

and so felt that he had a right to speak. And let me remind the writer that whatever "the character and accomplishments of Dr Cook" may be, even "*the late minister of Barney's River*" is perfectly entitled to bring him to task if he really believes, on good authority, in the existence of such mismanagement. He may have been deceived; yet business men tell me that money *can* and frequently *is* invested safely in Canada at eight and even ten per cent. And pardon me for saying that I do not think this matter concerned our Church here so deeply as to entitle it to such a prominent place in the *Record*, particularly if the character of one who but lately sat in our Presbytery must suffer by it. We can imagine his thinking very strangely of his brethren when he finds himself held up before the popular gaze as one who has behaved very foolishly, if not wickedly, if he hears not a word in his defence. Further, it is much to be feared that such reflections do not, by any means, tend to foster that feeling of respect for the ministerial office recommended in the following article on "The office of the Ministry." It is further to be regretted that those from a distance who read our *Record* cannot form a very high opinion of our courtesy towards those who leave us "for a wider sphere of usefulness." As a member of Presbytery, I beg humbly, but firmly, to protest against any such articles in the organ of our Church.

With respect to the article on "The office of the Ministry," I shall say but a very few words. If the writer intended it for the benefit of those who have left the country, it must necessarily fail of its object, as it comes too late. It is clearly a case of locking the door after the goods are stolen. It must irritate—it cannot strengthen or cure. One thing it may certainly do: render such as might be inclined to return, determined to remain where they are at present. If intended as a spur to our students, I hope they do not require it; and if so, I've no doubt but with the exercise of a very simple logic, they may venture to despise it. Permit me further to remark that the writer of those articles, which perhaps might not improperly be entitled "Lectures for the Ministers," deals with a very difficult subject. True, the brethren ought to be grateful for good advice, even while they hold by the tenet of ecclesiastical parity, and resist every attempt at episcopal jurisdiction. Yet I fear they are generally too far gone in the exercise of Presbyterian freedom of action and opinion to be very much governed by any such lectures, especially when the lecturer to them is unknown.

In conclusion, let me hope that these hurried remarks will be taken in the same spirit as that in which they are made. Certainly it is with no wish to find fault or to injure. No one feels prouder of our *Record* than I do—nor has a deeper respect for the talent and skill of its able editor. Still, I believe that such articles as the above are productive of

harm, and not good—that they weaken, instead of strengthening—and that they do not exhibit that wide and generous spirit which is the spirit of a healthy christianity, and ought to be the spirit of our Church. Sorry for occupying so much of your valuable time,

Believe me (in haste),

Very truly yours,

S. MCGREGOR.

THE following is the letter addressed to the Rev. Dr. Cook in the columns of the *Globe* newspaper, by the Rev. Mr. Mair, on the subject of the Canada Temporalities Fund, a small portion of which appeared in our February number; and which, together with our remarks on that subject, will enable our readers to understand the object of the two preceding letters:—

THE MANSE, MARTINTOWN, }
November 29, 1862. }

REVEREND SIR,—I have your letter of the 15th of November. I have called neither my "elders," my "trustees," nor my "congregation," but I have given your letter my most serious consideration, and find I am constrained to answer you as follows:—

1st. I was settled in Martintown, by the Presbytery of Glengarry, acting under the authority of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland. When settled I was given to understand that £50 a year was to be punctually paid to me from the Temporalities Fund, and upon that understanding I signed the usual guarantee of allowance to the Widow's and Orphan's Fund. I therefore hold the Synod legally indebted to me, year by year, for that amount, subject to the conditions mentioned below. If the Synod had in any year warned presbyteries against promising this amount to intrants, it might have been different, but in the Synod minutes I find no such warning given.

2nd. The deliverance of Synod on this subject in the year 1856, at Kingston is:—That a committee, consisting of, &c., be appointed, that the interest of the Commutation Funds and of all such Funds as may come into their hands, shall, by them, be applied in the following manner:—

"For the payment of £112 10s. per annum to the ministers who commuted.

2. For the payment of £100 a year to the eleven ministers who were on the Synod roll at the time of the secularization of the clergy reserves, but who were not permitted to commute, and—

"3. For the payment to all ministers not so provided for. £100 a-year, if the funds in their hands admit of it: it being understood that such annual subscriptions as may be received for the sustentation of the Church, are to be applied to this last mentioned purpose: