

PRESBYTERY OF HAMILTON.

On 22nd July the Presbytery of Hamilton was convened at St. Paul's Church, James street. The Rev. Charles Campbell, Moderator, in the chair. A communication was read from the Presbytery of Kingston, intimating their acquiescence in the translation of Rev. J. O. Smith to St. Paul's Church, Hamilton. It was then moved by Dr. Bell, That Mr. Smith's induction take place to-night at 7:30. The Presbytery appointed Mr. Muir to preach and preside, Mr. Livingston to address the minister, and Dr. Bell the people. Intimation of the induction was then given to the congregation, numbers of which were present. Commissioners were then read in behalf of the following elders:—Joshua G. Wright, from Clifton, Alexander Craig, from St. Andrew's, Hamilton; and William Alexander, from Quelp; and their names were ordered to be added to the roll. The Moderator read a letter from the Rev. Dr. Bell, resigning his charge at Clifton. Mr. Bell gave his reasons for this step—that his general health is not good, that he required rest, cessation from the labours of the ministry, and that he did not think three months' holidays, which had been suggested by the congregation, would benefit him. He stated that he had summoned the congregation, and that Commissioners were present. A commission was read appointing Mr. Alex. Gray, and another appointing Mr. Ducaan. On motion the commissioners were heard. Mr. Burnett moved, seconded by Dr. Hogg, That Mr. Campbell be appointed to preach at Clifton on the first Sabbath in August, and declare the Church vacant. Moved by Dr. Hogg, seconded by Mr. Alexander, That the Presbytery accept Mr. Bell's resignation of the charge of Clifton, that they deeply sympathize with him in his affliction, and pray that the great Head of the Church may still render him useful in the work of the ministry. The Presbytery also agree to retain Dr. Bell's name on the roll as a minister without charge. The Presbytery then adjourned until the evening, for the induction of Mr. Smith.

INDUCTION OF REV. J. C. SMITH, M.A.

The proceedings were opened by the appearance before the pulpit of Rev. Dr. Bell, of Clifton, who gave notice that the Presbytery of Hamilton, then sitting in the vestry room, were about to induct Rev. Mr. Smith into the pastorate of the Church, and putting the customary question whether any one present had objections to offer. Then Rev. Mr. Muir, of Galt, entered the pulpit, and, after singing and prayer, read the 6th chapter of Isaiah and preached from the text, "And I, if I be lifted, will draw all men unto me." The sermon over, he recounted briefly the circumstances under which the Presbytery had met for this induction and spoke of the hearty and unanimous call which the congregation had given. The Rev. M. Smith was then called upon to come forward, when the Rev. Mr. Muir put to him the usual questions as to his belief in the doctrines of the Church, as set forth in her standards, his determination to maintain the same; also, as to the discipline of the Church and his submission to the authority of the Presbytery; also, as to the supreme authority of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. After prayer Rev. Mr. Muir approached the Rev. Mr. Smith, took him by the hand, and addressing him said, that in the name and by the authority of the Presbytery, he inducted him into the charge of the congregation as their minister. All the other ministers of the Presbytery present then came forward and gave Rev. Mr. Smith the right hand of fellowship. This done, Rev. Mr. Livingstone, of Simcoe, ascended the pulpit, and delivered to the newly inducted minister a most impressive charge. He did not, he said, assume to speak as a superior to an inferior; Presbyterian ministers were equals with each other, but he had to say to him what it was needful for himself (the speaker) and all other Ministers to remember, that the office of the Ministry was one of great responsibility, and of duty both to God and man. Rev. Dr. Bell then addressed the congregation on the subject of their duties towards their pastor. It was their duty, he said, to sympathize with him, to co-operate with him and to pray for him. It was too often imagined that upon the minister of the Church devolved all the duties there were in connection with it, and that people joined the church expecting in some way or other that good would be communicated to them, forgetting that as Christians they should do good as well as receive it. No one should think he did his duty by entering a church merely to receive spiritual good for himself: he should besides be the doer of spiritual good to others, else he was not obeying the Gospel. After the benediction, Rev. Mr. Smith stood in the vestibule and there received the congratulations of the members and adherents of the Church as they passed out.

