

the work, even of an Established Church is, after all, work in the interests of religion, and opposition to all measures for promoting this work must run disagreeably close to the policy of doing evil that good may come. But there are none of us wanting in that kind of ingenuity which is sufficient to overcome the difficulty.

. . . The doctrine that the Act abolishing Patronage in Scotland was unjust because it was passed in the interest of an Established Church is a doctrine which, if accepted, will lead to very important applications. . . .

It is but a very few years ago since Parliament, in the interests of the Established Church of England, relaxed the terms of subscription to the articles. This was a great boon and relief to burdened consciences, and therefore a great help to an institution which Liberatorians condemn as, in its own nature, unjust to Dissenters. 'Whereas it is expedient,' says the Act of 1865, 'that the subscription and oaths required to be made and taken by the clergy of the Church of England should be simplified.' This, no doubt, is the doctrine, and the only doctrine, which, is truly liberal. But the new doctrine which is recommended to us as such is the opposite doctrine, which may be expressed as follows: 'Whereas it is unjust to Dissenters that the subscription or oaths taken by clergy of any Established Church should be simplified.' For myself, I can only say that I look upon such a policy as not only illiberal, but as unjust, unchristian, and immoral.

"It is difficult to conceive any Church with greater powers and liberties than those enjoyed by the Church of Scotland. It is now distinctly more free than in the days of Melville or in the days of Henderson. And in this result the seceding Churches have at least an equal right to triumph. It is their testimony, helped by other causes, which has finally prevailed—not over their brethren in the Established Church, but over Anglicanism and Secularism, and the combined influence of both, over too many Scotchmen. It is the whole Presbyterian people who have gained the day. It is for them, and for as many of them as choose, to enter in and take possession. What divided them is gone; what has always united them alone remains. Or if there be any step which can be taken, or any other measure which can be adopted to make this plainer than it now is, I can only say that no one would be more ready than myself to lend it a helping hand. It would indeed be a strange and perverse reason for disestablishing a Church that it has just been brought to coincide almost, if not altogether, with those who once thought themselves compelled to withdraw and stand aside. If the Presbyterian laity of Scotland are now worthy of those who have gone before them, they will in this matter refuse to follow either secular politicians or ecclesiastical leaders who make it

the sport of party. They will compel both sectarianism and faction to stand aside. They will not allow the abandonment of that public and national recognition of the principles of their Church which our ancestors highly valued, and which they dearly bought.

## INDUCTION AT CAMPBELLTON.

Last Thursday the Presbytery of Miramichi met in St. Andrew's Church, Campbellton, and inducted the Rev. J. C. Herdman to the pastorate of the said church. The induction service commenced at 7 p. m., in the presence of a large congregation. The Rev. Mr. McBain, of the St. John's Church, Chatham, conducted Divine Service, and preached an excellent sermon from St. John I, 12: 12. After the sermon, the Moderator, Rev. T. G. Johnstone, narrated the steps taken to fill the vacancy, and having put the prescribed questions to Mr. Herdman, who answered them satisfactorily, offered prayer, and in the name of the Lord Jesus, the Great Head of the Church, and by the authority of the Presbytery, admitted Mr. Herdman into the charge of St. Andrew's Church. The Brethren present gave Mr. Herdman the right hand of fellowship. The Rev. A. Russell addressed the newly inducted minister, and Rev. W. Wilson, the people on their respective duties, in suitable terms.

Mr. Herdman accompanied by Mr. Wilson, having taken their place at the church door, the congregation gave their young pastor a hearty welcome as they retired. Thus ended the deeply solemn and interesting services of Induction. Mr. Herdman begins his ministry at Campbellton under most promising auspices. He has received a most cordial welcome from a large and rapidly increasing congregation. He himself has youth on his side, and is possessed of acceptable ministerial gifts, of which he has given no mean proof during the three months he acted as Mr. Wilson's assistant in St. Andrew's Church.—*Ex.*