

An application from Cache Bay Mission, asking for the appointment of a missionary who would also teach school, was referred to the Assembly's Home Mission Committee, together with an application for work of this kind from Mr. Andrew Allison, of Dumbarton, the Presbytery recommending his appointment to Cache Bay station, provided that Whitby Presbytery will certify that he possesses the necessary qualifications as teacher and catechist. The Tarbut congregation was granted leave to invite Rev. Mr. McQueen, of Ripley, to dispense ordinances there on August 7 or 14. The Clerk was instructed to correspond with Bruce Presbytery, in order to ascertain the relation which Rev. Mr. Findlay, as Superintendent of Missions, sustained to the Presbytery in carrying on mission work, and also with the Presbytery of Barrie for the same purpose. The following Standing Committees were appointed: Home Missions.—Rev. John Rennie, Convener, Manitowaning P. O.; Rev. W. A. Duncan and T. J. Patten, Revs. D. H. McLennan and S. Rondeau were subsequently added to this committee. French Evangelization.—Rev. E. Pelletier, Convener, Webbwood P. O.; Rev. S. Rondeau and Mr. Alexander Paul. States of Religion and Sabbath Observance.—Rev. D. H. McLennan, Convener, Bruce Mines P. O.; Rev. W. E. Wallace and Charles Young. Temperance.—Rev. E. B. Rogers, Convener, Sault Ste. Marie P. O.; Rev. S. Rondeau and J. L. Hagen. Sabbath Schools.—Rev. W. A. Duncan, Convener, Sault Ste. Marie P. O.; Rev. J. Rennie and Mr. S. K. McEwen. Statistics.—Rev. J. K. MacGillivray, Convener, Gore Bay P. O.; Rev. S. Rondeau and Mr. J. M. Fraser. Superintendence of Students.—Rev. W. E. Wallace, Convener, Little Current P. O.; Rev. E. Pelletier and Rev. A. Findlay. Rev. J. K. MacGillivray was appointed to act with Rev. D. H. McLennan as a committee to examine the Bruce Mines field with a view to recommending a plan of subdivision of the field, and Rev. W. E. Wallace was appointed with Rev. John Rennie to examine the Manitowaning field for a similar purpose, both committees to report at next meeting of Presbytery. The Home Mission Committee was empowered to act with Presbyterial power at a meeting to be held by them before the next meeting of the Assembly's Home Mission Committee. The following appointments of Moderators to Sessions of vacant congregations were made: Rev. D. H. McLennan to Thessalon; Rev. E. B. Rogers to St. Joseph's Island, and Rev. J. K. MacGillivray to Providence Bay. The case of congregations without Sessions was next considered, and the Presbytery, deeming it expedient that such congregations should have local supervision by ordained missionaries, asked the Home Mission Committee to consider the matter and report with recommendations at next meeting of Presbytery. The Superintendent of Missions asked for and was granted leave by the Presbytery to arrange with ordained missionaries, this Presbytery to assist him where necessary in dispensing ordinances in fields supplied by students and catechists. The Clerk was authorized to purchase the necessary record books, stationery, etc. A memorial from the Session of the Sault Ste. Marie congregation dealing with the subject of temperance legislation was received, and the authors of the document heartily commended by the Presbytery for the diligence, zeal and enthusiasm displayed by them in the cause of temperance. At the evening session on Thursday a very interesting meeting was held, to which the public had been invited. The devotional exercises were conducted by the Moderator, and ten-minute addresses were given by representatives present from the various mission fields, dealing with the encouragements, discouragements and progress of the work. Rev. A. Findlay, Superintendent of Missions, also addressed the meeting. A short discussion took place on ways and means of prosecuting French Evangelization work within the Presbytery. The matter was referred to the proper committee, asking for a definite plan of operation, to be presented at the next regular meeting of Presbytery. The Presbytery then adjourned to meet at St. Andrews Presbyterian Church in the town of Sault Ste. Marie, on Wednesday, October 5 next, at 7.30 p.m.—J. K. MACGILLIVRAY, *Pres. Clerk*.

