

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 11.

SEPTEMBER, 1870.

Vol. IX.

CONTENTS:

Pastoral Address, &c., &c. 295 Open Communion and the Revised Bible.. 302 MISSIONARY INTELLIGENCE. Free Church Missions..... 305 United Presbyterian Missions..... 305 English Presbyterian Missions..... 306 Missions of Presbyterian Church in Lower Provinces..... 306 HOME ECCLESIASTICAL INTELLIGENCE. Calls, &c..... 307 PROCEEDINGS OF PRESBYTERIES. Presbytery of Toronto..... 309 " Ontario..... 309 " Owen Sound..... 311 " Chatham..... 312	Presbytery of Hamilton..... 312 " Ottawa..... 313 " Simcoe..... 314 " Guelph..... 315 " London..... 316 " Montreal..... 317 " Paris..... 318 " Kingston..... 319 " Stratford..... 320 " Huron..... 320 " Cobourg..... 321 CORRESPONDENCE. The Infallibility of the Pope..... 322 Moneys Received..... 325 Receipts for the Record..... 326
---	--

PASTORAL ADDRESS BY A COMMITTEE OF THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

DEAR BRETHREN, MEMBERS OF THE CHURCH,—In our recent meeting as an Assembly of your representative Ministers and Elders, the general subject of the state of religion throughout our Church engaged, as usual, our serious consideration. While a large proportion of the time at such meetings is necessarily occupied with what may be called ecclesiastical business—deciding on judicial questions, or taking order for the extension of the Church, and the adapting of its provisions and appliances to the ascertained necessities, whether of the Home or Foreign field—we feel that all such business is but a means to the great end of the Church's institution and existence—that God may be glorified in the reception of His truth, and the experience and manifestation of its saving and sanctifying influence.

We have from time to time appointed committees to make inquiry, not officiously or obtrusively, yet anxiously, as to the state of personal and family religion, and it has been endeavored, by comparing the returns made by Presbyteries to queries submitted to them by such committees, to make some approximation to a just estimate of the progress of the work of God throughout our borders. These reports, brought up at our annual meetings, have so far refreshed our spirits, and supplied matter of thanksgiving to Him who alone can give the increase, while a Paul may plant and an

Apollos water. But we ought not to conceal from you our disappointment also, so far,—our fear that, as of old, so now, much of the precious seed of the Word falls useless on the way side, Satan coming and taking away what has been sown in the heart, and, in many cases, the cares of the world and its deceitful lusts, like thorns entering in, choking the Word, so that it becometh unfruitful. We trust you share with us in our concern and anxious desire to see more fruit of our labours, more visible answers to your prayers and ours, more unmistakable tokens of the power of godliness prevailing among us, as well as of its forms being revered.

There is one special point to which we who are entrusted by the General Assembly with the issuing of this address have been charged to invite and urge your attention. That is, the duty of Family Worship, or the devout acknowledgment of God Almighty, the Father of all mercies, not by individuals only, but by families or households as such. Indeed, this duty rests on such obvious grounds, and the advantages connected with its performance are so generally admitted, that it seems as if it were a needless task for us to enter into any large argument on either of these heads. We have been slow to believe that the utter neglect of family religion, in some mode or degree of it, can be justly charged on any considerable number of the members of our congregations. On the other hand, we rejoice to know that in many localities the observance of Family Worship is all but universally attended to, and that they are not few among you who from experience can attest all we would set forth, whether as to its necessity, or its profitableness, for the conviction of those by whom the duty is practically ignored.

To you we can confidently appeal, who each morning and each evening bow at God's footstool with your children and servants, invoking the divine blessing, and committing yourselves and them to the divine protection, whether you do not find your way in life made more plain, your cares lightened, your griefs soothed, and your pleasure and enjoyment enhanced; whether, too, though at first you may have lacked confidence in your ability to do the part, as it were, of priests in your households, or doubted whether the claims on your time by necessary worldly business would admit of your being able to give stated attention to the calls of family religion, whether you have not found, as you seriously endeavored this, that difficulties disappeared, and any apparent sacrifice of time was more than counterbalanced by the pleasing consciousness of the divine approval, and by the greater energy in the discharge even of the work of your temporal callings, which the habit of acknowledging God in all our ways is sure to impart.

To those, if we must suppose there are such, who would ask us to show them an explicit warrant for the worship of God by families, or who satisfy themselves too easily with the maxim that religion is a thing between every man and his God, we would say, in all affection—Can you be in earnest in admitting the necessity of religion at all, and refusing to acknowledge your obligation to use every natural influence you possess to secure its benefits to those whose interests are so dear to you, and whose souls you are so specially bound to care for? If you yourselves know the peace in believing in Jesus, and have purified your hearts in obeying the truth through the Spirit, unto unfeigned love of the brethren, can you be otherwise than solicitous that your children and domestics should in all their powers of action, and their capacities of enjoyment, share in these ameliorating and felicitating effects of faith and prayer? With the knowledge you have of the temptations to which all, especially the young, are exposed in daily in-

intercourse with the world, and the backwardness of our fallen nature to receive even the message of eternal life, and to yield to the restraints, however salutary, of heavenly wisdom, can it be necessary to say, that without the constant appliances of religious training at home, and especially an authoritative as well as affectionate requirement of attendance on the exercises of daily devotion, you cannot expect to witness the development of christian principle in those around you, or see your houses blessed with the lovely fruits of godliness. That religion is a thing between God and the conscience of each individual, is an irrelevant truism, quite abused when social duty is, under cover of this pretence, merged in personal. Does not every argument or reason by which secret prayer can be enforced point alike to the reasonableness of social prayer? And though we had no more in Scripture than the general inculcation of "all prayer and supplication in the spirit," which an inspired apostle has bidden us watch unto, in close connection with his mention of the christian armour (see Eph. 6); does not this clearly imply that in our various capacities and relations we are to welcome, yea, watch for, every natural opportunity for or call to prayer; and, most plainly and primarily, that those dwelling together under one roof and owning one family government, should recognize as included in the "all prayer," thus enjoined, a united acknowledgment of the God of the families of the whole earth. Surely if any duty incumbent at all times has its special seasons and opportunities, which reason is to recognize, what so natural and befitting as that those whom the shades of evening daily gather around the one hearth, or the returning sun again disperses from the same home to their various spheres of industry, or scenes of danger and temptation, should, by the morning and evening sacrifice to the Author of all their blessings, recognize their common wants and enjoyments, and hallow their mutual affections and sympathies. If, in exceptional cases, both seasons cannot be embraced, it is surely scarcely possible for a man of devout feelings to omit both. Does not nature itself dictate the offering? Will not the affection of each juvenile dweller under your roof respond to your calls to send united homage to God? Will not the consciences of your dependents, where not seared and debased, secretly reproach you for the neglect of so obvious an obligation? And, have not the approved examples of family religion recorded in Scripture all the force of precepts? We find Abraham commended by God as one who would command his children and his household to keep the way of the Lord. We find his children and domestics included with him in the one covenant of circumcision. We find Isaac and Jacob erecting their altar as constantly as their tents, and calling on their families to put away strange gods. We find Job solicitously sanctifying his house, or seeking by prayer and sacrifice to hallow the festal intercourse of his children. And do we not find even the holy man Eli reprov'd, because, with misguided affection he looked on, too indulgent of the youthful folly of his sons; and hear men inspired of God giving expression to the voice of natural conscience, and announcing the mind of the Lord Himself—one in his resolution to walk with a perfect heart in his house at home, another invoking judgment in these solemn words: "Pour out thy fury on the families that call not on thy name." Finally, in the New Testament, besides the familiar and precious words of the blessed Saviour addressed to adults, implying the duty of prayer with as well as for children, "Suffer little children to come unto me," we have the positive apostolic precept, "Parents bring up your children in the nurture and admonition of the Lord;" and in the history of the primitive Church, the

words, "Thou shalt be saved and thy house;" or again, "They were baptized, and they rejoiced in God with all their house." This familiar phraseology obviously proceeds on the implication of an identity of sacred interests, and a community of sacred obligations as between heads and members of households.

Though we may specially urge the one duty we have insisted on, it is not that family worship is the whole of family religion; and you will, dear brethren, understand us as expressing our concern that in all the families of our congregations the work of instruction should go hand in hand with prayer; or in general, that the ordering of your domestic arrangements, and the government of your household, should be as becomes families professing godliness. The very Scriptures we have just cited look further than to the acknowledgment of God by acts of social devotion. Nor can we conceive of family worship being attended to, without the duty being also recognised, of taking account of the religious knowledge of your children and domestics, either directly yourselves teaching and catechising them, or when this may be devolved on others, still interesting yourselves in their spiritual progress. Indeed, we cannot easily admit that in any case you can rightly leave your children, or others depending on you as the head of a household, altogether to second parties for their instruction in the truth. Parents are directly addressed, both in Old Testament and New, in the precepts to train up children in the way they should go, and to bring them up in the nurture and admonition of the Lord. Surely then it were well to regard the labours, whether of teachers of Sabbath Schools, or of Pastors in their Bible Classes, as but auxiliary to your own direct efforts to mould with scriptural knowledge the character of your children and dependents. Your responsibility cannot be fully discharged by your handing over interests so precious to the care of others. And as parents are directly charged with the responsibility, so the very commands addressed to the young to give heed to the counsels of a father, and to beware of despising the law of a mother, suppose that advantage is to be taken, by parents, of the influence, which the most endearing of natural ties gives, for dropping with effect into the youthful mind the seeds of heavenly truth. The experience of men in after life has proved how important it is that their religious principles should have all the advantage, for their strength and permanency, of those tender and cherished associations which gather round the early home. These memories cling to us wherever we go; and what protection against the seductions of the world has been often found by him who, like Joseph, had been far separated from his brethren, in the remembrance of the instructions that came directly from the lips of a pains-taking father, or the blessings invoked on his head by an anxious and prayerful mother!

But we plead with parents and heads of families by immediate as well as remoter benefit, by what is generally sure to be experienced while families are yet together, as well as when they are broken up. We plead with you by the consideration of the comfort to yourselves, resulting from such a direct spiritual oversight, as well as the benefit to your children and domestics; nay, and the benefit to society. Every day brings familiar proofs that good order and subordination, that reverence for parental authority, that willing obedience by children and servants, that affection and duty among these to each other that, beyond the home circle, also, a disposedness to all fidelity in the relative positions of social life, whether in the Church or in the Commonwealth; that these are most found, if not only found, where the obligations of a godly upbringing are fulfilled. We

have pleasure in confirming what we thus say by the sentiments of men who have gone before us, and whose names are precious in the remembrance of the Church. We would refer to the "Epistle to the reader," by the godly Manton, accompanying the Confession of Faith, and in which he is dealing with heads of families in his own day. "Wherever thou goest," he says, "thou wilt hear many crying out of bad children and bad servants; whereas, indeed, the source of the mischief must be sought a little higher; it is bad parents and bad masters that make bad children and bad servants; and we cannot so much blame their untowardness, as our own neglect in their education. The Devil hath great spite at the Kingdom of Christ, and he knoweth no such compendious way to crush it in the egg as the perverting of youth, and the supplanting of family duties. He striketh at all duties, those which are public in the assemblies of the saints; but these are too well guarded by the solemn injunctions and dying charge of Jesus Christ, as that he should ever hope totally to subvert and undermine them. But at family duties he striketh with success, because the institution is not so solemn, and the omission is not so liable to public censure."

