

with a mouse. The call was sustained, and after being put into his hands was accepted by him, whereupon his induction was appointed to take place on the 20th inst., at Richmond Hill, the services to be commenced at three p.m., the Moderator to preside, Rev. J. A. Grant to preach, Rev. G. M. Milligan to deliver the charge, and Rev. G. Freeman to address the people. Rev. F. Smith reported moderating in a call from the congregations of St. Andrew's Church, Scarborough, etc. The call was signed by only ninety-six members and thirteen adherents. Explanations were given by the commissioners present as to why so few of the members had attached their names. On motion made, the call was not sustained by the Presbytery, and accordingly it was set aside. Rev. W. Frizzle, as substitute for Dr. McLaren, reported in a call from Queensville and Ravenshoe in favour of Rev. A. N. Campbell, probationer. The call was comparatively well signed, but the stipend guaranteed was somewhat short. The commissioners, however, declared to the Presbytery that they had no doubt the actual payment would at least reach the minimum, and the Presbytery agreed to sustain the call with the understanding that the sum guaranteed by the congregations will be \$435. On Mr. Campbell arriving in the court, the call aforesaid was put into his hands, when he stated that he could not decide on it now, but would give his decision within a month. On behalf of a committee previously appointed, Dr. McLaren submitted and read a report on the organizing of a new congregation in the north-west part of the city. In substance, it was set forth in the report, that the committee, on the 15th ult., and also by adjournment on the 23rd, had met with the applicants for separate organization, and with some others who were similarly minded; that they had received into fellowship three persons by examination, and sixty-seven others by Church certificates; that the seventy persons thus spoken of, they had organized as a congregation of the Church, under the care of the Presbytery, to be known as the Bloor Street Church, Toronto; and further, that seventeen persons in the membership of the Church, who had not yet provided their certificates, had expressed their intention to apply for them, and unite themselves with the new congregation. The foregoing report was received and adopted, with thanks to the committee, and the name assumed by the new congregation was approved of. An interim session was also appointed, with authority and instruction to provide a regular session, and a committee was appointed to look after preaching supply. Considerable time was occupied in dealing with an interim report of committee on the new Book of Forms. The committee submitted a number of changes proposed on said book, down to page 20. And the Presbytery disposed of these seriatim, approving of some and modifying or disapproving of others, with an ultimate view to a full report to the General Assembly's Committee on the same subject. Leave was given to the Session of Deer Park congregation, to organize and superintend a mission school in the village of Eglinton. The next meeting was appointed to be held on the second Tuesday of January, at ten a.m.—R. MONTEATH, *Proc. Clerk*.

## MONTREAL NOTES.

At a meeting of the French Presbyterian congregation of L'Ange Gardien, in the Presbytery of Ottawa, held on Monday week, a call was moderated in favour of the Rev. A. B. Crutcher, of the Canning Street Church, Montreal. The call is a unanimous one and will come before the Presbytery at its meeting on 10th of January.

At the quarterly communion in Erskine Church, on Sabbath last, forty-two names were added to the communion roll, twenty-six by certificate, and sixteen on confession of faith. The number of communicants present on Sabbath exceeded 420. About 250 new members have been received since Mr. Jordan's settlement, two and a half years ago.

The Calvin Church congregation has also received a large accession to its communion roll, twenty-four new members being added last week. The Sabbath attendance in this church keeps steadily on the increase, the building being now well filled at every service. The Rev. Dr. Smyth is delivering a series of discourses on Sabbath evenings on "Heathen Traditions," which are both interesting and instructive, as well as edifying.

The Executive of the Board of French Evangelization met in this city last week. The fund was reported to be nearly \$6,000 in debt and the financial outlook far from hopeful. Owing to the state of the fund and the fact that the board has now no agent in Britain, several applications for the appointment of missionaries were laid on the table. The treasurer reported that nearly \$1,500 had thus far been received toward the enlargement of the Pointe-aux-Trembles Schools. It was resolved not to proceed with the new buildings till sufficient funds are on hand to ensure their being erected without a dollar of debt. It is greatly to be desired that the contract be let in January, so that the work may be completed before the opening of next session of the schools. It is hoped, therefore, that the friends of the institution will forward their contributions without delay. Christmas gifts on behalf of this most deserving object would be most appropriate. Arrangements were made by the Executive with a view to secure the erection, without delay, of a mission church and school building in Hochelaga. The canvass for subscriptions of friends, in the city of Montreal, is about completed, and other districts are being visited with hopeful success. The Italian mission school was reported as doing well, with an increased attendance. Evening schools have been organized in connection with some of the missions. An application from the Presbytery of Chatham, for a French-English missionary for Amherstburg and vicinity was favourably received, and it was hoped that the fund would admit of one being sent next spring. A letter was read from Rev. C. Chiniquy, intimating that on account of advancing age and his desire to see the two Presbyterian congregations at Ste. Anne, Illinois, united, he had resolved to withdraw from active ministerial work. There was also submitted a basis of union adopted by the congrega-

tions who, with Mr. Chiniquy's hearty concurrence, are anxious to secure the services of the Rev. Mr. Boudreau, and to remain identified with the Canadian Church. It was agreed to correspond with the Presbytery of Chatham and to appoint a deputation to visit Ste. Anne, to arrange matters in connection with the schools and property there.

