

PRESBYTERY OF HARRIE.—This Presbytery held a meeting, *pro rebus nativis*, at Harrie on Tuesday 5th November at 11 a.m. A call from First Essa, Burns' and Dunns' Churches to Mr. W. J. Hewitt, ordained missionary at Parry Sound, was sustained, and accepted by him. The stipend granted is \$900. Arrangements were made as follows for Mr. Hewitt's induction. The Presbytery to meet within the First Essa Church on Tuesday 19th November at 2 p.m., Mr. Burnett to preside, Mr. F. Smith to preach the sermon, Messrs. Leishman and Carswell to address the newly inducted minister and the congregation respectively. A call from Fraser Church, Tottenham and Beeton, to Mr. J. McD. Duncan, B.A., was also sustained and ordered to be transmitted to Mr. Duncan. Stipend promised also \$900. Both calls were hearty and unanimous.—ROBERT MONTGOMERY, Pres. Clerk.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia met pursuant to adjournment on the 4th inst., Mr. Beamer, Moderator. Rev. Mr. Hastie, of Cornwall, in the Glengarry Presbytery being present, was asked to sit with the Court. Mr. Thos. Gordon on behalf of the committee appointed to visit North-East Adelaide and inquire into the matter of arrears there, reported that the same had been fully paid up. The Presbytery expressed gratification at the announcement and thanked the committee for their diligence. The Clerk was instructed to communicate with the sub-committee of the General Assembly's Home Mission Committee and enquire on what representation supplement had been granted to the congregation of East Williams at present under the joint care of the Presbyteries of London and Sarnia. The Presbytery then took up consideration of the call from Guthrie church and stations to Rev. J. W. McLintock, of Mandaum and Vyner. The Clerk intimated that he had served the edict in due form. Parties were called. Compared Messrs David Gray, Robert Peattie, Wm. McKee and Wm. McGhee from Guthrie church, etc., and Messrs Dugald Ferguson, Wm. Young, David Mann and Ed. Hillier from Mandaum and Vyner, and Mr. McLintock for himself. These were heard in the above order, Mr. McLintock intimating his acceptance of the call. Parties were removed, when on motion of Mr. Cuthbertson it was agreed to grant the translation in terms of Mr. McLintock's decision, the same to take effect on the 13th inst., appoint the induction to take place at Guthrie church on the 15th instant at 2 p.m. Mr. McKibben to preach, Dr. Thompson to address the minister and Mr. Johnston the people, and Mr. Tibb to preside; the edict to be served in due time, and further appoint Mr. Leitch to preach at Mandaum and Vyner on the 21st inst.; declare the pulpit vacant and act as interim Moderator of Session thereafter. Parties were recalled and the decision announced, in which all acquiesced. The Presbytery then proceeded to consider the appointment of Mr. Macadam, of Strathroy, by the governors of Morrin College, Quebec, to the chair of Systematic Theology, Moral Philosophy and Logic in that institution. Mr. Anderson intimated that he had served the edict in due form at Strathroy. Parties were called. Compared Messrs J. H. Murray and Jas. Noble for the congregation. Dr. John Thomson for Morrin College, and Mr. Macadam for himself. These were heard in the above order. The commissioners expressing deepest regret mingled with delight at the honour conferred on their minister by the appointment. Mr. Macadam intimated his acceptance of the appointment. Parties were removed when on motion of Mr. Cuthbertson it was agreed to grant the translation; the same to take effect on the 22nd inst.; appoint the clerk to preach at Strathroy, and declare the pulpit vacant on the 27th inst. Mr. Anderson to act as interim Moderator thereafter. Parties were recalled and the decision announced in which all acquiesced; after highly eulogistic speeches by members of the court it was agreed on notice of Dr. Thompson that Rev. Thos. Macadam of Strathroy having been called to fill the Chair of Logic, Mental and Moral Philosophy and Systematic Theology in Morrin College, Quebec, and having signified his acceptance of the same, the Presbytery of Sarnia agrees to his translation. We congratulate both Mr. Macadam and the College upon the appointment. We believe him to be eminently fitted for the important work with which he is charged by the governors of the college. We desire to put on record our sense of the loss we sustain in parting with our brother who has ever since he became a member of the Court always taken an active part in its affairs and in the work of the church, ever a willing worker and a trusted and honoured counsellor. We bear willing testimony to his ability as a preacher and his efficiency as a faithful pastor over a large and attached flock. We sympathize with the congregation in the loss they will sustain by his removal. We part with our brother with extreme regret and will follow him and his family with our best wishes and with a prayer that he may long be spared to work for the Master in furthering the best interests of our church in his new sphere of labour, believing as we do that there is a sphere of increasing usefulness for Morrin College in the city and Province of Quebec. We are all the more assured of this by this appointment and by the fact that the friends of the college are rallying round it to provide material and moral support. Our joy would be full to hear of its ample endowment. Our prayer is that the labours of all may be blessed by the great Head of the Church. Mr. Graham was appointed Moderator of Log Church, Brooke, and also along with Mr. Thom, elder, to enquire into arrears due Mr. McKee, Catechist there.—GEO. CUTHBERTSON, Pres. Clerk.

