

have maintained intact the original intention of the founders. That the old usages or the worship of the Church have ever been altered, cannot be and has not been alleged. There never was a time when they were more strictly maintained than at present. The "Presbyterian" is evidently not aware that St. Gabriel St. Church was organized by a Presbytery in the United States, under whose care it continued for some time after the building was erected. Its first minister was ordained and appointed to the Church by said Presbytery. The "Presbyterian" seems also unaware of the fact that the second minister was a licentiate of the Old Relief Church, and that he never was recognised by the Church of Scotland. He was ordained by only two ministers—not a Presbytery. While this conferred upon him in the emergency *ministerial functions or orders*, no one at all acquainted with the civil or ecclesiastical law of Scotland, will say that such an informal act made him a minister in legal standing of the State Church of Scotland. Mr. Somerville, the minister referred to, and by whose benevolent action the Manse was built, was thus never a member of the Church of Scotland nor of the Synod of the Church in Canada in connection with the Church of Scotland. The terms of the General Assembly's "declaratory act anent the Church of Canada" excluded him from such connection. His *will* was made before any connection at all was recognised with, and it does not contain one word about the "Church of Scotland." We assert and maintain that the quibbling is all on the side of our adversaries; and it comes from them with a bad enough grace, considering that they have profited largely by the possession of the Old St. Andrew's Church which every one knows was not built, and was never intended by its original founders for the benefit of the State Church. The proprietors of St. Gabriel St. Church claim the same right as the old proprietors of St. Andrew's Church, namely, to connect themselves with such Presbyterian Church as their conscience approves. How our adversaries can reconcile their appropriation of old St. Andrew's for the erection of the new and more splendid St. Andrew's, with their rage against us for doing that with our own which conscience dictates and approves, passes our comprehension. However the matter will be decided soon; in the meantime we would only say to the "Presbyterian" that for one party to accuse another of dishonesty in the maintenance of what they conceive to be their just rights is not the practice of gentlemen.

We did not intend to trouble ourselves with this matter, but as we have been so often taunted by the "Presbyterian" with folly and dishonesty, we have judged the occasion not inopportune to let our cotemporary know that we intend to submit to such contumely no longer.

THE QUAKER VIEW OF THE SACRAMENTS. (JOHN iv. 24.)

BY THE REV. DR. BOARDMAN.

No sentence in the New Testament has been more relied upon to show that the New Dispensation discountenances and even forbids "all typical rites in the worship of God," the reference being especially to Baptism and the Lord's Supper. With these ordinances the customary services of the Sanctuary, regarded as stated or habitual services, are associated, as being in alleged contravention of the whole spirit of the Gospel. Because God requires a spiritual worship, no baptism is to be recognized except the baptism of the Spirit. The Lord's Supper is spiritual communion with Christ. An official ministry, with a fixed routine of services, consisting of prayer and the reading of the Scriptures and preaching, is incompatible with the true design of the Gospel, which precludes some of these exercises altogether, and allows the rest only on occasions when they are prompted by a distinct impulse of the Holy Spirit. "No verbal administrations