

Ministers and churches.

The Rev. John McNabb, late of Manitoba, to receive a call from the congregation of Pine River.

We are glad to notice that the Rev. W. H. Ronnelson, M.A., has accepted the call to Knox Church, Hamilton, and is to be ordained there on the 14th of April.

It is generally understood that the Rev. James Robertson, of Paris, will come to Toronto. It so he will make quite a valuable accession to the clergymen of the city.

An unanimous and hearty call has been given to the Rev. John McNabb, late of Manitoba, by the Presbyterian Congregation at Beaverton. Stipend promised over \$800 with manse and glebe.

We see by the Manitoba Free Press that at a meeting of the Presbytery of Manitoba on the 17th inst., Duffin McVicar, Esq., one of the Elders of the Presbyterian congregation in Winnipeg, was appointed a Commissioner to attend the General Assembly, to be held at Ottawa in June next.

A new C. P. Congregation, numbering 67 families, was lately organized at Lake Megantic, Q., by Rev. John McKay, Richmond. These families are but a part of a very large settlement, scattered over several townships, and numbering about 400 families, most of whom emigrated from the Island of Lewis many years ago. The territory around them offers a home to a great many more families, and good wild land can be bought from the government for 60 cents an acre.

The Presbytery of London, after a protracted sitting and a lengthy discussion, decided to lay the call from North Bruce to the Rev. John Scott on the table till next meeting, and appoint a deputation to visit St. Andrew's Church to see whether the resolution of that body in regard to the appointment of a colleague for Mr. Scott is possible, or whether any other scheme can be devised to secure peace among the congregation. The deputation will report at next meeting, when the Presbytery shall decide the case finally.

The Oshawa Vindicator of a recent date had the following: The Columbus Presbyterian Congregation held its Source on Thursday evening. The night and the roads were unfavourable to attendance from a distance, but the congregation and neighborhood comfortably filled the church. The tea was all that could be desired, and did infinite credit to the fair providers. A number of the promised speakers disappointed, and Rev. Messrs. Guard and Stuart and Dr. McEwen had to shoulder the whole responsibility. On behalf of the congregation Mr. J. Mackenzie presented Mr. D. Ratcliff with an address and a purse of fifty dollars, as a token of appreciation for his long and faithful service as leader of the choir. Mr. Ratcliff is about to remove to Duffin's Creek. In his reply he regretted the removal, and alluded to the pleasure his connection with the choir had afforded him. The choir added largely to the enjoyment of the evening by its excellent music.

At the annual meeting of the Tiverton Presbyterian Church—Rev. John Anderson, minister—the report submitted showed the receipts during the year ending March 9th to be: For liquidation of Debt, \$1934.00; Current expenses connected with the means of grace—\$1509.00; For Sabbath-school and benevolent enterprises, \$147.00. Total \$3590.00. The congregation also found that, through the system recently adopted in letting the pews of the church, together with the voluntary contributions of the people, they were in a position to add \$100 to the stipend of the pastor, as a renewed evidence of their appreciation of his service. The Basis of Union was considered and an unanimous vote recorded against Union on the Basis sent down. Since March 2nd 1870—to date of Mr. Anderson's settlement, eighty-four persons have been received into full communion in the church. The financial expenditures during the same period for all purposes connected with the congregation amount to \$7,048, beside a large amount of voluntary labor in connection with the erection of the manse and the on a cement of the church.

Ministers, elders and students are invited, by advertisement printed elsewhere, to call at the "McLean Hat and Fur Shop," 51 King Street West. We can cordially recommend Mr. McLean to the confidence and patronage of our readers. His stock is very complete; and his terms are sure to please all buyers.

"Where shall I buy my Spring and Summer clothing?" This is a question which will be frequently asked at this season of the year. Ministers and Elders attending the Synod of Toronto next week will find it to their advantage to visit the clothing establishment of Messrs. R. J. Hunter and Co., corner of King and Church Streets, where they will be shown a fine assortment of goods from which to select. Mr. Hunter's reputation is so well known that a word of commendation from us would be altogether superfluous.