THE INTERCOLLEGIATE MISSIONARY ALLIANCE.

The Fifth Annual Convention of the Canadian Inter-Collegiate Missionary Alliance was opened on Thursday evening last by a public meeting in Association Hall. The Association includes twenty of the more prominent Canadian colleges, all of which were represented at the Convention by delegates.

At the opening meeting Sir Daniel Wilson presided, and thought it fitting on Thanksgiving Day to express thankfulness for the divine spirit awakening and stirring up the young men of all our educational institutions. Christian life was more in harmony with undergraduate life now than formerly, and thereat he likewise rejoiced. It was little thought when young Studd began his work among the English Universities that its influence would widen and increase.

The Rev. D. J. Macdonnell delivered an earnest and cordial address of welcome to the visiting delegates, and spoke of the importance of mission work.

The Rev. A. J. Gordon, D.D., responded fervently to the address of welcome. The proceedings were enlivened by the singing of the College choir.

Next day the conference met in the Y.M.C.A. building. In the forenoon there was a devotional and business meeting, and in the afternoon Mr. W. M. Rochester, B.A., Presbyterian College, Montreal, read a paper on the "Scriptural Basis of Missions"; Mr. W. R. Ellenwood, McGill College, Montreal, on the "Life and Work of Bishop Taylor," and a stirring address was delivered by Rev. A. Sutherland, D.D., of Toronto. Amongst the clergymen who took part in the proceedings were Rev. John Neil, Rev. William Patterson, Rev. Dr. Thomas and Rev. Dr. Welton. In the evening the Alliance met in Immanuel Baptist Church, and Rev. A. J. Gordon, D.D., Boston, was the principal speaker. Pastor Denovan was announced to preside, but was unable through indisposition to be present, and Mr. D. E. Thomson occupied the chair. There was an enthusiastic meeting. Dr. Gordon said that on the previous evening he spoke of the opening doors they had witnessed during the century, and the great call which was sounded in their ears to open these doors wider and possess heathen lands for Christ. He wished to speak that evening, not especially to the young men of this Alliance; but something which every one of us might take to heart on this great theme of Foreign Missions. He wanted to speak to them of more missionary mothers wanted, more missionary ministers wanted, more missionary money wanted. Dr. Gordon said that he had been lately much struck that in recruiting missionaries we have not gone