According to a correspondent of the Fall Mall Gazette, the Indian census shows that the progress of Christianity in Bengal has been by no means so unsatisfactory as is generally assumed. The total Christian population in Lower Bengal alone is ascertained to be 93,098. Of these more than 70,000 are Asiatics, 50,000 are natives of Bengal, a little over 20,000 are persons of mixed blood born in the country, and 23,000 are Europeans or non-Asiatics. A native or semi-native church of 70,000 members does not seem a very inadequate result of seventy years of missionary enterprise in a single governorship. It is announced that the directors of the London Missionary Society have appointed Rev. Dr. Mullens their foreign secretary, and the Rev. J. Pillans, of Camberwell, to visit the missionaries and the native churches in Madagascar, to confer with them on many important questions suggested by the great progress of Christianity in that island. The deputation left London on 2nd July, and will be absent from England about twelve or fourteen months.

FAREWELL SOCIAL. THE REV. MR. McLAREN'S DEPARTURE.

Knox Church, Daly Street, was crowded on the evening of the 22nd inst., upon the occasion of a farewell social and presentation taking place to wish the Rev. Mr. McLaren and his respected wife God speed in the reverend gentleman's new sphere of duty.

Among those present on the platform we noticed Robert Blackburn, Esq., in the chair, Rev. Wm. Moore, Rev. Mr. Henderson, Rev. Mr. Whittles, Hon. Malcolm Cameron, Mr. C. R. Cunningham, Mr. J. Durie, Mr. J. Henderson, the Rev. Professor McLaren, the guest of the evening, and several other clergymen and laymen.

Before the good tidings were partaken of, which by the way were provided at the liberal hands of the ladies of the congregation, the Rev. Mr. Moore asked a blessing, and the choir, under the leadership of Mr. Joseph Potts, the precentor of the church, accompanied by Professor Hoepke on the harmonium, sang the 133rd psalm, "Behold how good a thing it is."

After tea, the Chairman said, in a few words, that the cause of their assembling that night was to take leave of their pastor, the Rev. Wm. McLaren, and they did so with mingled feelings of pleasure and regret, pleasure because he was going to fill a most important position, and regret because they would lose his services as a minister. One of the most pleasing features of the evening's programme was the presentation of a silver inkstand at the hands of the Session through Mr. John Durie, which gentleman he then called upon.

Mr. John Durie then came forward and read the following address:—

REV. AND DEAR SIR,—On your retiring from the pastoral charge of Knox Church to the Chair of Systematic Theology in Knox College, Toronto, the members of your Session felt that they could not permit you to depart without some token of the high respect they entertain for you, and the deep sense of the value of your ministerial services in this section of the Lord's vineyard, and they have chosen the present occasion as a fitting time to place it in your hands. By the unanimous vote of the General Assembly of our Church, you have been called upon to occupy a position of great responsibility, one of the highest that the Church has in her gift, and we have felt it to be our duty, however reluctantly, to acquiesce in the Assembly's decision. During the three years in which you have labored here in the ministry of the Gospel, we have felt it a pleasure and privilege to be associated with you in the spiritual oversight of the congregation, and although the period of your service has been short as compared with that of our former and first, much loved and respected pastor, the Rev. Thomas Wardrop, it has been long enough to convince us of your worth and the loss we sustain by your removal. While carefully watching over the interests of the flock committed to your charge, in your pulpit ministrations we have found you to be sound in doctrine, practical, earnest, vigorous, and at the same time tender, and the fruits of your labors do appear and we doubt not will appear. In bidding you farewell we entertain the thought that you are not to be lost to us; that you will visit us as often as opportunity may offer to see how it fares with us, and that along with the rest of the Church, with which we are connected, we will share in the benefits flowing from your labors in the school of the prophets. In your new duties we pray that you may be greatly prospered—that from under your teaching many able ministers of the New Testament will go forth to bless our land and other lands. This silver inkstand you will receive, and kindly place on your study desk in your new home: may it serve as a memento awakening only pleasant reminiscences. That you may be long spared to labor in your Master's work, and that the blessing of the God of Jacob may rest on you, your beloved partner in life and your children is the prayer of—in behalf of the Session of Knox Church, yours faithfully, JOHN DURIE, Session Clerk. Ottawa, 22nd July, 1873.

The inkstand, which was a very handsome one, bore the following inscription:—"Presented to the Rev. Wm. McLaren, by the members of his Session, as a parting token of affection and respect for him, on his retiring from the pastorate of Knox Church, Ottawa, to assume the chair of Systematic Theology in Knox College, Toronto. Ottawa, 21st July, 1873."

Mr. John Henderson then read an address from the Temperance Committee, on behalf of the congregation.

Miss Amelia Mutchmor read an address, presenting a handsome silver water pitcher and salver to Mrs. McLaren, and a stereoscope with a set of beautiful views.

To Mr. McLaren,

BELOVED PASTOR,—Amid the laborious duties and anxious cares which the spiritual oversight of your congregation required, you have ever been watchful over the lambs of the flock. Since you came amongst us you have ceased not to teach and preach Jesus Christ to young and old with such power and earnestness that our present building in too small to accommodate all those who wished to unite with us. Let us rejoice that the good seed you have been honored in sowing has borne fruit, and the Lord has been pleased to add many to the Church from the Sabbath School of such as shall be saved. We trust that the same precious seed may continue to bear fruit abundantly, and that your earnest prayers may be answered in the ingathering of our entire Sabbath School within the fold of our blessed Redeemer, the Church militant proving our entrance to the Church triumphant. Our heartfelt prayers will be offered up that He whose faithful servant you are will continue to bless your labors with abundant success in the important work of the Church to which you have been called. May the spirit imbued in the teacher be infused and impressed into the students that they may honor and adorn their high and holy calling, holding forth the Word of Life with fidelity as you have done. To your beloved

wife, M.A. McLaren, some of us are personally indebted for earnest, faithful teaching, the result of which eternity alone can unfold. Our fond love and warm attachment to you both, as well as our extreme regret in parting with you cannot be expressed in these imperfect words. Please have the kindness to accept for yourself this gratifying and views, and for Mrs. McLaren this water picture and tray, as a slight token and affectionate remembrance of the love and esteem in which you are held by Knox Church Sabbath School. As you go from us our hearts will follow you, and our prayers, so often joined in imploring the same blessings, will continue to unite at the throne of grace until they cease in the never-ending song of praise when we meet beyond the river, where parting shall be no more. Respectfully and humbly presented in the name and on behalf of Knox Church Sabbath School. AMELIA MUTCHMOR. Ottawa, 22nd July, 1873.

CALEDONIAN GAMES.

DEAR SIR,—In your last issue of the 4th inst. is the following short article: "Dr. McCosh has brought the Caledonian games along with him to Princeton; and on Saturday last a large assemblage gathered to witness the various running, jumping, vaulting, and throwing matches, in each of which there were several competitors."

Previous to seeing the above I had entertained the highest opinion of the piety and ability of the Reverend Doctor; but since then I confess that he has fallen at least ten degrees in my estimation. I did think that the Rev. Principal of the Princeton College had understood Christianity and true Science better than to patronize games and sports for either Scotland or England.

Elisha the Prophet was the Principal of a college in ancient Israel. We read of his leading the plough occasionally, &c., of his students plying the axe at times; but we never read of his introducing games and sports into his college. The Lord Jesus Christ, the great teacher, in the establishment of His mission, made choice of twelve apostles and some seventy disciples, whom he had for some years under training; and although they wrought at fishing and other occupations yet we never read of his introducing to them either games or sports from Scotland, England or anywhere else.

All games and sports are essentially Pagan. They were commenced by Pagans; they were carried on by Pagans; and are practised to this day by Pagans. That man possesses a body that needs training and developing I fully admit, but that the practice of games and sports as they at present obtain accomplishes this I still deny. Games and sports are always practised as an end and not as a means; and therefore I maintain that more bodies have been injured than benefited by them. No person has read more on, nor given more attention to, gymnastics for the last ten years, than the undersigned. It has been his custom to practice daily all kinds of gymnastics. Vocal gymnastics; corporal gymnastics; and immaterial gymnastics. And this he does in the name of the Lord Jesus, to the glory of God and for the benefit of humanity. Where professed Christians can engage in games and sports in their serene spirit with an enlightened conscience; then games and sports are not only justifiable, but commendable. Until that time Christians should leave games and sports to "the world, the flesh, and the devil."

A UTILITARIAN GYMNAST.

BRACKDRIDGE, July 14, 1873.

VISITING THE POPE.