Another of our pious and learned ancestors is quoted by the distinguished author of that Dedicatory Epistle, as thus bewailing corruptions in the Church of God: "A principal cause of these mischiefs is the great and common neglect of governors of families in the discharge of the duty which they owe to God for the souls that are under their charge, especially in teaching them the doctrines of christianity. Families are societies that must be sanctified to God as well as churches; and the governors of them have as truly a charge of the souls that are therein as the pastors have of the churches; but, alas, how little is this considered or regarded! Doubtless, many an excellent magistrate has been sent into the community, and many an excellent pastor into the church, and many a precious saint into heaven, through the happy preparations of a holy education, perhaps by a woman that thought herself an insignificant member of society. Would parents but begin betimes, and labour to affect the hearts of their children with the great matters of everlasting life, and to acquaint them with the substance of the doctrine of Christ, and, when they find in them the knowledge and love of Christ, would bring them to the pastors of the church, to be tried, confirmed, and admitted to further privileges, what happy, well-ordered churches might we have! It is for want of laying this foundation well at first, that, when becoming parents themselves, they are so ignorant as most are, and that so many, especially of the younger sort, swallow down almost any error that is offered them, and are ready to follow any sort of deriders that will entice them, so as it be but done with earnestness and plausibility."

These words, written two centuries ago, scarcely suit less our own times. We might close our address with them, but that we would fain strengthen our affectionate remonstrances with those of our members or adherents who more require these suggestions, by meeting with all affectionate consideration the plea put forward, not alone by carelessness, but by a seeming modest diffidence. Some, we know, allege their inability to communicate religious instruction, or to lead their households in prayer. They feel that, having so much need themselves to learn, it is presumptuous in them to teach. We must remind you, dear brethren, that for the soul to be without knowledge is not good. An apostle, while charging that some in the early Church had not the knowledge of God, reproves this ignorance: "I speak this to your shame." And surely, ignorance of christianity is specially to

our shame in these days; for no age has enjoyed more help, whether for the work of instructing others, or of curing our own ignorance. But, that you may not be qualified to teach the deep things of God, is no reason why the young may not receive at your lips the first principles of the oracles of God,—may not be made familiar, as we doubt not you yourselves would scorn to be thought not to be, with the story of Eden, and the story of the cross;—with the lessons of inspired wisdom embodied in the proverbs of a Solomon, and the gracious sayings of a greater than Solomon. Who of you is unable to read with your families the simple Word? How few have not access to the commentaries of men whose labours have been devoted to the interpretation of Scripture, and the condensing and arranging of its precious contents for the use of persons of all ages and capacities? Nor should we omit to take this opportunity of specially commending to the use of families those very forms of sound words which the Epistle just quoted was designed to introduce favourably to the reader: we mean the Confession of Faith, and Catechisms, both larger and shorter. Nowhere, perhaps, will you find so much of divine truth set forth in such well weighed human language, while at every point you are referred to the very words of Inspiration, as the ultimate rule of faith. We fear that the reading of these is too much neglected, both by old and young, among the members of our churches. Earnestly do we desire that no family should be without a copy of these, our acknowledged subordinate standards; and, in particular, that, on occasion of application being made for admission to sealing ordinances, recourse were had to such helps to an intelligent and profitable observance of either sacrament.

By like considerations would we meet the plea of inability to lead in family prayer. In the earlier part of our address we supposed the case of some families finding a difficulty or impossibility in assembling for worship twice a day; and as we said on this question of time and frequency, that, an assembling can scarcely but in rare exceptional cases indeed be supposed impracticable, and the entire omission not easily reconciled with the existence of serious religion in the breast at all; so, on the question of talent or ability, we feel as if the supposition were monstrous that a head of a house should plead incompetence to bow the knee along with his loved ones, and, even in words of his own, to utter the confession of sin, or the prayer for mercy to the God of families. But to say that he cannot find expressions appropriate in which to clothe the sentiments of anxious dependence, of humble penitence, of filial trust before his Father in heaven, and then to say this while in the most familiar portions of God's own word, in every simple, brief and easily remembered form, is provided to hand the confession, and the thanksgiving, and the petition that suits every possible case in human experience, may well bring into question the sincerity of the man who advances such a preposterous excuse. Have you not at hand the best of prayers?—brief but comprehensive, which the child may learn, but which no grown man is too old to profit by. Let the parent utter at least *this* reverently at the domestic altar, if he utters no more, before he shall claim that his excuse of incapability is to be accepted. But have you not the great and precious promises? Can you not hold up these to the Promiser, and plead with Him and put Him in remembrance? Ah, do you believe in a heaven to gain or lose, and in a wrath to come, and can you find no words in which to deprecate the danger, and invoke the grace for your own offspring, and with them? Do you lack words in which to call in the physician's presence, or describe the malady when sickness in-

vades your dwelling? Do words fail you when you solicit friendly patronage for those who can further your child's way in this world, or when you appeal to the arbiter whom you expect to vindicate your own or your family's rights, or when you instruct the advocate who is to plead for them? Is it only where the soul is concerned that diffidence seals your lips? Is it only eternal things that you are ashamed to speak of before your children, or to plead for in presence of her who travailed in bearing them? Do not, dear brethren, say you cannot pray. May it not perhaps be you will not? Why, the very wicked find words in which to cry to God at last; whether heard, we say not. From the very babe and suckling, God ordains praise. Why, this excuse will not be sustained by yourselves in those moments that come to many a family, when death may seize with his cold grasp those you most love, when you shall behold the countenance change, and the eye, it may be, in its latest glance, speak to you its reminiscence of opportunities neglected, and conscience as well as affection will force the question—what did you to save that soul from the second death, or to train it for immortality? But, in short, if it be that the real thing wanting is a willingness to confess Christ, oh, let the Saviour's words be meditated on: "Whosoever shall be ashamed of me or of my words, of him shall the Son of man be ashamed; and whoso confesseth me before men, him will I confess before my Father and before His angels."

Only a brief word more: it is to younger persons we would address it; to you who dwell under religious roofs, and who appreciate the privilege of godly upbringing; also to you who—must we suppose it?—grudge obedience to a parent's or to a master's counsel. Let the first feel their obligation to strengthen the hands of those who care solicitously for their best interests. Let them love and honor them as the Lord hath commanded. Let them copy into their own practice what has been according to God in their example. Let them feel their responsibility to repay with all duty a debt the most sacred—repay it by their discreetness, their respectful subjection, their readiness to oblige parents and superiors. Let them beware of ingratitude, of pride, of airs of a false independence, of impatience with the infirmities of the aged. Self-reliance is to be recommended, but not when separated from deference to the counsels of experience, and reverence for authority. Do not mistake for a spirit of independence selfishness and ignorant rudeness. Let the prayers of parents and masters have the return of your reciprocal prayers for them; and co-operate as you have opportunity with their solicitous care for others beside you, your brothers, your sisters, your fellow-servants.

Let each know that he is "his brother's keeper." Labour to induce in the minds of those more recusant of family government, sobriety of spirit, regular attendance on household worship, respect for the sacred day, a just appreciation of the yoke of Christ as not burdensome, but easy, and of godliness as "profitable for all things." And would that we could effectually convince of their mistake those of you who are lovers of pleasure more than lovers of God; who are yet seeking in the husks of vain sensual delights a satisfaction which is only to be found when you return to your heavenly Father's house. Would we could convince those who count the restraints of parental authority irksome, or who murmur at the claims on their time required by attention to domestic worship or instruction, what injustice to themselves they are guilty of, what sin in God's sight! Consider what advantages even for this life you forfeit, by contempt of the discipline which will best prepare you for a wise discharge of all relative duties, and best ensure to you the confidence of your fellow men.

Let us leave with you the brief, expressive aphorism, "The fear of the Lord is the beginning of wisdom;" and the command, with the accompanying promise of the Lord and Maker of us all, "Seek ye first the kingdom of God, and his righteousness; and all (other) things shall be added unto you."

In name and by appointment of the General Assembly.

M. WILLIS, *Moderator.*

OPEN COMMUNION AND THE REVISED BIBLE.

Exclusive Churches, that seek to cultivate or exhibit a spirit of Christian charity, must, of necessity, present strange inconsistencies to the observant mind. The close communion Baptist dare not refuse to recognize as members of the Church of Christ believers outside of his own denomination that have been sprinkled in infancy and not properly immersed after arriving at years of discretion; but he will not sit down with them at the Communion table. This is his way of disobeying the command of the Master, and rebuking those that follow not with him. The Episcopalian of the High Church party will not recognize any that belong to the so-called dissenting bodies as members of the Church of Christ; but he will admit them, be they to him as heathen men and publicans, to a participation in the Sacrament of the Lord's Supper. It is abundantly evident that we cannot, while duly honouring this sacred ordinance, and striving to make our communion one of saints, at the same time provide for the admission to the Lord's table of all God's people dwelling within our borders. There are many, doubtless, in apostate Churches, holding, along with the truth, much that is not of faith, unable from various circumstances of education and mental constitution to separate, in the profession of the lips, between the system of error in which they have been brought up and the teachings of the Spirit, which, in spite of that system, manifest themselves, in the profession of the life, who are true children of God. The practice of their lives might admit these, were their profession in any way conformable to the main truths on the faith of which such a practice alone can be based. There must be a limit to catholicity, a point at which the Church must lift up her testimony against error and apostacy, even though it be by the exclusion from her communion of those that are found in bad company, being themselves better than their associates. The Church of England, therefore, which regards a desire to participate in the Communion as, in addition to ordinary moral character, the only test of a man's fitness for partaking, and which thus invites all and sundry who seem to have passed the age at which they ought to have been confirmed, to join in the observance of the divine command, fails lamentably in bearing testimony to the truth. The door that is opened to take in members of the Greek Church needs very little of letting in any adherent of Rome poor enough to do reverence to it; it has capacity enough for Baboo Keshub Chunder Sen, if he cares to enter; and with him it may as well admit the Mahommedan, who is a step farther on than the Baboo in religious knowledge. There is really no barrier save gross open immorality set before the Lord's table by what, in other respects, is one of the most exclusive of Christian sects. This is very like a communion of Antichrist with the people of God; at any rate, it is certainly a taking of the children's meat and casting it to the dogs.

It appears that certain members of the Church of England, comprised in the English Church Union, have seen the inconsistency of this time-

honored procedure in the Church, their attention being directed toward it by the fact that certain ministers not of the Episcopal Church, and among them Dr. Vance Smith, a Unitarian, were admitted to the Communion in Westminster Abbey before the commencement of the revision of the New Testament. The Bishop of Rochester presented the memorial which set forth the convictions of the English Church Union on the subject to Convocation, and the Bishop of Winchester very sensibly lamented that people opposed to the teaching of the Church should have joined in the Communion, while other bishops, including Gloucester, Salisbury and Llandaff, defended the old state of things, and did not think that members of the Church had any right to enquire who their fellow-communicants were. The Bishop of Winchester's lament seems very proper and natural from a Presbyterian stand-point, or, in other words, from one of reverence and common sense; but coming from a dignitary of the Church of England, we fear it can be regarded as neither proper nor natural. For if the rule apply to those who are without the Church, it certainly must apply to all within; but of those within, not only communicants, but office-bearers dispensing the Sacrament, are, many of them, opposed to the teaching of the Church probably to as great an extent as Dr. Vance Smith and the most of his conferees.

Now, the revised translation of the Bible must be such an one as to satisfy the various phases of belief and unbelief indulged within the communion of this many-sided Church, and it is our impression that a Dr. Vance Smith more or less will not materially affect the result of the translators' labours. It is quite true that a Unitarian may be a profound critic, and may have a most complete and accurate knowledge of the languages in which the ancient Scriptures were written; but that a Unitarian can be helpful in promoting the knowledge of God's word is a contradiction in terms. He is like a man who should promise admission into a house, the door of which one key only can unlock, after having first thrown that key into the well. The Unitarian is one who invites the Church that is founded upon the Word to say of him—*Anathema*. But suppose that the Church, instead of saying *Anathema*, invites the Unitarian to a solemn ordinance which he despises, and which the Church knows from his profession that he must despise, and then asks his aid in making plain the Divine Word, whose divinity it knew that he did and would trample under foot, what shall we say of that Church? Simply this, that Dr. Vance Smith will not much affect the results of its committee's labors. We shall have as the result an open Communion Bible, that will permit those who receive it to claim kindred with every system of error and superstition, paving the way for a universal Church of which this vague and indefinite rendition of God's will may be the creed.

