icalously guarded than this.

The rule of the Church of the first three centuries we have before seen: "Let a Bishop be ordained by two or three Bishops," a rule so universally received, that we find it repeated not only in general councils, as at Nice, (Canon IV.) "A Bishop ought to be constituted by all the Bishops of the province; but if this be not practicable by reason of urgent necessity, three must by all means meet together, and with the consent of those that are absent, let them perform the ordination;" but repeated in the provincial regulations of every Church, the British, the Gallican, the Spanish, the Roman, the Carthaginian, the Alexandrian, the Antiochian, and the rest. And when, by any pressing necessity, it fell that a Bishop was consecrated by less than three Bishops, the discussions to which it gave rise, sufficiently show how keenly alive the Church has in all ages been to this point; and therefore how morally impossible it is that in any age a man could have been received and allowed as a Bishop, who had not been ordained by Bishops. So that though it may be a matter of curiosity for a man to trace up the lists of Archbishops of Canterbury or Bishops of any other see, and thence upwards, the lists of the Bishops of Rome, or of Arles, of Lyons, or of any other Church, concerned in conferring orders on any of our Bishops, it is only of moment so far, namely, as proving that these were always Episcopal Churches, and therefore that it was morally impossible that any man should be accounted a Bishop by them, if he were not ordained by Bishops. And therefore, whether, for instance, Clement was the first, or the second, or the third Bishon of Rome, is perfectly irrelevant; the very discussion sufficiently testifying that during all that time Rome was governed by Bishops. If the objectors can show reason for supposing that at any given time, any of the Churches through which we trace our orders was governed by those who had not received Episcopal orders, the objection will be worthy of attention. But as long as this can not be done, the objection is crushed by the weight of the moral impossibility which is opposed to it.

Answer 2. Strong as the evidence in favor of the succession having been preserved is thus shown to be, when viewed absolutely, its strength will appear immensely increased, when viewed in com parison with that upon the force of which men are content to admit any other succession. Take, for instance, the succession of the Aaronic Priesthood, which was transmitted by carnal descent; on what, and on what only, did the truth of that succession depend? simply, in each descent, upon the single word of a woman, as a point of which no human being besides himself could have any certain knowledge. The Aaronic Priesthood was propagated in secret; depending in every step upon the fidelity of a single witness, a woman, the case admitting of no other certain evidence. The Christian Priesthood is propagated in public, translated by many persons, in the presence of many witnesses. Yet the former is received without exception, the latter is excepted against. What is this but the spirit of wilful scepticism?

Objection 8. But many of the individuals, through whom you must trace the commission, were men of corrupt life and conversation, and even unsound in doctrine; a commission traced through such persons must, surely, be worthless,

Answer. Is earthly gold rendered worthless by passing through soiled hands? If not, why should heavenly treasure be? Is a king's commission rendered void, by reason of the unworthiness of the person on whom it is bestowed? e. g., a profligate magistrate, or a dishonest counsellor? if not, why should God's commission be Let the objectors further consider this, that as the Holy promised Seed of salvation was neither tainted nor destroyed by passing through the meretricious womb of Rahab, and the incestuo womb of Thamar, (Matt. i. 3, 5,) so neither can it in reason be supposed that the spiritual seed for the ministration of that salvation, has suffered injury, because some of the agents for transmitting it have shown themselves as unworthy the high honor youchsafed to them, as those pointed out in the former succession. Before the objection can be maintained, it must be shown that Judas, who was known to be the son of perdition from the beginning, and was a traitor, murderer, and thief, was not an apostle: whereas not only did our Lord so call him, and so employ him, but "his Bishoprick" (Acts i. 20) was not filled up till after his death.

Objection 9. But the doctrine, at any rate, is of no importance. and therefore you do ill to insist upon it?

