

Presbyteries of the Church on an equitable basis." Subsections (b), (c) and (d), were agreed to, while (e) was disapproved of. The remit as thus amended was adopted. Consideration of the remit on the Marriage Question was deferred till next meeting, while a committee was appointed to consider the remit on the Book of Forms, and to report. Sessions also were instructed to consider the said book, and report. Mr. Thomson's resignation of his charge of the congregations of Hensall and Chiselhurst was taken up. Commissioners from the congregations were heard, testifying to the great attachment of the people to Mr. Thomson, and their regret at losing his services. Mr. Thomson adhered to his resignation, when it was agreed, on motion of Mr. Fletcher, duly seconded, that his resignation be accepted. Mr. Fletcher was appointed to declare the pulpit vacant, and to act as Moderator of Session. A committee, consisting of Messrs. McDonald, Fletcher and Musgrave, were appointed to prepare a deliverance regarding Mr. Thomson's resignation. The aforesaid committee submitted the following deliverance on the matter: "The Presbytery, in accepting the resignation of the Rev. R. V. Thomson, M.A., B.D., of Hensall, avails itself of this opportunity of putting on record its regret in losing a brother who, during the time he has been a member of this court, has won the confidence and esteem of every member. He grew up to manhood under the oversight of the Presbytery. His high standing in all the educational institutions he attended inspired the expectation of a brilliant career in the service of the Gospel of Christ to which he dedicated all his gifts. His settlement as a minister among us was welcomed as bringing into the Church a member of great prominence. His appointment as a Lecturer in Knox College was regarded as a just recognition of his ability. His very valuable services to the congregations of Hensall and Chiselhurst have been cheerfully noted. The Presbytery recognizes the hand of the great King of Zion in necessitating the separation by impairing the health of our brother to an extent that renders it inadvisable for him to continue in his present field of labour. While parting with him and his estimable partner, we earnestly pray that the God of all grace may provide him with a suitable field in which he may with growing strength continue in labouring to win souls for Christ, and that he may be long spared to proclaim the Gospel of the Lord Jesus Christ." This deliverance was adopted, and a copy thereof to be sent to Mr. Thomson. Dr. Ure presented a call from Knox Church, Goderich, etc., in favour of Rev. J. H. Simpson, of Brucefield, signed by 307 members and 229 adherents, accompanied with a guarantee of \$900 stipend, and a manse. A special meeting of Presbytery was appointed to be held in Clinton on December 6 to dispose of the call, Mr. McDonald to cite the Brucefield congregation. Mr. D. D. Wilson read a report on behalf of the Sabbath School Committee recommending that a Sabbath School Convention be held on the third Wednesday of January, and specifying subjects for discussion, etc. It was agreed to receive the report, and adopt its recommendations. Circulars on Augmentation of Stipends, etc., were read, and commended to the careful attention of Sessions. Leave was given to Mr. McCoy to moderate in a call at Bayfield Road, when the people are prepared for it. The next regular meeting is to be held at Thames Road, on the third Tuesday of January. -A. McLEAN, *Pres. Clerk*.

MONTREAL NOTES.

The Church at Cote des Neiges was burned down last week. It was erected as a Union Church for Episcopalians and Presbyterians, though the former have not occupied it since 1875, except for a brief period some eight or nine years ago. It was insured for \$1,900. To rebuild it will cost about \$3,000. While this is being done, the Rev. J. Bennett and his congregation are worshipping in the Athletic Club House.

The Presbytery of Montreal is to meet on the 25th inst., to consider the call from St. Andrew's Church, Perth, to the Rev. W. R. Cruikshank, and a call from Vankleek Hill to the Rev. D. McEachern, of Zion Church, Dundee. This is the second time this year that the Dundee congregation has called Mr. McEachern, an evidence of their determination to secure his services if possible. The unanimity and cordiality of the call to Mr. Cruikshank are indicated by the fact of its being signed by 338 communicants, out of 346 on the roll and also by 168 adherents.

The late Mr. John Drysdale, of Ottawa, left \$10,000 each to Knox College and the Presbyterian College, Montreal, and \$500 each to the Foreign Mission Fund of the Church and to the Pointe-aux-Trembles Schools. The executors are at present paying these bequests.

On Sabbath last, the Rev. J. G. Pritchard preached his farewell sermon to his congregation at Danville, and passed through here on Wednesday for his new sphere of labour in Bisbee, Arizona. This town is within thirteen miles of New Mexico. Here are large copper mines, employing 150 men, owned by a joint stock company, whose principal shareholders are Presbyterians, residing in New York. Hitherto the mines have been wrought on Sabbaths, as well as week days, and there has been no missionary in the town. The company have resolved that hereafter there will be no Sabbath labour. At their own expense, they have secured Mr. Pritchard's services, and are providing a library for their employees, which is to be under his supervision. Having himself been a miner for many years, before working for the ministry, he has special adaptation for the work to which he has been called and his many friends in the Province will unite in wishing him success and comfort in his new sphere of usefulness.