Where men differ in mere matters of detail the remedy is plain, for, the difference being known, all that exhibits it will be carefully examined. Some close communion Baptists withdraw themselves from their Protestant fellow-Christians by reading an exclusive version of the New Testament, that tells how John the Immerser came *immersing* in the Jordan. Truth is little injured by this most unnecessary alteration, since he who knows the peculiar views of the sectaries that adopt this version (which is not authorized by the Baptist Church in general, or we should have no Baptist but an Immerser denomination) can exercise his judgment upon the rendition of passages in which these are strongly set forth. The Methodists might without injury, save to themselves, prepare a version that should not contain

the words *elect* and *predestination*, and the High Church of England party persistently translate *episcopos* into bishop and *presbyteros* into priest, making *diaconos* in every case equivalent to their third order of deacons, without misleading any that were not quite willing to be misled. These are mere differences in detail, which need not affect, to any great extent, the character of the book, although they must undoubtedly give a colour, or it may be but a slight tint, to the whole. But the views of Dr. Vance Smith fall into differences in detail only through the channel of essential difference in structure, scope and aim. He must of necessity miss the meaning of his author who does not know or mistakes the subject of which that author treats; and, spite of instances in which accidental coincidence gives the appearance of a truthful rendering in matters of detail, his version is not worthy to be received. The comedian Plautus has left us a precious legacy of some sixteen Punic verses spoken by Hanno the Carthaginian in his *Poenulus*. The learned Bochart translated these verses as Hebrew, and found his translation agree more or less with the Latin version of Plautus himself; but an enthusiastic Irishman found that they could be translated as Irish. Many words would answer equally well for both languages, although meaning different things, and those that did not lie within the Erse vocabulary could be squeezed into it with a little judicious handling. The whole poem, of course, was different. Proper names such as Antidamas and Agorastocles could not well be changed, but otherwise the distance between the languages determined the distance between the versions. No one was deceived by this, even; for, before committing himself to either of the translations, the student decided in his own mind, by weight of evidence or prejudice, for the Hebrew or for the Irish. But suppose that the disciples of Bochart and those of the Irish translator had agreed to meet and form a new version, that should neither be Hebrew nor Irish, but a compromise. The proposition itself would show either the ignorance or the want of sincerity, or both, of either party, and the result would be confusion most complete. We do not believe in close communion, and close communion Bibles, which, under a plea of securing greater purity of doctrine and worship, encourage an exclusive, uncharitable, and thus unchristian spirit, and shut up the narrow human heart and mind to a conclusion to which they are only too liable to come, that with them alone are the love and the knowledge of God. Neither, on the other hand, can we look with favour on the unlimited communion of Westminster Abbey, nor with satisfaction to the result of the labours of that committee which numbers among its members one who denies the Word incarnate, and yet professes to explain His written testimony. We trust that Principal Fairbairn, and any other Presbyterians who have been or may be called to take part in the revision of an English Bible, will indicate our Presbyterian principle of communion either by protest, or by absence, and show that, while it is truly catholic and evangelical, its catholicity is limited by its evangelicity, its spirit of charity by its regard for truth, its esteem of men by its reverence for Christ. Pericles would not let his friendship extend beyond the altar. We have an altar; and assuredly by that, and by Him who was laid upon it, whatever the wisdom of those that stand beyond may be, by which they are enabled to pronounce the altar foolishness, we must bound our communion, whether it be in partaking of the memorials of Christ's broken body and shed blood, or in making plain that Word of God by which, and not by bread alone, man shall live.

Missionary Intelligence.

FREE CHURCH MISSIONS.

Mr. Koenig, of Pesth, has written an account of a Jewish Missionary Conference, held in Berlin on the 26th, 27th and 28th of April. Four German Societies were represented there, besides the London, British, Dutch and Norwegian. Papers relating to work among the Jews, and co-operation in it were read by Pastor Axenfeld, of Cologne, Professor Cassel, of the London Missionary Society, Professor Delitzsch, of Leipzig, and Dr. Weber.

The long notice of the General Assembly, contained in the *Free Church Missionary Record* for last month, excludes all other matters of general interest, except another short paper on the Book and Cup in the Land of Huss, and a letter from an Australian minister.

The Rev. Mr. Don, of Calcutta, gives an interesting account of the conversion and baptism of a young Arracanese.

UNITED PRESBYTERIAN MISSIONS.

From Old Calabar Mr. Anderson writes, giving a chronicle of events at Duke Town. King Archibong is as troublesome and treacherous as ever, promising religious concessions, but not keeping to his word. He has been endeavouring to compel the missionaries to inform upon run-away slaves. The moral waste of Old Calabar is a most dreary one, and well fitted, without great grace, to discourage them that have given themselves to the work of the Lord there.

The Rev. John A. Chalmers, of Henderson, Caffraria, has been holding special meetings, at which he delivers addresses bearing on the duties of Christians, the attainment of a higher standard of piety, and the necessity for an outpouring of the Holy Spirit. At these meetings native Christians engage in prayer, making special mention of their heathen countrymen in their supplications.

The drinking of Caffre beer continues to be a great evil, and a means in the hand of Satan of seducing many from the truth and from attendance upon the ordinances.

The Rev. W. Girdwood has been heartily welcomed by the chief Mzabella and his people to his sphere of missionary labour in the Equolora region.

Messrs. Robson and Martin, of the Rajpootana mission, have been engaged in overseeing the works at Balakpara and Gadheri, erected by the famine-stricken natives. Large numbers of people, men, women, and children, were employed in useful labour, were well housed and fed, and, above all, were brought under the teaching of the word.

At Todgurh some additions, in the face of persecution, have recently been made to the Church.

Dr. Valentine gives cheering accounts of the peaceful progress of the Gospel in Jeypore, under the favour of an enlightened Indian Prince.

The Rev. Joseph Viliesid describes the opening of a building which, after much opposition, the missionaries have been enabled to procure for public worship in Cadiz. It will hold between three and four hundred people, and has been well filled, not only on the Sabbath, but also through the week. A large party of missionaries, their wives and friends, went on

a fair day to Puerto Real, whence part of the invincible Armada set out in 1588, and there sold in the streets four hundred copies of the Gospels, besides giving away a large number tracts.

ENGLISH PRESBYTERIAN MISSIONS.

The Rev. George Smith, of Swatow, reports the results of a month's visit to the stations in the north east districts. In many places candidates for baptism were found. Some of these were kept back in the meanwhile, and seventeen were baptized. The Rev. W. Duffus accompanied Mr. Masson and his family as far as Hong Kong, and, on his return visited Canton, where he found missionaries belonging to the London Missionary Society, the English Wesleyan, American Presbyterian, American United Presbyterian, American Baptist, besides various German Societies. The Medical Missionary Society in China, which is quite unsectarian, has a fine hospital at Canton, and Dr. Knox, an American Presbyterian, ministers there.

Dr. Gauld and family, and the Rev. Mr. Mackenzie, left on account of ill health in May, and returned home by way of America. Mr. Mackenzie paid a short visit to Canada on the road, and cheered the hearts of many with tidings of the progress of Christ's cause in China. We trust that he and his fellow-travellers may be greatly benefitted by their temporary relief from active missionary labour, and may return with restored health to the great work to which they have devoted their lives.

The Rev. Hugh Ritchie tells of many conversions that have resulted from a decided religious awakening in A-li-Kang. A young man from the Pescadores, a group of islands lying in the strait between Formosa and the mainland, had been urged by his father to return to the ethics of Confession, but was enabled to give a good reason for deserting them and professing faith in Christ, and now intends visiting his home to make his relations and their neighbors acquainted with the Gospel.

Dr. Maxwell is successfully pursuing his work of medical missionary in the island, and reports a widely extended interest in the operations of the mission, much of which is probably due to his own sanctified skill.

In the August number of the *Messenger*, Mr. Swanson reviews his ten years' labour in China, and finds abundant cause of thanksgiving. The Church members are *eight times* as many as they were ten years ago, while the whole region has been more or less evangelized. Means are being adopted to stir up the native congregations to increased liberality in the support of ordinances.

From Formosa Dr. Maxwell sends most encouraging tidings. The Gospel is advancing, and in one locality fifty families have destroyed their idols.

MISSIONS OF THE PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.

In the spring of last year, the Committee of the Synod of this Church on Popery obtained from the French Canadian Missionary Society the services of Messrs. Dionné and Rivard as colporteurs. The results of the labours of these experienced men have already begun to manifest themselves so decidedly that the Rev. Mr. McKay, the Convener of the Committee, states that Church of the Lower Provinces does not possess a more hopeful mission

field than the French Acadian settlements that lie scattered within its borders.

The Rev. J. Morton, who is the missionary of this Church to the Coolies of Trinidad, has been making preparations for the reception of a second labourer, Mr. Grant, and meanwhile finds much encouragement in his own work. The Coolies are Hindoos, who must be approached in their own language by men conversant with their peculiar forms of idolatry, and prepared to suffer long from misrepresentation and deep-rooted prejudice.

The Rev. Dr. Geddie sends to the *Home and Foreign Record* of our sister Church a narrative of a missionary voyage which he had been deputed by two brother missionaries to make among the islands of the New Hebrides group. Aneiteum, where he himself resides, is "the oasis in the moral desert," but much good has been done in Fotuna by Mr. and Mrs. Copeland, in Aniwa by Mr. and Mrs. Paton, and at Manibu by Mr. Gordon. At Tanna, war interferes with the work of Messrs. Neilson and Watt and their devoted wives. Mr. and Mrs. McNair and Mr. and Mrs. Milne are at Erromanga, a place of sad memories, and labour amid great discouragement with unabated zeal. The slaves have spoiled Fate, Guruna, Tongoa, Mai, and other islands, for the missionaries. Dr. Geddie speaks with great regret of deported natives that had returned to their islands, and who had learned the most profane and revolting expressions with which the English language abounds, but nothing of a Saviour, during their absence.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. S. Fenton has been called to *Vittoria*; the Rev. C. C. Stewart, M. A., has been called by the congregation at *Owen Sound*; the Rev. J. A. G. Calder has been called by the congregation at *McNab*; the Rev. R. Fleming has been called by the congregations of *Admaston, etc.*; the Rev. J. Malcolm has been called by the congregations of *English Settlement and Proof Line*; the Rev. A. McDiarmid has been inducted as Pastor of *McKillop 2nd Congregation*; the Rev. A. J. Traver has been translated from *Berlin to Brockville*; the Rev. W. D. Ballantyne has accepted a call from the congregation of *Whitby*; the Rev. W. Coulthart has declined the call to *Yonge, Lyn, etc.*; the Rev. H. Thomson has accepted a call from the congregation at *Winterbourne*, and his induction has taken place; the Rev. P. Wright has accepted a call from the congregation of *Erskine Church, Ingersoll*, and has been ordained and inducted as Pastor; the Rev. T. Goldsmith has been inducted as Pastor of the congregation at *Seaforth*; the Rev. J. Hastie, of *Bluevale*, has declined the call of the congregation of *Orono*.

WEST CHURCH, TORONTO.—The West Church, Toronto, has recently been enlarged and otherwise greatly improved. It was re-opened for public worship on Sabbath, 14th August. The services were conducted by Rev. W. Cochrane, of Brantford, Rev. Dr. Topp, and Rev. W. Gregg, of Toronto. A congregational soiree on the following evening was largely attended. We congratulate the congregation of the West Church on their prosperity and increase.

LIBRARY
 KING COLLEGE
 TORONTO

WALKERTON.—On Saturday, the 30th July, at the close of the services by the Rev. Dr. Waters, of St. Mary's, the Rev. Robert C. Moffat, of Walkerton, was waited on by a deputation of the congregation, and presented with the sum of \$121. Mr. James Nesbitt, on behalf of the congregation, made the presentation with a short but most appropriate address. Mr. Moffat replied in suitable terms. The object of the present is to provide a new horse for Mr. Moffat, the present one having most faithfully served during all his thirteen years' pastorate in Walkerton.