Answer. If it be a part of God's truth, no man living can pos-

sibly tell the extent of its importance. But this all men can see, that, as in the affairs of this world, it is of importance to know that a magistrate, or a herald, or an ambassador, has been duly appointed, sent, and accredited, by the king in whose name he speaks; us to ascribe to the Whig-Radicals of the Mother Counand that, among private individuals, one who acts in the behalf of try and to the self-styled Reformers of the Colonies. be any meaning in the term, "Ministry of Reconciliation," applied by St. Paul to the office of the Christian clergy, it must be of the deepest importance to know, that it has been truly committed to those who profess to exercise it; important, indeed, if it be admitted to be even possible [which who can deny?] that men's interest in the kingdom of Christ, and covenant claim to its privileges, may be in the remotest degree affected by the insufficient appointment of those who administer the sacramental seals, tokens, means, pledges, let men choose what term they like best, of the covenant. At any rate, let its importance be what it may, they who believe the doctrine to be true, are only acting faithfully to God and to His people, when they calmly vindicate, and bear witness to, the truth; which is all that I have here attempted.

Moreover, let men consider, that, in common life, those subjects which occupy men's minds at the time of their departure from this world, and those about which their last public acts are concerned, are usually supposed to have been of importance in their eyes. If no reason can be assigned why this principle should not be applied to affairs of religion, then let them further consider, that the last words of our blessed Lord, before his ascension into heaven, were employed in giving the commission now under consideration; (Matt. xxviii. 20;) that the last public act of St. Paul's life, which the Scriptures have recorded, were the writing the Epistles to Timothy and Titus concerning their discharge of this same commission which he had transmitted unto them; and that in the closing book of the Sacred Volume, the Revelation of St. John, the Spirit's directions to those in the seven Churches, who had received this same commission, occupy a conspicuous place. All these uniting on one and the same point, it is not surely too much to affirm, that the Scriptures themselves have borne ample testimony to the importance of the subject. I am not aware of any other general objections which deserve to be noticed.

> THE COMMINATION: READ ON ASH-WEDNESDAY.

This pious and rational office hath been traduced and derided by some, who pretend the saying of Amen to these sentences of God's law is a cursing of ourselves, and a wicked as well as a foolish thing. But let it be considered, first, that God himself commended this very manner of answering; so that it can be no less than blasphemy to call it either wicked or foolish; yea, though it had been purely ceremonial, since it is a divine institution, it cannot be impious or ridiculous; but they are so in the highest degree, a better argument than was wont to be manifested by the who affront heaven, while they endeavour to vilify our sacred

Secondly, Nor do they shew less ignorance than impiety, while they affirm this Amen to be a wishing of ourselves accursed: since Amen is not originally nor properly an adverb of wishing, but affirming; being derived from a root signifying truth, whence it is so often translated "verily" in the Gospels; and Jesus, who is the truth, is called "the Amen," Rev. iii. 14; that is, the faithful and true witness: and in him the promises are Yea and Amen, 2 Cor. i. 20; that is, certain and true; in which sense the primitive Christians said Amen at the receiving of the Eucharist, to testify their belief that it was truly the body and blood of Christ, 1 Cor. xiv. 16. So also in that mystical vision, the truth of those promises is sealed with Amen, Rev, vii. 10, 12; v. 12, 13, 14. Nor did the people curse themselves; but only testify their belief that

is true, and his threatening to be feared. Nor doth this assenting to the truth of God's word bring any curse on the penitent, nor so much as make the impenitent any other ways or more accursed than they were before. Though they be gullty, it brings not the curse on them, but shews it to them at a distance, to affright them into the avoiding of it by repentance, and so it proves a blessing in the event; being like our Saviour's woes, of which the Gospel is so full, not wishers or procurers of evil, but compassionate predictions of it, in order to prevent it. It is certain that sinners, while they emain such, are really accursed: and to convince them of this. and make them own it, is the truest blessing we can give them; and to bless them in that estate is to curse them, Deut. xxix. 19; Ps. x. 3. So that Amen is no more here than a declaration, that he whom God blesseth is blessed, and he whom God curseth is cursed: and, if we believe this with our hearts, when we say it with our lips, it will shew us our danger, and bring us to repent-

As for the sins here enumerated in the order wherein they lie in Holy Scripture, they are of the greatest and worst kind, and such as are threatened with curses and damnation in the Law, the Prophets, and the New Testament. Idolatry against God; disobedience to parents; injustice to neighbours; contempt of the miserable; oppression of the helpless; secret mischief; adultery; bribery and corruption; relying on the creatures: to which are added those sins, which the Gospel reckons to be damnable; viz. uncharitableness, fornication, lust, covetousness and spiritual idolatry, slander, drunkenness, and extortion. Now surely those, who are guilty of these crimes, are in a state of condemnation, whether they answer Amen or not; and had need judge themselves impartially, repent heartily, and amend speedily, that they may escape the wrath to come; and to move them to this necessary duty, the following exhortation is admirably contrived .- Dean Comber.

THE CHURCH.

COBOURG, SATURDAY, FEBRUARY 29, 1840.

We made, a few weeks ago, -more in sorrow than in anger, -some animadversions upon the position which, as regards great public questions and great public principles, the Provincial press had, as a general rule, assumed. In seasons of agitation, instead of coming manfully and honestly forward to arrest the wayward course of public feeling,-we shall not speak of public ppinion, because that would, contrary to fact, pre-suppose some antecedent inquiry into, some calm reflection apon the merits of the question on which this wildness of feeling was awakened, -instead of endeavouring to lead it into a legitimate channel, and give to it that wholesome direction which it is the honourable and important province of the Press to exert, we find that too generally it has chosen to flow with the tide, and to be gnobly and mischievously the tool and instrument, where it ought to have assumed the high and philanthropic office of director and guardian.

We are led into a painful revival of these animadversions from a contemplation of the course pursued, at the present crisis, by some of our contemporaries whom we had previously been led to regard as our co-adjutors in an honest and unwavering maintenance of the great Conservative cause. What "mighty magie" has transformed our quondam allies into at least doubtful friends. we shall not spend our time in endeavouring to discover: of its potency we are ourselves insensible; and the hour may too soon arrive, when it will be discovered by the wavering amongst our contemporaries themselves, that honesty, in the exercise of public as well as of private duties, is the best policy.

We have been subscribers to and readers of the Chronicle and Gazette of Kingston for about fourteen years: and although, during that interval, much has appeared in its columns-it would be strange, were it otherwiseto which we could not in every particular subscribe, we have uniformly observed a vigorous maintenance of those grand constitutional principles which are embodied in the political creed of Conservatives, and an honest and uncompromising rejection of those Destructive tenets which a melancholy experience of their workings compels

Te are at a loss, therefore, to understand what nev light has broken in upon the vision of our contemporary, -what new influence has started forth to break up the fountain of his former predilections, and enlist his feelings in a cause opposed to that which he had hitherto been so manfully engaged in sustaining,-what has so suddenly arisen to destroy the force of his former convictions, and range him under a banner which once he regarded as ignominious and polluting.

Our respected contemporary is pleased to rebuke as ultra" the notions of those who venture to lift their voices in conscientious opposition to measures which they believe to be fraught with disaster to the Monarchy that we are sworn to uphold, and to the Church which we are bound to revere. That the Union Bill should be passed without any restrictive provisions, is an experiment in legislation of which we may too soon reap the bitter fruits, -which, indeed, the sober voice of the country would, we believe, be nearly unanimous in condemning; nor do we think that it will be any adequate compensation for the hazard of the experiment, that in the possible course of events the locality of the seat of the United Government may be identified with that of the Chronicle & Gazette! We are opposed to this measure on higher than merely utilitarian grounds: we put out of sight the chances of commercial advantage to this or to that section of either Province; we look upon it as containing within itself the elements of a great political and religious convulsion, - one which may quench for ever the enfeebled fire of monarchical devotion amongst our people, and which may engulph at one fell sweep the divided Protestantism of the land.

Nor have we discerned aught in the columns of those of our contemporaries who can look complacently upon the late monstrous and wholesale spoliation of the Church of England, to make us feel the slightest approach to reconciliation with that unjust, unconstitutional, and republican appropriation of her lawful property. If we are to be convinced that our claims are ill-founded or extravagant, it must be by a judgement more competent and impartial than of those who are to fatten on the robbery and receive a temporary indulgence to their unworthy feelings of envy or hate. If we are to be satisfied of the sincerity of those who vaunt this iniquitous measure as the harbinger of peace to the land, it must be by spoilers of old, -" When they make a solitude, they call it peace!" But we cannot, apart from these considerations, contemplate the diversion of this noble provision from its legitimate purpose, without a cry of 'Shame' upon the perpetrators of the plunder; nor, though we stood alone in the honourable contest, should we witness this appalling attempt at injustice and sacrilege, without a resistance to its accomplishment, whilst resistance can avail. Without a peerage, without a landed gentry,the one in a public and legislative, the other in a private and perhaps more influential capacity, -to repress the over-working of the democratic leaven in our Colonial body-politic, we cannot, we confess, as British subjects, -attached to the throne by a holier principle than the

apprehension.

