

the requisite spiritual gifts, and their distribution to each member of the "faithful company" severally as God wills—by measure—and according to the necessity of each for the work specially assigned to him, e.g., ministry, teaching, exhortation, etc., besides the general influence of the Spirit necessary for all indiscriminately. If I rightly understand the doctrines of Presbyterianism, I have done no more than here enunciate them. Am I correct in my belief that these are also the doctrines of the Church of England, and of most, if not all, orthodox Protestant bodies?

But I fear I am trespassing too much on your valuable space. I shall therefore conclude with a few more remarks only. I have never seen Mr. Porter's book, and am indebted to your learned criticism for even the knowledge of its existence, and therefore must accept—as I willingly do—your interpretation of Mr. Porter's views of Church government as perfectly correct. You say that he makes the form of Church government essential, and therefore unchurches all but prelatists. This certainly will not recommend him or his book to those outside his own communion. But this is not, I conceive, with great respect, the question. The real question is as to the *value* of Church organization. Has our Lord or His apostles given any thought or directions to such a subject? If so, and a special, determinate form has been instituted by Him or them, what is its value? Is it essential to the *nature* of, or only of inferior consequence to, the constitution of His Church? If of no *value*, and that men are at liberty to devise a form of organization suitable to their own ideas of fitness, etc., then unquestionably Mr. Porter's views on this subject are intolerant and intolerable; but if not, then they are logically correct as it appears to me. I shall not discuss the question how far the Church might consider itself bound by reverence for her divine Lord to maintain that form of government ordered and appointed by Him, assuming such, in the absence of any express declaration by Him as to its importance and value. But I cannot be indifferent to this subject in view of the *raison d'être* of Presbyterianism. Was not this one of the grounds of its separate existence? and does it not now claim, judged by its formularies, the great advantage of apostolicity for its organization and orders? Does not the learned Dr. Cumming claim, in virtue of the uninterrupted succession from the apostles of its ministers, that its ministry is a divinely appointed channel for the conveyance of the graces of the Holy Ghost? And do not its ordinances, as administered now, teach that some of these graces—viz., in the sacraments and ordination—are conveyed by "manual contact."

I do not, of course, presume to insist, sir, on the correctness of these views. I have, however, always held them. If wrong, I shall willingly submit to correction. The lesson conveyed to my mind by the cure of the leprosy of Naaman, "written for our instruction," has ever impressed my mind with a conviction of the importance, confirmed by the example of our blessed Lord, of external actions as the means or instruments for conveying heavenly gifts to the soul. The sacraments establish the same doctrine; and, if necessary, I would appeal to the tremendous doctrine of the Incarnation in further attestation of this cardinal law of God in relation to our spiritual well-being.

Hoping that you will afford me the opportunity, through your excellent paper, of eliciting the views of your readers on this interesting theme, and begging that you will overlook the crudeness of these remarks written literally *currente calamo*, I remain, very truly,

DONALD McDONALD.

Ottawa, 28th March, 1878.

NOTES FROM PORT HOPE.

Port Hope is a bustling town in the township of Hope and county of Durham, containing a population of about 6,000 inhabitants. It is situated about seventy miles east of Toronto, and is an important station on the G.T.R., on the edge of Lake Ontario. The town is somewhat irregular in shape, the houses in some instances being built on elevations which with valleys below give the place a rather picturesque appearance, so that it possesses many attractions to the traveller and tourist. The churches, schools, and public buildings are creditable to the place, and many of them are constructed on the most modern principles. Smith's Creek, as it is called, is in reality a river of considerable dimensions, which passes through the centre of the town. The leading denominations are all represented here, but our friends the Methodists carry off

the palm in the matter of church architecture, as they have lately erected a splendid church, which was opened by the celebrated Dr. Ives in his usual way.