WARRENSVILLE, &C.—The Rev. John Logie, pastor of the Warrensville and Francestown congregations, was waited upon by a number of the members on the 16th ult., and presented with an address and a purse containing \$263.

CLARKE.—We are in receipt of a letter from a member of the congregation of Clarke, intimating that the stipend promised and paid was \$600; not \$500, as in the printed statistics.

REV. DR. ORMISTON.—The Rev. Dr. Ormiston has terminated his pastoral work in Central Church, Hamilton, and is to be installed as one of the Pastors of the Reformed Church, in New York. While we deeply regret his removal from Canada, we most cordially wish him all success and prosperity.

REV. W. BARRIE, D.D.—We congratulate Dr. Barrie on the Degree of D.D., which has been bestowed upon him by Monmouth College, U. S. We trust he may be long spared to enjoy the honour.

ACKNOWLEDGMENT.—Rev. W. Fletcher, from Red River, begs to acknowledge receipt of a number of volumes from Mr. John Robson, of Sarnia, for the missionaries of Manitoba; also, ten dollars in cash for the mission fund.

PRESBYTERY OF MONTREAL.—**REV. DR. WILLIS.**—The following motion was adopted by the Presbytery of Montreal with reference to the Rev. Dr. Willis, who was present with the Presbytery at their late meeting:—

"That, inasmuch as the Reverend Principal Willis, D. D., has, in the providence of God, been sitting with us during our session of Presbytery, and is on the eve of returning to his native country, this Court hereby intimate the satisfaction it has experienced during his visit among us, and the value of his deliberations on important subjects under our consideration."

DR. BURNS' MEMORIAL.—Several contributions of \$100 each have been already announced, one of \$200, and one of \$400, the last being the contribution of an elder in a country congregation. We trust that many such will yet be announced. The work of soliciting subscriptions has not yet been commenced in the cities.

PRESBYTERIAN UNION.—All the Synods having nominated Committees, there will be a meeting in Montreal, on the 28th inst., to consider the expediency and practicability of Union. We trust that the members of Committee may be wisely directed in all their deliberations.

EXAMINATION OF STUDENTS.—We direct the attention of students to the notice on the cover of the RECORD with reference to the examinations.

DELAY IN RECORD.—The RECORD has been delayed a few days in consequence of the absence of the Editor on a missionary tour to Sault Ste. Marie, and the Bruce Mines. A brief notice of these places may appear in our next issue.

Proceedings of Presbyteries.

PRESBYTERY OF TORONTO.—An ordinary meeting of the Presbytery was held in the usual place on the 2nd of August, when there was a fair attendance of members, and a goodly amount of business was done. The following were the principal items.

Professor Young was appointed Moderator for the next twelve months.

Reports were received from all the Sessions in Toronto except one, cordially approving of the organizing of applicants in the East of the city into a regular congregation, and Dr. Topp, Dr. Jennings, and Mr. King, with their presbytery elders, were appointed a committee to accomplish said object, at such a time as they may determine on, and of which due notice was to be given to the applicants.

A letter was produced, and in the special circumstances was allowed to be read, bearing the signatures of two of the elders connected with the Boston church and Milton congregation, setting forth a very unhappy state of things in connection with that congregation, and praying the Presbytery to take some steps to amend the matter, if possible. One of the petitioners being present, was heard, and after considerable deliberation, a committee was appointed, consisting of Dr. Topp, Professor Caven, Messrs. Meikle and Alexander, to visit and confer with the congregation on Monday, the 22nd of the month, and to report the result of their visit at next ordinary meeting. Also, the two first named members of the committee were appointed to preach on Sabbath the 21st.

A letter was read from the Convener of the Home Mission Committee, reporting that proposals had reached him for the re-arrangement of the stations and congregations in the district extending from Weston to Caledon. On motion made by Mr. Reid and seconded by Prof. Caven, it was agreed that the H. M. Committee be instructed to hold conference or correspondence with such of the congregations and stations referred to as are within the bounds of the Presbytery, with a view to ascertain their feelings with reference to the proposed arrangement; and further, that they be authorized to correspond with the Presbytery of Guelph as to the transference of Caledon West to this Presbytery, so as to be associated with Cheltenham.

Mr. Meikle brought up the desirableness of obtaining some pecuniary help for Bronte, where occasional supply of sermon has been given for some time past, and in which a number of our members and adherents are desirous of obtaining regular supply. Mr. John McKenzie was heard in connection therewith, and produced a paper containing subscriptions. On motion made, it was agreed to apply to the Assembly's H. M. Committee for a grant of \$50 in the meantime.

A considerable time was occupied with the hearing of public probationary trials from Mr. J. Breckenridge and Mr. W. A. McKay, and these trials having given satisfaction to the Presbytery, the said students were duly licensed to preach the glorious gospel of the blessed God.

The Clerk directed attention to the great infrequency of some Sessions within its bounds, in producing their Records, and gave notice of a motion thereanent for next ordinary meeting, which was appointed to be held in the usual place on the first Tuesday of October, at 11 a.m.

R. MONTEATH, *Presbytery Clerk.*

ONTARIO PRESBYTERY.—This Presbytery met on the 28th ult. within the Canada Presbyterian Church, Cartwright, when there was a large number of the members present. After the minutes of the former meeting were read, the extract from the Minutes of the General Assembly in reference to the protest and appeal of Mr. Windell against the finding of the Presbytery was also read; said extract shewing that the decision of the Presbytery had been confirmed, and the protest and appeal dismissed.

The Rev. J. Ewing, of the Presbytery of Cobourg, being present, was requested to correspond.

Mr. Cross reported that he had fulfilled his appointment to dispense the ordinance of the Lord's Supper in the congregation of Clarke, that he had also moderated in the giving of a call by said congregation, to Mr. J. Hastie of Bluevale, in the Presbytery of Huron. Commissioners from the congregation were heard in support of their call. The call was sustained, and steps taken to prosecute in the usual way before the Huron Presbytery. Mr. Douglas, of Uxbridge, was appointed the Presbytery's commissioner in this case. Dr. Thornton also reported his procedure in the moderation of a call in the congregation of Whitby. The commissioner from the congregation was heard, and the call duly sustained. Like that from Clarke, it was entirely unanimous, and the settlement of the objects of their choice is earnestly desired by the respective congregations.

The Session of Enniskillen congregation appeared, according to citation at the last meeting. An extract from minutes of said session was read, to the effect that they had agreed to dispense with the services of their minister, Mr. Thom, three Sabbaths out of four, in the afternoon, in order that he may preach at Williamsburg.

Mr. Windell then moved, and Mr. Stewart, elder, from Cartwright, seconded, "that the paper just read from the Enniskillen Session lie on the table." It was moved in amendment by Mr. MacTavish, seconded by Mr. Dawson, "that as the Enniskillen Session had agreed that Mr. Thom should preach at Williamsburg, three Sabbaths in each month, the Presbytery sanction said agreement." The amendment was carried, being supported by all but the mover and seconder of the motion. Mr. Windell then stated, that as the decision to supply Williamsburg had been confirmed by the highest court of the Church, "he was now left to deal with Mr. Thom as an individual, and as he may see cause before a civil court, and that he may be obliged also to bring Dr. Thornton and Mr. MacTavish before the civil court." This, with other expressions repeatedly made by Mr. Windell, were ordered to be taken down, and were recorded accordingly. The hour of adjournment having arrived, it was agreed to meet in the same place again at half-past two o'clock, p.m.

The Presbytery again met in terms of adjournment, Mr. Ewing engaging in prayer at the request of the Moderator.

On resuming the business interrupted by the adjournment, Mr. MacTavish asked Mr. Windell whether, on a certain Sabbath previous to the meeting of the General Assembly, he had asked his congregation if they would stand by him should he leave the body, in the event of the Assembly confirming the action of the Presbytery in regard to supply at Williamsburg. Mr. Windell replied that he did not ask if they would stand by him, but that he had presided at a meeting of the congregation, at which a resolution was come to, to the effect that in the event of the decision of Presbytery being confirmed, that congregation requests its name to be withdrawn from the roll of the congregations of the Presbytery of Ontario. Mr. Windell was asked whether he approved of said resolution. He said he did. He was further asked if he had drawn up the resolution to guide the congregation. He admitted writing the document, but simply, he said, to aid the congregation in giving expression to their mind. He then presented a verbal request to be transferred to the Presbytery of Cobourg, followed by a declaration that "if it was not granted, he would leave the denomination." He was informed that the Presbytery had no power in the matter, beyond that of considering such an application, and transferring it, should they see cause, to a higher court, but that nothing could be considered accompanied with threats; that he and the congregation could have their wish attended to, only by coming before the court with a regular document. The following motion, proposed by Mr. MacTavish, and seconded by Mr. Edmondson, was unanimously agreed to, viz.: "That the Presbytery, considering the position which Mr. Windell and

the congregation of Cartwright have assumed by threatening to secede, and, moreover, that which he has taken by his threatening that he may enter a civil action against some members of the court for the part which they took in the prosecution of the Church's business, resolve, not to proceed to the examination of the state of matters in Cartwright until they shall have decided what course they ought to take in the premises."

Whereupon Mr. Windell announced that "he now left the Church," and declared further, that "himself, and such of the congregation as adhered to him, were no longer under the control of this court." Having laid on the table of the Presbytery the following document, he retired from the church.

"Cartwright, 29th May, 1870.

"At a full and regular meeting of the congregation of Cartwright and Ballyduff, it was unanimously resolved that, in the event of the finding of the Ontario Presbytery in reference to a preaching station at Williamsburg being confirmed by the General Assembly, this congregation request that its name be withdrawn from the roll of the congregations of the Assembly.

"Signed, in behalf of the congregation, by Wm. Stewart, John Hoocy, Andrew Lathange, Benjamin Finney.

"I request that proper credentials be furnished to me, and that my name be removed from the roll also.

WM. C. WINDELL.

"To the Presbytery of Ontario, to meet in the church in Cartwright on the 28th day of June, 1870."

The Presbytery then adjourned to the Village of Williamsburg to finish their business. On resuming at that place the consideration of the matter before them, it was, after careful deliberation, unanimously resolved to declare Mr. Windell no longer a minister or member of the Canada Presbyterian Church, and his name was accordingly taken from the Roll of Presbytery.

Mr. Smith was appointed the corresponding member of the Presbytery on the Foreign Mission Committee; and he and Mr. Thom were appointed a committee on finance, to perfect arrangements for raising from the congregations within the Presbytery the share of Synodical expenses, and also for the Assembly fund.

Mr. MacArthur was appointed Moderator for the ensuing twelve months.

R. H. THORNTON, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery held its regular meeting at Paisley on the 28th day of June. There was received and read a petition from Owen Sound congregation, praying for the moderation in a call. The prayer of the petition was granted, and Messrs. Dewar and McLennan appointed to moderate in said call on the 13th day of July. It was also agreed to hold a special meeting of Presbytery at Owen Sound on the 19th, for the purpose of sustaining and issuing the call.

A petition was received and read from a number of members and adherents of the Canada Presbyterian Church, praying for the organization of a mission station at Allenford, &c. The petition was laid on the table till next meeting, and interested parties ordered to be cited to appear at next meeting.

The Presbytery took up the consideration of matters connected with Mr. Bremner's resignation of the pastoral charge of Paisley and 10th line, Elderslie, congregation. After hearing parties, and finding that the congregation acquiesced in the resignation, and that they were prepared to meet all claims in an honourable and satisfactory manner, it was resolved to accept of Mr. Bremner's resignation. Mr. McInnes was appointed to preach and declare the pulpit vacant on the 24th of July. The elders and deacons of the Paisley portion of the congregation having resigned, their resignation was accepted, and Messrs. Burgess and McLachlan, of W. Arran congregation, were associated with the elders of the 10th line, Elderslie, as assessors, in the oversight of the congregation. Mr. Tolmie was appointed moderator of the Session. Messrs. Tolmie and Frazer, with their representative elders, were appointed to draft a minute expressive of the mind of the Presbytery, in parting with Mr. Bremner.

