

The Rev. William McHutcherson, of Beckwith, was chosen Moderator for the ensuing year. He being absent, Mr. White, the former moderator, was requested to occupy the chair, which he did accordingly.

After several items of routine business arising out of the minutes of last meeting were disposed of, reports from Messrs. Thompson and Canning as to the Missionary appointments given them at last meeting were read and sustained.

A letter was read from Arnprior, praying the Presbytery to continue to grant Presbyterial supply, and thanking the Presbytery for the liberal supply granted at its last meeting.

The Clerk read a memorial from the Congregation of Douglas, signed by R. Smith, Esq. and others, praying the Presbytery to appoint one of its number to moderate in a call, at some convenient day, in favor of the Rev. W. T. Canning, who is at present labouring among them as the Presbytery's Missionary; also one from the Congregation of Ross and Westmeath, signed by John Kerr, Esq. and others, praying the Presbytery to appoint one of its number to moderate in a call, at some convenient day, in favor of Mr. David Camelon, a licentiate of the Church, at present residing in the Presbytery of Toronto.

The Rev. G. Thompson, of Renfrew, was appointed to preach at Douglas on Wednesday the 28th day of September at 12 o'clock M., after which to moderate in the call in favor of Mr. Canning. The Rev. Mr. Spence, of Ottawa, was appointed to preach at Forester's Falls in the Congregation of Ross and Westmeath at 11 o'clock, A.M., after which to moderate in the call in favor of Mr. Camelon.

The Presbytery agreed to meet at Perth on Tuesday the 4th of October at 12 o'clock M., in the view of sustaining these calls in order to expedite their settlement.

The Rev. Mr. Spence introduced to the Court Mr. H. J. Borthwick, formerly a probationer in the Kingston Presbytery but now a resident in this Presbytery, who laid on the table an extract of his license from the Presbytery of Hamilton, bearing date of August 18th, 1858.

In accordance with Act of Synod, Mr. George Porteous, student of the 3rd year in Divinity, appeared and was examined in the various branches of study pursued by him last Session in the Hall. Also, Messrs. Joshua Fraser and James b. Mullian, students in the Arts, appeared and were examined in Latin, Greek and Mathematics, Natural, Mental and Moral Philosophy and Logic in the view of entering the Divinity Hall. The Presbytery agreed, upon a conjunct view of the whole examinations, to sustain the same, and ordered the Clerk to grant these students certificates in terms of the aforesaid Act.

A large number of Presbyterial appoint-

ments were then made for Spencerville and Arnprior. The following Missionary appointments were also made, namely Mr. Thompson was appointed for six Sabbaths at North Augusta, for three at Fitzroy and Tarbolton, for three at Arnprior respectively, and for the remaining Sabbaths, up to the next regular meeting at Litchfield. Mr. Canning was requested to continue his labours at Douglas, where he is soon to be settled.

The interim Act of Synod anent ministerial support was then taken up, but, owing to a difference of opinion prevailing among the members as to its practical working in connection with Church extension in the present state of the Church and country, it was deemed advisable to let it remain on the table until next regular meeting to see what can be done in the way of raising a Presbyterial fund with a view to a'd weak and struggling congregations.

The question of dividing the Presbytery next came up, but upon this also there was a diversity of opinion: some were prepared to have the Presbytery divided into two separate Presbyteries, others were prepared to oppose a division on any account. It was said by a third party that, owing to the geographical dimensions of the Presbytery, it would be as well to allow it to remain as one until two or three ministers were settled in the northern section of the Presbytery, say, in Douglas, Ross and Westmeath, Litchfield, and Arnprior, which must soon take place, when it could be divided, so as to be more convenient to all parties, into three Presbyteries, which might be known as the Presbyteries of Ottawa, Perth and Renfrew, having Ottawa, Perth and Renfrew as their respective places of meeting.

Owing to some of the members having left, and no report having been sent in by the absentees, the Court delayed until next regular meeting to enquire as to whether all the congregations within the bounds of the Presbytery have taken up a collection in aid of the Jewish Mission Fund.

By looking at the Synod Roll it will be seen that there are 33 members in the Presbytery of Bathurst, whose duty it is to be present at all the regular meetings of that Court, yet there were only 14 present at this meeting. What kept the 19 at home? We cannot allow ourselves to believe that the 19 absentees would plead *inability to attend*. It is quite true that, when the Presbytery must be attended on certain fixed days, circumstances over which man has no control may prevent some from attending, but that a good and valid reason should simultaneously come in the way of 19 members of a Church Court is a supposition that requires no lengthy argument to refute.

It is of the highest importance, and inseparably connected with the prosperity of our Church, that those who are appoint-

ed to look after her interests should attend to that important duty which they voluntarily undertook to perform.

It is true that this is accompanied with much self-denial both by ministers and elders; but *true love* knows no self-denial, but reckons all inconveniences as insignificant trifles in comparison to the great work of extending the Redeemer's Kingdom. Those who love father or mother more than Me, says our Saviour, are not worthy of Me. Would it be more uncharitable for us to say that those ministers and elders who love their home, ease, farms and business more than the interests of Christ's Church are not worthy to be rulers in that Church? It is to be hoped that members will see it to be their solemn duty to attend to *all* the duties of their office as rulers in the Church of God. We may advert to this subject at some future time, but we sincerely hope and trust that it will be altogether uncalled for.

This meeting of the Presbytery was exceedingly interesting, as all its meetings are. Much valuable information was elicited during several lively conversations regarding church polity, which was of great importance to the younger members of the Court. We agree with Dr. Hill, who says, that a minister or elder cannot spend a day more profitably than in a Church Court.

Condensed from the *London Free Press*,
LAYING OF THE CORNER STONE OF ST. JAMES CHURCH, LONDON, C. W.

On the 9th day of September the Most Worshipful Grand Master of Canada, accompanied by the officers of the Grand Lodge and a large body of Brethren from the various Western and Eastern Lodges, performed the ceremony of laying the corner-stone of the new Church of St. James, in connexion with the Church of Scotland. The day was very fine, and the ceremony passed off with the greatest possible eclat.

The Brethren assembled at the Lodge Room at high noon, and, having formed in due order, proceeded to the Tecumseh House, to escort the M. W. Grand Master, Col. Mercer Wilson, and the other Grand Officers to the Lodge Room. After a short delay the procession returned to the Lodge Room, when the Grand Lodge was opened in due form.

After certain business had been transacted, the procession, under the command of the Grand M. of C., again formed. The Military Band headed the procession, performing appropriate airs. The Brethren then proceeded to the ground on Richmond Street, where the ceremony was to take place; and we venture to say that a more imposing array of Brethren belonging to the Order of Freemasons never before gathered in this city since the laying of the foundation-stone of St. Paul's Cathedral. The number could not have been fewer than 200 to 300 Brethren, and, as they proceeded two and two, arrayed in the full insignia of office, from the M. W. G. M. of Canada down to the simple master Mason, presented an imposing spectacle.

Arrived at the ground, the Brethren, under the able direction of Bro. T. Francis, G. M. of C., formed two lines, between which the M. W. Grand Master, accompanied by the Grand Stewards, followed by the Officers of the Grand