

annual Missionary Meetings—the Presbytery divided into four sections, and the ministers belonging to each section left to make their own appointments.

The following appointments were given to the missionaries at the Presbytery's disposal: Mr. Irvine was appointed for six weeks to Wardville, Newburg and Bothwell, and the remaining weeks till next ordinary meeting of Presbytery to Westminster and Brampton. Mr. Snell was, at his own request, dismissed to the Presbytery of Toronto, and Mr. Stewart accordingly, to a previous arrangement, was appointed to Grey.—Mr. McGillivray to St. Marys and Clinton.

The following appointments were also given to ministers of Presbytery, to be fulfilled before next ordinary meeting:—

To *Enniskillen*—Messrs. Gauld and Troup were appointed to give each a Sabbath.

To *South West Plympton*—Messrs. Walker and Troup to give each a Sabbath service.

To *Wallaceburgh*—Messrs. McColl, King and Straith to give each a Sabbath.

To *Bosanquet*—Messrs. L. McPherson, Sutherland, and Ferguson, to give each a Sabbath.

To *Wallaceton*—Messrs. McMillan of Aldborough, McMillan of Fingal, and Young, each a Sabbath.

To *Chalmer's Church, Dunwick*—Messrs. Doak and Forrest to give each a Sabbath.

To *Beachville*—Messrs. McKenzie, McDiarmid and Wallace to give each two Sabbath afternoons.

To *Port Burwell and Vienna*—Messrs. Ball and Tolmie to give each a Sabbath.

To *Thamesford*—Mr. McKenzie to give the 1st Sabbath of March.

To *Konoka*—Mr. Ferguson to give one Sabbath evening in the month.

To *St. Mary's*—Messrs. Findlay and T. McPherson, each to exchange a Sabbath with the Missionary there.

To *Elma*—Mr. McMullen one Sabbath.

To *Clinton*—Messrs. Ross and Graham to give each a Sabbath.

To *Belmont*—Mr. Wallace to give the 3rd Sabbath of February, and Mr. Doak to give the 1st Sabbath of March.

To *Carrick*—Mr. Scott to give the third Sabbath of March.

The next ordinary meeting was appointed to be held at London, on the first Tuesday of April, at ten o'clock, A. M.

January 25th, the Presbytery of London met by special appointment at St. Thomas, for the ordination of Mr. Alexander Young. The Rev. W. S. Ball, Moderator, having preached an appropriate discourse, put the questions of the Formula to Mr. Young; and having returned satisfactory answers, was, by prayer and the laying on of the hands of the Presbytery, solemnly set apart to the holy office of the gospel ministry, and inducted to the pastoral charge of the Congregation of St. Thomas. The Rev. J. Scott then addressed the newly ordained minister, and the Rev. W. Doak addressed the congregation. The attendance was full, the people appeared to be deeply interested, and gave a hearty welcome to the young pastor on retiring. The general appearance of the congregation was encouraging, and gave promise of future prosperity.

On the following day the Presbytery met at Fingal, where similar services were conducted at the ordination of Mr. John McMillan. The sermon was preached by the Rev. W. Doak—the questions were put, the ordination prayer offered and the young minister addressed by the Rev. W. S. Ball, and the addresses delivered to the people by the Rev. D. McMillan of Aldborough. Here as at St. Thomas, there was a large congregation present, perfect unanimity in the reception of the pastor, and matters in general promising.

At this meeting Mr. William Forest's trials

for ordination were heard and sustained, and his ordination appointed to take place at Ridgetown, on Wednesday, the 15th of February.

The call moderated in at St. Marys, was received, considered and sustained, and the clerk instructed to forward the same to Mr. David Beattie, Probationer from the Free Church of Scotland, in whose behalf it was given.

The Presbytery also met according to appointment, at Tilbury, on the 30th, for the ordination of Mr. John Straith. The Rev. David Walker preached a suitable and impressive discourse from Heb. iii. 2, and conducted the ordination service. The Rev. W. King addressed the newly ordained minister, and the Rev. A. McColl addressed the people.

JOHN SCOTT, *Pres. Clerk.*

Communications, &c.

AN ADDRESS ON THE DEFENSIVE ATTITUDE OF POPERY, DELIVERED IN GALT, AT THE LATE ANNUAL MEETING OF THE GALT AUXILIARY TO THE FRENCH-CANADIAN MISSIONARY SOCIETY.

BY THE REV. A. C. GRIMIE.

