

he may be a Burgher or Anti-burgher, or of the Synod of Ulster, or in communion with any section of the Presbyterian Church, not only in the British Empire, but throughout Christendom, provided only that he be a British born subject, and licensed by some regular Presbytery in the British dominions.

The description, in this regulation, of the qualifications and conditions required to constitute the *eligibility* of a candidate or nominee for the pastoral charge of St. Gabriel Street Church, would indeed be strange, unaccountable, yea ridiculous, had the object been to exclude all, who were not licensed by the Established Church of Scotland, and such only are capable by the Ecclesiastical law, *as it then was*, or *as it now is*, to be received into connection or even into communion with her; but it becomes perfectly intelligible and reasonable, if you bear in mind, that, in those days, there was scarcely a possibility of obtaining a minister of the Establishment, and they thought themselves happy, when, as on occasion of the framing of this law, they could obtain the services of any Presbyterian clergyman, producing sufficient testimonials of character, education, and loyalty to the British Crown.

There is all manner of evidence, not only direct and positive, but also circumstantial and presumptive, that this is the true interpretation of the Rule, for it was framed to obviate the difficulties in which this church was then involved. At the time when the late incumbent, Mr. Somerville, was a candidate for the vacant pulpit there were two candidates, and, as usual, two parties in the congregation. Mr. Somerville's rival was a Mr. Forrest, who had come in from the United States, and was not, therefore, a British Presbyterian, or a natural born subject of the British Crown. This will set the design and meaning of