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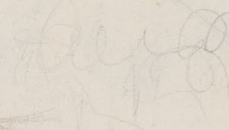
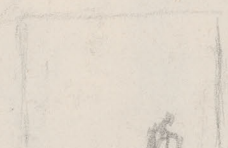
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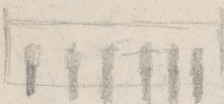
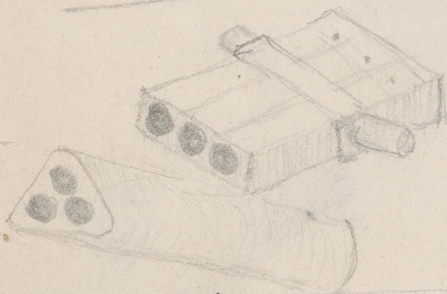
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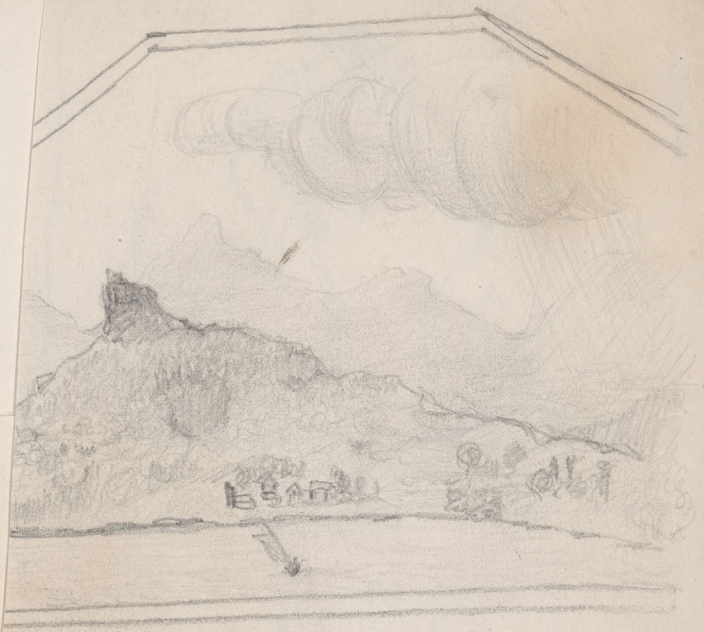
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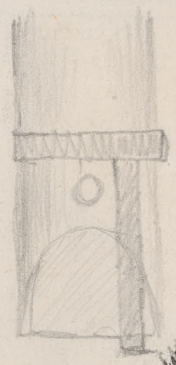
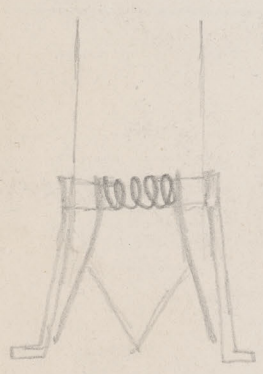


Booty

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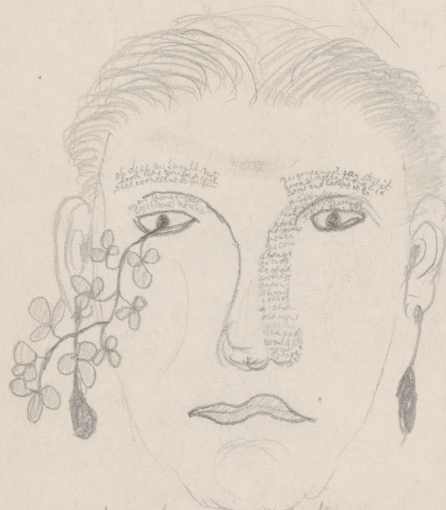
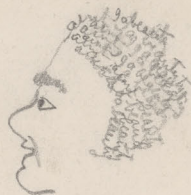




MS. A.

MS.

Blue globe in sky February



[Small, illegible handwritten text in a box, possibly a medical note or recipe.]



The green in this young ladies eyes was so prominent that her parents desirous of removing so hideous a blemish from her speaking features, put her under the professional care of Dr. Jack Quack an experienced physician in such diseases. He after consulting "Lancet upon Leg Chippie" and many other learned authorities, thought it best to put her through a course of Ruxtoxic Fumos, which he accordingly did. She persevered with this medicine (varied occasionally by mercurial tincture pharotyine and seventy two ^{other} quinos remedies) for two years three months and eleven days when to the joy of the whole family on that day (which happened to be St Patricks) the green was observed to be issuing manifestly from her eye in the form of a shamrock leaf, as in the engraving.



Handwritten scribble or signature in the upper left corner.



of submission to any other. We do not wish to assign to any other, even in appearance, His names, titles, attributes, ordinances, word, or works. And if favours or advantages be offered us by other rulers, we must be satisfied that they are not coupled with conditions that infringe the paramount rights of the Head. So we try to render to Cæsar the things that are Cæsar's, and to God the things that are God's.

We hold as a distinct and practical principle the unity of the Church. I refer not now to its oneness in Christ and in the Divine view, in that sense in which we are one with Abraham, Isaac, and Jacob: but to its oneness in this sense that its members or representatives can act together with authority over all the parts, as did the Synod at Jerusalem in the fifteenth chapter of Acts. The practical result of this is that the congregations of a district are grouped together, and each is subject to the decisions of the assembled elders. If they have any complaint to make against this, they can have a larger court in the Synod, and if this fail to satisfy they can have the mind of the entire Church in its annual Assembly; very much as certain causes can be carried from the local courts of the kingdom to the highest tribunal, the House of Lords. It has, indeed, been sometimes thought a great hardship that a man should not have the right of appeal to the civil courts. But there must be finality somewhere. A beaten party in the House of Lords might think it a great hardship that he cannot appeal to another authority, say a Continental sovereign; but the sufficient answer would be that if he choose to be a British subject, he must accept British courts, and that they are as likely to understand his case and to do justice in it, as the Czar, or the King of Prussia.

We are thus distinguished from our valued brethren of the congregational name, in whose theory each separate assembly is an independent and complete organization. Our plan secures the rights of the people whom the elders particularly represent in equal numbers with the clergy, and it secures the rights of the ministers who are amenable to their peers. It avoids the anomaly that may arise on the congregational plan, in which the same party may be in the painful position of accuser, evidence, jury, and judge.

We also hold the parity of rank among ministers. Some, indeed, receive deference and regard from age, piety, and pre-eminent services. It becomes the younger to be subject thus to the elder. Force of character and commanding faculties will make themselves felt anywhere, and nowhere is there more lawful scope for them than in free Assemblies, nor do they find anywhere readier and more generous appreciation. But in rank and official authority, the brethren stand on a level under Christ. All of them are subject one to another. The Moderator of this year takes his place among his equals next year. The princes of the Gentiles exercise lordship over them, but it is not so with us. The ministers who as organs of the Church lay hands on their brother and recognise him as one of them, were similarly recognised themselves, and they own no higher human authority. They read in the New Testament of the people being ruled over by the elders, but nowhere are the elders exhorted to obey them that have the rule over them. We have no "inferior clergy." We have order and authority, and organisation, and courts of review, but not grades of ministry. The elders of any particular congregation are heard, and their votes reckoned in the supreme court, just as are those of the most prominent and influential.

