

## ARBROATH, SCOTLAND.

We understand that on the 5th December last the U. P. Presbytery of Arbroath ordained Mr. Robert Johnston, LL.B., (London) as successor to the late Rev. Joseph Hay, A.M., in North Grimsby street Congregation here. Mr.

Johnston is a great grand-son of John Brown of Haddington, and is very eminent for his classical and other attainments. He was Dux of the High School of Edinburgh, and afterwards distinguished himself in the University.

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## Gleanings.

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## RELIGIOUS EQUALITY IN CANADA.

In Canada the religious sects are on an equal footing. Neither the Church of England nor the Church of Scotland is the established church. In theory no man enjoys any privilege or is under any disability because he belongs to a particular sect. Religion is a private affair with which the civil government does not interfere. But in practice this is not so. Unfortunately the Bishops are appointed by the Crown, and this gives them a certain position which rouses the jealousy of rival sects, and countenances the pretensions of the members of the Episcopal persuasion. The ideas and prejudices of the old country are transferred to a new country, where they are not only unmeaning, but absolutely mischievous. The idea of perfect equality between the members of the various communities, instead of being fostered is practically destroyed. And the fires of religious hatred are studiously kept alive, so that they may blaze forth, as they did the other day at Kingston, with all the fury of the times of John Knox. Nor is it irrelevant to observe that the same influence which exists in Canada, exists also in other colonies, as the disputes in New Zealand most fatally prove. It is difficult to convince those at a distance that the mere fact of being nominated by the Crown can produce results so important. The proof is not difficult. Cross from Canada into the States. In both countries all sects are said to be equal. But compare the condition of the Episcopalians in either. In the States they are obviously on precisely the same footing as the Methodists or the Unitarians. They enjoy privileges neither greater nor less—nor do they attempt to claim any. But in Canada, if they have no superiority in the eye of the law, they assert it, and practically obtain it. The reason is patent enough. The Canadian Bishop holds office by a commission from the Queen of Great Britain. He feels, and cannot but feel, himself as clothed with some portion of the dignity of the power which appointed him. No man can ignore this fact, and even if the Bishop did, his followers would not. In the States, on the other hand, the Bishop is elected by the clergy. He derives his authority from no civil magistrate; nor does he feel—indeed, it is impossible that he should feel—himself clothed with any authority greater than that which belongs to his sacred office.

The evils even now arising from the appointment of Bishops are not to be denied. If these colonies are ever to be made independent, it is impossible to suppose that anything in the shape of an established church will be sanctioned, or that the future monarch will be allowed to exercise the prerogative of appointment now exercised by the Crown. Upon every ground, therefore, it seems that the present system should be abandoned. The members of the Episcopal communion in the colonies ought to be permitted to choose their Bishops as they shall see fit. In the colonies every remnant of the idea of a religious establishment ought to be obliterated.—*London Daily News*.

[What the *News* refers to, is an anomaly, and is intolerable; but the case is not quite correctly stated. The Bishops here are elected by the clergy, and by a representation of the laity. So, assuredly, the Bishop of Huron was elected, and every one understands that the same method will be adopted when other ap-