

He saw the other day a man proclaiming against the presence of lay men in the pulpit. As for himself, he would stay out of the pulpit in the future if it gave any one any uneasiness, but he claimed that there must be no monopoly of the Gospel. They must go out and bring in the masses now out of the Churches, and push the work among the French Canadians.

Dr. Potts delivered the address of welcome. The delegates were welcome for their own sakes, because of the Churches represented by them, because of the platform of the Evangelical Alliance, and because of the good their visit would do to the city in which they were met.

Rev. J. A. Murray, of St. Andrew's Church, London, responded in an able and eloquent speech on behalf of the delegates. He defined the work of the Alliance as the removal of differences between the Christian Churches represented, and to do this work well they must all feel at home. The welcome to them must have come from one of a large heart who had pulled out the stop "humana" and many other good stops, and given them the full diapason of a warm welcome. He was sure that the delegates could not but feel welcome. As these words were stealing into others' hearts, they were all getting up to concert pitch. Many kind things followed as to the merits and virtues of our oft praised city of Toronto. Other conferences had been held here from which waves had gone out to all points in the Dominion, but none would touch such wide circles as the present. Here there were men whose names are battle cries among the hosts of the Lord, and here were young men who would do valiant work in the future. Their work had already been commended by Him who said, "One is your Master, even Christ, and all ye are brethren." This was the sacred spirit that drew from the heathen the encomium, "Behold, how these Christians love one another!" and which was put in the kindly dogma: "In essentials, unity; in non-essentials, liberty; in all things, charity." No man could estimate the hopes and sorrows of the world from the summit of his own parish church. He asked if the work of this world-wide Alliance was finished, and answered his question with an emphatic negative. There are storms coming; wise men have hung out the storm signals, and it was their duty to prepare to meet them. The enemies of God and men are more skilled than ever. There are symptoms abroad of the secularization of public worship; curious texts are selected and strange advertisements are put into the newspapers, and when the masses come they are given something else than the Gospel. To these evils must be added the lapsed and the schismatic masses. But the forces of good, too, are increasing, and he believed that there was a good time coming when every knee shall bow to Christ.

Rev. R. G. Boville, of Hamilton, also responded to the address of welcome.

At the meeting on Wednesday morning the following officers were elected: Mr. W. H. Howland, Toronto, president; Sir William Dawson, C.M.G., F.R.S., LL.D., Montreal; The Right Rev. Bishop of Montreal; the Venerable Archdeacon Evans, of Montreal; Rev. A. B. Mackay, Montreal; Rev. George H. Wells, D.D., Montreal; Rev. W. I. Shaw, LL.D., Montreal; Rev. D. H. MacVicar, D.D., LL.D., Montreal; Rev. S. M. Jackson, Kingston; Mr. Jas. A. Mathewson, Montreal; Rev. Edward J. Stobo, Quebec; Rev. John A. Williams, D.D., Toronto; Hon. Oliver Mowat, Toronto; Sir Daniel Wilson, LL.D., Toronto; Rev. Dr. Reid, Toronto; Rev. John Potts, D.D., Toronto; Rev. Malcolm MacVicar, Ph.D., LL.D., Toronto; Hon. S. H. Blake, Toronto; Mr. H. J. Clark, Toronto; Mr. S. C. Duncan-Clark, Toronto; the Right Rev. Bishop of Huron, London; Rev. E. B. Ryckman, D.D., Ottawa; Rev. R. F. Burns, D.D., Halifax, N. S.; Hon. S. H. Shannon, Halifax, N. S.; Rev. Dr. Macrae, St. John, N. B.; Rev. Dr. Laidlaw, Hamilton; Rev. C. H. Hole, D.D., Halifax; Mr. C. H. Fairweather, Halifax; Mr. T. C. James, Charlottetown; Rev. J. M. King, D.D., Winnipeg; Rev. Hon. James A. Smart, Brandon; Right Rev. Bishop Cridge-Victoria, B. C.; Mr. Noah Shakespeare, Victoria, B. C.; Rev. Dr. Wardrope, Guelph; Sir Leonard Tilley, St. John, N. B.; Rev. D. H. Fletcher, Hamilton; Rev. Dr. Cochran, Brantford; Rev. Principal Grant, Kingston; Rev. Alexander McGillivray, Brockville, vice-presidents; Mr. J. J. Woodhouse, Toronto; Mr. Robert Murray, Halifax; Rev. R. B. Saer, B.D., St. John; Rev. P. McF. McLeod, Victoria, B. C.; Mr. J. A. M. Aikens, Winnipeg, Man.; Mr. W. Brown, Quebec, honorary secretaries. Rev. W. Jackson, Cornwall, Ont., recording secretary and acting treasurer. Mr. George Hague, Montreal, honorary treasurer.