The anniversaries of the various religious societies are to be held this year in Erskine Church during the week beginning 15th January. Arrangements are now being made to secure speakers, and more than ordinary efforts are being put forth to have the meetings successful.

The Rev. W. M. Roger, of London East, returned from Britain last week. He obtained subscriptions there of over \$1,000 on behalf of the reduction of his church debt. While in Montreal last week he received a few contributions toward the same object.

The amount collected in Montreal by the Rev. Dr. Jardine on behalf of the Prince Albert, N.-W. T., High School was in the neighbourhood of \$1,500. He is now visiting congregations in the Ottawa district.

The special meeting of the Montreal Presbytery on Tuesday week was largely attended. The call to Rev. D. McEachern, of Dundee, from Vankleek Hill, was considered. Rev. Messrs. Hastie and Ferguson, from Glengarry Presbytery, were heard, as also Messrs. McInnes, McQuig and McCaskill, from Vankleek Hill, and Mr. J. J. Fraser, from Dundee. Mr. McEachern having intimated his willingness to accept the call, the translation was agreed to, the pulpit of Dundee was to be preached vacant on the 25th Dec. by the Rev. J. James Watson, M.A., of Huntingdon.

The call to the Rev. W. R. Cruikshank, of Point St. Charles, from St. Andrew's Church, Perth, was next considered. The Rev. J. Crombie, M.A., was heard on behalf of the Presbytery of Lanark and Renfrew. Messrs. Malloch and Glasop on behalf of the congregation of St. Andrew's Church, Perth, and Messrs. Kneeland, Cayford, Wilson, Davis, Cuthbert, Alderman Mooney and J. Murray Smith on behalf of the congregation of St. Matthew's Church, Point St. Charles. Mr. Cruikshank asked for a week's delay, and the Presbytery agreed to hold an adjourned meeting in Knox Church on Tuesday, 13th inst., at ten a.m. The Perth call is most hearty and unanimous. The Point St. Charles people are equally unanimous, and they resolved to leave no stone unturned to retain their minister. The pleadings of their representatives indicated plainly the strong hold he has on their affections and their intense desire to have his services continued among them.

The Rev. James Bennett, of Cote des Neiges, has tendered the resignation of his charge, and the congregation has been cited to appear at a meeting to be held in Cote des Neiges on Tuesday, 27th inst., at seven p.m.

A petition was presented to the Presbytery from ninety-five persons in Lowell, Mass., praying to be organized into a congregation under the care of the Presbytery. Accompanying the petition was a subscription list agreeing to contribute about \$700 per annum for services, to begin with Rev. R. H. Warden reported that at the request of the Presbytery's Home Mission Committee he had visited the field, and he gave information as to the circumstances of the people and the reasons that led them to seek connection with the Canadian Church—four-fifths of the petitioners are from Canada—chiefly from the Maritime Provinces—and were brought up in congregations of our Church. Every year large numbers of English-speaking Canadian young men and women settle in Lowell, some of whom drift into careless, irreligious habits, and it is believed that the existence of a Presbyterian congregation there, connected for a time at any rate with the Canadian Church, will prove most helpful and beneficial to those settling in Lowell from congregations of our Church.

The Presbytery agreed unanimously to grant the prayer of the petition, and Rev. Principal MacVicar and Rev. R. H. Warden were appointed to take the necessary steps toward organizing the congregation.

Apart from the English-speaking Canadian element in Lowell, there is a very large French-Canadian population, numbering about 12,000. There are two French Protestant Churches, the pastor of one of which is the Rev. J. L. Morin, B.D., a graduate two years ago of the Presbyterian College, Montreal. About thirty-four pupils of the Pointe-aux-Trembles Schools are settled in Lowell, many of them in good positions, and these take an active part in Mr. Morin's congregation, as do other converts of our mission in Canada who have settled in Lowell.

Lectures for the present term in the Presbyterian College here close on Friday, when the Christmas vacation begins. The Ladies' Aid Society of Erskine Church entertain the students of the college and other friends at a social gathering to be held in the lecture room of the church on Thursday evening, the 15th inst.

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

We opened this session with 116 pupils, all French Canadians excepting five. These latter come from French Canadian settlements, and speak French as well as English, and are more liable to become Romanists than to remain Protestants. We have to day 115 pupils, and five or six more will come in a few days, when our school will be over crowded.

We have forty-five Roman Catholics, sixty-six converts and seven Protestants. One-half of our pupils have been here for one, two or three sessions, the other half are new pupils.

Thirty-five of our scholars are professed Christians, and ten of them have the ministry of the Church in view, which gives us great encouragement.

