

mentation was adopted. It was decided to open negotiations with the Presbytery of Lanark and Renfrew with a view to having the congregation of Toledo connected with the Presbytery of Brockville, inasmuch as the congregation belongs geographically to the latter Presbytery and the transfer would facilitate the mission work of the whole district. A circular from the sub-committee of the Assembly's Home Mission Committee was read, apportioning \$750 as the amount to be raised by the Presbytery towards the Augmentation Scheme. A committee composed of Messrs. Stuart, Burnfield, Robertson and Holmes was appointed to take charge of the Scheme within the bounds. In accordance with notice given at the last regular meeting, Mr. Bayne moved, seconded by Dr. Jardine, and it was agreed, "That the Presbytery of Brockville shall, in future, elect all its standing committees annually; the election to take place at the last regular meeting previous to the meeting of the General Assembly." The call to Mr. Pullar, of Heckston, from Morewood, which had been sustained at the meeting in November, was taken up. Parties were heard. The call was signed by ninety-three communicants and was concurred in by forty-four adherents. At the evening sederunt Mr. Pullar signified his acceptance of the call. Mr. Kellock was appointed to declare vacant the charge of Heckston and South Gower. Mr. Pullar's induction was appointed to take place at Morewood on the 23rd inst., at two o'clock p.m. Mr. Robertson to preach and preside, Mr. Kellock to address the minister and Mr. Nelson the people. Mr. Galloway tendered his resignation of Hallville and South Mountain. The resignation was laid on the table and parties cited to appear at the adjourned meeting to be held at Morewood on the 23rd inst. Rev. J. Frazer Campbell, at the unanimous request of the Presbytery, addressed the Court. He described the character and extent of the work in India and urged, in an eloquent and telling manner, the claims of that portion of the foreign field. Mr. Campbell received a cordial vote of thanks for his instructive address together with the assurance that the Presbytery would recommend to its congregations the advisability of endeavouring to raise for Mr. Campbell's mission a sum sufficient to support an unmarried missionary in India. Arrangements were subsequently made to have Mr. Campbell address the congregations of Prescott, Spencerville, Kemptville, Lyn, Morrisburg, Iroquois and Waddington. Mr. J. A. McLean—a student within the bounds—presented a written discourse which was read and sustained, and the clerk was instructed to certify him to the Senate of the Presbyterian College, Montreal. The Remit on the Aged and Infirm Ministers' Fund was laid over until the March meeting, as was also the recommendation of the Assembly's Committee on Finance. The Remit on the question of marriage with a deceased wife's sister was taken up and considered. On motion of Dr. Jardine, seconded by Mr. Stuart, it was unanimously agreed as follows: "That the Presbytery of Brockville, having examined the 'Report of the Committee of the General Assembly on marriage with the sister of a deceased wife,' approve generally of the conclusions to which the committee have come and the practical action which they recommend." The next regular meeting of the Presbytery was appointed to be held at Spencerville on the first Tuesday of March at ten o'clock a.m. The Presbytery adjourned to meet at Morewood on the 23rd inst., at two o'clock p.m. G. DUNLOP BAYNE, Pres. Clerk.

OBITUARY.

THE Rev. Mr. Howie, of Comber, died last Sabbath morning at two o'clock. The ultimate cause of his death was an abscess on his left side, induced by the ulceration of his bowels. Latterly he suffered much, but all pain left half an hour before the end. He was born in Kilmarnock, Scotland, and studied for the ministry in connection with the Morrisonian body. His old country pastorates were in Kelso, Galashiels, Woodburn, and Carlisle. He left the last place in 1863 for Canada, and took charge of the congregations in Guelph and Ayr, in connection with that sect. About three years ago he was admitted to the ministry of the Presbyterian Church, and after the death of the late pastor at Comber took temporary charge of the Presbyterian congregation there. He was laid aside for three months from active work till death ended his earthy labours and sojourning. On Monday Rev. John Bain Scott, of Leamington, was telephoned to go over and preach the funeral sermon in the evening. A large and attentive audience assembled. The text chosen was Phil. iii. 20. The remains were taken next morning by his family to Guelph for burial. Mr. Howie possessed more than the average pulpit ability, was of a social, sympathetic nature, and much respected by all who knew him. He leaves a widow and grown up family of five sons and two daughters.

