

Presbyterian Church of Canada in connection with the Church of Scotland, induct him into a specific charge in that Church, entitle him to act as Moderator in a Kirk Session, give him a right to a seat in the other Church Courts, and confer upon him a claim to the benefits arising from connection with our Church, without other process than the enregistering the certificate of his ordination by the Scotch Presbytery in the books of the Presbytery, within whose bounds the Church to which he is so ordained lies? The question is one of grave importance, and unquestionably cannot be allowed to remain doubtful. And here, at the outset, we think it well to say, although such assurance is scarcely required, that we do not take up this matter on personal grounds,—personal, that is, to the newly ordained minister, for whom every one must entertain the highest respect,—but on the general grounds of Church discipline, and the observance of the rules appertaining to our Church.

At the meeting of Presbytery of Montreal held on the 1st of November, as will be seen by our report, the Rev. Dr. Mathieson presented the certificate of ordination from the Presbytery of Kinross, craving that it be entered on the minutes, and that Mr. Paton be received. By four votes to three it was resolved to engross the certificate in the minutes, *for what it was worth*, the value of this being left indeterminate. There appears to have been a lack of courage in the course taken by the Presbytery. While seven voted on one side or other, an equal number declined to vote, contenting themselves with expressing an opinion adverse to the granting the request of Dr. Mathieson, at the same time, not wishing to offend him, or wound the feelings of one who was to be a co-presbyter, by supporting their opinions with their votes. If they believed what they said, they were scarcely true to the Church, whose laws they had vowed to obey *and enforce*, and they have done a wrong to the newly ordained minister. The Presbytery of Montreal has, unfortunately, had its proceedings revised and annulled by the Synod more than once, and there was no call on this occasion to have departed from the strict law, as the call would have been a most harmonious one. Besides, the very case cited by Dr. Mathieson, that of the Rev. Dr. Barclay of Toronto, proved that such a practice as the one now sought to be introduced was never tolerated for one moment, as the Presbytery of Toronto

insisted in Dr. Barclay's case, he being ordained by a Scotch Presbytery, that a call should be moderated in and every step taken as if the certificate of ordination had never been produced. Dr. Barclay, with that regard for the laws of the Church which he has ever shown, at once placed himself in the hands of the Presbytery and submitted to their decision. There cannot be one law for St. Andrew's Church, Toronto, and another law for St. Andrew's Church, Montreal. Such a power would lead to endless confusion. Nor can this claim be defended on the ground of maintaining thereby the dignity of the Parent Church, since the Church of Scotland, always ready to come forward to the assistance of her daughter in Canada, has all along refused to control her actions or usurp functions rightfully belonging to her Church Courts. It is true that in the early days of the Province, when there were no Church Courts here, ministers were ordained to charges, which were named, and over which the ordained minister presided by virtue of his Scotch ordination. But it will scarcely be contended that these exceptional cases should be a rule for our Church now, when we have regularly constituted Courts, lacking only the General Assembly, for which, hitherto, owing to our limited numbers, there has been little need, although such a Superior Court would be desirable in many respects. Setting aside, however, any question of what would or would not be desirable, the Interim Act anent the calling and settling of ministers, an Act still in force, in our apprehension settles the question. The preamble of the Act expresses the desirability of clearly defining what the form of process shall be, so as to prevent confusion, and preserve uniformity in the manner of procedure. This Act will be found embodied in the Minutes of Synod for 1862. Its provisions shew first how new congregations are to be admitted, the form of memorial being very significant. We would simply refer to the first, second, third, and fourth clauses of the Act, but give the fifth in full, which says:

"That no Minister or Probationer is to receive any call to a vacant congregation, *but through the hands of the Presbytery of the bounds; for it is by their determination that the Calling, as well as the Induction of a Minister, is to be ordered and concluded.*

That when a vacancy occurs in any Congregation, or when any Congregation newly formed requires a minister, application shall first be made to the Presbytery, on the part o