

grounds, to attack the doctrines which he has accepted as the standard of his faith, and which he has engaged to teach to the flocks entrusted to his spiritual oversight. Any condition short of this would lead to universal confusion. If a minister of any Church is assailed by doubts, and who has not at some time had doubts thrust upon his mind on topics whose full significance can be grasped only by the Omniscient, is it not clearly his duty to consult with any of his brethren in whom he has confidence, to ponder these doubts in his mind, to carry them to the throne of Grace; but until his mind is fairly made up, to refrain from disturbing the minds of others, and shaking their confidence? If from these doubts he attains a clearer vision of the truth of the doctrines, of whose truth he has been uncertain, with what renewed power he can appeal to the trembling believer, agitated and uncertain as to the grounds of his faith. If his doubts are confirmed, if after having used every means appointed, after having agonized over the questions which have engaged his mind and heart, he is convinced that he is right, then he is bound in conscience to do what seems right to him in the sight of God, no matter what the consequences.

Has Mr. Macdonnell done all he ought to have done? We are constrained to say from his own words that he has not; that he has, without preparation and with a rashness that is inexcusable, rushed into the uncalled-for utterance of what can neither be called views nor convictions, but simply floating doubts, shadowy hopes, springing from good-natured benevolence, but so far as can be seen, not founded on reason and the Testimony of God's Word. But have his co-presbyters acted a brotherly part? The evidence is strongly against such a supposition. Mr. Macdonnell acknowledged his belief in the Confession of Faith, but cherished a hope that it might please God at some future time to extend his mercy to the unredeemed. "I am satisfied," he says, "that it is not a part of the message with which I am entrusted as a minister of the Gospel, to hold out any hope of future pardon to those who have in this life rejected Christ. 'Now is the accepted time;' what God may do hereafter is apparently not among the things revealed, or intended to be known." But the committee to whom was referred the statement, a part of which we have quoted, seems to have been determined to leave Mr. Macdonnell no room for repentance. He was "severely catechised," his answers were to the satisfaction of the committee; then he was "hotly pressed," and like any other high-spirited young man, he appears to have resented the spirit shown by his new brethren and answered in such a way as to put him in their power.

In preparation for his deposition, the leading members of his congregation have, it is stated, taken opinion of Counsel as to their position, and whether they can hold the Church and retain Mr. Macdonnell as their pastor. If the Union Acts are valid and binding, it is difficult to understand the opinion given, which is, "That if the congregation determine to support their clergyman in his course, he can keep the Church, and cannot be removed from the pastor-