A MONUMENT to the late Dean Stanley is to be erected in St. Giles', Edinburgh. It is a replica of the medallion designed by Miss Grant, and selected by the Queen for her private chapel at Windsor.

THE Church of St. George's-in-the-Fields, in St. George's road, Glasgow, was burned recently. It was a plain structure, built about sixty years ago, in which a new organ costing £1,000 was placed last year.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 28.]

REVIEW.

[1884.]

FOURTH QUARTER.

The lessons of this quarter have been very full of impressive truths, as seen in the acts and writings of Solomon. It will be well to get from your class replies that will show their knowledge of the history of Solomon. Such as—

- What was the name of Solomon's mother?
- How old was he when he began to reign?
- Was David dead at that time?
- Was there any opposition to his becoming king?
- How was the opposition thwarted?

Replies to these questions, with others which may be suggested, will bring you right into the first lesson and it will be well, then, perhaps to take lesson by lesson, closing with questions that will bring out the mixed character of Solomon, the lights and shades of his character, the good and the evil, enforcing the lessons from each which have been previously taught.

As in previous reviews we give a key-sentence which will, we think, as we know that it has done previously, help to fix the thought of each successive lesson on the minds of the scholars. Taking the double office of Solomon, we get the thought of a KING-PREACHER; let this then, be the key for our lessons as we review them. We will give it in a complete form first, and then take each letter and lesson.

- K**ing Solomon.
- I**njunctions and Instruction.
- N**ight blessings.
- G**od's house built.

- P**leading the Promises and Prayer.
- R**eport proved.
- E**clipse.
- A**void sinners.
- C**ounsels of wisdom.
- "H**aths" of Drunkenness.
- E**mpitness of the world.
- R**emembering the Creator

Starting with the *first* lesson, our main thought is the act that Solomon is now king, seated on the throne of his father David. Question so as to bring out the facts of this lesson. If you think well get the Title and Golden Text of each lesson before you proceed further.

By whom were the machinations of Adonijah defeated?

What similarity is there in this attempt on the throne to the rebellion of Absalom?

What is said of David's treatment of Adonijah?

What practical lesson do we learn here?

The *second* lesson thought is, "Injunctions and Instructions." Let us ask—

Who gave these? To whom?

What were the injunctions and what the instructions?

What preparations had David made for the work?

The *third* lesson is "Night Blessings." On this lesson we may question—

Where was Solomon at this time?

What had he been doing?

Who appeared to him and what was offered?

What did Solomon ask and did he get that for which he asked?

Was he promised anything beyond his asking?

What lesson did we learn from this?

The *fourth* lesson gives us "God's House Built." On this may be asked—

What was the year in which the temple was begun?

How long did it take to build?

What was remarkable in the building of the temple?

What promise did God make to Solomon when the building was finished?

What may we learn from this lesson?

Lesson *five*, we have "Prayer and Pleading the Promises."

What promises did Solomon plead?

For what did he specially pray?

What wonderful thought respecting God is contained in the prayer?

What duty are we taught in this lesson?

Lesson *six* gives us "Report Proved," and to bring out this we should ask—

What report respecting Solomon had gone abroad?

Who amongst others had heard it?

What did she do after hearing the report?

Was she satisfied that it was a true report?

What passed between her and Solomon?

The Golden Text supplied a striking practical lesson. What is it?

Lesson *seven* we have called "Eclipse," which it is—a sad and sorrowful one, a moral and spiritual eclipse. On this we may ask—

What was the cause of Solomon's sin?

In what did the sin consist?

What did God say to Solomon respecting it?

Did this come to pass?

What warning does this convey to us?

Lesson *eight*, is the first one from the Book of Proverbs,

and taking the wise man's caution it teaches us to "Avoid Sinners."

What is a proverb?

By whom was this Book written?

What are we taught is the beginning of knowledge?

Against whom are we cautioned and why?

Lesson *nine* gives us the "Counsels of Wisdom."

What is wisdom said to be doing?

Where is her voice to be heard?