Messrs. Gauld and Brown were appointed to give subjects to the Theological Students within the bounds of the Presbytery, to be heard at next meeting.

Messrs. Dewar, Gauld and Brown were appointed a committee to digest a scheme for more effectually drawing out the liberality of our people, to report at next meeting.

Mr. Dewar gave notice that at next meeting he would move for the reconsideration of the decision of last meeting, anent the funds to be raised by this Presbytery for the expenses of the Synod of Toronto.

A. FRAZER, *Clerk*

PRESBYTERY OF CHATHAM.—This Presbytery met in Adelaide Street Church, Chatham, on Tuesday, 5th July. Present, 7 ministers and 5 elders.

Rev. A. McColl was elected Moderator for the next 6 months.

The Session Records of Bothwell and Thamesville were examined, and ordered to be attested as carefully and correctly kept.

Verbal reports were received from Messrs. King, Warden, Coulthard and Staniforth, delegates to the General Assembly, and the diligence of these commissioners commended.

Mr. W. Forrest was elected the Presbytery's representative on the Foreign Mission Committee.

The Chicago Session applied for a moderation in a call, which was granted, and Mr. Warden appointed to attend to this matter.

The Convener of the Presbytery's Home Mission Committee presented an encouraging report of the mission field within the bounds, and recommended (1) that Amherstburgh be reduced to the status of a mission station, and (2) that a deputation be appointed to visit that congregation in connection with the arrears due Mr. A. McDiarmid. The report was received, and its recommendations adopted.

Mr. W. Forrest was appointed Moderator of the Session of West Tilbury and Mersea, in room of Mr. King, who desired to be relieved.

The consideration of the call addressed to Mr. W. Caven from the united congregations of Avonton, Downie and Carlingford, was next proceeded with. There appeared Mr. R. Hamilton for the Presbytery of Stratford, Mr. D. McLaren for the Session and Congregation of Ridgetown, and Mr. Caven for himself. The call (signed by 88 members and 20 adherents), with relative papers, was read. There was also laid on the table and read a resolution adopted by the Ridgetown congregation, asking the Presbytery to delay disposing of the call for two weeks. Parties were heard, and Mr. Caven having united in the desire of the congregation of Ridgetown for delay, the Presbytery agreed to hold a special meeting in Thamesville, on Thursday, 21st July, at 11 a. m., to dispose of the matter; and appointed Messrs. Forrest and King to visit Ridgetown and Duart, in the interim, to ascertain the views of the people as to the probability of their increasing Mr. Caven's stipend, and, if possible, secure the services of parties in Duart to take charge of financial matters in that district of the congregation.

Mr. John Gray, student of Divinity from Knox College, having presented the necessary documents, was taken on public probationary trials; and, after a creditable examination, was licensed to preach the Gospel of our Lord Jesus Christ.

The next regular meeting of the Presbytery was appointed to be held in Wellington Street Church, Chatham, on the last Tuesday of September, 1870. At that meeting the Session Records of Detroit, Windsor, Ridgetown and East Tilbury will be called for.

R. H. WARDEN,
Pres. Clerk.

BOTHWELL, 6th July, 1870.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met in Knox's Church, Hamilton, on the 12th of July. There were twelve ministers and eight elders present.

The Rev. William Craigie, of Port Dover, was elected Moderator for the next twelve months.

The Rev. Thomas Goldsmith, the Rev. Samuel Fenton, and the Rev. William Hancock, were, by permission of the General Assembly, received as ministers of the Canada Presbyterian Church.

A call from Welland, Crowland, North Pelham, and Port Colborne, in favour of the Rev. William Hancock, was sustained, and his induction was appointed to take place at Welland, on the 16th of August, at 2 o'clock, p. m. Mr. Fraser was appointed to preside, Mr. Milne to preach, Mr. McBean to address the minister, and Mr. Malcolm the people.

Mr. Wilson, a venerable and respected elder of the Church at Kilbride, having been removed by death since the Presbytery last met, a suitable minute was prepared, and ordered to be recorded.

The committee for the examination of students was reappointed, and it was agreed that a meeting of the committee be held in the vestry of the McNab Street Church, on the Monday before the opening of the College, at 7 o'clock p. m. Students within the bounds are notified to appear.

Mr. Craigie was appointed to moderate in a call at Vittoria, and Mr. Inglis was authorized to discharge the same duty at Ancaster Village and Barton.

A call from the Reformed Protestant Dutch Church to the Rev. William Ormiston, D. D., was read. It was agreed to hold an adjourned meeting of Presbytery in Knox Church, Hamilton, on the 9th of August, at 2 o'clock p. m.; and the Clerk was instructed to notify the parties to appear at that meeting for their interest.

DAVID INGLIS, *Clerk of Presbytery.*

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met, pursuant to adjournment, in Knox Church, Hamilton, on the 9th of August last.

A call from the congregation of Vittoria, in favour of the Rev. Samuel Fenton, was presented and sustained. The induction was appointed to take place on the 26th of August.

The consideration of the call from the Reformed (Dutch) Church, New York, to Dr. William Ormiston, was taken up; and after parties had been heard, Dr. Ormiston having signified his acceptance of the call, the Presbytery unanimously agreed to grant the translation. A minute, expressive of the Presbytery's esteem and affection for Dr. Ormiston, of their sense of the loss which they sustain by his removal, and of their earnest prayers for his success in his new field of labour, was adopted.

DAVID INGLIS, *Clerk of Presbytery.*

PRESBYTERY OF OTTAWA:—This Presbytery held its last regular meeting at Wakefield, Qu. There were present eight ministers and four elders. The following are the principal items of business.

A call was laid upon the table and sustained, to the Rev. J. A. G. Calder, from the congregation of McNab. There was also produced and read, a call to Rev. R. Fleming, from the congregation of Admaston, Douglas and Grattan, which was laid over until the next ordinary meeting.

A Committee was appointed to assign subjects for a written exercise to the various Theological Students within the bounds, and hear them before the opening of College.

The list of vacant congregations and mission stations was revised, and the following changes made:—Dalhousie and Pakenham were reduced to the position of mission stations, and Admaston, Douglas and Grattan, and Renfrew and Castleford, were raised to the status of vacant congregations.

Mr. John McMillan, of Ottawa, was appointed Treasurer for the Presbytery, and a resolution was passed urging all congregations in arrears to the Presbytery Fund to send in their contributions to him as soon as possible.

An extract minute of the General Assembly was read anent application for leave to receive the Rev. Wm. Freeland, LL. D. A letter was also read from the Clerk of the Presbytery of Kirkcudbright, Church of Scotland, and a minute was drawn up embodying the information therein contained, copies of which were ordered to be sent to the Presbyteries in the United States from which Dr. Freeland holds certificates. Mr. Moore was appointed to preach in Aylmer, and intimate this deliverance to the congregation, and find out their mind in regard to future supply.

The prescribed visitation of the congregation of Wakefield was conducted, in regard to which the following finding was adopted:—

The Presbytery, after deliberation, desire to express great satisfaction with the state of the congregation as shown by the Presbyterial Visitation. The prosperous state of the congregation especially, calls for devout thankfulness to the great Head of the Church, and earnest desire for a continuance of His favour. The great amount of energy put forth by the Pastor to overtake the laborious and extensive work of his charge, deserves special notice. The attention to visitation by the members of Session, as well as the exertion in Sabbath School work, merit commendation; while the healthy state of the congregation financially, the care for the various Schemes of the Church, with the proposed addition to the Pastor's stipend, are very gratifying.

The Presbytery would, however, recommend to the consideration of the congregation the strong and increasing claims of the Schemes of the Church, and the necessity for a more general contribution by members and adherents, according as the Lord hath prospered them.

The question of leading in the service of song is one which demands the attention of the congregation, and the Presbytery trusts the matter will receive due consideration.

In view of the interests of the Church in this place, the Presbytery rejoice to hear of a proposal to erect a more commodious place of worship, and trust that the congregation will proceed with all diligence to carry the proposal into effect.

Finally, the Presbytery commend Pastor and people to God, and the word of His grace, which is able to build them up, and give them an inheritance among all those that are sanctified.

An adjourned meeting of Presbytery was appointed to be held in Bank St. Church on the 30th August, to hear the trials for License of Mr. J. H. McDiarmid, Student, and transact any other business requiring the attention of the Presbytery.

The next regular meeting is to be held in Knox Church, Ottawa, on the first Tuesday of November, next, at 7½ P. M.

J. CARSWELL, *Pres. Clerk.*

PRESBYTERY OF SIMCOE.—This Presbytery held its regular meeting in the Barrie Presbyterian Church, on Tuesday, the 2nd August.

All the Ministers belonging to the Presbytery, except one, were present, along with three Elders.

Mr. Robert Rodgers, of Collingwood, was unanimously elected Moderator for the ensuing twelve months.

The resignation of Bowmore congregation by Mr. G. Greenfield occupied the forenoon and part of the afternoon sederunt. The report of the deputation appointed at last meeting to visit the field was read and received.

The following motion was tabled:

"That, since the Bowmore congregation seem desirous of retaining Mr. Greenfield as their minister, and since he wishes to remain as such, he be allowed to withdraw his resignation."

An amendment to the following effect was also handed in:

"That the resignation of Bowmore congregation by Mr. Greenfield be accepted; that the proceedings of Presbytery, so far as concerns the separation of that

"congregation from Stayner, be rescinded, and that the two congregations be still "united and declared vacant."

On the motion and amendment being put to the vote, the former was declared to be carried.

Mr. G. Craw was appointed to dispense the communion at Wyebridge, and Mr. J. Ferguson to organize and dispense the communion in Tay.

The application of Mr. Walter Wright, minister without charge, residing in Muskoka, for a certificate, laid over from last meeting, was taken up. The clerk submitted certain charges preferred by common report against Mr. Wright. After a careful precognition of the case, and the hearing of Mr. Wright at great length in explanation and vindication of his conduct, the Presbytery decided that there was not sufficient ground for Church censure, though his procedure on several occasions had been marked by infirmities of temper and indiscretions which, in the judgment of the Court, had seriously interfered with his usefulness.

Having also understood from Mr. Wright that he was already in the employment of the Congregational Union, they resolved to proceed no further in the case, but to grant him a modified certificate, and dismiss him, at his own request, as a minister in full standing of the Canada Presbyterian Church.

This case occupied the Court during the greater part of the second diet, and during a portion of the third.

Mr. George Burnfield, Student of Knox College, having satisfactorily gone through the prescribed trials, and the Presbytery, on a conjunct view of the whole, having agreed to sustain the same, he was, after an address from the Moderator, and prayer by Mr. T. Wightman, licensed to preach the Gospel. An application for leave to moderate in a call was made by Cookstown, Town-Line and Ivy congregations. Leave was granted as craved.

The Rev. J. T. Byrne, Agent of the French Canadian Missionary Society, being present during the afternoon sederunt, was invited to sit as a corresponding Member,

Mr. Luke G. Henderson, who had been labouring for several years as a Missionary in Scotland, having presented satisfactory testimonials to the Presbytery, was received as a Student-Missionary, and employment given to him in the Mission Field.

An overture was read from the Session of First Tecumseth Church, with reference to the large retiring allowance granted by the General Assembly to Principal Willis, suggesting that definite regulations be laid down regarding the retiring allowances of Professors, and that such allowances be not drawn from the College Fund, but from some other source. It was left over for consideration till next meeting.

A special meeting of Presbytery was appointed to be held, within the Barrie Presbyterian Church, on Tuesday, the 20th September, at 11 o'clock, A. M.

The Meeting was closed with the Benediction, about ten o'clock, P. M.

