

mittee was then appointed, consisting of Revs. J. Mutch and J. A. Grant, Messrs. D. D. Christie and J. Scroggie, to proceed as in other similar cases in organizing the petitioners as applied for, and report to the next meeting of Presbytery. The call from St. Andrew's, Scott and Uxbridge, to Rev. A. N. Campbell, of Queensville and Ravenston, was taken up and dealt with. In the prosecution of said call, Rev. E. Cockburn was heard for the Presbytery of Lindsay, and Mr. J. Smith for the congregation calling: on the other side Messrs. G. Crann, D. Bricken and W. Lenstead appeared also and were duly heard. The call was then put into Mr. Campbell's hands, and he was asked to express his mind thereon, when he stated in substance that in view of the saving to his physical strength which acceptance of the call would probably bring to him, he felt constrained to accept the same. On motion made by Rev. J. Mackay, the Presbytery agreed to grant the translation, said decision to take effect on and after the 27th inst., and Rev. W. Amos was appointed to preach at Queensville, etc., the following Sabbath, and declare the charge there vacant, Rev. W. Frizzell to be Moderator of Session during the vacancy. Rev. W. Meikle having reported to the Presbytery a difficulty respecting the election and ordination of elders in the Oakville congregation, the Presbytery appointed a committee to confer with the Session and congregation thereof, and to advise them as to the best course to be adopted, in order to remove the existing difficulty; the committee to consist of Rev. Drs. McLaren and Gregg, R. P. Mackay and Mr. J. McNab. On motion duly made and seconded, a committee was now appointed, consisting of Revs. D. J. Macdonnell, W. Frizzell and Mr. J. McNab, to organize as a congregation of the Church certain persons living at Wexford or its vicinity, who had previously petitioned to that effect; and said committee were instructed to ascertain from the people, when so organized, with which of the neighbouring congregations they would wish to be associated. It was also moved and agreed to, that the recommendation as to the connection of the Parsonage Church, presented by the committee in October last, be submitted to the Sessions of St. Andrew's, Knox, St. John's, Chalmers and Bethesda, and reported on at next meeting of Presbytery, and that these Sessions be asked to send representatives to said meeting. The report of committee as to Rev. G. Burnfield was postponed again, viz., to next meeting, with the understanding that then it will be definitely disposed of. The Treasurer's accounts for last year were examined, and reported on as being correct, leaving a balance on hand of \$94.10. The next meeting of Presbytery was appointed to be held on the first Tuesday of February, at 10 a. m.—R. MONTEATH, *Presbytery Clerk*.

CONGREGATIONAL MEETINGS.

THE annual meeting of Knox Church congregation, Port Dover, was held in the church on Wednesday, January 16, when the financial statement was read by Dr. Nairn to the congregation, which was satisfactory, notwithstanding that they have been at considerable expense during the year, having put a new roof on the church, renovated it inside and put a new steel dome coal furnace under the building. And now, if the congregation is fortunate in getting a good pastor, with the divine blessing we may expect them to be in a prosperous condition.

KNOX CHURCH, Caledon, lost their pastor, the Rev. Mr. McFaul, during last summer. He was for thirty years going in and out among them, and from the high respect in which he was held by all, will long remain verdant in their memories. The Rev. Mr. Wilson, from Markdale, was ordained to the vacant charge last August. He possesses the true missionary spirit, and in conjunction with the Methodist minister here, and the Congregational minister at Alton, has been holding religious meetings during the evenings of last week. Preparatory Communion Services were held in the church on Friday, 11th inst., and were conducted by Rev. Mr. Clark, in the unavoidable absence of the minister. Thereafter, the annual meeting was held, and instead of the wrangling and contention so often shown at such meetings about money matters, there was a good spirit manifested by all. The amount raised for all purposes during the past year was 950 dollars.