If our esteemed contemporary cannot think as we do, the elegant Roman historian termed the strongest cement either of public or of private friendship,-

"Idem velle, atque idem nolle, ea demum firma amicitia est;"-

but whether it be the bias of education, or what is more probable, the want of a proper consideration of this grand nuestion in all its bearings, which permits him not to yield his assent to what we, with all our heart, promulgate, he ought to pause and weigh well the justice and the propriety of his expressions, before he pronounces such opinions to be "ultra." It is much more fashionable to make such accusations than to support them: there are many who affect to ridicule an argument which they do not understand; and if we mark well the infidelity which is the bane of modern times, we shall find that it is ascribable primarily to a similar insinuation,—the "ultraism" of the Bible! That blessed book goes beyoud what the selfishness or the viciousness of man would often desire; it contains tenets to which his short-sighted judgment is unable, for sooth, to subscribe.

We take leave of our contemporary with assuring him that, if a Roman senate expressed its gratitude to its chief officers for not despairing of the commonwealth after the disastrous battle of Cannæ, we shall not be behind those noble Romans in clinging to the best hopes of our beloved country. If the horizon be dark, there s a guardian Friend and Father above who can remove the curtained gloom, and reveal to us again tokens of returning sunshine and gladness. In His unfailing protection we repose, much, as in these days, we are induced to distrust the fleshly arm which ought to be uplifted to defend us. Our maternal country is-blessed be God -sound at the core: her monarchical institutions are firm as the oaks which throw their amplitude of shade over her smiling land; and her Protestant spirit is strong as the foundations of those holy structures where the prayers and praises of our martyred fathers have ages ince been breathed to heaven. The political empirics who sport with her might and impose upon her good-nature, she will-at some hour unforeseen perhaps by those who make the venture-whisk away from her, as does the lion the insect which frets him with its puny sting. The servitors of an O'Connell, the patrons of an Owen, and the promoters of a Frost,-all these, before many moons shall have filled their horns, we may find shamed into the retirement from which they were only permitted to emerge to fulfil the righteous judgments of God upon a wayward and unthankful people.

We refer our readers to an extract, under our Colonial head, from the Toronto Patriot as well as the Cobourg Star, -from which it will be seen that the conductors of those papers respectively have been placed under the ban of vice-regal displeasure. The former is punished by the transfer of the Commissariat patronage to a neighbouring journal which, under a religious guise, has for years taken the lead in political agitation,-labouring, with an industry worthy of a better cause, to upheave our monarchical institutions, -and engaged, with an untiring diligence, in the effort to prostrate to the dust the glorious fabric of that Church to which the whole Protestant world are loud and earnest in the expression of their obligations. The latter, having no Commissariat patronage to lose, is divested of his commission as a Justice of the Peace!

Without being prepared to approve of the whole course of either of these contemporaries, there is none who can deny that their career has been uniformly marked by an unwavering loyalty to the Queen and an ardent attachment to the Constitution of their country. If within the last three months, any particular fault could be imputed to the conductor of the Patriot, it is that he has been rather lukewarm than otherwise in the defence of his former principles, and has leaned rather to the support than to the condemnation of the policy of the Governor-General. Our contemporary must not suppose that we have any desire to wound his feelings by expresing this opinion: we respect the motives which, as he avows, induced him to do so; but we mention it solely to remind the public of the causelessness and the wantonness of the crusade which appears to have been commenced against the upholders of Conservative principles.

