

of sacrilege in robbing God of his services, unless through necessity. The laying on of the hands of the Presbytery constitutes a man a minister. When the laying on of hands is not practiced, I do not consider the man a minister. Between the publication of the First and Second books of Discipline, the laying on of hands was not practiced; and it is questionable whether, as Presbyters, the men ordained during that time had afterwards the right to lay on hands, not having been themselves ordained. I decline to say whether I consider the ordination of ministers of the Canada Presbyterian Church valid. I administered the ordinance of baptism on last Lord's-day. None but a minister duly ordained has a right to do so. I desire it to be noted, however, that there are ordinations which may be considered regular, and others that are irregular, and that such irregular ordinations may be considered in a sense valid. I cannot find the class of men, commonly called elders in the Reformed Churches, either in the New Testament, or in the Church History until about the 16th century; and inasmuch as they are ordained without the imposition of hands, they are not holy persons. If such men are ordained by the laying on of hands, I consider them ordained persons in the same sense as ministers, and to be bound like ministers to devote themselves exclusively to God's service. I consider it a desecration for men who are not set apart by the laying on of the hands of the Presbytery, to occupy the pulpit in the house of God as preachers of the gospel. I consider a regular ordination to be an ordination by a man who has received authority from his predecessor to ordain. I do not consider the statement in the Basis of Union, Section V., viz., "the official equality of Presbyters without any officers in the church superior to the said Presbyters, is founded on and agreeable to the word of God," to be right. I do not think that any such equality is to be found in the word of God. The apostles have successors in the church, not as apostles, but as rulers in the church and over other Presbyters, and with the exclusive right of ordination. Baptism is properly dispensed when it is dispensed by one who has authority to do it. In baptism, a change takes place in the child, viz., that of relative holiness. As to other points, I hold the doctrine of the Westminster standards concerning Baptism. I am not aware that there is a departure in my mind from the doctrine of the Lord's Supper as laid down in the Confession of Faith. But I think our church is wrong in denying the Lord's Supper to poor, sick, bed-ridden members of the church, who are unable to get to the public administration of the Sacrament. I brought the minister of another church to administer the Communion to a dying woman, who was a member of this church. I consider it not consistent with my vow at ordination "to endeavour directly or indirectly to subvert the practice of this church," but I consider it a *laudable inconsistency*. In answer to the question, does Mr. McKenzie consider that the following statement of the Confession, XXI. 6, "Written prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed," is consistent with the views expressed by him of *degrees of holiness*? he replied, If the Jews might expect more especially to meet with God in His temple, where the ordinances were dispensed, then we might expect to meet with God more especially, where the New Testament ordinances are now dispensed. I consider that under the Christian dispensation places of worship are symbolical of Christ's dwelling with the church on earth.

A small committee then conferred with Mr. McKenzie, with a view of ascertaining whether anything could be done to bring his views into harmony with the standard of the church, with the following result:—

"The committee beg to report that, in conference with Mr. McKenzie, in which they were met by him in a brotherly spirit, they find, That there are other things connected with the worship, such as the want of forms of prayers for various occasions, in which he regards the practice of this church as unsatisfactory; that he has read, conscientiously and prayerfully, works on both sides of all the various questions involved, and examined the teachings of scripture on the subject; that his mind is now made up so far, that with his convictions as to what constitutes a valid ministry, and particularly as regards a higher grade in the Christian ministry than Presbyters, he cannot regard