Rejoinder from a Reader.

Editor BRITISH AMERICAN PRESBYTERIAN.
DEAR SIR.—It appears that "Canadensis" is greatly aggrieved by my remarks on his recent article in defence of Dr. Caird's heretical views, so much so that he has been prompted to write and publish in your last issue, a very uncourteous rejoinder in which he charges me with want of candour and with misrepresentation, and declares he cannot afford me even "respect." All this is sufficiently calamitous no doubt. But, Mr. Editor, is it not possible that the candour and truthfulness of my remarks constitute "the head and front of my offence?" I am willing to leave it to any reader having an ordinary knowledge of the English language, and possessing a moderate modicum of the faculty of common sense to say whether I misrepresented the drift and gist of his communication in characterizing it as a daring attempt at being "wise beyond what is written," and "an apology for doubt and unbelief." And as to being worthy of his "respect," why, if I could be the means of inducing him to have respect to the revealed will of God, I will be the last to complain of his denying it to me.

"Canadensis" seems to have withdrawn in great measure his patronage from the victims of "honest doubt," at least he does not put them on the head as patronizingly as in his first article. But he has the assurance to flaunt afresh in the face of your readers his theory, utterly unsanctioned by Scripture, that men are saved through Christ, who never heard of Christianity. Now, were this true, would not all efforts to propagate the gospel be a work of supererogation, ay, and worse, if it bugranted that those who reject the gospel shall be condemned? Here let me tell a story somewhat apropos. A young man, a missionary to a remote British colony, soon after his arrival formed the acquaintance of a missionary of many years standing connected with a different branch of the Church of Christ. In the course of their frequent and friendly intercourse, the elder missionary stated it as his belief that the heathen would be saved who never heard the gospel. His younger brother remarked, that, exceedingly desirable as this undoubtedly was, there was no warrant for it in Scripture, but everything the reverse. He then put the question, "Do you believe that those who hear but do not believe the gospel shall be condemned?" His answer was, "Yes, no doubt of it." "Then do all your large audiences believe the gospel that you preach?" Truth demanded the answer, "No." If it be as you say you believe it to be, then do you not see that you have come to this colony to secure the damnation of numbers who would have been saved had they never heard the gospel—adding, if I believed as you do, I would take passage home by the first ship that leaves. This it appeared as a view of the subject that had never presented itself to his mind. The conversation on the safety of the heathen without the gospel closed abruptly, and was never re-opened during all the subsequent years of their very pleasant intercourse.

As affording proof that men are saved without any knowledge of the gospel "Canadensis" refers me to Romans ii. 13, 14, and Acts x. 35. Now, with every wish to respect his intelligence, and especially his knowledge of the Word of God, I must tell him that neither passage has any bearing on the subject. If he will carefully re-read them he can hardly fail to be convinced of this. As far as proof of his theory is concerned, he might as well have referred me to Genesis i. 1. In the passage in Romans is the apostle affirming that God is just,—that all men shall be judged by their works,—that those who enjoy a revelation of Heaven's will shall be judged thereby, and those who have had no such revelation shall be judged by "the law written on their hearts." "As many as have sinned without law, shall perish without law, as I as many as have sinned to the law, shall be judged by the law." He is not here speaking at all of how men can be saved, but of the justice and impartiality of God in judging men whether Jews or Gentiles, showing that none can possibly be saved. The passage in Acts proves the delightful doctrine that salvation through Christ is common to men of all nations, contrary to the selfish sentiment of many Jews, that the seed of Abraham had a monopoly of the Divine favor, but it proves no more. The words of Peter do not shed a single ray of hope on the condition of those "Who know not God nor Jesus Christ whom He has sent." Canadensis is not a heathen "rejoice by birth" to have the knowledge of God, for he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." If "Canadensis" can find no better proofs in God's Word for the theory he has adopted, it is high time that he gave it up. Let me ask him to interpret, consistently with his theory, the following in-pu-el declarations—"A I have sinned and come short of the glory of God." "We have faith, it is impossible to please God." Of course his presupposes knowledge of some truth to be believed. Well, "faith cometh by hearing, and hearing by the Word of God." "He that believeth shall be saved, but he that believeth not shall be condemned."