In regard to the proprietor of the Cobourg Star, he is assailed in an office where he never offended; he is deprived of a magistracy which he never abused, but which. n the judgment of all political parties, he has filled with credit to himself and with benefit to the community. It probably did not escape the dispensers of this punishment, that the proprietor of the Star held another office -that of Captain in the Militia-from which, it is probable, there was an equal desire to eject him; but most likely the recollection of the time when, at the head of his company, he marched on foot through snow storms and over frozen mud for the defence of the Government against those traitors and republicans whom that Government now delights to honour, and spent weeks-to the neglect of all his private affairs and the hazard of his health-in a comfortless encampment abreast of Navy Island, -the recollection perhaps of these things checked his further degradation. If so, we rejoice to learn that any spark of chivalrous sentiment lingers still in the gloomy recesses of a breast in which was harboured the paltry resentment that dictated his dismissal from the magistracy. But let them strip him-or let him release himself-of all the "blushing honours" with which the discriminators of loyalty and virtue in better days voluntarily invested him, -we can answer for it that the proprietor of the Cobourg Star will, in the hour of need, be again found in the front-rank of the battle against the foes of his Sovereign and the invaders of his country.

Conservatives must now understand that they have an ordeal to pass through, trying to their pledged fealty trying to their Christian patience. But let them quietly endure what can prove but the tyranny of a day. Let them go on in dutiful obedience to the laws,-let them not be outdone in fervent loyalty to the Queen,let their practice as well as their principles be worthy of the altars which it is their privilege to defend. But let them never be cravens to the dignity—to the sacredness of the cause which it is their religious duty to guard and uphold. When they see the monarchy in danger, let them be amongst the foremost in the rescue; when the Cnurch is assailed, let them prove themselves amongst the most devoted of her children. DIEU ET MON DROIT -let this be the watchword graven on the heart of the loyalist, while it stands out emblazoned upon the escutcheon of the monarch.

We recommend to the special attention of our readers the article on our first page, which develops so ably the infidel principles and the immoral practices of the disciples of Socialism. The British Empire are indebted to the Christian Advocate at Cambridge for this manful exposure of doctrines so detestable, in the face too of their courtly encouragers. For our readers need hardly be reminded, that the impious founder of these impious opinions,-Robert Owen of Lanark,-was introduced miserable expediency which shifts with every change of last summer at court, into the presence of our virgin and the Association, and to business details connected with the estab-God would eurse them, who stood not to Nekemiah's covenant, the political atmosphere, -we cannot, we must avow it, Christian Queen, by Lord Melbourne, the prime-minia- lishment of branches of the Soc. P. C. K., the British and Fo- William Black, were elected to the vacant Scholarships.

and we, in imitation of them, say Amen, after the reading of this the swelling tide of republicanism, in the prostration of National Church, by those who so avowedly countenance divine malediction, we do no more but to set to our seal that God | the National Church in the Canadas, without a sigh of | the holders of tenets subversive of Christian truth, and the decencies of moral practice. They doubtless feel it expedient to proceed cautiously at home, in the face of we can only regret that there should be wanting what the great citadel of its strength; but in the Colonies, the obstructions are not so formidable and the work of demolition may be entered upon with a more reckless hand. The limbs severed away, they argue—and they argue truly-that the vital energy of the parent bedy will gradually sink and die, and the conquest be achieved by a stratagem which could never have been accomplished by force.

> In the last Brockville Statesman, we find the following paragraph:-

"On Sunday last, the Rev. H. Mulkins, the Wesleyan Metholist Minister of this town, publicly announced his intention in St. Peter's Church, to withdraw from the Wesleyan connexion, and unite himself to the established Church of England. Mr. Mulkins has been esteemed as a pious and able preacher in the Methodist

Upon the causes of these secessions from the Methodist body,-the above being the fourth instance in Upper Canada alone, within the last twelve months,-we have not room to-day to offer any comments; but we may return to the subject shortly.