The reports of the Executive Committee and the secretary were presented, and considerable discussion took place as to whether Toronto or Montreal should be made the headquarters of the Alliance, resulting in favour of Montreal.

At the afternoon meeting Principal Caven presided. None had any doubt, he said, that the Evangelical Alliance was a very important Association, with a great work ahead of it and a grand history in the past. The subject of the day was that of the Sabbath, which was in Canada and Great Britain, as well as in the United States, of great practical interest. The Sabbath question is a very large one, and they would hardly attempt its discussion in all its phases. Reviewing some of these aspects, he hoped that none at least would view its observance as a purely ecclesiastical matter—a view too widely received in Britain. Its protection from violation was the practical question in Canada to day. Some here seemed to think that the necessities of modern commerce demanded more or less violation of the Sabbath, but he held that if claims were admitted they had given up the whole case. Introducing Col. Shepard, of New York, in kindly terms, he found the audience ready to applaud his warmest words, and he wished to say before Col. Shepard that if we in Canada are to do anything with the railways and canals on this question, we must have the assistance of our neighbours across the border.

Col. Shepard, after a few general introductory remarks, proceeded to show that the Sabbath is founded on the revealed will of God as expressed in the Old and New Testaments, that it was necessary to make the earth fruitful. Concerning Sabbath railway traffic, he held that religion was nothing if not practical. They must obey their consciences, no matter what apparent necessities may lie in the way. This word necessity, he thought, was much abused. There was no necessity for Sabbath traffic. He produced in support of this the result of examination of many statistics to the effect that, while by working on the Sabbath the railways may lose 14 per cent. in receipts, that they will gain 50 per cent. in the increased life of their rolling stock, better care on the part of their men, fewer accidents and less wear on animal life. In closing he said he would be pleased if they would form, at an appropriate time, a Sabbath Union that would affiliate itself with the American Union.

Rev. Dr. Laidlaw read a paper on the individual obligation of the Sabbath. He said that the man who consents to make profit out of the labour of others on the Lord's day is very far from keeping the fourth commandment. The breaking of this commandment is as bad as the breaking of any other, and corporations in Christian countries that compel their men to break the fourth commandment must not complain if these men break the eighth commandment.

At the Wednesday evening meeting the Hon. S. H. Blake presided.

Principal Grant delivered a masterly and comprehensive address on the question "Is Christian unity possible?" "This question," he said, "refers not only to the invisible but to the visible Church. In the case of the invisible Church, union is not only possible but exists. It exists, too, independently of us or anything we can desire or do. The question is a practical one. It is concerned with human effort, human duty, human responsibility. It asks whether the present evident state of Christendom is the normal and only possible condition, whether Churches, now divided, rival and even hostile, could not and should not meet on common ground, and also by what

methods and along what lines and to what extent efforts should be made. The Old Testament Church was one, and during the apostolic and sub-apostolic age it was one. He held that the Church was virtually one up to the time of the Reformation. That movement had vindicated the freedom of conscience and secured religious liberty. The present conditions of European thought and activity made the need for Christian Unity urgent. The possibility of unity was demonstrated by the fact that in Canada its spirit was abroad, organic unions had already taken place. Where is the impossibility? It is not, he concluded, in the nature of the case, as three thousand years of history prove. It is not in the will of the Lord, who prays that his disciples may be one, that the world may believe that He is the sent of the Father. Not in the minds of the apostles, who preserved unity in spite of a middle wall of partition between them and the Gentiles that had stood for ages. Where, then, is the impossibility? In us, if anywhere.

Principal Austin, St. Thomas, and Principal Sheraton of Wycliffe College, Toronto, also delivered impressive and eloquent addresses on the subject of Unity.