PRESBYTERIANISM,

which would seem to be the system best adapted to this country, occupies a good position here, having two good congregations which are well equipped, and which are actively engaged in Christian work. The membership comprises many of the excellent people of the town and surrounding neighborhood. What is known as the *First Presbyterian Church* was organized about forty years ago, the late Rev. Mr. Cassie being the first minister. The next minister was the Rev. Dr. Waters (now of St. John), who having accepted a call from the congregation in St. Marys, was succeeded by the Rev. William Donald, the present pastor, who was settled here about six years ago. The congregation is in a flourishing condition and has upon its roll 200 members. The church affords sitting accommodation for about 800 persons. Mr. Donald, who is comparatively a young man, was born in Scotland, but received his education at Knox College, Toronto, where so many of our excellent Canadian ministers have been trained. Mr. Donald is a man of good abilities, is a popular speaker, and very enthusiastic in his work; and as a proof of the strong attachment which exists between him and his people, he has within a short period declined two tempting "calls," one from a leading church in Montreal and the other from Pictou, N.S.

MILL ST. CHURCH

was organized in 1863 in connection with the United Presbyterian Church of the United States. The Rev. John Hogg, now of Oshawa, was the first minister. Subsequently a mission station in connection with the "Old Kirk" under the care of the Toronto Presbytery was opened, which soon developed into a congregation, who erected a church at a cost of \$3,500, the first minister being the Rev. David Camelon, who was installed in Dec., 1859. The next minister was the Rev. Wm. Cochrane, of Dalhousie, at the termination of whose pastorate the congregation resolved to unite with the "Mill Street Church," which connected itself with the "Old Kirk" under the care of the Lindsay Presbytery. The Rev. M. W. McLean of Belleville, was the first minister of the united church, and he was succeeded by the present pastor,

THE REV. JAMES CLELAND,

who was installed in 1874. Mr. Cleland is a native of County Down, Ireland, was educated in Belfast and Edinburgh, and for a short period held a charge in Ireland, after which he emigrated to the "States" and was called to a congregation near Ogdensburg, N.Y., where he labored for seventeen years until called to his present pastorate, where he is doing good work and is very highly esteemed, not only by his own people, but by his brethren throughout the Presbytery. As a Presbyterian it is gratifying to me to find the progress and prosperity of Presbyterianism throughout the country as evidenced by the improvement in the ecclesiastical edifices, the attendance at Sabbath Schools and on means of grace generally, and the comfortable "manses" of many of our ministers; but on the other hand, I have often to lament when I hear of the "duty" which some ministers have to perform and the small pittance they receive for doing it; some of them driving long distances and preaching three times in different places on the same day, and returning home on a winter night at nine or ten o'clock, and then receiving in small sums a salary which in all probability would be spurned by a first-class porter in some of our cities; and this, too, from a class of persons who seldom require to complain of hard times—I mean the farming class, whose circumstances are not subject to the same fluctuations as those of mechanics, manufacturers or merchants. For the sake of the Church, and for the sake of the wives and families of respectable, educated ministers, I would like to see the minimum standard of ministerial income raised to \$1,000 per year. The people generally would be nothing the poorer, and the satisfaction of seeing their ministers live in some degree of comfort in proportion to their position, would repay them for the little extra contributions to the funds of the Church. *Queen's Hotel, Port Hope, and April.* K.

THE S.H.C. PREACHERS IN ST. PAUL'S.—The Earl of Shaftesbury, K.G., has undertaken to interrogate the Primate as to the circumstances under which several notorious members of the Society of the Holy Cross have been announced to preach (or deliver addresses) during Lent in St. Paul's Cathedral.

GOULD STREET CONGREGATION.

On the afternoon of Monday, 3rd April, the cornerstone of the new church in course of erection by the Gould Street congregation on Gerrard Street was laid with the accustomed ceremony in presence of a large representation of the congregation, besides a number of persons from other congregations in the city.

Mr. Wm. Kerr, Chairman of the Building Committee, presided.

The Chairman called on the Rev. Mr. Cameron, who gave out the 100th Psalm.

Rev. Prof. McLaren read a portion of the Scripture, and Rev. Principal Caven offered up a prayer.

The chairman said that although it was no small matter to be present at such a ceremony possessing so much interest as it did, yet he would not detain them with any remarks of his; he would call on the Secretary to read the letters of apology from absentees.

