

entertained of not only settling the Professor in Toronto, but of creating for him a congregation there! He believed the population of that city was now somewhere between 25,000 and 30,000, and thought that there should be a second congregation there."

The second was made by the Rev. Mr. Paterson, of Kirkwall, Orkney—

"He thought it of importance that the Professor should be located in Toronto, and he would have no objection to his being provided with a pastoral charge in that city, but he would not like the idea of his settling in the back-woods."

It may appear almost unnecessary to reply to what these two ministers have said. It is not because they said so that we write, but from other considerations which will appear in due time. These gentlemen were the ministerial portion of a deputation sent to visit our church, five years ago; and who in seven-leaved boots, matched wear, and then marched east again, but never put a foot into the bush, or backwoods, and saw little, learned little, and did little, except preaching when on the gillop, and now they talk as if they were to be our deacons, forsooth! When we read these statements we were inclined to conclude two things: First—"That the Moderator, who is a gentleman, and knows what is due from one man to another, and one part of the Church to another, must have been asleep, else he would not have allowed such an unwarrantable license to talk. Second, we concluded that our brother, Mr. Torrance, of Gaelic, must not have been present, else he would on the spot, without fear, have maintained our independence as a church, and taught even those gentlemen that we, and they too, are Presbyterians, not Episcopophans. But, what a frightful region our back-woods is! The Professor must not go there! He must come as a priest, not as one of our humble selves! The bush is good enough for the present minister of Toronto, or for any one of us, but the coming Professor, of finer mould and more delicate frame, and who has been accustomed to all the elegancies of Scottish refinement!—must have rooms made for him, and under the patronage of the Mission Board, the congregation in Toronto must accept their nominee, and then he shall sit down and enjoy the fruits of another man's hard, anxious, and painful toil! Or, if that be not meant, then this must be meant, that the Professor be sent out to start an opposition congregation in Toronto. How brotherly! How Presbyterian-like! How Christian-like! Personally, we are perfectly indifferent which was meant, but on principle, we condemn such statements in toto: we condemn them, because they are ill-bred in the extreme; and we condemn them because they are a violation of Presbyterian organization, such as the merest tyro ought to know. "Toronto has now," says Mr. Robertson, "between 25,000 and 30,000 inhabitants," and therefore, "there should be a second congregation there." Well, Toronto has a few hundreds above 25,000 of population, but out of the whole, only about 3,400 are real or nominal Presbyterians: and we have five Presbyterian Churches, with variety enough to gratify them,—one Scotch Kirk, one Free Church, one United Presbyterian, one Irish Presbyterian, and one Cameronian; that is, rather more than a church to every 700 of the Presbyterian population. We have churches of one kind or other to every 850 inhabitants, and the United Presbyterian, Free, and "Kirk," will hold with great ease every man, woman, and child that can come under the Presbyterian category.

But why fix upon Toronto as the only place suitable for this new Professor? Montreal has nearly double the number of inhabitants, and we have only one church there, and why not have four: at any rate why not have a second, in that doubly desolate city? We know very well that one is enough, and though the Professor were there to-morrow he would not gather a congregation of a score, but these gentlemen have made population (!) the basis for judging, and consequently they should have given our friend, Dr. Taylor, the broadside first. But in Quebec there is not one United Presbyterian Church, and should not the man, for Professor, be chosen who has zeal, and spirit, and intellect enough to create a congregation for himself, and not one who must exist by building upon another man's foundation. Kingston, too, is equally destitute of our Presbyterianism, and why was it passed over? Or, why have we only four churches in London, in England, with a population of two millions? Or in the towns of Scotland, composed of Presbyterians in a very great proportion, why have we not more churches? We say, commence that principle at home, and give two United Presbyterian congregations to every 3,400 Presbyterian inhabitants—and begin at Kirkwall, for in-

stance, and a better place it is than Toronto for the experiment—and then we will understand the logic of these gentlemen a little better, and the purity of their missionary zeal for the specially benighted people in the Provincial metropolises.

Our Church in Canada has never got the full attention and support it deserved from the Home Church, notwithstanding that there has been great liberality in the way of money. Money has never been grudged, most certainly, but something else has been wanting, and for the future we intend to show what that something is, and make our claims be known, and have our rights respected. We desire no controversy with the Mission Board, far from it, but neither do we fear it. A few knotty points we leave to be discussed at the special meeting of Synod. Canada may be thought an out-of-the-world-place by our friends in Scotland, and that therefore the ministers, with us, may be considered to be, of a lower grade; but we tell them that our ministers—all of them—are to be treated with the fullest measure of Presbyterian parity, and they deserve it, as well as have a right to it, for they are men of feeling, education, talent, and piety, and not behind the very chief of any of the missionaries anywhere. Our ministers have, for their own sakes and standing with the parent church, made one grand blunder—they have never sought to be puffed up, and they have never attempted to puff. And now, one word to an article which duty has caused us to write, unpleasant though it has been. If a Professor is asked from Scotland, it is not because we have said, or thought, that we had none fully qualified among ourselves, for we have many ministers just as well qualified for that office, as any we can get; but there are other reasons, altogether apart from the mere qualification to teach students, in divinity, which have very much led our Church in Canada to take this step, and which we may take occasion afterwards to state and advocate.

We will not profess to give a summary of Canadian matters for the last month or two, but merely take notice of facts which deeply affect us. In Parliament there have been motions, and amendments, and speeches, and wranglings about Ecclesiastical Corporations, grants to denominational schools, Clergy Reserves and Rectories. As to the Reserves, the address to the throne was carried by a larger majority than last year, which is so far well, but nothing more will be done, can be, or ought to be this Session. This Parliament is not composed of the men to adjudge the matter rightly, and we must look to the coming elections to have the full clear voice of the people, and for those who will put an end to the great grievance. But evil seems to loom in the distance. Upper Canadian Prelacy, and Lower Canadian Popery, we fear will combine. English Episcopacy fears for the Reserves, and Popery fears for its Endowments, and the interminable and intolerable system of grants to its schools and colleges, and therefore they may possibly attempt to go as one against popular rights and religious equity. The Clergy Reserve question is now the question, and it is a vitally religious one, though unfortunately it mixes up the churches with politics; and if there ever was a time in our colonial history when those opposed to State endowments should be true and firm, it is now. No compromise. Our churches must be free, and on an equality. The Reserves must go for a Provincial system of Election, every acre, and every shilling; and those who shall ask to be our future Legislators must be men who recognize our rights, and will give them to us, else they ought to receive no confidence and support.

ON THE OBSERVANCE OF THE SABBATH.

This subject was ably and amicably discussed during the last meeting of the United Presbyterian Synod in Canada, and whilst there was a slight difference of opinion on minor points, there was in reality much unanimity of sentiment and feeling. Some members of Synod thought, that as the Sabbath is a sacred and not a civil enactment, it is inconsistent for a voluntary church to ask the civil magistrate to go beyond his province, and to legislate for the church. Others thought that the enjoyment of the Sabbath is a civil privilege as well as the subject of a divine command; and that, therefore, it is the duty of the magistrate to remove existing obstacles to its due observance, and that it is competent for the Synod, as an ecclesiastical body, to petition the Legislature on the subject.

There are many points on which both parties are agreed; so that the difference at first sight appears greater than it really is. Both admit that