The eleven who were working as teachers and colporteurs during summer as a general rule gave satisfaction to our Board. Four of these workers have entered the Presbyterian College this term, three have returned to our school, and one is still teaching.

We begin already to reap benefit from sending our ad-

vanced pupils to the outlying districts to teach during the summer. They send pupils to us who have a fair knowledge of Bible history, and who know at least how to read and write a little.

This year we have only ten per cent. of our pupils in the alphabet, whereas we have usually had from twenty to thirty per cent.

We would again draw your attention to the 300 applications for admission to our school this year, while with 120 pupils we are crowded.

Can nothing be done to give us more accommodation? Shall we go on as heretofore, and let these surplus applications go to the Roman Catholic colleges and convents? Cheap board and tuition are granted in those attractive buildings to the young people who are in danger of falling under Protestant influence.

Surely Christian Protestants ought to waken up to their responsibilities toward their French Canadian brethren, and give as the Lord has prospered them, ever keeping in mind the work of French Evangelization. J. BOURGAIN, *Principal*.

P.S.—All contributions should be sent to Rev. R. H. Warden, 198 St. James Street, Montreal.

## Sabbath School Teacher.

## INTERNATIONAL LESSON.

Dec. 25.  
1887.

## REVIEW.

[Matt. 8 to  
Matt. 13.]

GOLDEN TEXT.—The words that I speak unto you, they are spirit, and they are life.—John vi. 62.

I. The Centurion's Faith.—It was strong and intelligent faith. It obtained its reward in the healing of his servant, and in rich blessing to himself. Faith was the condition of healing; it is the condition of salvation.

II. The Tempest Stilled.—The disciples followed Christ. In their peril they cry to Him. Their weak faith. He hears their cry, and stills the tempest. A significant illustration of Christ's power over all things and His ability to save.

III. Power to Forgive Sins.—Friends bring a sufferer to Christ to be healed. The Pharisees' spiritual blindness, and their enmity to Jesus. The miraculous cure and the forgiveness of sins. Christ's divinity again revealed.

IV. Three Miracles.—The raising of Jairus' daughter from the dead, the cure of the woman who had an issue of blood for twelve years, and giving sight to two blind men. All Christ's miracles were merciful.

V. The Harvest and the Labourers.—Christ and His disciples on an evangelizing tour. His compassion for the neglected multitudes. Prayer that God would send labourers into His harvest field. The calling of the twelve apostles, the powers with which they were entrusted, and their commission.

VI. Confessing Christ.—The duty of confessing Christ and the blessedness to which it leads. The folly of denying Christ and how it will end. The difficulties to be encountered in confessing Christ, the self-denial for which it calls, and the promises given to encourage those who confess and follow Christ.

VII. Christ's Witness to John.—John the Baptist in prison. His despondency and the message he sent to Christ. Christ's answer to John's message and His testimony concerning John and his work as the forerunner of the Messiah.

VIII. Judgment and Mercy.—The terrible doom overhanging those who reject the Gospel. The woes denounced on the unrepentant cities where Christ had taught. Mysteries of God's providence. The rich, full and cordial Gospel invitation "Come unto Me."

IX. Jesus and the Sabbath.—Jesus and His disciples walking through the grain fields, the disciples pluck the grain and eat it. These uprous but fault-finding Pharisees and their complaint. Jesus' answer and justification of the disciples' conduct. He explains the true import of the doctrine of the Sabbath, and in illustration of His teaching, He heals a man whose hand was withered. The impression His words and deeds produced on the minds of the Pharisees.

X. The Parable of the Sower.—The sower and the seed. What fell by the wayside. In stony places. Among thorns. In good ground. The Saviour's own interpretation of the Parable of the Sower.

XI. The Parable of the Tares.—The subject of Christ's parables—the kingdom of heaven. Good seed sown in the field. While men slept the enemy sowed tares. When the wheat and tares were grown the difference was clearly seen. The servants' proposal to root up the tares. The reason why they were forbidden to do this. The final separation of the wheat and tares at the harvest. Christ's own interpretation of this parable.

XII. Other Parables.—The Grain of Mustard Seed. The diminutive size of the seed and the greatness of the shrub that grew from it. The small beginnings of grace in the soul, the inconspicuous origin of the kingdom of God and the great extent of its ultimate triumph. The Leaven. The pervasive nature of leaven. The gradual and steady extension of God's truth in the world and the ever growing influence it is destined to exert. The Hidden Treasure. The discovery of the treasure hid in the field. What the finder does to obtain possession of it. The Pearl of Great Price. The merchantman searching for costly pearls. When he finds one surpassing all he has withal, he has that he might become the owner of the goodliest pearl. The inestimable value of the Gospel, and the sacrifices required for its possession. The Draw Net. The net gathering of every kind. When full it is hauled to the shore. The good are kept, but the bad are cast away. "So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just." Jesus' question, "Have ye understood all these things?"