It was purely from accident, and not from any disinto publish in this journal the refutation of the charges Rev. J. B. Lindsay and S. S. Strong, and the Sermon was preached made against him, as announced in a minute of the Loyal by the Rev. J. Padfield. On Thursday evening the prayers were Orange Institution. Although we never aided in giving publicity to any charges which affected the private cha- and the Sermon was preached by the Rev. Henry Patton. On racter of Mr. Gowan, and confined our observations both occasions the Church was literally crowded with very attensimply to what we conceived to be the political misapprehensions of that gentleman, we cheerfully comply with the appeal of the Statesman, in announcing to our readers, that at a meeting of the Orange Institution held at Toronto on the 10th and 11th of February instant, Mr. Gowan was most fully and honourably acquitted of every charge brought against him, derogatory to his character as a member of the loyal Association over which

We observe that the Board of Education for the District of Victoria has, at length, been constituted .-The Trustees request persons, properly qualified to instruct in the usual course of a Classical, Mathematical, and English education, to send their testimonials (post paid) to the Rev. John Cochran, President of the Board, on or before the third of April next. As teacher of the District School, the candidate selected will receive the customary anunity of £100 currency, from Government, in addition to the fees of the pupils.

CHURCH STATISTICS.

RECTORY OF BATH.

Rev. A. F. Atkinson, Incumbent. Divine Service is performed in St. John's Church, every Sunday morning at 11 o'clock, and at Mill-Creek on alternate Sunday afternoons. Periodical visits are made by the Rector to the back parts of Ernest-town, and to the township of Camden, where there are several congregations under the charge of a very zealous Catechist, Mr. Paul Shirley.

Amherst Island, (or Isle Tanti,) which had heretofore been attached to this Mission, has now the advantage of the services of a resident Clergyman, the Rev. J. Radcliff, who has recently been appointed to this charge by the venerable Society for Propagating the Gospel in Foreign Parts.

The Notitia Parochialis from September 1838 to the end of December 1839, is as follows :- Baptisms 58-Marriages 12-Burials 12-number of Communicants at St. John's Church about 47, the greatest number at any one time 37-number of communicants in Camden about 30.

> For the Church. ORDINATION.

On Sunday, the 16th inst., after two days spent in examination of Candidates, an ordination was held in St. Peter's Church, Sherbrooke, in the district of St. Francis, L. C., by the Lord Bishop of Montreal, who is upon his visitation through the Eastern townships, when the following gentlemen were ordained :- Deacons .-Mr. F. Broome, appointed Assistant Minister of the Chapel of about to be established in Montreal; and Mr. Wm. K pointed Assistant Missionary in the Township of Bury : Priests. the Rev. M. Willoughby, appointed Minister of the above mentioned Chapel at Montreal; the Rev. W. Dawes, first Travelling Missionary of the Montreal Society for the Propagation of the Gospel in destitute settlements, &c., and officiating Chaplain at La Colle and Hemmingford.

The Candidates were presented by the Rev. C. Jackson, Rector of Charleston, Hatley. Prayers were read by the Rev. C. B. Fleming, Missionary at Melbourne, and the Epistle by the Rev. C. P. Reid, Missionary at Robinson and Victoria. The Rev. J. Taylor, of Eaton, and the Rev. L. Doolittle, Minister of Sherbrooke and Lennoxville, assisted in the imposition of hands. The Ordination Sermon was preached by his Lordship the Bishop, from

The Church was crowded on this interesting solemnity, the effect of which was heightened by a very delightful performance of chanting and ordinary Psalm singing, accompanied by the organ

In the afternoon his Lordship held a confirmation in St. James's Church, Lennoxville, when forty persons were admitted to that Apostolic rite. The Bishop addressed the candidates in his usual felicitous and impressive manner, and the very large congregation manifested the interest they felt in the solemn services on this oceasion by the most marked and devout attention.

After confirmation, the Rev. Mr. Dawes delivered a very impressive discourse from Psalm lxxxv. part of 10th verse. Sermons were also preached in both churches on the Saturday previous, by the Bishop and Mr. Dawes, and on Sunday evening at Sherbrooke, by Mr. Willoughby.

After the public services of Sunday, his Lordship, with the Clergy present, assembled at the Parsonage, in Lennoxville; when the Bishop offered up prayers to Almighty God for his blessing on the affecting services of the occasion, and the remainder of the evening was spent in discourse upon the great topics of promoting with persevering fidelity, the Gospel of our common salvation .-On this occasion the Clergy present enjoyed the highly appreciated benefit of his Lordship's counsel, in the trials and difficulties peculiar to their sacred office.