JOHN GRAY, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met on Tuesday in the basement of Knox's Church, and there was a considerable number of members present at the morning and afternoon sederunts. Mr. Andrew McLean, of West Puslinch, was chosen moderator for the ensuing year. Mr. Hugh Thomson accepted a call addressed to him by the congregation at Winterbourne, and his induction was appointed to take place on the 24th August, Mr. Wardrope to preach and preside, Mr. A. D. Macdonald to address the minister, and Mr. McGuire the people. Mr. A. J. Traver, of St. Andrew's Church, Berlin, signified his acceptance of a call from the First Presbyterian Congregation of Brockville, and the Clerk was instructed to have his present charge preached vacant as soon as notified of his induction at Brockville. A committee was appointed to confer with Mr. William Armstrong, G. G. McRobbie and John Scrimger, Students, who reported, before the close, in their favour, and recommended that they be

encouraged to prosecute their studies, and certified to the Board of Examiners for Knox College. A letter was read from the Clerk of the Presbytery of Ontario, declaring that Mr. Windell, recently of Cartwright and Ballyduff, was no longer a minister or member of the Canada Presbyterian Church. The Clerk reported correspondence which he had conducted in reference to the debt on the church erected a short time ago in New Hamburg, after which it was resolved that a contribution be asked from each congregation in the bounds towards defraying the amount for which the Presbytery was liable—contributions to be forwarded to Mr. James Middlemiss, Elora, before 1st October next. Reports were read from Missionaries labouring within the bounds, and arrangements made for the supply of vacancies. The Clerk called attention to a number of instances in which Probationers who had been appointed to these bounds had failed to keep their appointments; when, on motion, he was instructed to write to the Home Mission Committee, complaining of these cases, pointing out the injury thus likely to be caused to the congregations that are disappointed, and the uncertainty that must be felt in the distribution of such supply as may be designated by the Committee. Mr. Ball reported that he had preached at South Luther, but owing to stormy weather and other causes had not gone to Amaranth, and had not, therefore, brought before the congregation the matter of arrears which had been entrusted to him at former meetings. The Clerk was instructed to write Mr. Millican, of Douglas, requesting him to visit these congregations, and bring under the attention of the latter its arrears, and urge the prompt payment of the same, as some of them are of old standing. Mr. Malcolm McKenzie laid upon the table his resignation of the congregations of Doon and Hespeler, assigning as his chief reason inadequacy of support. The resignation was ordered to lie upon the table till next meeting, and the Clerk was instructed to send notice to the congregations, that they may appear for their interests. Mr. Wardrope stated that he had been asked to bring before the Presbytery the scheme arranged by the Central Committee of "The Burns' Memorial Fund," for endowing a chair in Knox College, and of erecting a monument in Toronto Necropolis in honor of the late Dr. Burns. It was agreed that no action be taken by the Presbytery in the meantime. Next ordinary meeting was appointed to be held in Knox's Church, Elora, on the second Tuesday of October, at eleven o'clock, forenoon.

ROBERT TORRANCE, *Pres. Clerk.*

LONDON PRESBYTERY.—The Presbytery of London met at Sarnia on the 12th day of July, 1870.

Mr. Geo. Grant, of Delaware, was appointed Moderator for six months. In terms of a petition from the congregation at Embro, steps were taken by the Presbytery to obtain a colleague and successor to the Rev. Donald McKenzie.

In terms of a petition from the congregation of Wardsville and Argyle Church, Aldboro, parties were cited to appear at next ordinary meeting of Presbytery, with a view to the separation of these congregations into separate ministerial charges.

Messrs. Chesnut, Thompson and McDiarmid, ministers, and A. Young, elder, were appointed to enquire into the financial condition of the Church at Oil Springs, and report at next meeting.

Leave was granted to the congregation of English Settlement and Proof Line, also to the congregation of Dorchester, to have a call moderated in, before next meeting of Presbytery, if it should be deemed necessary.

In terms of Remit of Assembly, the Presbytery received Mr. John Andrew McDonald as a licentiate of this Church.

The Presbytery, on report of a committee, appointed to confer with Mr. Joseph Brown, a minister in connection with the M. E. Church, to take steps to have him taken into connection with this Church.

Messrs. Thompson, McDiarmid and Arch. Young were appointed to visit Corunna and Mooretown, to converse with persons wishing to be constituted a

congregation of our Church, and to report at next meeting.

On account of ill health, Mr. Lundy tabled the resignation of his charge of the Strathroy congregation.

The Presbytery sympathized with Mr. Lundy in the circumstances, and resolved to cite parties to appear for their interests at next meeting.

Mr. Cuthbertson reported in reference to Port Stanley and Sparta, intimating that Sparta is so circumstanced that it would be well to withdraw from that place, and confine the supply to Port Stanley. Presbytery received the report, and agreed to its recommendation.

In terms of a petition from Carlisle, the Presbytery agreed to erect two congregations under the pastoral care of Mr. Rennie, under the designation of Carlisle and Ailsa-Craig.

Mr. John Stewart intimated his intention of resigning his charge of Chalmers' Church, Dunwich. The Presbytery resolved to cite parties to appear for their interests at next meeting.

After a most satisfactory examination, and having given in trial discourses, Mr. Wright, student of divinity, was licensed to preach the Gospel.

GEO. CUTHBERTSON, *Clerk*

LONDON PRESBYTERY.—The Presbytery of London met pursuant to adjournment in the 1st Presbyterian Church, London, on the 9th of August, at 11 a. m.

The resignation of Mr. Lundy, which had been tendered at last meeting on account of ill health, was accepted, to take effect on the 1st of October next.

The Presbytery also agreed to accept the resignation of Mr. John Stewart, of Chalmers' Church, Dunwich, to take effect on the 1st of September next.

Mr. Grant was appointed to preach the church vacant, and Mr. Geo. Sutherland thereafter to act as Moderator of Kirk Session of Chalmers' Church.

A call from English Settlement and Proof Line to Mr. Malcolm, of St. Ann's, within the bounds of the Hamilton Presbytery, was sustained, and ordered to be transmitted.

Mr. Thompson was appointed to dispense the Lord's Supper at Oil Springs on 1st Sabbath of October; the Missionary there to supply Mr. Thompson's pulpit.

Next meeting to be held in St. Andrew's Church, London, on the last Tuesday of September, at 11 o'clock, a. m.

GEO. CUTHBERTSON, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal, in Knox Church, on the third and fourth days of August, 1870. Sixteen ministers and one elder were present, and the Rev. Archibald C. Gillies was Moderator. Dr. Willis, the venerable Moderator of the General Assembly, being in court, was requested to sit as a corresponding member.

The Rev. Walter Coulthard having intimated his intention to decline the call addressed to him by the congregations of Lyn, Yonge and Fairfield, the Presbytery refused to translate him.

The quarterly Home Mission Report having been read and disposed of, the Presbytery proceeded to revise the List of Congregations receiving supplement, and prepared a scheme for the current year.

The Rev. Nathaniel Paterson reported that the Rev. Donald Stewart had been inducted, by commission, at Lancaster, on the sixth day of July last.

The Rev. John Eadie, Henry's Church, Lachute, having tendered the resignation of his pastoral charge, the Presbytery ruled that it be laid on the table meanwhile, and parties be cited to appear for their interests at next ordinary meeting of court.

The Rev. A. F. McQueen was appointed to moderate in a call at Roxborough and Finch, and a special meeting of Presbytery at Indian Lands to bring to an issue the call to be moderated in.

The Rev. Daniel Coussirat, M.A., B.D., was received as a minister of the Canada Presbyterian Church.

The Rev. John Jones, M.A., was recognized as a minister of the Canada Presbyterian Church, residing within the bounds of the Presbytery of Montreal.

The next ordinary meeting of Presbytery was appointed to be held at Montreal, in Erskine Church, on the first Wednesday of October next, at ten o'clock, forenoon.

JAMES WATSON, A.M.,
Clerk of Presbytery.

PRESBYTERY OF PARIS.—The regular meeting of the Paris Presbytery was held in River Street Church, Paris, on the first Tuesday of August. There was a large attendance of ministers and elders. The following embraces the more important items of business brought before the Presbytery.

The Rev. Mr. McMullen, who was appointed to moderate in a call to Erskine Church, Ingersoll, reported that a unanimous call had been given to Mr. Peter Wright, and that Messrs. Adam Oliver, M.P.P., J. King and Ker had been appointed to represent the congregation at the present meeting and request the Presbytery to take action on the matter. After the delegates had been heard in support of the call, it was, on motion of Mr. McDiarmid, seconded by Mr. Robertson (Chesterfield), sustained; and on being presented by the Moderator to Mr. Wright, who was present, that gentleman signified his acceptance of the same. Messrs. McMullen, McDiarmid and Cochrane were appointed a committee to prescribe trial subjects for Mr. Wright as his approaching ordination, and to report the same at the afternoon sederunt.

At the afternoon sederunt, the committee as appointed above gave in a report, which was adopted, and Mr. Wright's ordination appointed to take place on Tuesday, the 23rd day of August, within Erskine Church, Ingersoll. The Moderator, Mr. Humm, of St. George, to preside; Mr. Robertson, of Norwich, to preach; Mr. Inglis to address the minister; and Mr. McQuarrie the congregation.

The Rev. Mr. Cochrane, appointed to moderate in a call to Dumfries Street Church, Paris, reported that the congregation had given a call to the Rev. Thos. Goldsmith; and that Mr. Finlayson, M.P.P., John Penman, Sr., and Mr. Folsetter were appointed to support the call before the Presbytery. After the delegates had been heard, the Clerk read a communication from Mr. Goldsmith, intimating that he declined the call from Paris, having accepted one from the congregation at Seaforth.

The Clerk was instructed to make intimation of the fact to the Dumfries St. congregation.

A petition to the Presbytery for moderation in a call from the congregations at Ratho and Innerkip was read, and Messrs. Craig and Nichol were heard in support of the same. Permission was granted, and the Rev. Mr. McMullen appointed to preach and moderate in the call on the 16th August.

A communication from the Rev. Mr. Straith, tendering his resignation of the pastorate of Knox's Church, Ingersoll, was laid on the table. Pending further consideration of the matter, a committee consisting of Messrs. Lowry, Inglis, McRuer and Turnbull, elder, was appointed to confer with Mr. Straith, and report at the afternoon sederunt.

A communication from the Presbytery of Ontario, intimating that at the last meeting of that Court the Rev. Mr. Windell was declared to be no longer a member or minister of the Presbyterian Church.

A communication from the Rev. Mr. Stitt, withdrawing his petition for admission to the Presbyterian Church, was read. After some discussion the following resolution was, on motion of Mr. Robertson (Chesterfield) passed:—"That, inasmuch as the withdrawal of Mr. Stitt's application for admission to the Presbyterian Church has taken place simultaneously with the starting of certain objections to his being received by the Presbytery, the simple withdrawal cannot

now be permitted; but that final action be taken in the matter at the next meeting of the Presbytery, at which Mr. Stitt be requested to appear for his interests.

The committee appointed to confer with Mr. Straith in reference to his resignation, recommended that the congregation of Knox's Church, Ingersoll, be cited to appear for their interests at a meeting of the Presbytery to be held in Ingersoll on Tuesday, the 23rd August; and that a committee consisting of Messrs. Lowry, McRuer and Cochrane, and Mr. Thompson, elder, be appointed to confer with the congregation on Tuesday, the 16th inst.

The case of Mr. Jno Gillespie was taken up, and after some discussion it was agreed that the Presbytery should meet for the purpose of considering it on the Thursday after the first Wednesday of October, in the River Street Church, Paris.

A communication was read from the Stratford Presbytery in reference to forming a station at McKay's Corners, Zorra; and Messrs. McQuarrie and Inglis, and Anderson, elder, were appointed to enquire into the matter and report at the meeting of the Presbytery in Ingersoll.