And this brings me to the last feature I shall mention as peculiar to the Presbyterian Church—namely, the ruling elders. If a stranger went into the congregation at Ephesus, or at Philippi, and asked to see the elders, or bishops, any ordinary worshipper could have pointed them out. Now the same thing should characterise any other church so constituted. The elders were not the creation of the New Testament. They existed and ruled in the Synagogue





Malcolm, probationer, was laid upon the table. It was moved by Mr. C. Cameron and seconded by Mr. J. Cameron,—That the Presbytery find the following irregularities in connection with the *pro re nata* meeting held at Owen Sound for the appointment of a moderation of a call at St. Vincent, nameley, that ten clear days did not elapse between the mailing of the moderator's letter calling the meeting and the holding thereof,—that said meeting was held without a quorum,—that a moderation was granted without a petition to that effect from the congregation through the Session,—that sufficient time was not given between the edict being read and the moderating in the call,—but, out of regard for the interests of the congregation of St. Vincent, &c., that they sustain the call and forward the same to Mr. Malcolm. It was moved in amendment by Mr. Scott and seconded by Mr. Moffat, that the call be sustained. The motion was carried. Whereupon Messrs. Dewar and Stevenson protested and appealed to the Synod against its preamble.

A petition having been presented from Proton praying that Mr. John Morrison, probationer, be ordained a missionary to the Stations there for three years, and Mr. Morrison having intimated his acceptance of the call to labour in that field during that period the moderator was appointed to prescribe to him subjects of the usual trials for ordination,—said exercises to be delivered at next ordinary meeting of Presbytery.

It was agreed that the Rev. James Greenfield, Stayner, be requested to dispense the Sacrament of the Lord's Supper, on as early a day as possible, to the remaining part of Knox Church congregation, Owen Sound, protesting against seceding to the Presbyterian Church of Canada in connection with the Established Church of Scotland.

Messrs. McMillan and J. Cameron were appointed to dispense the same ordinance in Egrenout, the former at Fairburn's Station, the latter at Swanton's, at their earliest convenience.

Mr. Moffat, Convener of Finianial Committee, gave in a tabulated report of returns from congregations, in answer to queries addressed to them, which was received, and thanks were given Mr. Moffat, who was requested to continue correspondence with defaulting congregations.

Mr. Stevenson, mission agent, gave in a report, which was received.

WILLIAM PARK, Pres. Clerk.

THE PRESBYTERY OF HAMILTON.—This Presbytery met in McNab Street Church, Hamilton, on the 10th and 11th of October. There were present twelve ministers and six elders.

Mr. McColl, under call to Dundas, had intimated his acceptance of it, and was taken under trials for ordination. These were all approved, and his ordination in Dundas was appointed to take place on Tuesday the 24th of the current month.

Mr. Malcolm has received a unanimous call from the Congregations of Welland Port, and St. Anne's, Gainsboro:

The Presbytery decided that the call given to Mr. Inglis by the Knox Church Congregation, Montreal, be set aside, and that he be retained in his present charge in Hamilton.

The Presbytery, in reply to a communication from the National Bible Society of Scotland, resolved that it would be inexpedient in the meantime to form Branch Societies in this country in connection therewith, as the British and Foreign Bible Society occupy the Province very fully, and no difficulty in obtaining Bibles with the metrical version of the psalms and paraphrases, is experienced.

In reply to a communication from the Colonial and Continental Committee of the Free Church of Scotland, the Presbytery, resolved that the Statisti-



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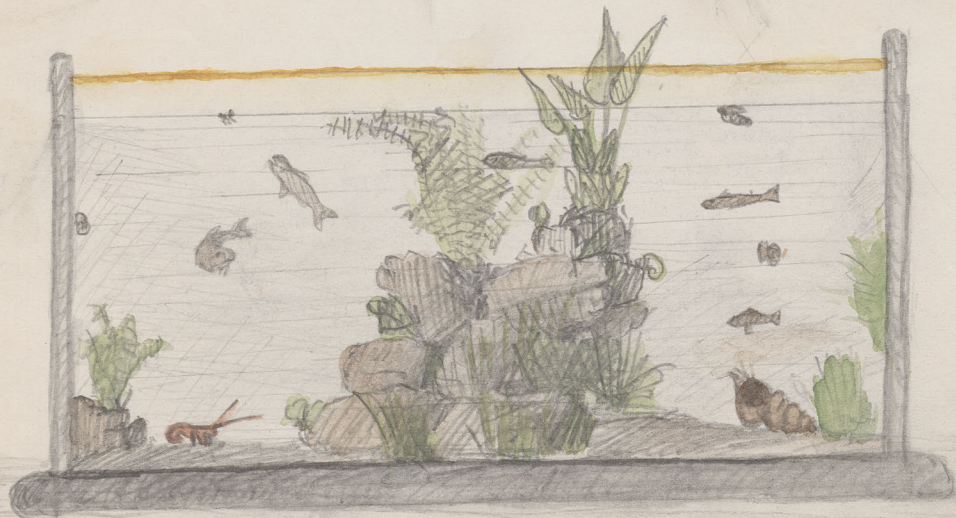