On Thursday, the Rev. Dr. Antliff presiding, Dr. Parsons spoke earnestly on the "Relation of Christian Unity to Missions." He was followed by Rev. E. K. Cressy of Montreal, who read a vigorous paper on the "Relation of Christian Unity to Temperance."

The following Executive Committee, all resident in Montreal, was named: Revs. Dr. Antliff, T. E. Williams, Dr. MacVicar, Archdeacon Evans, Rural Dean Lindsay, Principal Barbour, T. LaFleur and Dr. Wells, and Messrs. Warden King and Walter Paul. It was recommended that the appointment of a General Secretary be left to the Executive Committee, and that he be guaranteed a salary. The report was adopted with a slight alteration to the effect that the Executive take steps to guarantee the Secretary's salary. The next meeting was fixed for Ottawa during October next. The following General Committee was appointed:—Rev. T. W. Campbell, Toronto; Rev. R. G. Boville, Hamilton; Rev. Dr. Thomas, R. V. John Burton, Toronto; Rev. Dyson Hague, Brockville; Rev. J. A. Newham, M.A., Rev. Dr. Moore, Ottawa; Rev. S. Huston, Kingston; T. J. Bell, Brockville; Rev. J. A. Gurney, London; Rev. J. Laflour, Montreal; Rev. Q. Rondeau, Ottawa; Warden King, Rev. James Henderson, Rev. L. H. Jordan, B.D., Rev. Thomas G. Williams, Rev. A. G. Upham, Rev. J. C. Antliff, D.D., A. F. Gault, J. C. Holden, Montreal; Rev. W. Scott, Ottawa; Arthur Chowan, Kingston; Rev. E. F. Torrance, Peterborough; R. S. Gard, St. John; Rev. R. Torrance, D.D., Guelph.

A communication from the Salvation Army in Quebec, setting forth their legal grievances in that city, was referred to a committee to report next year.

Rev. Dr. Suherland presided at the afternoon meeting, at which "Christian Unity" still formed the chief subject of consideration. The Rev. A. B. Cruchet, B.A., Montreal, read an exceedingly calm and able paper on the relation of the union of the French Protestant Churches to Papal aggression. Professor McLaren followed, and spoke of the obligations of Christian unity, maintaining that no one was obliged to work for such unity, but that each one must act as if that unity existed already. Christ undoubtedly preached Christian unity. The Church of Rome is right in claiming that there is only one Church, but wrong in claiming that one Church to be the Church of Rome or any other visible Church whatsoever. Their first duty in the matter was to recognize the existence of that unity—not, indeed, an external conglomeration. This unity not only exists, but will grow. He did not believe what he was told about the quarrels and bickerings among Evangelical Christians. He felt that they were learning to love each other more and more, but if they lost sight of the binding together of all in Christ's mystical body and aspire to a great ecclesiastical agglomeration like the Church of Rome, they would probably fail to attain their desire.

These remarks gave rise to an animated discussion, in which Principal Grant, Principal Sheraton, Dr. Antliff, Rev. G. M. Miligan, Principal MacVicar, of McMaster Hall, Rev. Leroy Hooker and Rev. D. J. Macdonnell took part.

Archdeacon Evans presided at the closing meeting, at which the principal speakers were Dr. Stafford and Rev. William Cuthbertson, of Woodstock, reviewing the work done at the Convention.

Rev. Principal Grant, Rev. Dr. Jackson, Kingston; J. J. Bell, Rev. Dyson Hague and Rev. T. C. Brown, Brockville, were appointed a committee to deal with the petition from the Salvation Army in Quebec City.

After the customary votes of thanks a most interesting and profitable series of discussions was concluded.

#### MANITOBA COLLEGE.

Permit me to remind you of the annual collection appointed by the General assembly to be taken up on the third Sabbath of December, on behalf of Manitoba College in all the congregations not contributing otherwise to this institution.

Nearly all that could have been expected by the Church in instituting the college, and in subsequently adding a theological department, has been realized. It has been an important factor in the higher education of the province, and has done something to give to it a Christian character. Its growing importance as a theological institution, both as furnishing a near and therefore less expensive supply of student labourers for our wide mission field, and as supplying permanent pastors more or less acquainted with and interested in the country, is now undeniable. The attendance this year is over one hundred. The number is somewhat in advance of last year. Twenty-two are in attendance on theology, while of the whole number at present receiving instruction in the college nearly, if not indeed quite, forty have the ministry of the Presbyterian Church in view.

