purpose, the steadfast desire of his heart, was to serve God and to obey His will. With Solomon in his latter years it was different. He had grown indifferent in God's service. His immense wealth, the national prosperity, the flatterers by whom he was surrounded, led him away from the upright purposes of his earlier years. His heart fell away from God, and he was the same man who gave this excellent precept, "Keep thy heart with all diligence, for out of it are the issues of life." It is not stated that Solomon ceased to worship in the temple, but we are told that he did that which was utterly inconsistent with the sincere worship of Jehovah, "he went after Ashtoroth, the Goddess of the Zidonians, and after Milcom, the abomination of the Ammonites." Ashtoroth, worshipped by the Phœnicians, is generally understood to be the same as Venus worshipped by the Greeks and Romans. Milcom is supposed to be the same as Moloch, to whom at a later time children even among the Jews were sacrificed in the most cruel manner. The statue of the goddess was heated, and the children thrust into its burning embrace. Solomon also built a high place for Chemosh, the abomination of Moab. This deity was worshipped by the Moabites as the sun-god and the god of war. The place where Solomon built his idolatrous altars was on the Mount of Olives, from this circumstance the southern peak was called the Mount of Offence. For all his other foreign wives he made similar provision for the worship of their respective idols.

**II. Solomon's Punishment.**—God hates sin because He is infinitely holy. He is no respecter of persons. The greatest king or the most obscure transgressor will be justly and impartially judged by God. He was angry with Solomon on account of his sin. To help him to do right, God had twice made special revelations of His presence, first at Gibeon, when Solomon asked for wisdom, and afterwards at Jerusalem, when the temple was dedicated. Solomon's sin was aggravated because it was not committed through ignorance. He had the promise of God's guidance to keep him in the right path, and was specially warned against the very sin into which he fell, "that he should not go after other gods," and now the punishment that God had decreed against him was announced, probably by some prophet, just as Nathan was made God's messenger to announce to David God's displeasure with him, and the consequences that were to follow. Mercy is mingled with justice. The kingdom was not to be disturbed in Solomon's day. Though saddened by what was to follow his death, his reign would be peaceful till its close. "I will rend the kingdom from thee and will give it to thy servant." To Solomon this announcement would be peculiarly bitter. He had brought the kingdom to a degree of splendour and prosperity that eclipsed all surrounding nations, but its integrity and glory should not be in the inheritance of his son. As he had not served God as his father had done, so his son shall not enjoy the prosperity it had been the effort of his life-time to bequeath. Bitterest of all, the heritage he left would be shared by a servant. For David's sake the punishment of Solomon's infidelity was not to descend on him in its immediate force, but on his successor. Solomon was indebted to his father for many things, and for this forbearance likewise.

#### PRACTICAL SUGGESTIONS.

The wisest of men had great weaknesses.

A powerful understanding is not in itself a safe-guard against great folly.

It is heart-service that God requires.

The wisest of men was not proof against the dangers of evil companionship.

Sin and its punishment are inseparably connected.