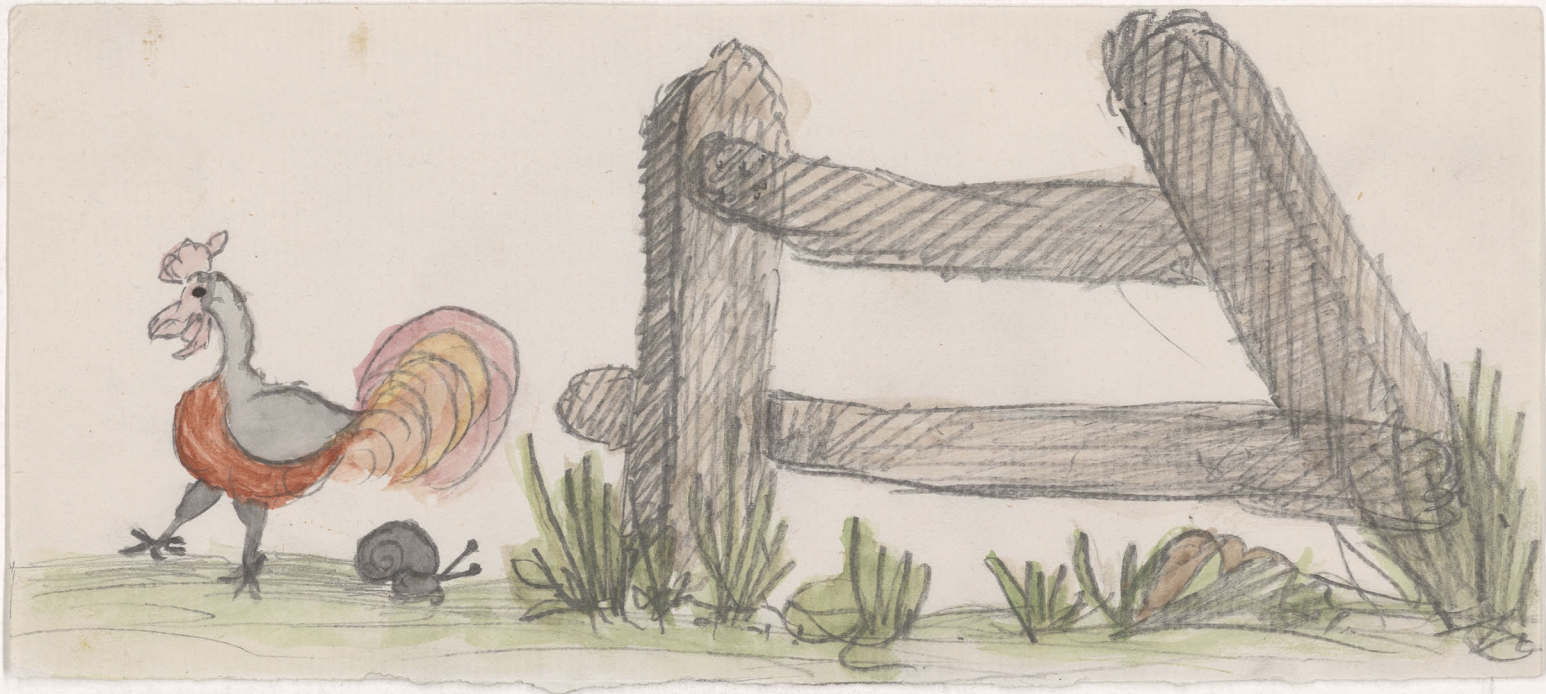


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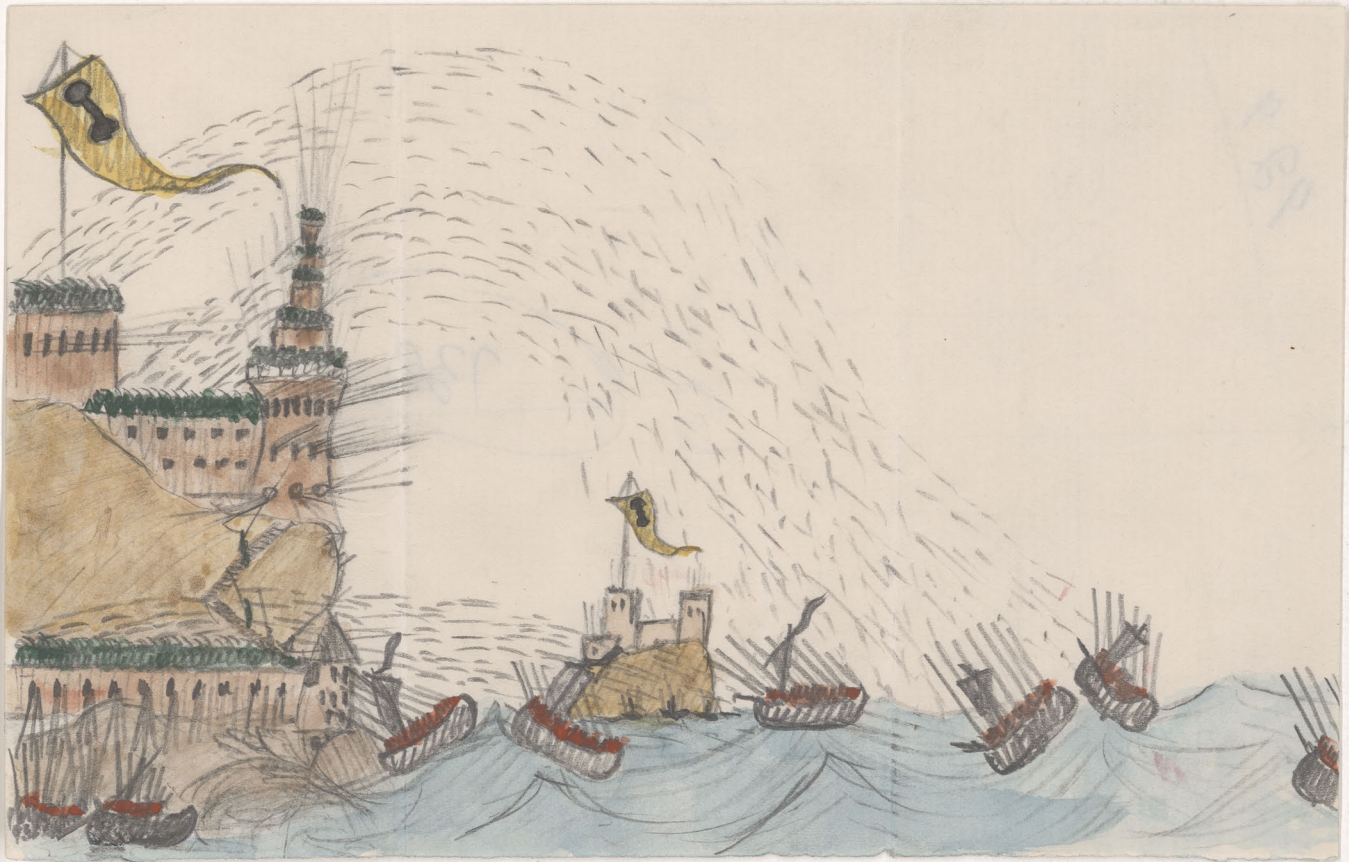
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