

the several sections of Presbyterianism in Scotland from which they received their origin. But in Scotland, those separating from the established Church continued to constitute their Church Courts as in the parent Church. Consequently, it was found that there was almost entire uniformity in procedure; but it was resolved that it was only what was common to all four that should be in the meantime used. At the same time, a subcommittee on Ecclesiastical Procedure was appointed, as follows: Dr. G. Bell, *Convener*, Principal Snodgrass, Principal Cavan, Dr. Waters, Dr. Geo. Paterson, Prof. McKerras, Prof. Gregg, Messrs. T. Sedgwick, J. Middlemiss, J. Laing, Wm. Reid, R. Campbell, Wm. Fraser, J. G. Robb and G. M. Grant, *Ministers*, and T. W. Taylor and Judge Stevens, *Elders*. The committee made it its duty to secure copies of the Forms and Rules of Procedure of the principal Presbyterian churches of the world, in order to frame a manual, as complete as possible, for the guidance of the Church.

This committee, from which my name was dropped in 1877, with slight changes afterwards, embraced the three Clerks of Assembly, Clerks of Synods and Presbyteries and professors, whose business it was to lecture on Church Government; and drafted the "Book of Forms," which was substantially the same as our present "Rules and Forms of Procedure." It engaged the attention more or less of eight General Assemblies, and was three times sent down to Presbyteries for their consideration, and, meeting with their approval, was finally adopted by the Assembly in 1890.

From the first, in every draft of the handbook, the regulations, as to the Moderator being a Minister, was inserted, and no objection was ever taken to it. The men who framed the regulations had all been parties to the acceptance by the United Church of the "Form of Church Government," of the Westminster Assembly, as setting forth the teaching of scripture on the subject; they were parties also to the adoption of Section (3) of the "Basis of Union," and in the regulations in question, there was agreement with the principles and practice of the Church of Scotland, with those of the United and Free Churches of Scotland, with those of the Presbyterian Church in Ireland, which may be called our mother churches; and also with those of the greatest Presbyterian Church in the world, that of the United States of America, which is notably loyal to the Westminster standards.

3. *The Ordained Minister*.—The Scottish reformers assigned