THE annual meeting of the Presbyterian Church, Caledon East, was held in the church Wednesday evening, January 9th. There was a fair number present, and a deep interest was shown by all in the different agencies of the congregation. During the year, there was raised for all purposes \$685.66, a sum which represents the offerings of less than a dozen families. For nearly twenty-five years students have conducted the services. About a year ago, Mr. Dubbin was ordained to the charge, so that the congregation has now the benefit of a regular ministry. The little church is comfortably seated for 120, and possesses a nice little organ, which is manipulated by Miss Aitken, the daughter of a respected elder. The minister is an enthusiast in music, and trains the choir. This is as it should be in a district like this; for by being brought into weekly contact with the young, he exercises a moral, refining influence, besides imparting to them a musical education. During the past year the congregation, in conjunction with St. Andrew's, built a fine brick manse costing \$1,600.

THE annual congregational meeting of the Leslieville Presbyterian Church, which was held last week in the school room, was more than usually interesting. The pastor, Rev. W. Frizzell, presided, and opened the meeting with devotional exercises, after which the different reports for the year were presented. The treasurer, Mr. Gibb, submitted his report, which showed the receipts for the year to be \$1,550.71 and disbursements \$1,560.81, showing a deficit of \$10.10. The secretary's report showed the past year to be the most prosperous in the history of the church. The report of the Session, as read by the Clerk, showed an increase of thirty-nine in the membership for the year ending December 31, number of baptisms, twelve; deaths, two. During the year the choir has been reorganized, and under the leadership of Mr. Sullens, is giving entire satisfaction. The Sunday school report showed an average attendance of 180 scholars. The receipts for the year were \$176.49, and disbursements \$142.49, leaving a balance of \$34 in the treasury. The report of the missionary society for seven months, ending December 31, showed the receipts to be \$76.80. The Young People's Association is in a very prosperous condition. The following gentlemen were elected managers: Dr. Cleland, John Gibb, David Murray, G. W. Wilson, Thomas Pashby, S. McClure and James Fox; Daniel Murray and W. Cassidy, auditors. At the close of the meeting the ladies of the congregation provided refreshments for those present.

THE annual meeting of Erskine Church, Toronto, last week, showed the hearty interest taken in the church. The pastor, Rev. W. A. Hunter, conducted the opening exercises, after which Mr. John Bain was voted to the chair, Mr. G. S. Spence read the report of the Board of Session of the church. The attendance was reported to have been well kept up during the year, and to have greatly increased since Mr. Hunter became pastor. Four communion services were held, at which the attendance was respectively 307, 302, 300 and 399. During the year ninety-eight new members have been received. In January last 460 names were on the communion roll; of these 68 were removed and 98 added, making a total of 490 names now on the roll. Regular Sabbath evening services have been held during the year in the William street mission, with a good attendance. Students were engaged in the work during nine months of the year, until Mr. Thomas Yellowlees took full charge on Oct. 1. A Band of Hope has been organized and mothers' meetings held regularly on Friday afternoons. The Sabbath school and Bible class also had a very successful year. Connected with the church are the Missionary Association, the Auxiliary Woman's Foreign Mission Society, Harvesters' Mission Band and Young People's Teachers' Association, all of which have done satisfactory work. The treasurer, Mr. John Young, submitted his report for 1888, showing total receipts \$4,665.43, of which \$4,584.19 was received from weekly offerings. The total expenditure was \$4,665.36, leaving a balance of 7 cents. A gratifying increase in the subscriptions was noted. The estimated expenditure for the cur-

rent year is \$4,780. The report of the building fund showed an expenditure of \$1,554.70. The financial statement of William street mission, read by Mr. Gregg, showed an income of \$691.05, and an expenditure of \$686.07. Mr. Yellowlees, who has charge of the mission, reported much spiritual activity among the people attending worship there. Messrs. J. Riddell, McCaw, Scott, Gregg and Braugh were elected members of the Managing Board of the Church for a term of three years, and Dr. Turver for one year. A hearty vote of thanks was tendered the choir, and also to Mr. Blakeley for his efforts in inaugurating the Sunday morning free breakfasts.