This visit of our beloved Diocesan has afforded the friends of evangelical truth and apostolic order, a season of spiritual refreshment and delight which will be long and gratefully remembered. L. DOOLITTLE.

Lenuoxville, 20th Feb., 1840.

EASTERN CLERICAL ASSOCIATION.

The thirteenth Session of the Eastern Clerical Society was held in Perth on the 5th and 6th inst. The following members were present,-Rev. R. Blakev, Rector of Prescott; M. Harris, Rector of Perth; R. Rolph, Missionary at Osnabruck; E. J. Boswell, Missionary at Carleton Place; Henry Patton, Rector of Kemptville; Henry Caswall, Master of the Johnstown District School; J. G. Beek Lindsay, Missionary at Williamsburgh; James Padfield, Rector of Beckwith; S. S. Strong, Minister of Bytown; W. F. Stuart Harper, Missionary at March; Francis Tremayne, Charleston; and E. Denroche, Brockville; -total 12; a greater number than have been present at any previous meeting.

After having implored the Divine blessing in the customary prayers of the Society, the hours passed in Session the first day, were chiefly devoted to a consideration of the correspondence of

and seeing that no one point of ecclesiastical regulation was more Nehem. v. 13. Even so, when the people said in Joshua's time, witness the demolition of the last break-water against ter! We can hardly wonder at the efforts to destroy the reign Bible Society, the Prayer Book and Homily Society, and the Missionary operations of the Association, &c. On the following day the attention of the Members was first directed, as usual, to a review of some of the Rubrics of the Prayer Book; and next to a consideration of the office for the ordering of Priests. These subjects necessarily gave occasion for much conversation connected with many points of ecclesiastical discipline and ministerial duties, with reference to which it is the desire of the Brethren to observe as much uniformity of practice as circumstances will allow.

A congratulatory Address to the Lord Bishop of Toronto on his elevation to the Episcopate of this newly erected Diocese, and an Address to the Lord Bishop of Montreal expressive of the feelings entertained by the Brethren towards his Lordship, were severally proposed and adopted.

A resolution was also passed, approving of the method of sysematic stated contributions, weekly or monthly, for Church purposes, and recommending the same for general adoption (as far as practicable) in the Johnstown, Bathurst, and Eastern Districts. The Reverend Brother who introduced this subject, illustrated its peneficial operations by a relation of interesting facts connected with his own experience in another land; and also alluded to its recent successful application and results in two parishes connected with the Association.

These matters disposed of, various questions proposed at the last meeting engaged the attention of the Brethren until the close of the Session. According to the established Rules of the Society, there was divine service in the Parish Church at the close of clination to do justice to Mr. Gowan, that we omitted each day. On Wednesday evening the desk was occupied by the read by the Rev. R. Blakey, assisted by the Rev. E. J. Boswell, tive congregations. The interest thus manifested by the Parishioners, was very gratifying to the Brethren of the Association, and must have been peculiarly so to the feelings of the Rector of the Parish. As our object in meeting together has in view the benefit of our respective Congregations, as well as our own mutual improvement, we trust our people will always bear this in mind, and prove that they do so, by their attendance on futuro similar occasions. The next meeting of the Association was appointed to be held (D. V.) on the first Wednesday in June next, at the residence of the Rev. R. Rolph, Osnabruck.

HENRY PATTON, Secretary. Rectory, Kemptville, Feb. 15. 1840.

> NIAGARA CLERICAL ASSOCIATION. From the St. Catherine's Journal

We are requested to inform the public, that on Wednesday the th inst., a meeting of the Clerical Association of the district of Niagara, was held at the house of the Rev. James Clarke, Rector of St. Catherine's, and that all the members of that body were punctually in attendance. On Thursday Divine Service was performed at the usual hour and place, when the Rev. Wm. Leeming, Rector of Chippawa, read prayers, and the Rev. Thomas Creen, Rector of Niagara, preached to a numerous and respectable congregation, a most excellent and appropriate discourse, from these words: "For other foundation can no man lay than that is laid, which is Jesus Christ"-1 Cor. iii, 11-shewing that it was on this foundation their apostolic church stood. The following extract from his discourse, in allusion to the new Episcopal church now in progress of building, in this place, has been kindly sent us, which we have great pleasure in publishing, both for the credit of our village, and to evince the taste and discernment of the preacher :-