The following is the etiquette observed when the Pope receives visitors: After passing through the ante-chambers, you are introduced to the Pope's presence. His Holiness sits at the end of the room, under a canopy, on a small throne, raised one step from the floor, in an arm-chair of velvet gold, with a writing-table before him. You kneel at the door, again in the middle of the room, and a third time just before you reach the throne. The Pope presents his foot, and you kiss the white slipper where the gold cross is placed. You remain kneeling until his Holiness motions you to rise. To men of the world the sign is made instantly, and the conversation taken place standing. To religious persons, monks, and even secondary prelates, the sign to rise is frequently not made at all, and they speak while still kneeling. Some high personages also speak with the Pope while kneeling; M. de Merode always, though so intimate with Pius IX. There is nothing extraordinary in this, for monks kneel before their confessors for a whole half-hour. It is an Oriental usage, which is common in the religious world at Rome, and seems to shock nobody. Sometimes, indeed, persons squat down familiarly on their heels. Cardinals and bishops kiss the Pope's hand, and sit on a gilt stool. Some French bishops insist on kissing his foot. No lady is admitted to an audience except queens and princesses, with their ladies of honor. As to the other ladies, the Pope meets them in the gallery of gardens, not in the apartments. The toilet for ladies, of whatever rank, is black, with a veil. Men take off their gloves. The Pope remains seated with cardinals and bishops. He rises to receive princes and princesses. For kings, he advances to the middle of the room and receives them there. For emperors he goes as far as the ante-chamber. When the Pope returns the visits of kings or emperors, etiquette requires them to come down to his carriage and open the door. It is a tradition that Popes are charming in their audiences. Everything is arranged to astonish and disconcert the visitor. One would say that the secretaries and chamberlains guard the majesty of God. The result is a contrasting effect; at the first smile of this venerable divinity one's heart is moved. Christina of Sweden could not refrain from tears in the presence of Alexander VII. The infamous Alexander VI. (Borgia) was literally captivated. He had a frankness which was most charming. He gave a public audience every Thursday. Pius VI. was very handsome for an old man. Gregory XVI., though of morose memory, was enchanting. As for Pius IX., everybody on retiring from the audience exclaims, "He is an angel!" Never was there a Pope of more amiable disposition.—Ez.

THE PRESBYTERY OF HAMILTON.

This Presbytery held their ordinary meeting in Knox Church, Hamilton, on the 8th inst. There were fourteen ministers and two elders present. Mr. Thomas Wilson, of Caledonia, was appointed Moderator for the next twelve months. The Presbytery admitted the Rev. Alexander Burr, lately a missionary in Trinidad, under the United Presbyterian Church of Scotland, as an ordained minister of the Canada Presbyterian Church. This was done in consequence of leave asked and obtained from the General Assembly. The Presbytery also obtained leave to take Mr. McClung, who has completed his preliminary course of study, on trial for license to preach the Gospel. Mr. Milne, of Waterdown and Wellington Square, laid on the table of Presbytery his resignation of the charge of these congregations, and stated that ill health alone was the cause of his taking this step. Mr. W. H. Simpson also laid on the table his resignation of the charge of the congregation of Kilbride. He stated that emigration had greatly reduced the numbers and friends of the congregation. A representation from the congregation to the same effect was also read, followed by a petition that the Presbytery adopt such measures as they may deem best for the security and permanence of the congregation. The Presbytery appointed a deputation to visit Kilbride, call at all the information they can respecting its condition, and especially ascertain if a connection with some neighboring congregation or station could not be effected, and report at an adjourned meeting to be held in Knox Church, Hamilton, on Wednesday the 23rd inst., at 11 a. m. Mr. McCall gave in his Quarterly Report of the Home Mission Work of the Presbytery, and while there was much to be thankful for, there were also certain congregations in which certain things, relating chiefly to finance, that were not as satisfactory as was desirable. Deputations were appointed to visit these congregations for the purpose of estimating and directing them in this and other departments of congregational duty, and to report.

RELIGIOUS INTELLIGENCE.

The Wesleyans in England, according to their organ, the *Watchman*, suffered last year a not diminution of membership of 240. This year there is a small increase.

Mr. Anderson, missionary of the United Presbyterians, writes from Old Calabar in a jubilant strain, because of the recent recognition of the Christian Sabbath by the heathen authorities of Duke Town. Mr. Anderson says:

The Ottawa "Citizen" states that notwithstanding the rough treatment experienced in Manitoba by the Mennonites they are so well pleased with the Province that they intend on their return to Europe sending out one thousand families to settle therein.