Should we listen to her voice and why?

What promise does the lesson close with?

The *tenth* lesson brings before us the "Haths of Drunkenness," and very terrible those are.

Repeat the "Haths" of the drunkard?

What caution does the lesson give about wine?

To what does he liken its results?

What practical lesson may we get from these teachings?

Lesson *eleven* shows us in striking language the "Emptiness of the World"—particularly of worldly pursuits and worldly pleasures.

What book is this lesson taken from?

By whom is it generally supposed to have been written?

Give in detail the various things the writer tried in his pursuit of happiness.

What was the verdict he gave after he had tried all?

What conclusion did he come to as regarded wisdom and the pleasures of the world?

Lesson *twelve* is on "Remembering the Creator."

To whom are these admonitions specially addressed?

When should the Creator be remembered?

What motives does the preacher urge for the remembering of the Creator early?

How does he sum up the "whole duty of man?"

What does he say respecting a future judgment?

It is not supposed that the teacher will have time in the hour or so generally given to the lesson to ask and receive an answer to all these questions—nor would it be said that he is to put them just in this form; they are only intended to be suggestive. If the teacher will get the lessons of the quarter thoroughly into his or her mind, (and heart) he, or she would be far better able, from their knowledge of the scholars, which no stranger can have, to put the questions in such a shape as shall best fix the truths to be taught in the minds of all who are taught. The Review is an opportunity, if well and wisely used, (we are speaking of class reviews) to fix the truths of the quarter "as nails fastened by the Master of Assemblies."

There is another review which all teachers should take from time to time, especially on the last Sabbath of the year—a review of themselves and of their work. Have I taught earnestly, faithfully, and lovingly during the year? Have I sought the aid of God's Holy Spirit for my work? Have I remembered my scholars constantly before God? Have I endeavoured to live before them as one who believes what he teaches? These and such questions as these, honestly answered, as in God's sight, will help us to a future deeper consecration and to more extended usefulness in the vineyard of the Master. May every teacher who reads these lines be honoured by being made very useful in the work!

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for the Schemes of the Church, viz.: For Rev. J. F. Campbell, for additional missionaries in India, Mrs. Lawson, Kingston, \$5; Mrs. Hickey, Kingston, \$1; Anonymous, Kingston, \$2; Anonymous, Kingston, \$2; A. H. D. Ross, title of first earnings, \$1; A Young Lady, Smith's Falls, instead of buying herself a jacket, \$11; P. Ewing, Carlton Place, \$1; A Friend, Montreal, \$100; A Friend of Missions, Innisfil, \$7, for Foreign Mission, Formosa; A Friend, Paris, for Foreign Mission, Eromanga, \$10, also for Foreign Mission, Day Spring and School, \$10; Hamilton Union Prayer Meeting, Foreign Mission, additional missionaries in India, \$36, per Rev. J. F. Campbell; A Friend, Sunnyside, Manitoba, Foreign Mission, Formosa, \$1; Rev. J. G. Carruthers, Foreign Mission, India, \$2.43, also for China, \$2.44.

ONE of the consequences of the late International Health Exhibition is that there are now on sale some seventy volumes of matter written expressly to demonstrate the principles illustrated by the collections there brought together.

Nobody with a discernible amount of negro blood is admitted to the skating rink of Douglass, Mo., and a dark-complexioned Spaniard was compelled to produce documentary evidence of his nationality before the managers would believe him.

PROF. RUSKIN has announced the abandonment of his public lectures. He has done his best to regulate the rush to his lecture room, but he has been beaten in his struggle against his own popularity, and feels compelled to confine his lectures for the future to his own pupils and their friends.

MR. EDMUND GOSSE has just completed his edition of the works of Thomas Gray. Additions include a series of Gray's humorous pieces, now printed for the first time; a set of Latin verses found at the back of a drawer at Pembroke College, and a series of translations from Propertius and Dante.

THE Rev. Dr. Clouston of Sandwick, the oldest parish minister in Orkney, died lately in his eighty-fourth year. He was ordained in 1826. A devoted pastor, he was also an accomplished scientific man, and especially distinguished as a meteorologist. For 120 years he and his father were ministers in Orkney.