I would ask my un-aided reader of the Bible if it does not "conclude all under sin," and if it does not reveal but one remedy—only one, viz.: the God Man, Christ Jesus; and only one method by which sinners can avail themselves of the redemption wrought out for them by the incarnate Son of God, viz.: by believing? Hence the command to publish the gospel to every creature; and hence the burning unquenchable zeal of the apostles of our Lord in preaching the word to all people and nations within their reach.

Let the doctrine that the heathen can be saved without a knowledge of Christ prevail in the Church, and what a paralysis would befall our mission effort, which as yet are a sorry feeble utterance worthy the saved of the land! we have the command of the Saviour, and the perishing of the heathen ring in their ears. Why sit that spirit emblems in the bosom of every one that has tasted that the Lord is good, and an ardent desire that others should share a saving knowledge of the truth? Is it not that Christ like truth, or pray should prompt them to put forth all possible efforts to save those that would otherwise perish?

One word more about "honest doubt." D. Philip asks too much of the Edinburgh man he had down that he was with all his heart, was he only a nit on on which he would baptize him? No room there for a nit. But enough for the present from A READER.

Ottawa, 23rd March, 1874.

Presbytery of Durham.

This Presbytery met on the 10th and 11th March—Mr. Cameron, Moderator. There was a reference for a voice from the Session of Knox Church, Mount Forest, in the case of an aged and respected member of that congregation, long departed through sickness of public ordinances, who desired if it were in accordance with the rules of the Church to have the Lord's Supper dispensed to her in the house. The Presbytery whilst sympathizing with said member, did not see their way to giving their sanction to such an innovation on the practice of the Presbyterian Church as that requested. The Remit on Union having been taken up, it was moved by Mr. Duff that the Basis of Union be approved of. An amendment was moved by Mr. Macmillan as follows:—1. That this Presbytery recognize the duty and propriety of Union among all branches of the Christian Church, and requires to know that some of them are so much in harmony in matters of doctrine, government, worship, and discipline, that formal Union may so be expected to take place between them. 2. That it is glad to find from the Remit of Assembly now submitted that this harmony largely exists between the Presbyterian Church of Canada in connection with the Church of Scotland and the Canada Presbyterian Church. 3. But that inasmuch as the doctrine of Christ's Headship over the Church, and the Church's liberty of action and freedom of conscience is stated in the Confession of Faith, that the interpretation and application of it has all along a source of difficulty and division in the Presbyterian Church, as seen by the very fact that each of these Churches now negotiating Union found it necessary in addition to the Confession of Faith, to have and to hold for their protection and for convenience sake, a special or definite declaration or declaration as to the understood doctrine and teaching of the Confession on certain points, this Presbytery resolves to find that in the Basis of the proposed Union between the aforesaid churches, these declarations on the one side and the other are excluded, and that thus it is proposed to commit the United Church to a more indefinite and exposed position than either of the churches now hold, and that such a position, judged from the past history of Presbyterianism, might prove injurious to the future unity and harmony of the United Church, and be productive of strife and division, this Presbytery while anxious for Union, considers it unsafe to consummate the Union on the present Basis, and therefore respectfully rejects it and earnestly recommends that in future efforts to make a more definite statement of said doctrine in the Basis, similar in substance at least to what these churches claim now to hold, so that the Union may, when accomplished, secure for the United Church a well defined position, and by the blessing of God, a future history of unity and prosperity. The motion was carried by nine to five. The following motion by Mr. Moffat was carried: That inasmuch as we believe that the proposed distribution of the responsibilities found in regard to ministers and probationers may cause very serious trouble in the future, a duty in place the ministers and probationers of our churches, present a statement, in a very unfavourable position, we cannot agree to said plan of distribution in said resolutions. There were returns from eight sessions—five approving of a three not approving, and from eight congregations—five approving and three not approving. The following commissioners were appointed to the Assembly: Messrs. Blom, Moffat, Cameron, and Morrison, Minister, and Laurier, Nicbitt, Scott, and Macmillan, Elders. Next meeting of Presbytery at Durham, on 1st Tuesday of July, at 11 o'clock, a.m.