THE annual congregational meeting of the Central Presbyterian Church, held last week, was more than usually enthusiastic. Proceedings were opened with a social tea in the basement of the church, which was hugely enjoyed by the younger people, and the business session was convened at 8 o'clock in the Sunday school room with Rev. Dr. McTavish in the chair. After religious services, Mr. A. R. Creelman was made permanent chairman for the evening, when addresses of welcome were made to Rev. Dr. McTavish—who became pastor during the year—by J. K. Macdonald on behalf of the session, George Anderson, for the Sunday School, of which he is superintendent, and by A. R. Creelman, the latter speaking for the Board of Managers. Rev. Dr. McTavish replied appropriately, acknowledging embarrassment at so many unexpected complimentary remarks. The numerous annual reports were then presented. The pastor read the report of the session, showing a total membership of 432. Encouraging reports followed from the W. F. M. Branch, Mothers' Meetings, Ladies' Aid, Sunday school (showing an average attendance of 160), Tract Society Mission School on Elizabeth street, Bible Class and Penny Savings Bank. This last institution reported a balance at the end of the year of \$1,117, an increase on last year of \$220. Mr. Creelman, chairman of the Board of Managers, presented the annual report of that body, which showed that they closed with a surplus of \$29.06. The contributions for the year totalled \$5,925.30, and the managers asked for \$5,850 to cover the estimated expenses of next year. The one minor note was the reference to the debt of \$5,000, which has not been diminished since the opening of the church eleven years ago. At the close of the business proper, the congregation turned earnestly to the consideration of means to materially reduce this incubus that hampers the development of the church. A motion to employ a missionary for the Elizabeth street Mission, the cost not to exceed \$300 was carried. The following new managers were elected;—Messrs Petry, Meldrum, Wilson, Livingstone, McEwen, Bain, Hedley and Watson. To these will be added the managers elected last year:—Messrs Campbell, Creelman, Donald, Miller, Paton, Spence, Windrum and Wishart.

OBITUARY.

THE REV. SAMUEL PORTER, BARRIE.

At Barrie, on Sabbath evening, Dec. 30th, 1888, the Rev. S. Porter, in his 78th year. Mr. Porter was born in County Armagh, and in his early years attended Newry School. He was educated for the ministry at Belfast College, where he endeared himself to all by his gentlemanly deportment. In 1830 he came to Canada bringing with him many letters of recommendation from temperance and other societies. He was licensed to preach the gospel by the United Synod of the Presbyterian Church of Upper Canada in 1835. The next year he was ordained and inducted to the pastoral charge of Trafalgar, giving part of his time to missionary work; which work at that early period, was attended with many hardships and dangers, Mr Porter often having to travel long distances through almost unbroken forests. Shortly after taking up his residence in Trafalgar he was appointed Superintendent of Education, which added many cares to an already full life. In 1837 he was united in marriage to Mary Williamson, who died in 1854 leaving him the care of four daughters. Two of these, Miss Porter and Miss Rachel, remained with him, tenderly caring for and watching over his declining years, the other two are in homes of their own, one being the wife of Captain McCorquodale, Toronto, and the other, wife of the Rev. W. McConnell, Craigville. In 1846 he accepted a call to Clarke and Hope, being one of three calls received about the same time. He laboured in this charge with much acceptance until 1861, when he was obliged, owing to ill-health, to retire from active duty. After living in many cities of our land in trying to effect a cure, and all efforts proving futile, he moved to Barrie, where he spent his last days in quiet seclusion at his residence, on the beautiful shore of Kempenfeldt Bay. He died as he had lived, trusting in the loving Saviour, and those who mourn his loss have the comforting assurance that he is safe in "the mansions made without hands." His remains were laid beside those of his wife, in Clarke Cemetery, the funeral, by request, taking place from the residence of Mr. Thomas Long, Port Hope, on the arrival of the body there. Seldom have we seen such respect and love shown as was manifested by the emotion of the large numbers who came to take a last look at their old pastor. Mr. Porter was a man of sterling principles, a loyal friend, a wise and sympathetic counsellor. He was gentle and amiable in disposition, courteous to all with whom he had intercourse. Many will miss his warm welcome and cheering words, even in the midst of suffering; but we have a sure hope that his earthly pilgrimage being ended he has gone to be forever with the Lord.

The Rev. Samuel Porter, one of the early pioneers of Presbyterianism in this province, departed this life at his residence, Barrie, on the 30th ult., in the 78th year of his age.