far enough back; we had gone to the college and to the preparatory school, and some of us have been going to the carpenter bench any the blacksmith's forge to find out men who would go to the mission field. Dr. Gordon believes that we should go further back than that, that we should go to the cradle and to the Christian home. He maintained that to have a prosperous Church at home it was necessary that she should be permeated with a missionary spirit. "He declared in the face of all history that any Church that was not missionary would be a missing Church fifty years hence. It might be that the brick and the mortar would remain, but it would not take more than fifty years to blot out a Church that has forgotten all the rest of the world and become absorbed in its own spiritual growth and enlargement. The best thing was to have a Church with a wide-throbbing heart. It was reckoned that there were eight billions of money—a sum which staggered their mathematics—in the States and Canada, and who doubted that a vast proportion of that came within the category of the parable of their Lord of the talents wrapt up in the napkin? The napkin might be cut up to the most approved principles of economy, but if Jesus Christ should appear that night He would shake that napkin and say, "Oh, wicked and slothful servants." Dr. Gordon made an eloquent appeal on behalf of missionary enterprise, and concluded by trusting that they would be inspired with the sublimity of the missionary idea, and that the greatest honour under heaven was to be what Jesus Christ was when He came to this earth, a foreign missionary.

The meetings of Saturday were occupied by the reading of papers, discussion thereon, and addresses.

Miss Emily Coulter, of Hamilton Ladies College, read an interesting paper on "Gospel Temperance Missions in Large Cities." Mr. W. J. Patterson, B.A., of Queen's College, Kingston, followed with a paper on "Missions in Mohammedan Countries."

Rev. Mr. Smith, Principal of the Maratha Mission College in Central India, and a missionary fresh from the field, was introduced to the Convention, and told of some little of the progress of the work in India.

At the afternoon session "Outlook papers" on the various branches of the Missionary field were read. The first was by Mr. F. B. Hodgins, B.A., of Wycliffe College, on "South American Missions."

Mr. M. P. Floyd, of Albert College, Belleville, took for his theme the growth of mission work during the last decade.

A paper on the "Educational Work in Japan," prepared by Mr. S. W. Mack, of the Congregational College, Montreal, was read by Mr. Read.

Rev. Mr. Smith, of Maratha, Central India, was again called upon to address the convention. Mr. Versault, of the Presbyterian College, Montreal, urged in a short address the work and needs of the mission schools among the French of Quebec.

Rev. Dr. Kellogg then delivered an address in which he urged the extreme importance of a high standard of education among those who go to the foreign fields as missionaries. By this he did not mean to preclude lay missionaries, of whom he regretted there were not more, but he did not want any of them to make the mistake of thinking that the world could not afford to wait for them for a few years. As a general rule a man who is not able to speak English correctly will not succeed in Hindostani and Chinese. For India and China and Mohammedan countries a man must have a broad philosophic training, and he gave an entertaining account of some of his experiences in overcoming the pantheistic trend of thought among the Hindoos.

On Saturday evening Mr. Robert P. Wilder, of New York, who is practically the founder of the Intercollegiate Alliance, met the delegates in the conference informally, and one of the most interesting sessions of the Conference was enjoyed.

On Sunday morning Rev. Dr. Gordon preached the anniversary sermon of the Alliance in St. James Square Presbyterian Church, at which there was a very large attendance. Dr. Gordon's discourse, founded on Matt. xxviii. 19, 20, was an able, interesting, earnest, and effective presentation of the missionary plea.

The farewell meeting held on Sabbath evening in Association Hall was very largely attended. Hon. G. W. Ross presided, and warmly commended the progress of the missionary spirit among the students. Addresses were given by Mr. Wilder and Rev. Dr. Gordon on the great need for men and means in foreign mission work. At the close of the public meeting, Mr. Wilder met the delegates in a consecration meeting, in the parlours of the Y. M. C. A.

OBITUARY.

MRS. ROSE, KINGSTON.

Mrs. Rose, wife of Mr. R. M. Rose, Registrar of the County of Frontenac, died at Kingston recently, aged seventy-two years. Her father, Captain George Smith, was a Lieutenant in the Royal Navy and was present at the taking of Oswego in 1812. Mrs. Rose was born in Kingston, on the 30th March, 1817, and was married to Mr. Rose on the 19th December, 1836. They had a family of eleven children, five of whom survive. She was a member of Chalmers Church, of which Mr. Rose has been an elder from its foundation in 1864.

