

and man? Can these produce any better effect, than blind veneration and superstition, in their ignorant hearers? and contempt in such as have discernment.

The priests under the law, were the successors of the sons of Aaron; but what did that profit those who had not the spirit of their office? The sons of Eli made themselves vile, and by their vile conduct and greedy disposition, caused the offerings of God to be abhorred, and the people to sin. In the days of Malachi, instead of profiting the people, they departed out of the way, caused many to stumble at the law, and corrupted the covenant of Levi; therefore Jehovah made them contemptible, and base before all the people, Mal. ii, 8, 9, and it is His will that such clergy should be viewed in the same light, and they will be so as far as the Bible is understood.

The high priests were the successors of Aaron; but what did that to such of them as were wicked, or to the people under their pernicious influence? Among them we find one, who was so very pliable as to make an altar after the fashion of an idolatrous one, to please the king; this may remind one of the *loyalty* of several of the clergy in the reign of Henry VIII. who adhered to the King when he renounced the authority of the pope, and almost made himself pope, and again following his daughter Mary, when she returned to the Church of Rome. Nothing could be more obliging than their conduct in this matter. No doubt they had their own reasons for what they did; perhaps they would plead that, every soul ought to be subject to the higher powers, and were willing to forget that this command does not refer to religion, and that while thus basely submitting to the higher power of earth, they were rebelling against the higher power in heaven; they have ere this time found out their mistake. The New Testament clearly shows how far the sacredness of their office, or the high origin to which it may be traced, availed the priests when the Saviour was upon earth, to make their ministrations pleasing to God or profitable to the people; and does He not love righteousness, and hate iniquity, and is not moral worth in teachers, as necessary to please Him and profit their hearers now, as in Old Testament times? Can those who are sensual, not having the spirit, impart it to others, or will God convey such a gift through such a channel? or can men who have the spirit give it to wicked men? If men have empty skulls, that cannot teach and will not learn, who cares who laid hands on them? would not the hand of a monkey or even a staff, do them as much good as the hand of the pious Bishop Hall.

OMICRON.

FOR THE HARBINGER.

ORDINATION—LONDON, WESTERN CANADA.

On Wednesday, August 30, the Rev. E. Ebbs, from the Congregational Academy, Toronto, was ordained to the pastorate of the Congregational Church, London, C. W.

The services of the day were commenced by the usual devotional exercises; after which the Rev. J. Nall of Burford, stated in a very lucid and satisfactory manner, the nature of a New Testament Church.

The Rev. L. McGlashen, of Warwick, proposed the ordinary questions, and offered the ordination prayer, which was accompanied by the imposition of hands. The Rev. W. Clark, of Simcoe, then delivered an impressive charge to the newly ordained pastor.

After an intermission, the Rev. E. Evans, (Wesleyan Minister,) continued the service by the reading of the Scriptures and offering prayer, which was followed by a faithful and appropriate address to the Church by the Rev. W. P. Was-tell, of Guelph, on the importance of sustaining and co-operating with him in the advancement of the Redeemer's Kingdom.

The Rev. Joseph Silcox, of Southwold, and Messrs. W. F. Clarke, and W. Allworth, Students, took part in the interesting exercises of the day. May the Great Head of the Church smile upon the union thus happily formed, and own it for the promotion of his glory.

TO THE EDITOR OF THE HARBINGER,

Will you allow me a corner in which to state that in my letter of 31st July, there is no aspersion expressed or implied on the Seceders from the Congregational Church at Quebec. My gratification arose from the perception of the fact, that the Church is now in a state of peace. I pronounced no opinion in relation to the course pursued by the Church, or by the party dissatisfied. I said not where the fault lay, or how much fault belonged to either, on these points, not having heard both sides, I was not competent to give judgment; I merely said much peace and love now pervade the Church. This, so far as I know, is a fact, and in it I rejoice. I have been not a little surprised that such an explanation as the above has been rendered necessary; but having received somewhat formal intimation, that individuals feel themselves aggrieved by this supposed attack, (though I think the expression, "It would not be fitting for me to pronounce an opinion on any portion of these painful movements," should have prevented misapprehension.) I gladly send you this disclaimer.

H. WILKES.

Montreal, September 11, 1843.