It is proposed shortly to make a vigorous effort to raise the equal dividend of the Scotch Free Church Sustentation Fund to £200 per annum. The minimum of £150 has been reached for some time, but £200 now goes no further than £150 did when that point was reached.

MONUMENTAL MARBLE MEMORIAL OF DR. GUTHRIE.

The marble effigy and tablet intended to be erected as a memorial of the Rev. Dr. Guthrie in the lobby of Free St. John's is now completed, and will be erected in its place soon. Mr. Brodie has done full justice to a subject such as a sculptor might covet for a trial of his art. The features are beautifully chiseled, instinct with life, and the simple drapery well accords with the unaffected dignity and natural grace of the original. Even to the careless arrangement of the neck-tie, everything is in keeping. The medallion is in high relief, the head itself being cut out of the marble till it may be seen almost all round. Good taste and originality of conception appear in the setting of the portrait. It is enclosed within a Gothic oval of Sicilian marble, which makes a pleasing contrast with the pure transparent white of the block of Carrara in which the figure is sculptured. Still further to relieve the composition, a wreath of olive and palm branches—symbols of peace and victory—is carried over the shrine in which the figure is enclosed, and on the inner rim of the frame there is a fillet of forget-me-nots etched in with gold. Beneath the portrait there is the following well-conceived inscription:—"To the memory of the Rev. Thos. Guthrie, D.D. Born 12th July, 1808. Died 24th February, 1873. First Minister of this church from its erection in the year 1845. An eloquent Man and Mighty in the Scriptures."

PERHAPS NO BETTER EVIDENCE OF THE LIFE, ENERGY, AND POWER OF PRESBYTERIANISM IN THE NORTHERN STATES COULD BE GIVEN THAN IN THE NUMBER OF CHURCHES TO WHICH THE ASSEMBLY HAS APPOINTED DELEGATES.

They are in all sixteen, viz.—1. General Assembly of the Free Church of Scotland; 2. General Assembly of the Church of Scotland; 3. General Assembly of the Presbyterian Church in Ireland; 4. Synods of the Presbyterian Churches of Great Britain and Ireland; 5. General Assembly of Canada; 6. Synod of the Presbyterian Church in Canada; 7. General Assembly of the Reformed Church in America; 8. General Assembly of the United Presbyterian Church of N. A.; 9. General Synod of the Evangelical Lutheran Church of the United States; 10. Synod of the Presbyterian Church in the Lower Provinces in connection with the Church of Scotland; 11. General Assembly of the Cumberland Presbyterian Church; 12. General Assembly of Welsh Presbyterian Church in America; 13. General Synod of Reformed Church in France; 14. Free Church of Italy; 15. The Synod of the Waldensian Church; 16. National Council of Congregational Churches in the United States.

A subscription has been commenced with the view of presenting a testimonial to Dr. Bogg, the great anti-Union leader in the Free Church. The Dr. is about to pay a visit to New Zealand.

"I took my usual Saturday's walk through the town to announce the approach of Sabbath. I was about ten o'clock when I called at Adam Archibong's. I found him surrounded by the other head men of the town. Adam at present exercises the regal power, and it is expected that he will soon assume the regal title, and be styled Archibong III. I gave him and his counselors the usual salutation, made the usual announcement (of Sabbath), shook hands with Adam and two or three more, and took my departure. On leaving the yard, one of the younger gentlemen came and asked me very softly: 'Has the King told you?' 'Told me what?' 'That he is going to stop Sabbath market.' 'Oh! he told me that some time ago; but he has said nothing about it just now.' 'But he has already given orders that Egbo is to be blown immediately—no market to-morrow, or on Sabbath coming!' I was surprised and delighted, I cannot tell how much. 'But he has not spoken to me on the matter. Do you think it advisable that I go at once and thank him, or wait till I hear the proclamation?' 'Better go now. It will please him well to hear what you have to say.'"

So Mr. Anderson returned at once, and pronounced a benediction on the King for what he had done. The proclamation was: "Henceforth on God's Day no market to be held in any part of Duke Town territory; no sale of strong drink, either native or imported, in doorways or verandahs; no work, no play; no devil-making; no firing of guns; no Egbo processions or palavers, etc. Any person violating the provisions of this proclamation will be subjected to heavy Egbo penalties." The next day the church and school-rooms were overflowing in consequence of this proclamation. A party of seven have just set out for this mission, of whom three are now agents of the society; but they have already made good progress in the Ege language.