I do not intend at this time to enter on a consideration of Romish doctrines or peculiarities, but to attempt a brief answer to the question,—*Is Popery gaining ground, or is it not?* If we are to believe the Priests, it is carrying all before it. If we are to believe certain Protestants, this boast is reasonable. If we are to believe Puseyites and sepiets, its success is either matter of rejoicing, or a thing of no consequence. For my own part, I cannot think that it moves otherwise, than like Virgil's rower,—*backward*. There is measureless zeal, consummate skill, great talent, infinite craft, and unwearied industry, but nevertheless, Romanism is nowhere making any true advance. It is everywhere girded by opposition. Like a beleagured town, its walls are at once its defence and its prison. Its attitude is conservative, not aggressive; while that of its mustering assailants, is one of bold and confident attack. Wherever we look, all over Christendom, Protestantism swarms in the breach, and Popery agonizes in the defence.—Popery makes no new conquests; every postern is watched, every sally met, and if its friends saw a certainty of holding their own, they would breathe more freely than they have done any time during these many years past.

In reply to such sentiments, we are invited by the Priest to look at Britain. "There," says he, "the Church gains ground. See how the noble and the learned bring their wealth and talents to her footstool. Note the rise of her churches, the increase of her nunneries, the number of her schools! Reckon by tens of thousands the faithful, as they over-press the British Empire. Her voice is heard alike in city and village. Everywhere she moves on in a career of victory." So says the Priest, and what he says is true, excepting his conclusion. Many clergymen of the English Church have become Romanists, sundry titled or wealthy people have followed the notable example; numerous churches, and not a few religious houses, have been built; while Popish Irishmen swarm in the parishes of every city, and are dotted over every county. But, do we therefore admit that Rome has really gained anything? Certainly not. She is welcome to the Newmans, the Mannings, and the Wilberforces, to an ancient Duchess or two, to here and there a sickly baronet, or sentimental young lady, and to a score or so of dilettanti squires. She is welcome too, to her nunneries, and well come to her churches. As for the clergy who

have joined her, what Bishop Lloyd long ago said of conforming Dissenters, applies to most of the perverts. "Many a clever fellow has left us for dissent, but I never knew a dissenter enter the Church who was worth a penny." As for the Dowagers and dilettanti, their action does not represent the sentiment of their class, and is utterly repugnant to the feelings of the nation. Then, as to the nunneries and churches, it is as well that Romish ladies should take the veil in England or Scotland, as in France or Italy; while the thousands of Missionaries who have of late years crossed St. George's Channel, account for and render the erection of churches absolutely necessary. Better that these modern Gibeonites should attend a Mass-house than none at all. Better they have Priests to look after them, than *nobody* but Policemen. With all the aid the former give, the cost and labours of the latter are already prodigious.

Rome would have cause to boast, if the Arianism had crowded within her pale, or if the movement among the clergy had been continuous and extensive, or if the churches had been built and filled by Anglo-Saxons, in all the fervour of a new discipleship, or if the nunneries were, in the main, tenanted by the daughters of Protestants. She would have cause to rejoice, if she saw that the children of the Reformation, the British nation, were different to their antecedents, and turning a kindly ear to her invitations. But so long as she is absolutely certain that, never since the seventeenth century, has that nation, from the Queen on the throne, to the hind at the plough, been so warm in its attachment to the faith of the Bible, or so resolute in its defence, she has little cause for triumph, and we have none for fear. The heart of Britain is as Protestant now, as when William of Orange landed at Torbay, and Popery fled to the Court of Versailles. An Irish Judge once annoyed Curran, by shaking his head as that Barrister was pleading with the Jury. Again and again the cranium oscillated, again and again did the orator feel that his audience was thereby affected. At last he exclaimed:—"Gentlemen of the Jury, his Lordship has, during my address, repeatedly shaken his head. But gentlemen, it's only a way he has, and whenever he does so, there's nothing it." So see we now, some would-be wise man shake his head, as we proclaim the strength of Protestantism, but remember that, whenever he does so, "there's nothing in it." If the Pope had any chance in Britain, the "Aggression" destroyed it forever.

But in spite of all appearances, not only does Rome gain nothing in Britain, she is actually losing. More of her Irish children turn to Protestantism in England and Scotland, than is commonly supposed, and quite a sufficient number to furnish a full set-off against any stray acquisitions in high quarters. The Bible is not circulated everywhere in vain. City Missions do not everywhere exist in vain. Ragged Schools do not instruct in vain. Laborious and godly men and women do not toil and pray in vain. The poor Romanist fears to declare his change, and Protestantism does not always announce her triumphs with sound of trumpet; but depend upon it, Rome is losing in Great Britain far more than she ever hopes to gain. Supposing, however, that she was there keeping all her own, and what she could acquire besides, let us only cross the Channel. How fares she in the "Island of Saints"? The Protestant clergy there are fairly roused, and their self denying kindness has won the heart of the peasant. Gaelic preaching, too, is rapidly increasing. Bible readers are in all quarters; tract distribution abounds; and within the last six years, the Celts have become Protestants by thousands. This fact needs no support. Education in the National