She was a loving and most affectionate mother and a good friend to the poor, her charities being administered in that quiet unassuming way which marks the benevolent works of the true Christian. Her life was earnest and truthful; those who knew her best loved her most. In church or at home she was always speaking for the Master, and during her last painful illness though tired and writhing with suffering she said patiently, "Though He slay me yet will I trust in Him."

Weep not that her toils are over,
Weep not that her race is run,
God grant we may rest as calmly
When our work like hers is done.
Till then we would yield with gladness
Our treasures for Him to keep,
And rejoice in the sweet assurance
He giveth His loved ones sleep.

JOHN BROWN, ORO.

Mr. Brown, who recently passed away, was an elder in the Presbyterian Church for nearly half a century. In Scotland he was an active worker in the United Presbyterian Congregation, Biggar, while Rev. John Brown, D.D., subsequently of Broughton Place Church, Edinburgh, and Professor of Theology in the U. P. Divinity Hall, was pastor. He also served under the ministry of Dr. Brown's successor in Biggar, the Rev. David Smith, D.D. Mr. Brown with his family left Scotland for Canada in 1854, settling for a short time in Scarborough where he united with St. Andrew's Church, then under the pastoral care of the Rev. James Bain. Two of his brothers, now deceased, both elders in the congregation, had preceded him to Scarborough. Mr. Brown then removed to the township of Oro, which at that time formed part of the charge under the pastoral oversight of Dr. Gray of Orillia. Although Mr. Brown lived at a distance of six miles from church he and his family were regular, summer and winter, in their attendance on the means of grace. Mr. Brown joined the membership of Guthrie Church, Oro, where he was an elder up to the time of his death. He was for many years superintendent of the Sabbath school until increasing age and bodily infirmities about two years ago, rendered it necessary for him to retire from the more active duties of his office. Mr. Brown was a man of sterling but unaffected piety, whose inclinations, precepts and example made him influential for good in the community. His last days were full of peace and assurance, abounding in prayer and thanksgiving. "Blessed are the dead that die in the Lord." He leaves a widow and five sons to mourn his loss, and by whom his memory is revered, since in all his relations he was most exemplary. His family are following in his footsteps, three of his sons are in the eldership of the Presbyterian Church.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 24,
1889.

SOLOMON'S WISE CHOICE.

1 Kings, iii.
5-15

GOLDEN TEXT.—Wisdom is better than rubies, Prov. xiii. 2.

SHORTER CATECHISM.

Question 63.—Our relations to each other as superiors, inferiors or equals have been ordained by God, and he has determined their character and the duties involved in them. Their design is—1. To reveal his relations to us. He is our Father, Brother, King, Master, etc. Mal. i. 6; Matt. vi. 9; John xviii. 37. 2. To maintain order, mutual responsibilities and co-operation and good feeling among men, Rom. xii. 10; 1 Peter ii. 13, 14. 3. To prepare us for closer associations in His house above, Eph. ii. 19, 22. As we therefore enter into these relations, we are brought under new obligations to God, and the fidelity required is to God more than to each other, Eph. v. 21—vi. 9. The filial relation is specified, because—1. It is the first into which we enter, and ordinarily it continues longer than any other. At birth we are sons, and we continue under parental authority as long as father and mother are spared to us, and in time we are parents ourselves. The Scriptures nowhere recognize freedom from filial duty because of age or the forming of other ties, Gen. xliii. 1-14. John xix. 26-27. 2. It includes all others; the family becomes the state and the church when modified and enlarged. See Old and New Testament history. 3. It is the most perfect type of our relation to God, most absolute, loving and abiding. At first entire submission is required, and as we are developed in our faculties we render more intelligent and loving obedience. These relations are either 1. personal, as fraternal, friendly, between husband and wife, or employer and employee. Some of these are natural, and others are voluntary.—A. A. Hodge, D.D.

INTRODUCTORY.

David's long and successful reign over Israel had ended. He slept with his fathers, and Solomon, who is supposed to have been for several months previous to his father's death associated with him in the work of government, has now succeeded to the sole occupancy of the throne, and begins his prosperous and peaceful reign by asking for the wisdom needed for the faithful discharge of the responsible duties devolving upon him.