Rev. Dr. Jardine is here at present soliciting aid for the new high school building to be erected at Prince Albert, N.-W. T. He preached last Sabbath in Erskine and Calvin Churches, and to-morrow addresses the congregations of Knox and St. Gabriel Churches. He has already secured upwards of \$3,000 for the building, and hopes to have this largely augmented before leaving Montreal.

The Rev. C. Chiniquy visited Montreal last week, and lectured to large congregations in Knox Church on Wednes-

day and Erskine Church on Friday evening, both churches being crowded to excess. The veteran soldier has lost none of his old time fire and courage and eloquence. Never was he more cordially received in Montreal, and perhaps never more highly appreciated than during this visit. In those days when so many of our politicians and others speak and act as if they were continually apologizing for being Protestants, and as if the Reformation were a mistake, it is well to have some one like Mr. Chiniquy, with strong convictions and courage enough to remind us of what Romanism is and what she would be in this country did she possess the power. No Church is more aggressive in the Dominion, and so tamely do our people submit to her encroachments that some of our shrewdest and most earnest men do not hesitate to say that "Protestantism is dying out in Canada." When you find men commending the Church of Rome and declaiming against those who have the courage of their convictions as Protestants, when you find members and even office bearers of Churches not ashamed to say that they contribute to the maintenance of Roman Catholicism, it is to be wondered at that the conviction forces itself upon the minds of some of our best people, that Protestant sentiment is on a wane in the Dominion? Mr. Chiniquy was happily unmolested during this visit. Precautions were taken and a large number of police in private dress were on hand at every meeting, but all passed off quietly with the exception of a very slight interruption during the lecture in Erskine Church. In addition to the English meeting, Mr. Chiniquy addressed a large French congregation, including many Roman Catholics, in St. Gabriel Church, on the evening of Thanksgiving Day. He left Montreal for Lowell on Saturday morning. After a brief visit there and at Fall River he returns to his home in St. Anne, Illinois, in the first week of December.

In no former year was Thanksgiving Day better observed in Montreal, judging from the attendance at the Church services. In St. Paul's there was a full average Sabbath morning congregation, and a collection of upward of \$150 for the poor. In Erskine Church the pastor was assisted by the Rev. Dr. Wardrope, of Guelph, who delivered an excellent and appropriate address. In Chalmers Church, besides the morning service, there was a social gathering in the evening, the occasion being the sixth anniversary of the Rev. Mr. Heine's induction. In St. Mark's Church also, in addition to the Thanksgiving sermon in the morning, the Rev. J. Nichols lectured on the late General Gordon at night. In some of the Churches service was held only in the evening, and at nearly all the services special prominence was given to music and appropriate Thanksgiving hymns. Especially was this the case in Knox Church, where the service partook largely of a musical character with a timely address from the Rev. J. Fleck on "Union in the State, in the Church and in the Family." The church was not only filled to overflowing, but large numbers were unable to gain admission. The choir numbered upward of forty voices, embracing many of the leading vocalists of the city, and the anthems, quartettes and solos were rendered with exquisite taste. The sweetness of tone of the handsome new organ was very highly appreciated. The address was an eloquent plea for true union in the State—not France or Scotland or Ireland first, but Canada; in the Church, that the Saviour's prayer that they all may be one may be answered; and in the family that Thanksgiving time may be a time for healing breaches in homes, for bearing one another and forgiving one another in the spirit of Christ. A liberal collection was taken up at the close on behalf of the extension of the Pointe aux Trembles Schools. An opportunity was given to the children of the Pointe aux Trembles Sabbath School to bring thank offerings for the children's ward of the General Hospital. Many availed themselves of it and brought toys, picture books, fruit, cakes, etc., as well as \$0.05 in money. The collection of the congregation was also for the hospital, and amounted to \$115.16.

Mr. Thomas Galloway, of the township of Scott, Ontario, lectured in St. Matthew's Church on Tuesday last, on "Fifteen Months in a Surgical Ward in a New York Hospital," a thrilling narrative of personal experience, which drew forth the sympathy of the large audience present. The Young People's Literary Association of this Church has prepared and printed a syllabus of entertainments to be held weekly during the winter. It is most attractive and varied, including debates, lectures, receptions, musical entertainments, etc., and gives promise of many pleasing and instructive Tuesday evenings in St. Matthew's Church school room this winter.

The Sabbath evening sermons to the young in Stanley Street Church, by the Rev. F. M. Dewey, are being largely attended. The third of these, on "Manliness," was given last Sabbath evening. The young people's prayer meeting on Sabbath, immediately before the morning service, has an attendance of twenty, the great majority of whom take part in the meetings. The recent communion service in this Church was held on the evening of the Sabbath, and was well-attended, there being 180 at the table. Thirty new members were received, chiefly on profession of faith.

OBITUARY.

MR. JOHN THOMSON.

Mr. John Thomson, elder in the congregation of North Gower and Wellington, died at his late residence, North Gower, on Friday, Oct. 21, at the early age of forty-three. His parents came to North Gower about fifty years ago, and have always, along with their family, taken a deep interest in Church work. His grandfather and father held the office of elder in succession. He was unanimously elected to succeed his father in that office about three years ago. For over twenty years he has been precentor and choir leader for the congregation.