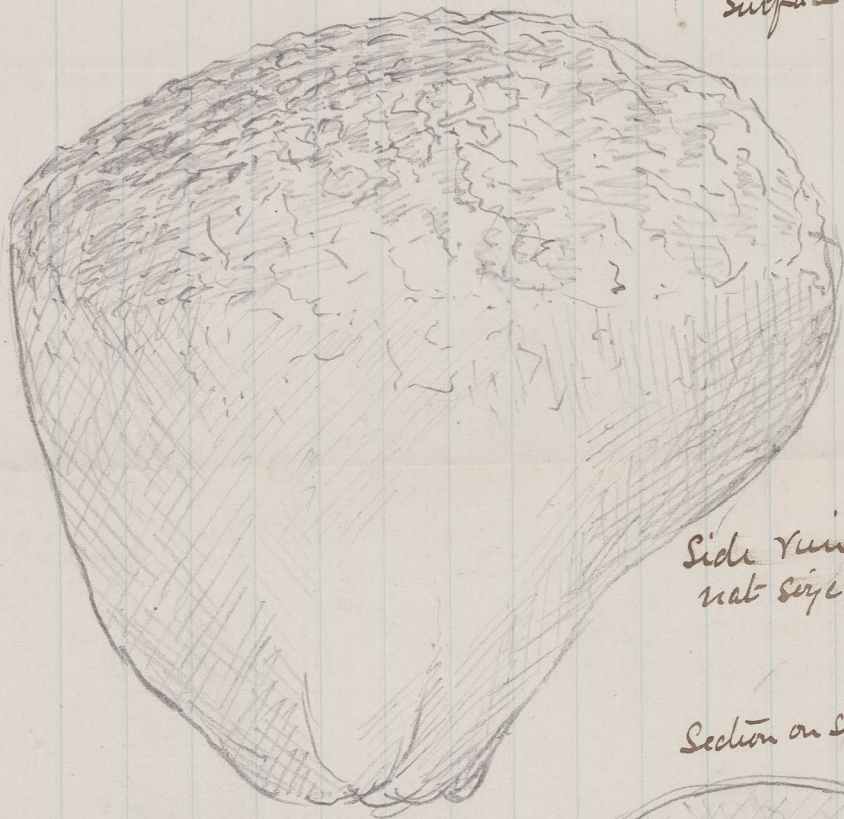
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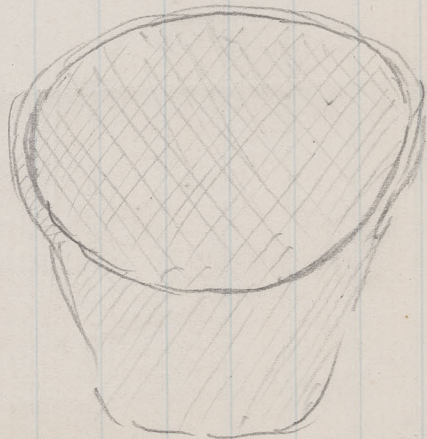
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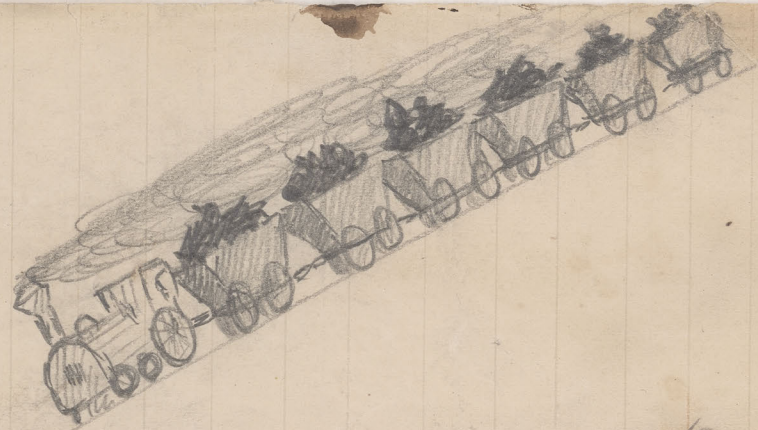


Side view
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Section on smaller side.

