

laboured, remarking that there were representatives of all the denominations of Protestants in the city of Montreal there assembled. This sufficiently refuted the Popish calumny of endless divisions amongst us, by shewing that we were united in all equal principles. The Rev. H. Wilkes made some further remarks, and offered solemn prayer in which Mr. Tanner's relation to the people was recognized, and he and his work commended to the blessing of the Great Head of the Church. Mr. Wilkes addressed a few words of fraternal encouragement to Mr. Tanner, and the three ministers gave him the right hand of fellowship, as a brother beloved, and a fellow labourer in the Lord's vineyard. Mr. Tanner explained in the French language the design of this service, namely, the intention now was to show his relation to the people, and to testify publicly the confidence and affection of his ministerial brethren. He very fully and affectionately exhorted all not to rest satisfied with a nominal profession, but to be christians indeed. A hymn was sung in French, and the concluding prayer offered in the same language.

It should be remarked that to a document expressive of their desire to have Mr. Tanner's ministry continued at St. Therese, were appended the names of several French Canadians, and a very large number of British neighbours of several denominations. Immediately after the service the audience formed itself into a social meeting for conversation on the interests of the mission;—refreshments having been provided by Mrs. Tanner, and several ladies from Montreal. The whole matter was well conducted, and in due time parties returned home apparently gratified and benefited.

Later in the evening, in conversation with the brethren, we learned that they have visited, more than once, every parish in a line extending upwards of seventy miles. Many are their privations, and manifold are the obstacles in their way—the difficulties with which they have to contend. Yet the Lord is opening an effectual door, and here and there are these evidences of success. May the "Lord give testimony to the word of his grace." At the evening worship of the Mission family in which some of us remaining, united, after singing one of their plaintive hymns of Zion in French, and reading the scriptures, one of these beloved labourers made an earnest and impassioned appeal to us, and through us to the churches, to pray much for them. He pointed out with much tenderness of feeling the vast barriers in their way—the arduous and oftentimes discouraging nature of their work—their special need of divine aid, and of the continual blessing of God; and then he pressed on us with emphases the Apostles request, "Brethren pray for us." After uniting in prayer, we retired to rest. The whole scene will be long remembered as peculiarly interesting and refreshing. I hope your readers

will not find my description tiresome; it certainly fails to do justice to the happy and hallowed occasion. Yours  
AMICUS.

**MONTREAL TEMPERANCE SOCIETY.**—Friday Evening. We have received no authentic report of the proceedings, but understand that these in all respects corresponded in spirit and in effect with the previous meetings of the week.

#### CONGREGATIONAL UNION OF LOWER CANADA.

Under this head, we referred in our last number to the annual sermon, preached before the Union, by the Rev. A. J. Parker, of Shipton, as having produced a deep impression on his audience. Mr. P. has kindly placed the manuscript of his discourse in our hands, and we gladly transfer a few passages into our pages. Were these not so limited, we might have published the whole; but as other matters demand immediate attention, we must, at least for the present, content ourselves with the following extracts. The publication of the whole in a distinct form, would, we are persuaded, be creditable to the author and conducive to the spiritual prosperity of the associated Churches. The sermon is founded on I. Thess. 1. 25.—"Brethren, pray for us."—After some introductory remarks on the duty of prayer,—the distinction and peculiar ecclesiastical position of the Apostles,—and the earnestness with which, notwithstanding their inspiration and extraordinary gifts, they implored the paternal intercessions of their brethren, intercessions still more needful for "fallible and uninspired men;" the preacher proceeds—"1. To consider the relations which ministers of the gospel sustain, in view of which they are entitled to the prayers of the Church;—and 2. To offer a few reasons for the performance of the specified duty."

Under the first head he observes, that ministers require the prayers of the Church as *Sinners*, as *Men*, as *Christians*, and as *Ministers of Christ*.—Under this last particular, we have the following judicious remarks:—

"The commissioned servants of Christ, claim an interest in your prayers in their capacity, as *ministers*. They are but men. They are fallible and imperfect, subject both to temptations and imperfections like other men, and yet they are called to fill an office more sacred and more responsible, more important in its results and in its character than any other office filled by man. They must stand between the Holy and Almighty King of Heaven, and the alienated and condemned race of Adam's sons. They stand here to declare the will and publish the laws of the Omnipotent One, and to confess the guilt and ruin of the many, and to labor and strive to pray for their reconciliation to God. Though but 'earthen vessels,' yet, by their voice and their ministrations, God is truly saying to men 'Turn ye, turn ye, for why will ye die?'

"But in order that they may instruct men into the