The income of the institution has been reduced this year by a little over \$400, through a diminution of the amount coming from the marriage license fund.

The debt resting on the college at the date of last Assembly was about \$10,000; the larger portion of it due at Dr. Reid's office for advances on salaries made in the earlier periods of its history. This has since been reduced by nearly \$4,000, and if the collection or allocation for the present year were made somewhat more liberal, and especially, if the Assembly's appointment of a collection were still more generally honoured, the result, along with other efforts that are being made, would go far towards extinguishing the debt.

The Board is deeply sensible of and very thankful for the generous contributions given by many congregations during these last years, towards its support.

Yours truly, JOHN M. KING.

Winnipeg, Nov. 20, 1889.

#### OBITUARY.

MRS. DRUMM.

There is sincere sympathy, says the Georgetown *Herald*, in this locality with Rev. A. H. Drumm, whose faithful helpmate died but recently. Some two months ago Mr. and Mrs. Drumm went to Denver in the hope that the change of climate might restore Mrs. Drumm's health. The doctors there found that they could do nothing for her and advised them to return to Ontario. They arrived at Chatham on the 16th ult., and after Mr. Drumm had seen that Mrs. Drumm was in charge of her relatives, he went to Clinton where his mother resides. Wednesday morning he received a telegram that Mrs. Drumm was dead. The funeral took place at Chatham, Friday, 22nd ult.

## Sabbath School Teacher

### INTERNATIONAL LESSONS.

Dec. 22, 1889.

#### CLOSE OF SOLOMON'S REIGN.

1 Kings xi: 26-43.

GOLDEN TEXT.—Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man.—Ecc. vii. 13.

#### SHORTER CATECHISM.

Question 78.—We have a right to truth concerning and toward ourselves and others. 1. Truth is one of the essential characteristics of God, to whose likeness we must be conformed, Ps. cxxi. 5; lviii. 10; John xiv. 6; Rom. iii. 4. 2. God gives and demands it, Ps. xii. 1; 6; Eph. iv. 15. 3. Our security under God's government depends on the truth of its principles and the certainty of its execution, Ps. lxxxix. 34; Jer. xxxiii. 20; Ex. xx. 5. 4. Truth is essential in all our dealings with men, Jer. xx. 10; Prov. xxix. 2; Rom. i. 29. 32. Therefore a liar is a rebel against God and must be excluded from heaven, Rev. xxi. 8; and an enemy of mankind and unfit to associate with men, Dea. xxxiii. 29. The term "liar" is regarded by all as the most fearful accusation and insult. We are required to 1. Maintain the truth of God, the glorious Gospel, as He has revealed it, John ii. 22; v. 10. 2. To be regulated by truth in all our mutual transactions, Prov. xxvi. 23, 25; Col. iii. 9; 1 Cor. xiii. 5, 7. 3. To preserve our own good name, Neh. vi. 6-8; Rom. iii. 8; 2 Cor. x. 14, avoiding hypocrisy, Luke xii. 1; 1 Tim. iv. 2, and false humility, Col. i. 18, 23. 4. To defend the reputation of others by truth, 3 John xii. 1, and in love, 1 Cor. xiv. 4, 5, 7. 5. And to do so especially in witness-bearing; this may be (a) in private, repelling slander and testifying to good character, Ps. lxxxii. 3; 1 Tim. xii. 14; (b) in public, as in Church or State Courts, where judges, jurors, lawyers and witnesses are under oath to maintain truth. Under the third Commandment we considered fidelity to the oath in relation to God, here in relation to man. Perjury is therefore a sin against God and man, Deut. xix. 16-19. We are forbidden 1. To deny, distort, neglect or withhold God's truth, 1 Tim. i. 10, 20; iv. 1-3; 1 Cor. xvi. 22; Rev. xxii. 18, 19. 2. To falsify. A falsehood is the utterance, in word or deed, of what is known to be untrue, with an intention to deceive and in violation of some right. These three things are important. If we state what we have reason to believe is true, we may be mistaken, but cannot be false. If we utter an untruth with no intention to deceive, we may be jocose or ironical. If we intend to deceive those who have no right to expect information, as thieves or personal or national enemies, we are justifiable and skillful, and they expect us to conceal our movements and to mislead them if possible, Josh. viii. 4-8; Jud. vii. 16-22. But when we intend to deceive those who have a right to expect truth from us, we break this commandment. 3. To deceive by social lies, by exaggerations, half statements, mental reservations, "pious frauds," misrepresentations, etc. The object to be obtained, our convenience, amusement of others, the advance of the Church, or the good of the public or of the individual, is no justification, Rom. iii. 8. 4. To fail in fulfilling promises, even where it is to our own hurt, Ps. xv. 4. A promise cannot bind us to do wrong to man or against God. If the promised action would defeat the result intended by both parties, the desired end should be secured in some other way. 5. To be guilty of tale-bearing, detraction, slander, throwing suspicion on the innocent or clearing the wrong-doer, or anything prejudicial or injurious to our own or our neighbour's good name.—A. A. Hodge, D.D.