"I cannot omit, on this subject and occasion, expressing the pleasure I feel, in common with my brethren of the clergy from other parts of the district, in witnessing the erection of a new Church in this rising village, destined, at no very distant period, to become a populous and flourishing town. Notwithstanding the unsettled and disturbed state of affairs in the Province, which has hindered and retarded public business of every kind, I congratulate your venerable pastor and his congregation, on the good state of forwardness to which you have brought this sacred edifice, which, in its plan and design, is a credit and an ornament to this place, and, as we fervently trust and pray, will be a public blessing to this and to many succeeding generations.

"O, my friends, there is a sacred and hallowed interest attached to the house and sanctuary of the Lord, in every pious breast. Witness the ardent and devout aspiration of the Psalm ist when he exclaimed-"I love the habitation of thy house, the place where thine honour dwelleth-My soul longeth for the courts of the Lord-Pray for the Peace of Jerusalem .- They shall pro per that love thee-Peace be within thy walls, and prosperity within thy palaces—For my brethren and companions' sakes, I will now say peace be within thee—Because of the house of the Lord our God, I will seek thy good."-Psaim exxii, 6, 7, 8, 9.

"And every Christian, indeed, can enter into the same feelings: he views, with delight and satisfaction, the lofty spire pointing heaven-ward; and to a churchman, this is the first obect of attraction, on entering this beautiful village.

"Go on and finish, what you have so well begun; and I heartily bid you God speed;' it will reflect credit on the enterprise an liberality of this community, to have such a church; and I trust, when we meet again, at a stated period, (if it please God thatwo all meet again,) we shall join together in our solemn worship, with in those walls consecrated for ever to the service of Almighty God, according to the form of sound words prescribed in the Liturgy of our apostolic church."

EXTENSIVE CHARITABLE BEQUESTS .- The will of Mr. T. Hill, formerly of South Lambeth, Surrey, and late of Serbiton, near Kingston-on-Thames, has just been proved in Doctors' Commons, by Messrs. T. Squire, J. Brady, T. Willett, and C. Bennett, executors. The property has been sworn under £100,000. The testator has given the following legacies: -to the Middlesex Hospital, £1000; to the Blind School, £2000; to the Female Orphan Asylum, £1000; to the Deaf and Dumb Asylum, £2000; to the Female Orphan School, Hampstead-road, £500; To Lord Eldon's School, situate at Battersea, £500; to the Licensed Victuallers' School, £500; to each of his executors the sum of £1000; and the residue of his property, amounting to about £80,000, after giving several small legacies and annuities in his will, he bequeathed to the London Missionary Society. The will is dated in 1836. By a codicil in his own handwriting, made in September, 1839, he has revoked the bequest of the residue of his property, and has directed the same to be divided into four equal parts, to be paid to the following charitable institutions, namely—to the London Missionary Society, £20,000; to the Home Missionary Society, £20,000; to the London Bible Society, £20,000; and to the London Evangelical Society, £20,000; which last legacy is to form a fund, the proceeds there of to be paid to the widows of Evangelical ministers only. large a sum of money has not ever before been bequeathed by any individual, with the exception of Mr. Day, the blacking manufacturer, who left £100,000 for the purpose of endowing a hospital for blind persons, Mr. Day himself having been blind for many years previous to his death. The deceased died a widower, without any relative whatever.

Mr. John Greene, of Reading, who was formerly a partner in the firm of Greene, Roberts, & Co., of Sheffield, has by his will bequeathed the handsome sum of £500, to the Boys Charity School of this town .- Sheffield Iris.

We learn that the Rev. I. W. D. Gray, A. M., has been appointed Rector of this Parish, vacant by the resignation of the Rev. Dr. Gray, who retains the situation of Chaplain to the Gar rison, and we are informed will be a visiting Missionary in this Province. - St. John, N. B. Gazette.

King's College, Windsor, Dec. 14, 1839. At an examination held this day, Mr. John Harvey, and Mr.

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