

authority over them. By degrees the title of bishop was confined to the town pastors, and thus a new office was created under an old name. A diocesan bishop is an interpolated functionary. The next step was the subjection of the town ministers to those of the principal cities of the province, and thus the ecclesiastical government was gradually cast into the same mould as the civil. This gave rise to various ranks among the clergy, and, last of all, to the Pope, who claimed to be the universal bishop.

But this departure from the apostolic model was not universal. In the darkest ages there were still "witnesses for the truth." Among these may be especially noticed the Waldenses. While Christendom had almost universally departed from primitive simplicity, these faithful servants of God continued to preserve it. Ministerial parity was a doctrine that they have held throughout the whole of their eventful history. They were often tempted and persecuted, but they refused to surrender this Scriptural principle, and, to the present day, as their deputies who have visited this country have declared, they have a public and clearly defined Presbyterian constitution. It is the glory of the Waldenses that, as a Church, no human power could ever overcome them. Not only their principles, but their very forms, are almost identical with those of the Presbyterian Church of Ireland. No assertion, then, can be more ignorant than that Presbyterianism originated with Calvin. The Waldenses had an organized and powerful Church many centuries before he was born.

Great Britain received the Gospel, not from Rome, but from the East. The original constitution of the British Churches was, therefore, as might be expected, Presbyterian; every Church had its own bishop, whether in the country or in cities. The diocese of a bishop was exactly the parish of a Presbyterian minister, and many bishoprics were much smaller than the parishes of the present day. In this island, at a time when its population was comparatively thin and scattered, St. Patrick is said to have founded three hundred and sixty-five churches, each of which was governed by a bishop. It would be difficult to perceive any distinction between the bishops of the time of St. Patrick and those whom we call pastors of particular congregations. It is not likely that those Irish bishops had inferior clergy, subject to their authority, and labouring under them, when their own Churches were so poor that they could afford them no better endowment than as much ground as would pasture two cows. This, we are informed, was the whole income of some of them. Wherever the Bible is taken for a guide, the identity of pastor and teacher, bishop and presbyter, is acknowledged and taught. It is wonderful and edifying to observe with what almost entire unanimity the Reformers concurred in proclaiming and sustaining Presbyterian principles. In Germany, France, Geneva, and the whole of Protestant Switzerland, in Italy, Hungary, Holland, and Scotland, all, without concert, concurred in maintaining that in the apostolic age there was no Prelacy—pastor and teacher, bishop and presbyter, being the same—and even in England this view was at first adopted by a decided majority of the most enlightened and pious friends of the Reformation. Consequently, the Reformed Churches on the Continent hold the doctrine of ministerial parity, and are, to the present day, thoroughly Presbyterian. When the Protestant Churches beyond Great Britain and Ireland are spoken of, most people are apt to picture to themselves a number of hierarchies exhibiting various grades of dignity and office, the clergy rising tier above tier from the curate to the primate. But such ideas are utterly erroneous. The Protestant Churches on the

Continent maintain the principle and the practice that the pastors of the flock are of one and equal authority. The church of England was the only one in all Protestant Christendom which, at the Reformation, adopted the system of Prelacy, and this was done contrary to the judgment of large numbers of the most eminently pious and learned men in the kingdom. If human testimony be of any avail—if the opinions of those to whom, under God, we owe the blessings of religious liberty—if those who broke the chains of superstition and flashed the light of truth upon a darkened world—if their opinions are entitled to any reverence or respect—the ministers of the Gospel have no earthly superiors, and are equal in rank and power. The teaching elder is, under Christ, the highest officer in the Church.

Proceedings of Presbyteries, &c.

HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod met in Knox College on the 6th October.

The following distribution was made of the Missionaries at the disposal of the Committee.

To Presbytery of Montreal—Rev. Messrs. McMeekin, McKay and Paterson.

To Presbytery of Brockville—Rev. Mr. Shaw.

To Presbytery of Ottawa—Rev. Mr. Chambers, with Mr. Whyte who has received a call to Osgoode.

To Presbytery of Kingston—Rev. Mr. White, with Mr. Hardie.

To Presbytery of Cobourg—Rev. Mr. Thomson.

To Presbytery of Toronto—Rev. Messrs. Stewart, McLean and Kirkland.

To Presbytery of Hamilton—Rev. Messrs. McDiarmid, Park and Strauss.

To Presbytery of London—Rev. Messrs. R. McKenzie, McDonald, Chesnut and Tait.

The subject of a deputation to Red River and British Columbia and Van Couries Island was brought before the Committee and after full discussion, it was agreed to request the Rev. Messrs. McTavish and Inglis to undertake the Mission. A Committee was also appointed to correspond with arrangements.

PRESBYTERY OF LONDON.

The last quarterly meeting of this Presbytery was held within St. Andrew's Church London, on the 5th, 6th, and 7th days of October. The following is an abstract of the more important items of business that occupied the attention of the Court.

The Rev. David Walker of Sarnia was elected Moderator for the ensuing six months.

A written report from the deputations which were appointed to visit the Northern Townships was given in and read by the Rev. Donald McKenzie; and he was requested to send it to the Editor of the Record for publication.

In consequence of the irregularity on the part of some congregations in sending in their quarterly financial returns the Presbytery agreed to call the special attention of the Treasurers of these congregations to the importance of sending in these returns more regularly.

The Committee appointed to visit the congregation at Saugeen gave in a report of the state of the congregation there and recommended that the pastoral tie should be dissolved. The Presbytery agreed to act upon the recommendation of the Committee and to cite the Pastor and the congregation to appear for their interests at the next ordinary meeting in January.

The Rev. William S. Ball having resigned the pastoral charge of Knox's Church Woodstock

in order that he might accept the Western Agency of the Upper Canada Bible Society, the Presbytery agreed to hold a special meeting at Ingersoll on Wednesday the 27th, Oct. at 1 o'clock P. M. and to cite parties to appear for their interests.

Petitions were received praying for the moderating in of calls from the following congregations, namely Thamesford, Kincardine, Bruce, and Wallacetown and Currie Road. The Presbytery agreed to grant the prayer of these petitions and appointed Messrs. McKenzie and Meldrum to moderate in a call at Thamesford on Tuesday 2nd Nov. at 12 o'clock noon; Messrs. Scott and Ross to moderate in a call at Kincardine on Wednesday the 3rd, Nov. at 11 o'clock A. M.; and also to moderate in a call at the South West Station of Bruce on Thursday 4th, Nov. at 11 o'clock A. M.; Messrs. Alexander Young and John McMillan to moderate in a call at Wallacetown on Monday 25th October, at 11 o'clock A. M.; and to dispense the ordinance of the Lord's Supper at Currie Road Church on Sabbath 24th October.

A petition was received from the East of the Township of Sarnia, West Plympton and Enniskillen praying for organisation and that the ordinance of the Lord's Supper be dispensed at Mandawmin and Enniskillen.

The Presbytery appointed Messrs. Walker, Gauld, and Troup, a committee to organise a congregation at Mandawmin and Enniskillen on Friday 26th Nov. Mr. Walker, to dispense the ordinance of the Lord's Supper at Mandawmin on Sabbath 28th Nov. and Mr. Gauld at Enniskillen on the third Sabbath of December.

A petition from Downie asking that a congregation should be organised there, was presented to the Presbytery and Messrs. McPherson and Findlay were appointed to organise a congregation there on Wednesday the 27th October.

A petition was received from Meraca for the ordinance of the Lord's Supper, and Messrs. King and Straith were appointed to dispense the ordinance of the Lord's Supper there before the next meeting of Presbytery.

A petition was received from Vienna and Port Burwell and a subscription list for monthly supply, and Mr. Doak was appointed to give one Sabbath a month to these Stations until next meeting. Messrs. Lachlan McPherson, Donald Fraser, and William Clark were appointed assessors to form a Kirk-Session at Bosanquet.

The consideration of the petition from Huron for the ordination of Elders was postponed until next meeting. The session Records which were called for to be presented for examination were all given in, with the exception of Ekfrid and Moss.

The Presbytery agreed that the Session Records and Communion Rolls of the following congregations should be presented at the next meeting name y, Ekfrid and Moss, Williams, Lobo, Fingal, Port Stanley, St. Thomas, London, Brucefield, Egmondville, Mitchell, and St. Mary's.

Messrs. McDiarmid and McLean having completed their public probationary trials with approbation were licensed to preach the Gospel.

Eight Students were examined with a view to their attending Knox College this Session.

Mr. Straith agreeably to a notice given at last ordinary meeting proposed a Scheme for Presbyterian Visitations. A committee was appointed to consider this subject and to report at the next meeting.

The supply for the Home Mission field together with the distribution of the Missionaries was committed to the Presbytery's Home Mission committee until the meeting in January.

The Presbytery agreed to hold Presbyterial visitations in the following congregations name-