Mr. Porter was born in the neighbourhood of Newry in Co. Armagh, Ireland, in the year 1810, and in 1832 emigrated to Canada, carrying with him a strong healthy constitution, a vigorous intellect, a mind richly stored with the knowledge of divine truth, acquired in one of those Christian homes with which Presbyterian Ulster is still so liberally enriched, and a spotless character which, with a noble consistency, he maintained throughout the whole of his long life. Shortly after his arrival in this country, he completed his studies for the ministry, and eventually became minister of Trafalgar, in the county of Halton, a congregation in connection with the United Synod of the Presbyterian Church of Upper Canada. On the union of this Synod in 1840 with "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland," he became a minister of the latter body, and with his congregation was attached to the Presbytery of Toronto. Having demitted the charge of Trafalgar, he was inducted into the congregation of Clarke and Hope, under the care of the same Presbytery, on the 29th of April, 1846. Here he laboured with great zeal and faithfulness, and also with marked success till the summer of 1861, when in consequence of a severe affection of the throat by which he was incapacitated for pulpit work, he was obliged to retire from the active duties of the ministry. As his illness was of such a character as to prevent him from taking an active part in public meetings, the long years that followed his enforced retirement into private life were spent in quiet seclusion, and in the unostentatious exhibition of that mild, gentle, winning Christian character by which he was uniformly distinguished, and which justly warrants the commendation of "an Israelite indeed in whom is no guile." As a preacher Mr. Porter was able and evangelical. His sermons were ever full of the saving truths of the Gospel, and, being delivered with much earnestness and unction were always listened to with pleasure and profit. As a pastor he was eminently faithful and diligent; and, in all the other and less public relations of life he was one of the most lovable and estimable of men. During the last year or two it became increasingly evident that his days were fast drawing to a close. And though his sufferings were often acute, they were always borne with the most patient resignation to the Divine will, and with quiet longing for the rest that has come at last. His departure was as tranquil as the sinking of an infant into slumber on its mother's bosom. He died in the full faith of the Gospel and in the confident expectation of a glorious immortality. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 3, 1889. } THE PARABLE OF THE SOWER. } Mark 4, 10-20
GOLDEN TEXT—If any man have ears to hear, let him hear.—Mark iv. 23.

SHORTER CATECHISM.

Question 5.—The unity of the world shows there is only one Maker. The voice of conscience testifies that there is only one Lord and Master. Reason teaches that there can be but one infinite and absolute Sovereign. This one God is called the living and true God, to distinguish His name from those of the false gods the heathen worship, who are false and dead. Hence God is one spirit—i. e. one substance—and Father, Son, and Holy Ghost, being that one and selfsame substance, have the same attributes, and are of course equal in power and glory. They are eternally and mutually related as Father, and Son, and Spirit. The Father is first, the Son second, and the Spirit third. The First is Father of the Second. The Second is "Son," is the "Word," the "Express Image," the "Fulness bodily," of the First. The Third is the Spirit of the Father and of the Son. In all their outward work on the creation they work together according to one plan. The Father sends the Son and the Spirit. The Father and Son send the Spirit. The Son reveals the Father. The Spirit everywhere operates and executes the common will of Father, Son, and Holy Ghost. In the work of redemption, the Scriptures attribute the sovereign plan to the Father, the execution to the Son, the application to the Holy Spirit. "Through him (Christ) we have access (introduction) by one Spirit unto the Father" (Eph. ii. 18).—A. A. Hodge, D.D.

INTRODUCTORY.

The lesson to day relates to the first record of our Lord's gracious parables. There is a closer relation between material and spiritual things, than we sometimes imagine. All nature is a book of God if we were only able to read it aright. Jesus drew much of his teaching from nature and life. He teaches us spiritual truth by means of those things with which we are most familiar. His parables, like the sermon on the Mount, have for the most part the kingdom of heaven for their subject. Out from the city of Capernaum, by the shore of the sea of Galilee, great multitudes had assembled to listen to Christ's teaching. He spoke from a fishing boat that He might avoid the inconvenient pressure of the crowd. In to-day's lesson, we have Christ's own interpretation of the Parable of the Sower. Even those whose minds were in a condition most favourable for the reception of the truth did not fully understand it. They did the best thing possible; they inquired of the Great Teacher himself. They were sincere truth seekers. To them it was given to understand the mystery of the kingdom. To those who were not truth-seekers and had no desire to understand the truth, the parable was an enigma. They were without. They were strangers to Christ and His truth, and they had no desire to be ranked among His disciples. In their case were fulfilled the significant words of the prophet Isaiah: Seeing, they perceived not, and hearing they did not understand. There is a deep meaning still in the Gospel being a savour of life and a savour of death.

The Sower is the preacher of the Word. Jesus Himself, His apostles after Him, all faithful ministers of the Gospel, all earnest Sabbath school teachers, all who endeavour to make known the truth of God. The good seed is the Word—what God Himself has revealed in the Scriptures. The soil for its reception is the soul. The life is in the seed, not in the soil.

I. The Wayside Hearers.—The grain fields in Palestine were without fences. Pathways ran through them, and the ground became hard by being constantly trodden upon. The seed that fell from the hand of the sower lay on the surface, and was speedily picked up by the birds watching for it. The heart gets hardened by neglect of spiritual things, love of the world's gains and pleasures, and by evil and sinful habits, thus the blessed seed of the Gospel lies on the surface, and cannot find a place in the soil. Satan the soul's and the Gospel's enemy, ever on the alert, fills the mind with evil, so that the good seed has no chance to take root and grow.

II. Stony Ground Hearers.—The meaning is not that the soil is mixed with numerous stones, as we sometimes see in fields that yield abundant harvests. The limestone rocks in some places in Palestine were so near the surface that they were covered with only an inch or so of soil. Here, when the seed falls, it takes root more quickly than in deeper soil; the rock-bottom draws the heat, and the seeds germinate; but they have no room to extend; moisture is gone and the plant withers and dies because it had no depth of earth in which to grow. Those whose emotions are easily stirred generally hear the preaching of the Gospel with gladness. It is the good news, and should be gladly received. Stony-ground hearers have no root in themselves; that is, there has been no real change of heart, no conversion to God, no resolve through Christ that life should henceforth be consecrated to an obedient service of Him in love. While all is smooth and pleasant, such people present an appearance of growth; when, however, testing time comes, they fail. Affliction, trial and difficulty, and especially such trials as come on account of a profession of Christianity are more than they can endure. They are offended; that is, they stumble and fall, and turn their backs on the Christian course. They are of that class of disciples of whom it is said they went back and walked no more then with Him.

III. Thorny Ground Hearers.—Thorns are very plentiful in the fields of Palestine. They grow luxuriantly and the farmer has to be diligent in his efforts to uproot them before the good seed is sown, for if he has been lazy or careless, the thorns when they spring up will choke the grain and destroy the hope of the husbandman's profit. These are stronger natures than those represented as the stony-ground hearers. They hear the Word, and they show that they value it; they seek to obey it, but the thorns are too strong for them. The cares of the world, its business and its pleasures, its ways, like the thorns, grow so strong that they crush out the good seed. The deceitfulness of riches is also dangerous to the life of the good seed in the soul. The man that has earthly riches may trust in uncertain riches, and the man who is oppressed by poverty may place so high a value on riches that in his longing to possess them, and in the methods by which he seeks to acquire them he may crush out the truth of Christ's Gospel in his heart. Thorns grow very luxuriantly in our days.

IV. Fruitful Hearers.—They who hear the Word of God attentively and who receive it in the love of it into their hearts. They are not among the forgetful hearers, but the doers of the Word. They long and pray that they may be able to live daily according to its directions. The Word thus received is fruitful unto good works to the praise and glory of divine grace. The fruitfulness varies in degree. In some cases it may be only thirtyfold; in others a hundred, but it is always productive.

PRACTICAL SUGGESTIONS.

The best way to learn Christ's truth is prayerfully to ask Him to be our teacher.

The rejection of the Gospel closes the mind and heart to the truth of God.

The Gospel believed, accepted and obeyed produces a fruitful life to God's glory.

The Gospel should be gladly heard, heartily received, carefully cherished and its precepts obeyed.