port. Leave was granted to Mr. McLaren to moderate in a call in Meaford. Dr. Fraser reported that he had moderated in a call to Rev. J. A. McLean in Thornbury; salary \$870. Call was sustained and forwarded. Mr. Somerville reported that he had met with sessions of Keady, etc., regarding Mr. Hamilton's position as ordained missionary, his term of office expiring in September next. The following resolution was passed: That Mr. Hamilton be reappointed for another year, unless the congregations call a minister before the expiry of his term of present appointment. An application was made from Tobermory, as also from Shuldice, to open mission stations. The matter was left with the Home Mission Committee. Mr. McLaren reported that the committee had examined Mr. McKittrick with the view of his being licensed, and Mr. Davidson with the view of his being ordained, and recommended both examinations to be sustained. Mr. McKittrick was therefore licensed, and Presbytery appointed Mr. Somerville to address the minister, and Mr. Davidson's ordination, on June 19, in St. Pauls, Sydenham, and also to preside in the event of Mr. McAlpine's absence. The Presbytery then agreed to adjourn to meet in Johnson Church on Wednesday, July 6, at 2.30 p.m. for the ordination of Mr. McKittrick as ordained missionary and other business, and the meeting was closed with the benediction.—J. SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met in Chatham, on July 1. The Clerk reported the transference of Mr. P. McNabb, graduate of Knox College, to the Presbytery of St. John, N. B. Rev. J. W. Black, ordained missionary at Blytheswood and Goldsmith, reported regarding his work in the field, and intimated that he was not open for re-appointment when the year of his engagement expires in September. The question for future supply for the field was left over till next meeting. Knox Church, Leamington, was empowered to borrow \$3,000 and to mortgage the Church property as security. It was agreed to cite West Tilbury, Comber, Blytheswood, Goldsmith and Strangfield, to appear at next regular meeting for their interests in a re-arrangement of the fields. The Clerk was instructed to appoint exercises for students resident within the bounds. It was agreed that the regular meetings of Presbytery should be held on the second Tuesdays of March, July, September and December of each year. Sites chosen in Harrow and in Bridge End for the erection of church buildings were approved. Commissioners to General Assembly reported. Dr. Jamieson gave notice of an overture to the Assembly in regard to the appointment and position of superintendents of Sabbath schools. Next meeting of Presbytery will be held in St. Andrews Church school room, Chatham, on Tuesday, September 13, at 10 a.m.—W. M. FLEMING, *Pres. Clerk*.

ALPHABETICAL HINDRANCES.

At the recent Presbyterian General Assembly in Montreal Rev. Dr. Mackay in the report of the Committee on the State of Religion gave the following novel summary of the causes which operate against spiritual progress and the development of Christian character:—

- A. Ambition to be on an equal footing with others in style of living and dress, and if possible outstrip them. Adventism.
- B. Blaming the Church for coldness and apathy after giving strength to organizations outside the Church.
- C. Covetousness. Card playing. Craze after novelties in the pulpit and Church services.
- D. Debt. Divisions amongst Christians. Dancing parties. Dyspepsia of spirit, so that neither the milk nor the meat of the word can be assimilated.
- E. Erroneous views of God's Word. "Ego," or self, in its weakness and strength, not known.
- F. Frivolity. Formality. False doctrine.
- G. Gambling. Gossip. Gaiety and frivolity among women.
- H. Haste to be rich. Homes scarce. Horse racing.
- I. Intemperance. Immorality. Indifference. Inconsistencies of professing Christians.
- J. Jealousy among Christian workers.
- K. Knee drill neglected.
- L. Light literature. Lumber camp life. Lotteries. Love of gain. Low moral tone in politics.
- M. Mammonism. Mistaking means of grace for grace.
- N. Neglect of family religion.
- O. Ordinances irregularly attended.
- P. Pleasure-seeking. Political differences. Political corruption. Party strife. Poverty. Plymouthism.
- Q. Quack evangelists.
- R. Rivalry between denominations.
- S. Sabbath desecration. Subordination of God's Word to so-called religious books. Scepticism among adherents. Slander. Shebeens.
- T. The trinity of evil—the world, the devil, and the flesh. Theatre going as the worship of this trinity.
- U. Uncharitableness. Universalism.
- V. Vanity in individuals and congregations.
- W. Worldliness. Want of good women.
- X. Extravagance. So much money spent on self that no money is left for good objects. Exodus of many families.
- Y. Young and old dominated by the principle "Enjoy yourself and don't get hurt."
- Z. Zeal for the glory of God and the salvation of souls—wanting.

SPURIOUS IMITATIONS.

Several papers contain an advertisement commencing as follows:—

"BEWARE OF SPURIOUS IMITATIONS."

This is very useful and necessary advice, and we cannot do better than urge people of all ranks and ages to follow it. Beware of spurious imitations of the Gospel. There are several of them now on sale. One especially is much in vogue in these days, and secures a vast amount of patronage; it is the ritualistic Gospel, in which Christ is displayed by the priest, and the work of the Spirit by sacramental efficacy. In order to sell this article it is done up in tasteful medieval wrappers, and warranted to be the old original primitive mixture; but it is a base cheat. With half an eye you can see that it is not fine flour, but Roman cement, the old popish mixture which has ruined such multitudes, and will certainly destroy all who place their confidence in it. Of all cheats it is one of the most impudent, but the pretty wrappers entice buyers by the thousand.

