

missioners of the Admiralty for Naval purposes only; and therefore the Presbytery sincerely hoped their Lordships would re-consider their decision, and continue for this year, at least, the grant of rents for the above benevolent purposes."

Mr. Robertson made application for a certificate to enable him to draw on the Home Mission Board for his half yearly supplement from the Colonial Committee, and also another certificate to enable him to draw on the Home Mission Fund for deficit of £10 stg.

The Presbytery adjourned to meet on the first Wednesday in June.
Closed with prayer.

W. M. WILSON, *Phy. Clerk.*

P.S.—Since the meeting of Presbytery, the Clerk has received from Mr. McDougal, Oak Point, a copy of a letter from Mr. Roe, Secretary to Admiral Wellesly, which is as follows:—

"I beg to acknowledge the receipt of your letter of the 12th ultimo, and in reply, I am directed by Vice Admiral Wellesly to acquaint you that the Lords Commissioners of the Admiralty having directed all the rents hereafter received for the Naval Reserves on Portage Island to be paid in as Extra Naval Receipt, he would wish me to remit the same to the Naval Storekeeper at Halifax, instead of dividing them amongst the persons who have heretofore received them."

THE LORD'S SUPPER NOT SIMPLY A COMMEMORATIVE ORDINANCE

AT the period of the Reformation, not only had the doctrines of *grace* to be restored, but that of the Sacraments also. The Church of Rome had held the Sacraments to be meritorious in their efficacy by the operation of the priest, no matter how unworthy the person, the performer, or the receiver. Baptism washed away all sin as by a magical virtue. The Lord's Supper, by a transubstantiation, made the communicants who corporally partook, a member of Christ's body. Nothing more than the reception of the consecrated wafer was required, and the result followed. In this way the Indians of South America were converted at once. Now the Reformed Church, in opposition to this, taught that the Sacraments were but signs and seals of grace, and channels through which Christ communicates blessings to the souls of the faithful, and that their virtue does not depend on priest or minister, but in the blessing of God and the work of His Spirit in the heart of the receiver. Accordingly, the disposition or state of mind of the communicant is of vital consequence. Now, in quitting one error, people very often go to the other extreme, and so was it with the Sacraments. These began in time to be regarded as nothing more than decent badges, mere professions of regard, and silent forms. The Lord's Supper was an ordinance to commemorate an event whose celebration has no particular influence on our principles or practice any more than what naturally flows from the event remembered—that just as remembering the battle of Waterloo or the accession of Queen Victoria excites our joy, so are our grief and reverence excited at commemorating Christ's death.

Now, that in the Lord's Supper there is a remembrance of Christ's death, is admitted. "Do this in remembrance of me," He Himself said. We call to recollection a departed friend; His services and sufferings, what He did and how He died, all are remembered silently and gratefully. This view is perfectly scriptural, so far as it goes, *but, then, it goes not far enough.* Commemoration is one thing, communion is another; and we not only in that ordinance remember a departed friend, but commune with a living Head, and the following