The Rev. John Dunbar was appointed Presbytery's representative at the Foreign Mission Committee.

At the request of the Rev. Mr. Robertson, of Norwich, assessors were appointed to sit with the Norwichville Kirk Session.

The Presbytery then adjourned, to meet in Ingersoll on Tuesday, the 23rd day of August, at one o'clock, p. m.; the regular meeting to take place in River Street, Paris, on the Thursday after the first Wednesday of October, at 11 a. m.

The Presbytery of Paris will meet in River Street Church, there, on the first Thursday of October, at 11 a. m.

WM. COCHRANE, *Presbytery Clerk.*

PRESBYTERY OF KINGSTON.—This Presbytery met at Napance on the 12th and 13th days of July. In compliance with a petition from the congregation of Lansdowne, Mr. Barron was appointed to ordain elders and deacons there. The congregation of Demorestville petitioned for permanent supply of ordinances, and also for a supplement from the Central Fund. The prayer of the petition was regarded favourably by the Presbytery.

Leave of absence for three months was granted to the Rev. Mr. McMechan of Pictou, and the Presbytery expressed their deep sympathy with him in the severe affliction he has experienced through the loss of his beloved partner in life. Provision was made for the supply of his pulpit.

Arrangements were made for the dispensation of the sacrament of the Lord's Supper in the several mission stations within the bounds.

Mr. Wilson directed the attention of the Presbytery to a proposal to raise the sum of \$25,000, as a tribute of respect to the memory of the late Dr. Burns of Toronto, to be appropriated to the endowment of a Theological Chair in Knox College. The Presbytery expressed its cordial approval of the object contemplated.

The following minute was adopted as expressive of the Presbytery's feelings in relation to Mr. McLaren on his removal from the bounds: "In agreeing to his translation, the Presbytery cannot but record their high esteem of the Rev. William McLaren, as their co-presbyter and fellow-labourer in the ministry of the Gospel, who rendered for the last eleven years such willing and efficient aid in every good work, and they now desire to follow him to his new sphere of labour with their best wishes and earnest prayers for his happiness and success."

Mr. Thomas Ritchie, student of Theology, was, after due examination, licensed to preach the Gospel.

Kirk Sessions, whose records were not forthcoming at this meeting, were enjoined to present them at next quarterly meeting, for examination. The Rev. Messrs. Wilson (Convener), Gray and Chambers were appointed a committee to examine all students within the bounds, prior to their return to College.

THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met in Stratford on the 12th July, ten ministers and four elders attending. Mr. R. Renwick was elected Moderator for the current year, which terminates at the first meeting after the annual meeting of the General Assembly. The report of the Committee appointed to visit New Hamburg was called for, when they stated that, owing to circumstances, they had not been able to fulfil their appointment. The Committee was re-appointed, and ordered to report at next meeting. Mr. Hamilton reported that he had attended a meeting of the Presbytery of Chatham, in prosecution of the call addressed by the congregations of Avonbank, Downie and Carlingford to Mr. William Cavin, of Ridgeway, and that that Presbytery had postponed its decision in the matter for two weeks. Mr. Hamilton was thanked, and re-appointed to prosecute the call. The report of the Committee appointed to visit Burns' Church was again taken up, and it was agreed to inform the Presbyteries of London and Paris that this Presbytery deem it exceedingly desirable to establish a Missionary Station near a place called McKay's School House, in connexion with Burns' Church, East Zorra, in order to supply with ordinances a large number of people who are too distant from any place of worship belonging to our Church, and to constitute a self-sustaining charge; and also to express the hope that the establishing of the proposed Station would meet with the approval of these Presbyteries. Mr. Thos. McPherson was appointed Treasurer of Presbytery. There was appointed a Committee to apportion to the congregations their respective shares of the expenses to be met by Presbytery during the current year, to the amount of \$150. Mr. R. Hamilton was appointed Corresponding Member of the Foreign Mission Committee for the current year, who was also, together with Dr. Waters, appointed to visit the congregations of Molesworth and Listowel, Elma Centre and West Monckton. The Presbytery adjourned, to meet at Stratford on the 27th September next, at eleven o'clock, a. m.

JOHN FOTHERINGHAM, *Presb. Clerk.*

PRESBYTERY OF HURON.—This Presbytery met in Kincardine on the 12th of July. The Rev. John Anderson was elected Moderator for the ensuing six months.

The Financial Returns for the past year were examined, and steps taken to deal with the congregations that have not reported.

Mr. Ferguson was appointed to prepare a Financial Statement showing the average contribution per member of each congregation to all the Schemes of the Church, and to report at next regular meeting.

A special meeting of Presbytery was appointed to be held in the Church of McKillop No. 2, for the purpose of inducting the Rev. Mr. McDiarmid into that pastoral charge and transacting any other business that may be necessary. Said meeting to take place on the 28th inst.

Leave of absence for two months was granted to Mr. Logie, who intends visiting Scotland because of ill health. Provision was also made for Mr. Logie's pulpit during his absence.

A call in favor of Mr. Hastie was produced from the congregation of Clarke, in the Presbytery of Ontario. The call was allowed to lie on the table, and the Clerk was instructed to cite the congregations of Bluevale and Wingham to appear for their interests at a special meeting to be held in McKillop No. 2, as already indicated, when the call will be finally disposed of.

The Rev. Mr. Duncan, of Bayfield, tendered his resignation of his charge. This resignation will be finally disposed of at the meeting on the 28th inst., to which meeting the congregation of Bayfield was cited in due form.

A call from the congregation of Seaforth in favor of Rev. Thomas Goldsmith, was sustained, and ordered to be attested and transmitted to Mr. Goldsmith without delay.

Mr. Wm. Ferguson, Catechist, was examined on Church History, &c. His examination was sustained, and other subjects were prescribed for him.

The list of weak congregations and Mission Stations was revised, and no change made.

The appointments for the ensuing quarter were then made.

The Home Mission Committee was re-appointed, with the addition of Mr. McCuaig, and Mr. McQuarrie, substituted for Mr. Gallagher.

Mr. Ferguson gave notice that he would move at next meeting that the Presbytery should hold its meetings every alternate month, and not quarterly, as heretofore.

The next regular meeting was appointed to be held in Goderich on the 2nd Tuesday of October, at 11 a. m.

ARCH. MACLEAN,
Pres. Clerk.

PRESBYTERY OF COBOURG.—This Presbytery met at Cobourg on the 2nd inst. There were fourteen members present.

The Rev. Mr. Roger reported that he had moderated in a call at Lakefield, and that the call was unanimously in favour of the Rev. Dr. Hamilton. The call being duly tabled, a letter was read from Dr. Hamilton, intimating his declinature of the call, which was accordingly set aside. An application was laid before the Presbytery from the congregations of Lakefield and North Smith, asking for another moderation. Mr. Roger was again appointed to moderate in a call at Lakefield, if the congregation shall desire him to do so, before the next meeting of Presbytery. Mr. Donald was empowered, in similar terms, to moderate in a call at Perrytown.

There was read a letter conveying the very earnest wish of the friends and supporters of the Presbyterian Church in Chandos and Burleigh, supplied during the summer by a student-missionary, to have some member of this Presbytery to dispense sealing ordinances among them. It was unanimously agreed to comply with this request, and Mr. Blain was appointed to dispense the sacrament of the Lord's Supper on the 21st of August.

Reports were read of missionary labours performed in the Minden Mission District by the Rev. W. Reeve; at Kinmount, Buckhorn, and Sandy Lake by Mr. Neil Currie; and in Warsaw, Chandos and Burleigh, by Mr. James Bryant. After hearing those reports, the Presbytery agreed to appoint Mr. Mitchell to spend two Sabbaths in September or October at Kinmount and Minden, and to dispense the sacraments there, his pulpit being supplied one Sabbath while he is absent performing this duty.

The clerk read a letter from Mr. Beattie, stating that he felt obliged to tender his resignation of his charge at Campellford, in consequence of impaired health. It was agreed to allow the resignation to lie on the table in the meantime, to express deep sympathy with Mr. Beattie in his affliction, and to appoint Mr. Laing to exchange with him on some convenient Sabbath.

The attention of Presbytery having been called to the death of the Rev. James Douglass, of Millbrook, who died shortly after the last meeting of Presbytery, a committee was appointed to draw up a suitable minute in reference to Mr. Douglass, and report.

The list of Mission Stations and Supplemented Congregations was then carefully revised.

It was ordered that the Session Records of all the congregations within the bounds, which have not been examined this year, be produced at next regular meeting, which will be held at Port Hope on the second Tuesday of October, at ten o'clock in the forenoon.

WILLIAM DONALD, *Presbytery Clerk.*

Correspondence.

THE INFALLIBILITY OF THE POPE.

To the Venerable Pastors, and to the Elders and Disciples of the Gospel in Canada.

DEAR BRETHREN,—

Allow me to address you a few words in the solemn hour which is before us.

A new iniquity has just now been accomplished! A new blasphemy has gone from Rome to the Throne of God, to insult His Sovereign Majesty, and bring his wrath upon a perishing world! But the Pope, by proclaiming himself infallible, has not only made himself the equal of God—he has brought a new dark cloud around the intelligence of millions, he has put new chains around the necks of our fellow men!

Shall we remain idle spectators of this portentous event?

When Lucifer, at the head of the rebellious angels, proclaimed himself the equal of God, did not Michael, at the head of the faithful tribe of Heaven, fight for the Lord? There has never been an hour, when those, who adore the Lamb slain for them, ought more than now buckle on the armour, and prepare as for the last and supreme conflict.

True, many Roman Catholics will reject with contempt the new fetters imposed on their intelligence, but these will be the small minority. The multitude will, more than ever, shut their eyes to the truth, and, with a most brutish folly, they will plunge into the bottomless abyss of the superstitions of Rome, if those whom the Lord calls to their rescue forget and neglect their sacred duty.

Is it not when the enemy makes new efforts to entrap the souls that we, the children of God, ought to do everything in our power to spread the light?

Oh, let us have compassion on so many perishing souls! Many of them are ripe fruit for the Gospel—they require only a charitable hand to be saved. More than ever we can respect the words of our merciful Saviour: "Lift up your eyes and look on the fields for they are white already for the harvest." These last six months, near two hundred Roman Catholics in Lower Canada have given me their names to renounce the errors of Rome, and many more, in the United States, have come to Jesus in the same time.

Our Kankakee Missions have more than ever been blessed by the God of the Gospel, and the French Canadian Missionary Society has never reaped such an abundant crop of souls as this year.

More than ever the Good Master has blessed the sacrifices you had made to keep up our humble Collegiate Institution of St. Anne. Our young men whom you had helped me to prepare for the preaching of the Gospel, are now working in Canada and the Maritime Provinces with zeal and success; and many more of our young pupils offer themselves for the work.

The Missionaries are welcomed to-day in many places where they were insulted only a few years ago. And those who look to the signs of the times are filled with the hope that, if we are true to our duty, before long

we will see, by the grace of God, the walls of Babylon in Canada falling to the ground.

There is war in the camp of the enemy. The priests of Rome, so well united till lately, have just filled the public press with their angry discussions. The great victory gained lately at Rome by the priests of Montreal against their Bishop has greatly diminished his influence, and the noisy discomfiture of the Bishop of St. Hyacinthe has covered him with ridicule—he has been forced to go away, during three years, from his episcopal city; and he will never recover from the just castigations he has received from the Hon. Mr. Dessaulles.

The heroic battle fought and gained by the most intelligent part of the French Canadians of Montreal, under the banners of the "Canadian Institute," has broken the backbones of the curate and the priests of that city.

The ranks of the enemy are everywhere giving way before the children of God. In a few days the Lord of Hosts will scatter them to the four winds, if we, the soldiers of the cross, do not betray our colors.

You already know that the project of transferring our missions of Kankakee to the American churches has failed, for reasons which it would be too long to give here, but which you will surely approve when they will be told you at the next General Assembly.