I. Solomon's Prayer.—Soon after his accession to the throne, Solomon assembled the leaders of the people to a great assembly at Gibeon, where the original tabernacle still remained. A great religious festival was held. While he was at Gibeon, a few miles from Jerusalem, Solomon had a memorable vision. "The Lord appeared to Solomon in a dream of the night." Thus his reign began with God's favour and blessing. God condescends to hear the desires of Solomon's heart and said "Ask what I shall give thee." Solomon was young, rich, strong, and occupying the highest rank possible to him, but there were still unfulfilled desires in his heart. There was something he lacked and God encourages him to present his petition. He begins by acknowledging the goodness and mercy his father David had received from God's hand—as David himself had frequently done, then he remembers his father's character, he walked before God in truth, righteousness and uprightness of heart, his own prosperity in succeeding to his father's throne Solomon recognises as an act of divine mercy. He values highly the position to which he had just been exalted, but young as he was he felt how great were his responsibilities. He has good sense enough not to be blinded by self-conceit. "I am but a child," he says. He has as yet neither age nor experience and he is willing to confess his needs and his ignorance. "I know not how to go out or come in," that is, he is unacquainted with the duties which he is called upon to discharge in governing the nation. He is not insensible as to the great importance of the work to which he has been called. The nation over whom he was to rule was great, and had a most important place assigned to it in the history of the world. It was God's chosen nation, and at that particular time had become very populous, here expressed in a common form of speech as one that cannot be numbered. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." An absolute monarch if he would rule wisely and justly, needed all the light possible to guide him. To guide him in his manifold duties Solomon prays for an understanding heart, that is for all the intellectual, moral and spiritual qualification necessary to rule in righteousness and in the fear of the Lord.

II. Solomon's Prayer Answered.—Solomon's request was for things agreeable to God's will. It pleased the Lord. It was sincere, noble, unselfish. He did not ask for what would promote his own glory—length of days, increased riches, or vengeance upon his enemies—but understanding to discern judgment that he might best discharge his duties and thereby advance God's glory. It pleased God to answer Solomon's prayer, and the answer comprehends much above and beyond Solomon's asking. The wise and understanding heart for which he prayed was bestowed on him but in such measure that he should stand preeminent in wisdom and discernment in dispensing justice between man and man, in ruling over the nation and in promoting its best interests, and also in the acquisition of knowledge and was inspired that he might communicate it to others. The Proverbs of Solomon are yet unexhausted mines of practical wisdom from which we can still greatly profit. The Saviour says "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." God's method of dealing with Solomon is a striking application of the truth contained in the Saviour's saying. "I have also given thee that which thou hast not asked," riches and honour were added with liberal hand. God gave the nation peace in Solomon's time. Trade and commerce were greatly extended and that brought wealth to the kingdom. That wealth was largely employed in promoting the welfare of the people. Great works for their permanent benefit were undertaken and completed. Then the magnificent temple for the service of God was built; all these great undertakings bearing evidence that Solomon was able in the most comprehensive manner to discern what was best fitted to promote the well-being of the nation, and that he was at the same time endowed with the practical sagacity requisite for the carrying out of the great plans he had devised. There was a conditional promise added, "If thou wilt walk in my ways . . . then I will lengthen thy days." In this verse we have God's own testimony to David's righteous life "as thy father David did walk." But Solomon with all his wisdom and all his splendid opportunities failed in the fulfilment of this condition. He turned aside to foolishness, and he died before he had attained great age. God always fulfils his promises. "Behold it was a dream," in those early days God frequently revealed his will to His servants in dreams and visions of the night just as really as He now speaks to us by His Son in the pages of Scripture. Solomon acknowledged God's goodness to him by offering sacrifices before the ark of the covenant of the Lord.

PRACTICAL SUGGESTIONS.

"If any of you lack wisdom let him ask of God that giveth to all liberally, and upbraideth not, and it shall be given him."

Let us "covet earnestly the best gifts."

When God bestows spiritual blessings He often gives temporal blessings in addition.

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."