Central Presbyterian Church, Hamilton.

ANNIVERSARY MEETING.

On Monday evening of last week was held the anniversary meeting of the Central Presbyterian Church. It was a anniversary of 1873 was a success the one of 1874 was doubly so, as the church was densely crowded in every part available. The congregation of the church turned out to use a common place, "in solid phalanx," and their numbers were increased by a great many from other churches attracted hither to take advantage of the last opportunity of hearing the Rev. Dr. Taylor. The Rev. J. McColl, pastor, occupied the chair.

The proceedings were commenced by the singing of the hymn "Behold how good a thing it is," led by the choir. The Rev. Mr. Fleck, of Armagh, Ireland, then offered upon fervent prayer, after which the Te Deum, "We praise thee, O God," was sung by the choir of the church. The Rev. Mr. McColl then addressed a few words to the meeting, expressing himself pleased to see so many gathered together to give their greetings and welcome of the anniversary day of their Church. It was sixteen years ago since this Church was dedicated for public worship. It was

dignified to trace in its history such constant and steady improvement, and increase in numbers, a fact that augured well for the promised zeal and growth in the future. They had indeed much to be thankful for to thank God, and in many temporal necessities due to his kindness. These he would not detail, as the congregation knew, and could speak of them for themselves, when the memories of the past still filled their hearts. It had been so arranged by the officers of the church that they were met here not only to celebrate the anniversary of the church, but also were commemorating another work, which seemed to be almost equally God's, the erection of their new manse. (Applause.) He did not wish to be invidious in this particular, but it was due to say that though he had travelled considerably through Canada he had yet to meet with a finer and more elegant structure in his travels. (Loud applause.) But though it was all very well to live in fine houses, it would be decay and desolate without furniture and some adornment to correspond. Not only had they prepared for him the splendid manse, but, anticipating his needs, had quietly given him a cheque for \$600. (Applause.) For this act of thoughtful kindness, willingly but modestly given at the very time when it was most needed, he could not sufficiently thank them. He hoped the audience would pardon these personal references, but he could not but allude to it on such a fitting occasion.

Suitable addresses were delivered by Rev. John Thompson, of Sarnia, on "Church Power," by Rev. Dr. Thompson, of Windsor, on "Responsibility," and of Rev. Wm. M. Taylor, of New York, on "Individual Influence." Appropriate music by the choir, varied the proceedings.

Mr. Hugh Young moved, seconded by Mr. L. J. that a vote of thanks be tendered to the speakers. This was carried by general acclamation. A vote of thanks to the choir was moved by Mr. Bell and seconded by Mr. Gibson, and carried in the same hearty manner.

The collection taken up amounted to over \$96, making a total collected at the Sunday services, more than \$411.

Presbytery of Owen Sound.