And, no doubt, those missions will continue to be dear to you, now that you see how the Lord has blessed what you have done to keep them up. The first Sabbath of September being the day appointed by our noble Canada Presbyterian Church, for a general collection to support them, allow me to ask you, in the name of our common Saviour, to remember them before God. A few shillings given by every one of you, would not make you poorer, and would enable us to continue to fight the great battle against Rome, in which we are engaged, with such a glorious result.

I continue to remain at the head of those dear missions of Illinois, though it has pleased God to call me to devote a part of my time in spreading the Gospel in Canada. During my absence two converted priests work in my place.

Here, in Montreal, it is my great privilege to unite my humble efforts with those of twenty other Missionaries, in the evangelization of Canada. We work under the banners of the French Canadian Missionary Society. The Lord has much blessed the efforts of the instruments of His mercy in this part of His vineyard.

But if our hearts are filled with joy when we see the multitudes coming to receive the word of God, we feel sad when we see that this Evangelical Association, which has done so great things for the glory of God, is almost a bankrupt—not only have they not enough to continue the work, but they are crushed down by a debt of \$5000!

Now, my dear brethren, tell us!—Is it your desire that the soldiers of Christ, who are fighting your battles, should withdraw, desert their colors, and leave the ground gained to the implacable enemy of the Gospel?

Is it your wish that the Church of Rome, which is weighing so heavily already on your shoulders, should be permitted entirely to trample you in the dust? Remember that there is no possible peace between you and Rome. If you do not conquer this land to Christ before long, the Priests of Rome will be your supreme masters; you and your children will be their abject slaves! And you will deserve it, if you refuse to do your duty in this most solemn hour.

A few efforts more on your part, a few sacrifices more for the common cause, and you will conquer.

Protestants! remember it, the only way to be masters and not slaves here, in your own country, is to convert the French Canadian people. The only way to save yourselves from being crushed under the feet of the multitudes whom the priests of Rome drag where they please, is to open the eyes of that people, and give them the Light. Then, and then only, this country will be blessed by God, and prosperous.

What a glorious day for Rome, if our evangelical work has to be stopped, as it must be stopped if you do not come to its help!

But what a day of shame for you all, what eternal regrets for yourselves and your children, if this glorious missionary work has to be given up by your fault!

We gladly suffer everything here; we are cursed every day, we are the rebuke of the blind multitudes, our life is constantly in danger, several times we have been stoned, many times we have been publicly abused with the most insulting words. Often we have heard the blind slaves of the Pope crying against us, "Kill him, kill him!" and if we are not yet dead, it is because the Lord has evidently taken us under his protection. But, will you add to our other tribulations the belief that we are a burden to you, which you are unwilling to bear any longer? Or will our hearts be cheered by the knowledge that we have in every one of you a dear brother, a kind sister, who will feel happy to share with us the trials of our position?

In the name of the God of Heaven, I ask you to send for my dear Kankakee Missions, and for my not less dear Lower Canada Missionary field, what is required for their support.

Let every one of you take on your own hands the interests of this glorious evangelical work. Not only give what you can give, but ask your neighbours, your friends, to join with you in your efforts. In order to give a new stimulus to your zeal, allow me to offer to every one of you who will raise a dollar, a volume of my answer to the Vicar General of London. That little volume will be sent to you as soon as your gift will have been forwarded to the Rev. Mr. Reid, Toronto, or to Col. Haultain, or to me here, Montreal Bible house. I do not say too much when I assure you that you will find in that little volume, information for the value of your money. You will find things there about the horrors of the auricular confession, about the Romish indulgences, and about the inside and secret morality of Rome, which you will see nowhere else.

Those things have not been written by me to satisfy your curiosity, but to increase your zeal for the conversion of the poor slaves of the Pope, by showing you their abject degradation, and also, to make you more than ever bless the Lord for having given you the heroic ancestry who, at the price of their blood, have handed down the glorious gospel of Christ and saved you from the snares of Popery.

In the name of the Lord, let every one of us do all in his power to make it sure that this country of Canada will not become the domain of the Pope, but be the free and blessed Land of the Gospel.

Truly yours in Christ,

C. CHINIQUY.

MONTREAL, 17th August, 1870.

MONEYS RECEIVED UP TO JULY 21st, 1870.

GENERAL ASSEMBLY FUND.

Tecumseh, 1st & 2nd.....	\$2 00
Hastings.....	4 50
Drummondville.....	6 00
Percy.....	4 00
{ Newton.....	4 00
{ Newcastle.....	3 00
Keene.....	3 75
Manilla.....	4 00
Ayr, Stanley St.....	7 38
Essa, 1st.....	5 00
Parkhill.....	3 00
Harrington.....	4 50
Millbank.....	3 00

HOME MISSION.

Yelkner—Gadshill.....	4 00
A. Clark, Esq., Smith's Falls.....	100 00
McKillop, 1st.....	20 50
Ekfrid.....	25 60
Duff's Church, Dunwich.....	6 25
Brooke.....	5 62
Egmondville.....	23 00

KNOX COLLEGE.

Yelkner—Gadshill.....	2 00
-----------------------	------

FOREIGN MISSION.

Quebec.....	40 00
Yelkner, Gadshill.....	4 00
D. Connell, for Mr. Nisbet's Mission.....	10 00
A. Sutherland, Elk Rapids, for Mr. Nisbet's Mission.....	88

N. Carradoc.....	18 53
Williams.....	94 65

FRENCH CANADIAN EVANGELIZATION.

Orillia.....	3 00
Guelph, 1st, in response to Prof. McVicar's appeal.....	11 00
Brucefield.....	77 33
Williams, ad'l.....	6 85

WIDOWS' FUND.

Leeds.....	7 00
with rates from Rev. W. Caven, Ridgetown; Rev. M. Barr; Rev. A. Cross.	

PROF. YOUNG'S CHAIR.

Orillia.....	3 00
Beaverton, less dis.....	9 91
Mara, less dis.....	6 17
Oneida.....	14 00

REV. J. G. CARRUTHERS.

Ramsay.....	6 30
Vankleekhill.....	6 48
Ottawa, Bank St.....	15 00

RECEIVED BY WARDEN KING, ESQ.,
MONTREAL.

COLLEGE—ORDINARY REVENUE.

Chateaugay.....	3 79
Lachute.....	10 00

FRENCH CANADIAN MISSION.

Lachute.....	5 00
Upper Lachute.....	1 50

MONEYS RECEIVED UP TO 22nd AUGUST.

ASSEMBLY FUND.

Brantford, Wellington St.....	\$3 25
Moore, Burns Ch.....	6 00
Mono C.....	3 35
Ramsay.....	9 25
Galt, Knox's.....	21 12
Bothwell.....	5 00
P. Albert, less dis.....	3 50
Port Perry.....	1 80
Elora, Knox's.....	9 00
Bond Head.....	5 50
Chippawa.....	3 25
Guelph, Chalmers'.....	10 00
Peterborough.....	16 00
{ Wroxeter.....	5 11
{ Lisadel.....	1 25
Sarnia.....	7 00
{ Lucan.....	2 02
{ Biddulph.....	1 23
Melrose and Lonsdale.....	5 60

N. Gower and Gloucester.....	5 00
Melville Ch., Markham, less dis..	3 25
Claremont.....	3 00
Thornbury, add.....	40
Cambray.....	2 00
Georgetown.....	3 12
St. Sylvester.....	3 00
Almonte.....	6 00
Buxton.....	2 00
English River.....	4 00
Waddington, Am. cy.....	11 00
Oakville.....	10 00
Richmond Hill and Thornhill...	10 00
Fisherville.....	2 50
Guelph, 1st.....	5 00
Eadie's Station.....	1 25
Wellesley.....	6 30
Brockville.....	12 00
Moore, Bear Creek.....	6 25
Plympton (with Forest).....	5 00

Cornwall.....	7 75		
Enniskillen.....	5 00	HOME MISSION.	
St. Anne's.....	5 60	Ayr, Knox's, (omitted previously)	22 50
{ Bluevale	4 00	Ancaster Village.....	4 00
{ Wingham.....	4 00	Cooke's ch. on acct.....	100 00
St. Vincent, Knox's Church....	6 50	P. Albert, less dis.....	7 15
Westwood.....	3 57	Zorra.....	34 95
Claremont, add.....	3 50	Camden and Sheffield....	11 00
Lake Shore.....	5 50	Mosa.....	26 95
Martintown.....	1 52		
{ Carlisle.....	4 30	KNOX COLLEGE.	
{ Ailsa Craig.....	2 56	Ayr, Knox's, (omitted previously)	65 30
{ Nairn.....	2 20	Cooke's ch., on acct.....	100 00
Zorra.....	12 00	Glenmorris.....	4 00
Metis.....	2 40	Walkerton.....	12 00
Tilsonburgh.....	5 40	English Settlement.....	17 47
Beverly.....	9 65		
Walkerton.....	8 00	FOREIGN MISSION.	
Leaskdale.....	2 00	Melrose and Lonsdale.....	17 61
Madoc, St. Peter's.....	2 25	Walkerton.....	12 00
Seneca, St. Andrew's.....	2 50	Friend, Seaforth, for Mr. Nisbet	3 00
Egmondville.....	6 00	Mosa.....	17 95
Watford, less dis.....	3 70	{ Valkv Field.....	10 00
Main Road.....	2 22	{ St. L' is de Gonzaque.....	10 30
Ayr, Knox's.....	11 55		
Napance.....	6 00	WIDOW'S FUND.	
Bowmanville.....	13 65	Rates from Rev. A. McLean; Rev.	
Brucefield.....	14 50	A. Wilson; Rev. J. Rennie.	
Clinton, Willis' ch.....	6 00		
Kintyre, Aldboro.....	5 10	DR. BURNS' MEMORIAL.	
{ Storrington.....	3 73	Innisfil.....	15 75
{ Pittsburgh.....	2 22	Rev. T. Wightman.....	5 00
Leeds.....	5 50	Madoc, St. Peter's.....	5 50
Westminster.....	6 51	Cauleton Place and Beckworth...	7 75
Proof Line.....	7 71		
Mosa.....	7 14	KANKAREE MISSION.	
Lobo.....	4 12	P. Albert, less dis.....	7 65
King.....	5 25		
{ Vaughan.....	6 25	FRENCH CANADIAN MISSION.	
{ Albion.....	4 00	Friend, Seaforth.....	3 00

RECEIPTS FOR RECORD UP TO 21st AUGUST.

Rev. R. H. W., Bothwell, (formerly omitted), \$8.40; W. G., A. A., D. McK., Aghrim; R. A., Thamesville, \$2; per J. M., Thorald, \$7; J. McC., Tavistock, \$3.85; Rev. J. L., Rogerville, \$3.30; J. C., Columbus, \$7; D. C., Greenock, Scotland; P. C. McG., Norrisburgh; Rev. J. B. E., Columbus; A. S., Elk Rapids; E. J. B., Gresham; R. McK., Morpeth; Mrs. McL., C. McL., Beaverton; Rev. J. M., Long Island; T. B., Durham; W. R., Eglinton; Rev. A. McL., Blyth; J. I., Paisley, \$5; J. F., Walton, \$4.40; K. McK., Seneca, \$3; Rev. W. L., J. B., Kars; G. T., N. Gower; J. L., Castleford, \$12.50; Per Rev. J. G., Meaford, \$1.20; W. B., Blantyre; G. G., Westwood; R. D., Hamilton, \$37.50; W. D., Osgoode; Rev. G. B., H. C., Paisley; Mr. R., Bronte; W. H., D. M., Cartwright; J. W. Crosshill; J. McA., Nithburgh; Mrs. B., \$1.20; A. S., H. G., A. S., Brockville; J. L., H. G., Valentine; Rev. H. C., Manilla, \$1.20; Mrs. D. S., St. Mary's; A. M., Molesworth, \$3.30; Rev. P. McL., Komoka; Mrs. M., Cornwall, \$2.25.