Beware of spurious wisdom, for there is much abroad in the world of "science, falsely so called." Hypotheses are invented, and facts are manufactured, or at least coloured, to sustain them, and then for a season the learned world goes mad upon its new theory, and we are solemnly warned that we must not oppose ourselves to the spirit of the age, to scientific development, and to the astonishing results of scientific culture. However, in a short time, a fresh hypothesis shoves the former one from its perch, and the wisdom of yesterday is burned into foolishness, to be used as a foil for the infallible wisdom of to-day, which also in its due time will be exploded, and go into the limbo of the ten thousand equally absurd infallibilities which have preceded it. We are ready to accept all that science teaches us when it has made up its mind what it is. We never despise knowledge, but, on the contrary, seek after its hidden treasures; but we do not want to be duped by conjectures and fooled by speculations. We are glad to receive all that the observation of intelligent minds can discover for us concerning the wonderful works of the Lord, but we must beware of spurious imitations. There are learned men—and learned men. One class of savans mistakes assertions for proof, and sneering for logic; from such we turn away. It is written of certain persons "professing themselves to be wise, they became fools," and we know that the family is not extinct, therefore we would look before we leap.

Beware also of spurious holiness; a holiness which has ceased from conflict with sin, which knows nothing of inward corruption, has no transgressions to confess, and has no need of watchfulness and holy anxiety. It is easy to be eminent in the higher life if you take your emotions to be facts and your conceits to be realities. Grow in grace, strive after holiness, watch unto prayer, humble yourselves before the Lord, and seek to be perfect even as your Father which is in Heaven is perfect, but beware of spurious imitations.

Beware of spurious imitations of the Christian graces, for they are very easily concocted, and are exceedingly plentiful. There is a faith which is not the faith of God's elect, for it is rather founded upon fancy than upon the Word of God. It rests upon impressions and not upon the testimony of the most high; it puffs up with presumption, but does not build up with the solid work of the Spirit of God. The faith which looks to God alone as he manifests Himself in Christ Jesus is the only faith which will save the soul. Dreams, excitements, visions, and groundless assurances, are all to be avoided as spurious imitations. Hope may be counterfeited, for there is a false hope; and love may be mimicked, for there is such a thing as attachment to Christ for the sake of the loaves and fishes which He distributes to the multitude. Courage may be counterfeited by rashness, and patience by sullenness. We have known impudence to be mistaken for fidelity, and mere cant for holy unction. We fear that the solid silver plate of true grace is growing out of fashion, and everything is German silver nowadays; a very thin deposit being quite sufficient to electroplate the basest substance into the likeness of the genuine metal. We have read of violet power which has poisoned little children by the arsenic mingled with it, and the parallel of this is to be met with every day. Who could have suspected death in the puff-box? It is where we least look for it that the greatest deception will be found.

It is almost necessary to say, beware of spurious revelations, for nowadays there is much talk of spiritual manifestations, and strange doctrines are foisted upon the world as the utterances of being from the mysterious land of the departed. It is forbidden to all the followers of Jehovah to have dealings with necromancers, yet some religious professors must needs pry into the devil's den of deceit. Hath not the Lord said unto His people, "There shall not be found among you a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." To believe what is declared to be said by spirits will be to accept the imitation of a revelation. It is a thorough imposture, and not even what it pretends to be. If men were not such idiots as to doubt God, they would never sink so low as to believe in spiritualism.—*Spurgeon*.

THE Rev. James Laing, M.A., assistant to Rev. Lewis Davidson, of Mayfield Church, Edinburgh, has been appointed colleague and successor to Dr. N. L. Walker, of Dysart.

PRESBYTERY OF OWEN SOUND.—This Presbytery met June 28, in Owen Sound. Judge Creasor was appointed Moderator. Commissioners to the General Assembly reported, and the treasurer was instructed to pay each his \$10.50 expenses. The standing committees were appointed as follows: Home Missions.—Messrs. Somerville, Waits, McAlpine and Creasor. Sabbath Schools.—Messrs. Yeomans, Gillis and Kribbs. Temperance.—Messrs. Hamilton, McLennan, McLean and Sword. State of Religion.—Messrs. McLaren, Davidson and McArthur. Sabbath Observance.—Messrs. McLennan, Waits, Fraser and McKenzie. Systematic Benevolence.—Messrs. Rogers, Forrest and Cockburn. Finance.—Messrs. McLaren, Davidson and Paterson. Examiners. Messrs. McLaren, Somerville and Waits. Committee to visit mission fields during the summer and report at the September meeting. Indian Peninsula.—Mr. Gillis and elder of Lion's Head; Hepworth, etc.—Dr. Waits and Mr. Cockburn; Berkeley, etc.—Messrs. McAlpine and McKenzie. Committee to draw up standing rules for the Presbytery.—Messrs. Fraser, Waits, Somerville, McLaren and Creasor. Leave was granted to Mr. Hamilton to moderate in a call in Kilsyth, etc. A resolution from Orangeville Presbytery was read relating to arrears of stipend to Mr. Emes. Messrs. McLaren, McAlpine and Waits were appointed to consult with all the parties concerned and deal with the matter and re-