This Presbytery met on the 10th inst., within Division-street Church, Owen Sound, Mr. R. Dewar Moderator. The Moderator, convenor of the Deputation appointed to visit the stations forming South Koppel and Amabel congregations, and other points in the Indian Peninsula, reported as to their labours, recommending that the prayer of the petition, laid before the Presbytery at its last meeting, from All-Saints and Derby for union with Lora congregation, in the Presbytery of Bruce, be not granted, but that Derby be disjoined from South Koppel, and united to All-Saints and Elnore, under the name of Derby and Amabel congregations; and that South Koppel be placed on the list of mission stations, and supplied with the means of grace in a meeting with Heavorth, Winton and Albionville, at which places it is desirable to form mission stations. The report was received and its recommendation was adopted. The Assembly's Remit on the Basis of Union was taken up for consideration. Returns from Lessons and congregations to the remit, were handed in and read. Lessons and congregations which had not yet sent in returns, were ordered to do so, as soon as possible, to the clerk of the Presbytery. The Presbytery then proceeded to consider the Articles of Union serialim. The first, third and fourth were adopted as they stand. The second being read, it was moved by Mr. Cameron, seconded by Mr. D. McNaughton, that it be adopted simpliciter. It moved in amendment by Mr. Dewar, seconded by Mr. McDermid that it be amended as follows:—That the Westminster Confession of Faith, together with the larger and shorter Catechisms, shall form the subordinate standards of this Church, it being distinctly understood &c. The vote being taken, three voted for the amendment and six for the motion. It was moved by Mr. McDermid, seconded by Mr. McLennan, inasmuch as the articles appear deficient as to the Headship of Christ over the Church and nations, we desire that another article be added to the Basis of Union, to the effect,—"That the Lord Jesus Christ is King and Head of His Church, in dependent of all secular authority, and that we are in duty bound to obey Him, as such, in all ecclesiastical matters." It was moved in amendment by Mr. Cameron, seconded by Mr. Westminster,—"While the Presbytery sees no necessity for having a distinct Article in the Basis of Union on the Doctrine of Christ's Headship over the Church, because such is clearly stated in the Confession of Faith, yet, out of regard to the conscientious convictions of our beloved Fathers and Brethren in the Canada Presbyterian Church, the Presbytery strongly urges on the General Assembly to adopt such means, in its wisdom, as shall satisfy these convictions and thus make the Union complete and harmonious. On the vote being taken, four voted for the motion and six for the amendment. The Resolutions appointed to the Basis were also considered serialim. The Rev. Thomas McPherson, of Stratford, was unanimously nominated Moderator of the next General Assembly. The following commissioners of the General Assembly were appointed: Messrs R. Dewar, J. Cameron and L. A. McLennan, ministers; and Messrs L. Ormiston, P. Christie and Jno. Duff of Ottawa, elders. Messrs H. Dwyer and P. Christie were appointed members of the Assembly's committee on Bills and Overtures. Messrs Westminster and McKenzie were appointed along with the Clerk, members on the Synod's committee on Bills and Overtures. The Remit on Foreign Missions was sent down to the Session for their consideration, with instructions to report at an adjourned meeting of Presbytery, to be held on the 2nd Monday of May, at 10 a.m., at Owen Sound. The Moderator gave notice that he would move at next regular meeting,—"That the Assembly Fund, Synod Fund, and Clerk's salary be raised either per family or per member. The ordinary meeting is to be held on the 2nd Tuesday of July, at 1 a.m., at Owen Sound. After disposing of further business of less public interest, the Presbytery adjourned.—Owen.

Presbytery of Manitoba.

This Presbytery met at Winnipeg on the 3rd and 4th inst. Present eight ministers and four elders. The Rev. Dr. Clark, of the Presbyterian Church of Canada, in connection with the Church of Scotland, having been sent out by the Manitoba Mission Committee of said Church to labour as a missionary in this Province, was cordially received as co-operating with us, and took his seat as corresponding member of Presbytery. The Rev. James Robertson, having been sent out by the Home Mission Committee to supply Knox Church, Winnipeg, for six months, was asked to sit and correspond while laboring in the Presbytery. The site of the Springfield Church was, on petition, changed from Mr. H. Hudson's lot to that of Mr. Willock. The Springfield people purpose building this church immediately, and secured a grant of \$60 in aid of their building fund. The reports of congregations and sessions upon the Remit on Union being called for, it was found that all congregations and sessions except one were favourable to Union on the present Basis and Resolutions; some of them, however, changing the name to the Presbyterian Church of Canada. The subject having been discussed in the Presbytery, it was moved by Mr. Frazer, seconded by Mr. Matheson,—This Presbytery, having considered the Basis of Union and Resolutions connected therewith, do not approve of the entire Basis of Union and Resolutions, taking special exception to Article 4th in the Basis, and Resolutions 3rd and 4th, which Article and Resolutions they would have removed. It was moved in amendment by Mr. McVicar, seconded by Hon. D. Gunn, That the Basis of Union and Resolutions adopted by the negotiating Churches, and sent down by the General Assembly for the consideration of Presbyteries, Sessions and Congregations be adopted by this Presbytery, and recommend that the steps necessary to consummate Union be taken without delay. The vote being taken, the amendment was carried by a majority of 5 to 3. Mr. Matheson entered his dissent. The Committee appointed to memorialize the Governor and petition Parliament against certain objections to the Registration Act, reported that they had waited on the Governor in Council, but could secure nothing but the furnishing of the Registers free of cost; that as Parliament had adjourned on assembling they could not petition, asking changes, &c. It was moved by Mr. McVicar, seconded by Mr. Matheson, that the report be received, and that the same Committee, with Mr. Frazer added, be instructed to follow up the matter as in their wisdom (they) may deem best. It was moved in amendment by Mr. Frazer, which motion was not seconded, that the same Committee be continued, and that they be instructed to petition Parliament for the repeal of this Act, so far as it constitutes ministers of the Gospel registrars for the purposes of said Act. The vote being taken, the motion was carried. Mr. Frazer asked and obtained leave to protest and appeal to the General Assembly, for reasons to be given in, and craved extracts. A Committee of four was, at a later session, appointed to prepare answers to said reasons when given in. It was reported that missionary meetings had been held in all the congregations, except Rockwood. The Home Missionary Report was read and considered. Mr. Frazer was sent west to Palestine to organize the congregation there, and supply that field till the end of March. Dr. Clark to supply Little Britain during Mr. Frazer's absence, and afterwards to supply Little Britain till next meeting of Presbytery. Petitions were presented from Brinside and High Bluff, praying for another missionary for the Portage field that they might enjoy a sabbath every Sabbath. Mr. Robertson was appointed to preach west with Mr. Frazer, to hold meetings in the different stations, and a certain what addition they will make to their subscriptions, in the event of the field being divided, and another missionary sent. It was reported that the Students' Missionary Society of Knox College had agreed to send out two missionaries for the summer. It was agreed to cordially welcome these missionaries and instruct the Church to communicate with the Society. The Rev. Thos. McPherson, of Stratford, was nominated as Moderator of the General Assembly. The following were appointed as the representatives to the General Assembly: Prof. Bryce, A. Matheson, and A. Frazer, Ministers; John Frazer of Kildonan, Duncan McVicar of Winnipeg, and Peter R. Young, of Little Britain, Elders. Messrs. Matheson and A. Frazer were appointed members of the Committee on Bills and Overtures. The Rev. Jas. Robertson having visited Palestine, &c., stated that the people were very anxious to be recognized as a supplemented congregation, with the right to call their own minister, and that they had subscribed \$300 or more, with this end in view. To meet this and other cases the following resolution was passed: The Presbytery agrees to declare such of its own congregations as wish to call a minister, supplemental congregations, as soon as \$300 at least, for the first year's subscription, and the lists sent in to the Presbytery. The Presbytery recommended collections for Manitoba College to be taken up in all the congregations at an early day. The Home Mission Committee of Presbytery was re-appointed. Mr. J. Frazer being substituted for Mr. Harper. The Constitution of Knox Church, Winnipeg, was read and approved. The next meeting of Presbytery was appointed to be held at Kildonan on the 2nd Wednesday of May, at 10 o'clock, a.m. A FRAZER, Clerk.

The result of the recent sessional canvass in Erskine Church, Montreal, to find out who was and who was not in favor of the introduction of an organ into the church, and the decision of the session on the organ question, was announced from the pulpit of the church, at the close of the forenoon service last Sabbath, as follows:—For the organ, 388; against the organ, 166; would not vote at all, 23. As a two-third vote was in favor of the organ, the session declared the question finally settled in the affirmative.