

of their sins, and that they will thereby experience that "strengthening and refreshing of their souls by the body and blood of Christ as their bodies are by the bread and wine" which is promised to all those who worthily partake of that holy Sacrament—and finally how many souls will there be converted from the ways of error, of ignorance or of vice to the paths of that holy Religion which will open up to them the "sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ"—These are speculations which naturally occur to a reflecting mind on the dedication or opening of a new Temple erected to the LIVING GOD. And they may well be dwelt upon with mingled feelings of love, devotion and Holy fear—of love to God for the inestimable blessings conferred upon us—of consequent devotion to his service,—and of Holy fear lest we ourselves as well as our cotemporaries and future generations should fall short of the high prize of our high calling.

There are reflections too of a nature less important because temporal, but not on that account to be thrown entirely out of our regards, which are naturally awakened in our minds by the opening of a new Church for Divine Service. But these we shall give in the words of the Arch-Deacon, as affording a good specimen of his Sermon—and with these we shall conclude our very brief notice of his discourse.

"Let us on this solemn and interesting occasion be thankful for the higher blessings, hopes and rewards of the christian dispensation, and also call to remembrance the signal advantages and benefits we enjoy and have experienced under the protection of Almighty God from the first settlement of this Province, (embracing a period nearly of half a century) to the present time. I cannot forbear, publicly to declare "that God hath done many great things for us." Under divine providence we have a constitution and form of government continued to us, under which we live and are favoured with protection, enjoying liberty and freedom to the extent that is consistent with the general interests and welfare of society.

We live in undisturbed right and enjoy the privilege of worshipping God according to the dictates of conscience, enlightened and informed by the word of God. In accordance with divine Revelation, in the Mosaic dispensation it was commanded that a maintenance should be set apart for those who served the Lord in holy offices and were the priest hood under that dispensation. A similar provision is enjoined in the precepts of our Saviour and recommended in the epistles of the Apostles. Hence it has been the wisdom of our King and nation to establish a constitution of government for our benefit and welfare, in which a distinction has been given to the Church, of which we are members, and in which we have been instructed and educated. This pre-eminence is favourable and conducive to the general extension of christianity, and to the enjoyment of natural, social and domestic happiness. No oppression or injustice is exercised towards the Churches and congregations who differ from us in their mode of worship and the spiritual disciplines under which they are established and increase. The donation is liberal, and yet not greater than is competent to the sacred objects to which the same has been consecrated. No exactions are imposed on others, and wealth is not usurped from them for her aggrandizement and splen-