

MINISTERS AND CHURCHES.

ON the evening of the 29th ult., the ladies of Chalmers' Church, Kincardine, presented Mrs. Cameron, wife of Rev. C. Cameron, with a beautiful tea set of china ware, accompanied by an address expressive of affection and esteem, and also handed a well-filled purse to Mr. Cameron.

THE interim session appointed by Presbytery to organize the new congregation in Durham, met with the people on Monday, the 8th inst., at the Town Hall, received the certificates of members in communion with the church and formed a communion roll. The congregation was then declared duly organized. On motion of Mr. Alex. Robertson, seconded by Mr. Thomas Lauder, it was agreed that the name of the congregation should be Knox Church. The following gentlemen were elected managers of the congregation:—Messrs. Neil McKechnie, Alexander Robertson, G. Turnbull, Thomas Smith, John Byers, T. Lauder, Walter Nichol, John Corbett and Wm. Laidlaw. Messrs. James Davidson and Robert Ewing were appointed auditors. It was agreed that the annual meeting of the congregation be held on the last Monday of January in each and every year. The congregation was then dismissed, after which the Board of Managers held their first meeting, and appointed Mr. Thomas Smith, Chairman, Mr. Lauder, Secretary, and Mr. Robertson, Treasurer. About sixty persons have signified their intention of becoming members of the church.

THE San Francisco "Occident" of the 3rd inst. has the following item in reference to the Rev. T. F. Fotheringham, late of Norwood and Hastings: "Rev. T. F. Fotheringham has become stated supply of the church in Davisville. Bro. Fotheringham was a member of the Presbytery of Peterborough, in the Synod of Toronto and Kingston, and brings letters of introduction and commendation from such men as Dr. John Cairns of Edinburgh, Dr. Wm. Ormiston of New York, and Dr. G. M. Grant of Queen's College, Kingston, Ont." It was a matter of deep regret to Mr. Fotheringham's many friends in Canada, and to his attached flock in Norwood in particular, that the state of Mrs. Fotheringham's health rendered removal to California necessary. We trust that the change will be the means of restoring health to the sufferer, and, should it so happen that even then it may not be thought desirable to once more risk exposure to our Canadian climate, we are sure that Mr. Fotheringham's abilities as a preacher of the Gospel will find full appreciation in the land of his sojourn, and that thus what Canada loses by his enforced expatriation, California will gain.

THE annual meeting of Chalmers' Church, Richmond, Que., was held on the 9th inst. After devotional exercises conducted by the pastor, the Rev. F. M. Dewey, Mr. Wm. Stewart was asked to preside, and Mr. D. Shanks to act as secretary of the meeting. Reports were given by the treasurer and the pastor. The treasurer's report shewed that the congregation had contributed \$200 more to the pastor's salary than during previous years, and that the church was free of debt. The pastor's report shewed a large increase in the number of families and communicants during the past year. It also shewed that the Sabbath school was in a prosperous condition, and that the congregation had contributed to the schemes of the Church. Office-bearers were appointed for the ensuing year. As the church is not large enough to accommodate all who wish to attend it, the question of providing more accommodation was discussed. It was decided to enlarge the church, and the trustees were instructed to take immediate steps in the matter. The progress of this congregation has been most satisfactory of late, and this, together with marked progress in many other congregations, is a proof that Presbyterianism is not only holding its own but steadily advancing in the eastern townships.

PRESBYTERY OF SARNIA—The first meeting of the Presbytery of Sarnia, which, by authority of the General Assembly, was constituted of a number of congregations formerly attached to the Presbytery of London, was held in the school-room of St. Andrew's Church last Tuesday evening, at seven o'clock. The Moderator, Rev. Mr. Duncan, of Forest, preached, and after singing, read the Extract of Assembly, by authority of which the new Presbytery was constituted.

Rev. Mr. Thompson proposed that the Rev. George Cuthbertson be elected clerk. In amendment, Mr. Goodwillie was proposed. Mr. Cuthbertson was elected by 14 to 6. The clerk's salary was fixed at \$60 per annum. Rev. Mr. Duncan was appointed Moderator for the next six months. The roll was then called. The resignation of Rev. Mr. McRae, of East Adelaide and West Williams, was then considered. Mr. McIntosh and Mr. Watson were heard, both urging that the resignation be accepted, and expressing the willingness of the congregation to pay Mr. McRae all just dues. Rev. Mr. McRae also hoped that the Presbytery would relieve him from the charge of the congregations. Rev. Mr. Goodwillie moved that Mr. McRae's resignation be accepted—the resignation to take effect on August 15th, and that Rev. Mr. Wells be appointed to moderate in the Kirk session of Adelaide and Williams, and preach the church vacant on August 21st. Rev. Mr. Wells said he was so close to the scene of the troubles in Adelaide and Williams that he would much prefer that some one else was sent. On motion, the name of Rev. Mr. Carswell was substituted for that of Mr. Wells. The Rev. Mr. Thompson was appointed as representative of the Presbytery for the settlement of financial matters between the two Presbyteries till recently one. Rev. Mr. Cuthbertson moved that the following ministers and elders be appointed to examine and report upon aid-receiving congregations: Rev. Mr. Thompson and Hon. Mr. Vidal, Point Edward; Rev. Mr. McAlmon and Mr. Andrew Duncan, Corunna and Mooretown; Rev. Mr. McRobie and Mr. Kelly, Oil Springs; Rev. Hector Currie, Rev. Mr. Goldie, and Mr. Hugh Mackenzie, Adelaide and Arkona; Rev. George Cuthbertson and Mr. David Miller, Mandaumin.—Carried. The next meeting of Presbytery was, after lengthened discussion, fixed to be held at Forest. Leave was given to St. Andrew's congregation, Sarnia, to mortgage its church property, if necessary, for a sum not exceeding \$10,000.

THE LATE MR. MCKERACHER.

We find in the Thunder Bay "Sentinel" of the 5th inst. the following resolutions in reference to the removal of the Rev. Mr. McKeracher, of Wallaceburg, which we give in full:

"Some time ago word was received of the death of the Rev. Mr. McKeracher, and his two children from diphtheria. His many friends in this district sincerely sympathize with Mrs. McKeracher in her sore affliction. The members of the congregation both here and at Fort William, lately passed the following resolutions of respect and esteem for their late pastor:

"Whereas, the late Rev. Donald McKeracher, of Wallaceburg, recently minister of Prince Arthur's Landing and Fort William, has in the providence of God been called from the labours on earth to enjoy a heavenly and an eternal rest. And whereas, Mr. McKeracher's very recent removal from Prince Arthur's Landing and Fort William, after spending nearly the whole period of his ministry in these places, enables the session and congregation thus fully to realize the loss which the Wallaceburg congregation has sustained in his death, and to look upon the loss as very largely their own. Be it therefore resolved by the kirk session of the said congregations of Prince Arthur's Landing and Fort William: 1st. That the members of session desire to see the hand of God in this as well as in other dispensations of His providence, and in a spirit of meekness and submission to accept the will of Him who doeth all things well. 2nd. That in the death of Mr. McKeracher they recognize the loss of a faithful minister—a good preacher in the best sense of the word; a true friend; and a man who, by example as much as by profession, was a burning and a shining light, seen and acknowledged even by many who made no profession of religion. 3rd. That they lament the loss to the Canada Presbyterian Church, and more especially to the Wallaceburg congregation of the services of Mr. McKeracher, who has already done much for the cause in this locality, has given promise of much future usefulness in this Church, and who after a few years' service has been cut off in the noonday of life. 4th. That the profound sympathy of the members of this session be respectfully tendered to Mrs. McKeracher in her irreparable loss, and an expression of their hope that both she and her children may fully experience the comforts to be derived from God's promise to the widow and the fatherless. 5th. That a copy of these

preambles and this resolution be made out by the clerk of session and forwarded to Mrs. McKeracher, and that a copy be also sent to the Wallaceburg kirk session through the Moderator."

THE AMOY CONFESSION OF FAITH.

The history of this Confession has been recently set forth by the Rev. William McGregor, as follows:

"For five years a native Confession has been the subordinate standard of the Chinese Presbyterian Church of Amoy, which is, I believe, the strongest native Church in any part of China. This Church has been formed under the care of the missions of the (Dutch) Reformed Church of North America, and of the Presbyterian Church of England. During at least ten years after it was constituted, the Church was without any recognized subordinate standard beyond the questions put at ordinations and such statements on Church order and doctrine as were contained in Acts of Presbytery.

"After much consideration it was decided that a Confession of Faith should be prepared, of such moderate dimensions that our office-bearers might all be expected to make themselves intelligently acquainted with its contents. A committee, composed partly of missionaries, and partly of native ministers and office-bearers, was appointed to prepare a draft and report to a future meeting of Presbytery. The draft thus presented was discussed, amended, and sent down by the Presbytery to the several congregations of the Church, with instructions to send to the committee a note of any alterations they might wish to suggest. An amended draft being again reported on, it was anew sent down to the sessions for approval, and when the final report was given in by the committee, the Presbytery continued to sit day after day discussing and adopting the Confession, clause by clause, and finally adopted the whole as the 'Confession of Faith of the Presbytery of Chang-chew and Chin-chew.'

"In the Amoy Presbytery, the native members far outnumber the missionaries, and no article of the Confession was adopted without the fullest discussion.

"Being perhaps the first document of the kind due to the operations of modern missions, this Confession possesses some historical interest. The translation reflects the original as closely as possible."

The Confession of Faith of the Presbytery of Chang-chew and Chin-chew.

I.—THE HOLY SCRIPTURES.

1. The Holy Scriptures of the Old and New Testaments were all given by the inspiration of God, and are therefore the rule of faith and life, to which the Church cannot add, and from which it cannot take away.

2. They that, under the teaching of the Holy Spirit, study the Scriptures, are thereby made wise unto salvation; it is therefore the duty of all to study the Scriptures.

3. Many persons, prosecuting the study of the Scriptures, have prepared commentaries or published books of exposition, and again, in many countries the Church has arranged the leading doctrines of Scripture in Confessions of Faith; those therefore who desire to study the Holy Scriptures may use such works, but all books and expositions of doctrine proceeding from man are to be regarded as not in themselves certainly correct, but only in so far as they agree with the Holy Scriptures.

II.—GOD.

1. There is only one God, a spirit, infinite, eternal, invisible, unchangeable. His wisdom, power, holiness, justice, goodness, truth, love, and mercy, are all infinite, eternal, and unchangeable.

2. There are (in the Godhead) the Father, the Son, and the Holy Spirit, three persons, equal in power and glory. From eternity there have been these three persons, yet God is only one.

3. Besides God, no spirit or person, or anything whatever, is to be prayed to or worshipped, and in all service rendered to God the teaching of Scripture is to be followed, not our own fancies.

III.—THE DECREES OF GOD.

1. From before the creation of the world God chose His elect, and fore-ordained all things; but God, being most holy and most righteous, neither is nor can be the author of sin; and further, while all things are fore-ordained by Him, yet men in doing evil do so from their own choice, and must therefore themselves bear the responsibility.