

May we soon have the full restoration of the Daily Service, with its manifold blessings, and may our Church soon cease to deny by her practice what she so positively and constantly affirms in her formularies.

THE PRESBYTERY OF COBOURG, AND REV. W. J. MCKENZIE.

(From the Cobourg, Ontario, World.)

As many of our readers are personally acquainted with the esteemed gentleman who for the last eighteen years has been pastor of the Presbyterian Church at Baltimore and Cold Springs, and doubtless feel no little interest in the separation of Mr. McKenzie from his charge, we have thought it proper to notice in detail the proceedings of the Presbytery in this case.

At the meeting of the Presbytery, held on Tuesday the 5th inst., the following paper was laid on the table by Mr. McKenzie, and read —

To the Rev. Moderator, and members of the Presbytery of Cobourg of the Canada Presbyterian Church.

I beg leave to resign the pastoral charge of the congregations of Baltimore and Cold Springs, and my connection with this church.

It is with sincere sorrow that I feel constrained to separate myself thus from two congregations, with whom I have lived so long and so happily up to the present moment in Christian fellowship; and to sever myself from brethren in the ministry of the Canada Presbyterian Church, among whom I number some of my most esteemed friends, and whose friendship I still fondly hope to enjoy.

This very solemn step I now take, not because there is any want of harmony between my own views and those of the Canada Presbyterian Church in reference to what we term "the doctrines of faith and salvation," but chiefly because I am now convinced that the Canada Presbyterian Church ignores, both in theory and practice, certain great spiritual principles which should be fully recognized and acted on, in the worship of God and in the government of the church.

(Signed)

W. J. MCKENZIE.

This paper was considered, and Mr. McKenzie read for more than an hour an elaborate and carefully prepared statement of his views, discussing the great principles to which reference is made in the above paper. The gist of Mr. McKenzie's statement seemed to be that we are told in scripture of relative holiness, which attaches to persons, places, things and times when dedicated to God. That this holiness depends upon the act of consecration or dedication, has degrees, may be temporary or permanent; that persons or things once dedicated cannot be alienated without guilt, though they may be reformed, or used for secular purposes in temples or holy places, and their furniture, particularly the table on which the bread and wine in the Lord's Supper are placed, is holy, and that to use them for secular purposes is sinful; that the Canada Presbyterian Church ignores this doctrine, and that Dr. Candlish in particular, and Presbyterians generally, assert that we have no longer under the New Testament dispensation a temple, priesthood or sacrifices, in the proper sense of these words.

Lengthened conference was held with Mr. McKenzie as to the application of these principles, and his answers were to the following effect:—

I take exception to the clause in the appendix to the directory for the public worship of God, "As no place is capable of any hallowing, under any pretence of whatsoever dedication or consecration." A man who is dedicated to the ministry would be guilty