A memorial service was held at the church, North Gower, on Oct. 30. The church was deeply draped. The pastor, Rev. R. Stewart, preached to a large congregation from Luke xii. 4-7. Few men will be more missed in the congregation. He leaves a widow and one child, who have the warmest sympathy of the congregation and community.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Dec. 4,
1887.

PARABLE OF THE SOWER.

{ Matt. 13:1-23.

GOLDEN TEXT.—The Seed is the Word of God.—Luke viii. 11.

SHORTER CATECHISM.

Question 51.—In relation to the true worship of God, there are certain things positively forbidden by the Second Commandment. The worshipping of God by images is distinctly specified as a violation of this law. Thus all idolatry is condemned. The use of pictures and images in places of public worship is contrary to the law of God, and no excuse, no palliation, for the use of what He has forbidden can be held valid. It is no less a violation of the Second Commandment to institute forms of worship which have not the sanction of Scripture. The Second Commandment does not condemn art, but it must emphatically condemn art as an object of worship.

INTRODUCTORY.

A parable may be likened to a pictorial illustration. It presents to the mind a picture of what is familiar, and uses it as a means of imparting moral and spiritual truth. It was frequently employed as a method of instruction by Eastern teachers. Our Saviour used the parable as a means of setting forth the glorious truths of His kingdom. The first recorded of these, the Parable of the Sower, forms the theme of this lesson.

I. The Sower.—In Palestine, as in most Eastern countries, the farmers who cultivate the soil do not live apart from each other as ours do, but together in villages for mutual protection. Great crowds were attracted by the Saviour's teaching. The house was too small. He goes forth to the lake, enters a ship and speaks to the multitude gathered on the shore. His unparalleled parable concerning His kingdom. The Word of Salvation is often in Scripture spoken of as seed. Christ is the Great Husbandman. His apostles also scattered the good seed of the Word, and so in every age all who truly proclaim and teach God's way of salvation are employed in the blessed work of sowing the seed.

II. The Seed by the Wayside.—The fields in the East are not fenced in, roads pass through them. They are hardened by continual use. Some of the seed thrown from the sower's hand would fall on the arid beaten path. It found no lodgment in the soil, but lay on the surface tempting the birds as they flew around. Thus the mind that is hardened by sin, unbelief and the deadening effects of earthly cares is in an unfit state to receive God's truth for salvation. The Psalmist says, Thy Word have I hid in my heart. Into the callous and hardened mind the truth does not penetrate. The frivolous thought, the passing fancy, evil desires, like the birds of the air, are ever ready to pounce down and devour the good seed.

III. On Stony Ground.—To outward seeming, the soil here is more promising than the trodden pathway, but it is not deep enough, underneath the shallow surface is the impenetrable rock. Such soil as there is, is excellent, the grain quickly germinates; but there is no place for the root tendrils to extend, they cannot draw nourishment from the barren rock. The stalk shoots up with great rapidity, but the hot Eastern sun scorches it; then it withers and dies. It cannot grow to maturity. There are many impulsive natures that rightly feel the impressions of the truth. They are affected by it, and receive it with joy. Beneath the emotional surface, however, is the hard and stony heart which gives back no response. Difficulties, taunts, opposition, persecution, consume the vitality of many a fair but shallow promise that quickly withers away.

IV. Among Thorns.—In this case the soil was good. It had been carefully prepared and the good seed had been cast into it. It began to grow, but other seeds and roots were hidden in the ground. To produce a good crop the ground must be clean. There were lazy and careless farmers in Palestine, who, like some of the present day, permit thorns and thistles to get possession of the soil. They may be cut down but their roots are in the ground, they grow up again and choke the good grain. So it is with many in God's spiritual kingdom. The conditions have been in many respects favourable, yet the cares of the world, the concentration of the mind and heart on earthly things, and the deceitfulness of riches, their vain promise to bestow happiness, the blunting of the moral sense in their acquisition and their influence in deadening the soul to the perception of the things of infinite value, have prevented the good seed of the Word from reaching maturity.

V. In Good Ground.—Here everything is as it ought to be. The soil is good, has been carefully prepared, the good seed sown has had free scope, and the result is good grain and an abundant return, though in varying degrees of fruitfulness. In spiritual things, if we would profit as God designs we should, we must hear the word attentively, with unprejudiced minds and open hearts; with the soul in sympathy with the truth that we may understand it. Then by God's Spirit this must result in fruit bearing—doing the truth, loving it, clinging to it in the face of discouragement and opposition, if need be. The fruit will be unto holiness and the end everlasting life.

PRACTICAL SUGGESTIONS.

The seed sown must be the Word of God, nothing else.

The soil must be carefully prepared for the reception of the good seed. It will not grow on the beaten path, on stony ground or amongst thorns.

The Holy Spirit alone can impart life to the seed sown.

The good seed sown in good ground will issue in an abundant harvest.