Fungus (puffball) from
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Dufferin

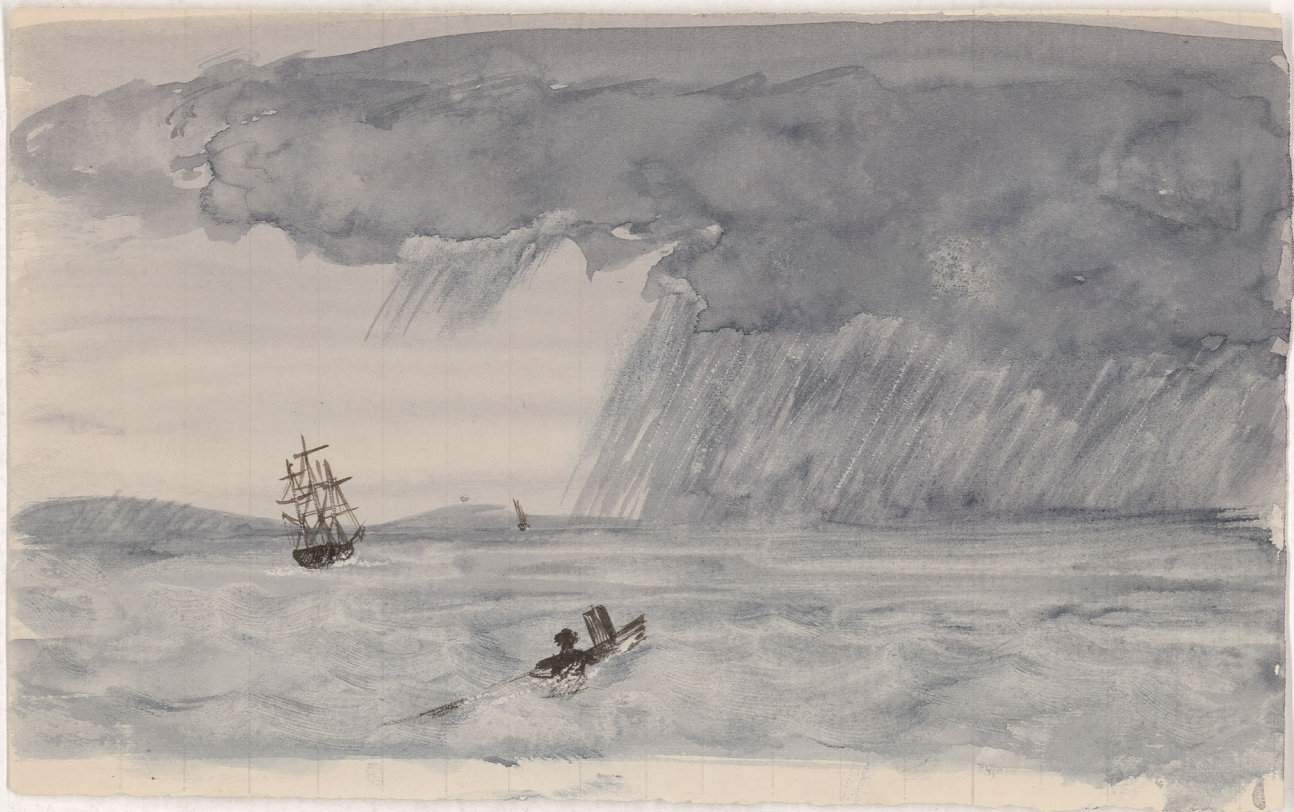




W.B.D on his
journey to
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Principal Dawson

George Mercer Dawson.

McGill Collidge.

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