The Secretary (Mr. Darling) then read letters of apology from Prof. Daniel Wilson, from Dr. Cochrane, of Brantford; from Rev. Mr. Kennedy, of Dunbarton; Hon. John McMurich, Hon. V. C. Blake, Mr. John L. Blaikie, and Rev. Dr. Castle.

Mr. T. W. Taylor, one of the members of the Building Committee, then read the following scroll, a copy of which was placed in the foundation stone:—

The congregation, originally "The Second United Presbyterian Congregation of Toronto," and more recently known as "The Gould Street Presbyterian Congregation" has been in existence nearly twenty-five years. On the twenty-fifth day of January, 1853, four members of the "United Presbyterian Church," John Plenderleith, Alexander Gemmell, John Cameron, and Robert Bell, met to consult together about the formation of a new congregation. In due course a petition asking for the formation of a new congregation was presented to the United Presbyterian Presbytery of Toronto. At the meeting of the Presbytery held on the 3rd of May, 1853, the prayer of the petition was refused. From this decision of the Presbytery an appeal was taken to the Synod and on the twelfth of May of the same year the decision of the Presbytery was set aside by the Synod, and the prayer of the petition granted. In obedience to the finding of the Synod the congregation was formally organized by the United Presbyterian Presbytery of Toronto, on the sixth day of July, 1853. The first session was formed by the election and induction into office on the sixth of November, 1853, of three elders, the Rev. Charles Fletcher, the Rev. Wm. Ormiston, and Alexander Gemmell. About the same time the congregation addressed a call to the Rev. John Taylor, M.D., D.D., then Professor of Theology to the United Presbyterian Church, in Canada, which having been accepted, he was, on the twenty-third day of November, 1853, duly inducted as the first pastor of the congregation. The Rev. Dr. Taylor resigned the pastorate on the sixth of May, 1861, and returned to Scotland. Those who enjoyed his pulpit ministrations and those who were privileged to prosecute their theological studies under his care can gratefully recall with what singular fidelity and efficiency he discharged his pastoral and professorial duties. His departure was justly regarded as a loss, not only to the congregation but to the Presbyterian Church in the Province. At this period the congregation was small in number and burdened with a heavy debt. Under these critical circumstances the Rev. Robert Burns, D.D., Professor of Church History in Knox College, came to their assistance, and from July, 1861, until May, 1863, gave his valuable services gratuitously as stated supply. On the twenty-eighth day of May, 1863, the Rev. John M. King, M.A., (formerly minister of the congregation of Columbus and Brooklyn in the Presbytery of Ontario) was inducted as pastor of the congregation, and has ever since continued to labor among them with great acceptance and success.

From the time of its organization in July, 1853, until January, 1857, the congregation occupied as its place of meeting the old Mechanics' Institute on Court Street, upon the site of which the Police Court has since been built. In the autumn of 1855 the erection of a church on the corner of Gould Street and Victoria Street was begun. Towards the erection of this church the congregation received generous pecuniary assistance both from friends in Scotland and from friends in the city. This church was opened on the eleventh day of January, 1857, and the congregation continued to meet there for public worship until the tenth of March, 1878, on which day the closing services were held.

During the past twenty-five years of its existence the congregation has enjoyed in a marked manner the blessing of God. In His good providence it has had great success and prosperity. It is believed it has been the means of doing much spiritual good. Its early difficulties have been long since surmounted, its numbers have been enlarged, its liberality has increased, its peace and harmony have been unbroken.

Commencing in July, 1853, with thirteen names on the communion roll, the membership at the time of the Rev. Dr. Taylor's induction was twenty-nine, and in May, 1863, when Mr. King became pastor, 108. The number now on the communion roll is 450. Among these are found four of the original members, John Plenderleith, Alex. Gemmell, Janet Gemmell, and Helen Buik.

The income of the congregation for 1856, the last year before entering into occupation of Gould Street Church, was \$907.07, of which \$198.07 was devoted to extra congregational purposes. The income for 1877 was \$6,731.37, of which there was for extra congregational purposes, \$3,377.95.

The present members of the Session are the Rev. John M. King, M.A., minister; Alexander Gemmell, George Smith, William Kerr (session clerk), John Young Reid, Archibald Macdonald, Thos. Wardlaw Taylor, Thos. Kirk-