I. Solomon's Rival.—From the tribe of Ephraim, which maintained a rivalry with Judah, came the rival who aspired to the possession of Solomon's throne. Jeroboam was the son of Nebat, an inhabitant of the town of Zarephath, and Scripture also recognizes maternal influence in the formation of character by giving the name of his mother Zeruiah, a widow. Jeroboam had for some time entertained the idea of rebelling against Solomon. He had risen from a humble position to one of great importance and influence. He was made ruler over all the charge of the house of David, that is, the tribe of Ephraim. Those of that tribe employed in the service of the king grumbled at the severity and exactions imposed upon them. This growing disaffection no doubt had ministered to Jeroboam's ambition. As Jeroboam is departing from Jerusalem he meets with the prophet Ahijah, belonging to Shiloh, in the same tribe with himself. In accordance with the symbolical character of much of the Hebrew prophecy, this seer impressed on the mind of his hearer the communication he had to make with a significant action. The prophet was clothed with a new outer garment, which he took off and tore into twelve pieces, telling Jeroboam to take ten of them, explaining the action with "Thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon and will give ten tribes to thee." In faithfulness to His promise, God reserved Judah and the tribe of Benjamin, reckoning both as one tribe in the divine line. The reason for the divine purpose in this disruption of the kingdom is again clearly told in order that we may understand the leading principles according to which God's government proceeds. All power and authority is from Him. Obedience to His revealed will is the condition of prosperity and blessedness. Disobedience causes the withdrawal of the divine favour, and that is followed by defeat and disaster. This great principle was clearly set before Jeroboam, when the announcement was made to him that he should be king over Israel. If he was faithful in the exalted station to which he was called, then "thou shalt reign according to all that thy soul desireth," was the promise made to him. Again it is clearly explained to Jeroboam that God's commands were to be the rule for his conduct in the management of national affairs. David's rule, not Solomon's, is taken as the model for Jeroboam, and conditionally a promise is made, "I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

II. David's Death.—Solomon had come to know that Jeroboam was entertaining designs to occupy the throne of Israel. The king, although he knew that he had incurred the divine displeasure, did not readily acquiesce in the change that had been announced. His jealousy was aroused, and he sought to kill one whom he dreaded as a formidable rival. It was a poor way for so wise a man as Solomon to think that he could frustrate God's plans by still further incurring the guilt of a murderer. Jeroboam sought and found an asylum beyond the confines of the kingdom. He fled to Egypt, where he remained until he heard of Solomon's death. Solomon did not live to an advanced age, though that had been promised to him on condition of his obedience to the divine will. There he failed, and as a consequence he died when he was about sixty years of age. Like his father, and like Saul, he reigned for about forty years. When he died he was buried, no doubt, with the pomp and splendour befitting his rank and renown in the sepulchre of the kings. Rehoboam, his foolish son, ascended the throne, but it was not long before Ahijah's prophecy was fulfilled.

#### PRACTICAL SUGGESTIONS.

Eminent talents may enable one to rise to important positions in life, but they can only be retained by excellence of character and faithful discharge of the duties required.

The kingdom of Israel had to endure the consequences of Solomon's unfaithfulness to God.

The question is sometimes discussed, Did Solomon repent of his sins before he died? Scripture does not say. A question, however, of more importance to us is, Have we repented of our sins and obtained their forgiveness?