

the Elders, Trustees, or Managers, or any part of them, requesting the Presbytery to moderate in a call in favour of some fit person, who has preached to the Congregation."

Then follow the steps necessary to be taken in the ordination and induction of a minister, the last clause of the fifteenth section being in these words:

According to a standing rule of this Church the following Act *requires* to be read over and assented to by the inrant."

The Act so specially required to be read over and assented to by the inrant is the Act of Independence, which, as we presume most, if not all of our readers know, asserts the entire independence of our Church of the Church of Scotland, that Church possessing no control over our judicial action, and being in no way entitled to exercise any jurisdiction in matters connected with our doctrine and discipline. The designation, "in connection with the Church of Scotland, denotes merely the connection of origin, identity of standards, and ministerial and church communion." This, at least, must be signed, and the following clauses of the Act, which we give in full, will surely settle the question of induction.

CONGREGATIONS APPLYING TO OTHER CHURCHES FOR MINISTERS.

I. That in the event of any Congregation of this Church applying, through means of their Elders, Trustees, or Committee appointed for that purpose, for a Probationer or Minister from any other church in communion with this Church, the said application shall first be presented to the Presbytery of the bounds where the vacant congregation lies, by which Presbytery the same shall be adjudged, and, if sustained, transmitted to the proper quarter,—parties being allowed to be heard in case of a difference amongst the members of the congregation.

II. On the arrival of said Probationer or Minister, the nomination of whom by said other Church in communion with this Church, proceeding upon the faith of said congregation determining and pledging themselves to adhere to the choice made for them, no new call shall be necessary, but, previous to his becoming a member of the Presbytery or of the Synod of this Church, he shall be required to be inducted by the Presbytery of the bounds as Minister of the said Congregation, according to the rules for the Ordination and Induction of Ministers.

The question is a serious one for ministers ordained in this way, and who, believing they are entitled to enter upon a charge without induction here, should be so unfortunate as to be allowed to do so; because men's minds change, and it might so happen that at the end of a few years cabals might arise in a congregation against their minister. There is no legal nor

binding connection between a minister settled by the Scotch ordination, and the congregation over which he is placed; and there would not, therefore, be the slightest difficulty in getting rid of him, if a few in the congregation chose to ignore the obligations of conscience, and appeal merely to legal rights. The Church Courts, too, would incur danger of having their Acts revised, and the question asked whether they were legally constituted. The old question of the *quoad sacra* ministers would be revived, and great harm might follow.

The Presbytery of Kinross appears to have acted very unadvisedly in this matter. The Parent Church has too much respect for us to allow of a usurpation of power by any Presbytery in Scotland over a Presbytery in Canada. No Presbytery in Scotland would for one moment entertain the absurd idea of ordaining and inducting a minister into a parish within the bounds of another Presbytery. It would sound rather odd to hear that the Presbytery of Dunoon had ordained the Rev. Duncan McDow to the West Church and Parish of Edinburgh, or to the Barony Church and Parish of Glasgow. What should prevent the Presbytery of Montreal, seeing that 'there's snug lying in the Abbey,' to present any of our more deserving ministers to the Abbey Parish of Paisley, to the West Parish of Greenock, or to the Old Parish of Aberdeen? These are all good livings; and if a country Presbytery in Scotland can ordain a minister to a city charge in Canada, we do not see why the largest and most influential Presbytery in the Province of Canada cannot reciprocate. The Church of Scotland has never wished for the power now claimed for her, she has ordained missionaries to particular districts, and will send out ordained ministers now to congregations on the presentation of the necessary documents, *legally authenticated*; but induction by the Presbytery here must follow ordination by the Presbytery there. Were it otherwise, there would be endless dissension. There would be two sets of ministers, those who have and those who have not signed the Act of Independence, and some might claim to be Ministers of the Church of Scotland, pure and simple, not inducted by a Presbytery here, nor coming under the jurisdiction of the Synod.

It is with very great reluctance we have dragged Mr. Paton's name forward. But the point raised is very important, and if allowed to remain unsettled might have sown such seeds of discord as would spring