

of the Rev. William Milmore, for one year, and afterwards for the summer months of another year. It is supposed that since the close of 1842 they have been entirely destitute of ministerial labour.

Since its organization, in 1826, there have been added by profession sixteen members, and by letter nineteen. There have been removed—by dismission, eight; by death, four; by excommunication, two. The present number in fellowship is *thirty-six*,—but of these sixteen are non-resident, leaving only twenty resident members. During the period of the ministry of their Bishop Clark, the Church enjoyed some pecuniary help from the Vermont Domestic Missionary Society. The members of this Church live in the midst of Christians of other denominations, towards whom, we rejoice to learn, they sustain happy fraternal relations. Very decidedly attached to the principles of our Congregational polity, satisfied of their apostolicity, and also conscientiously persuaded of the duty and privilege of devoting their infant seed to God in the observance of Christian baptism, they, nevertheless, hold affectionate intercourse with those, who, differing from them on these points, yet hold “the Head even Christ.” It appears, moreover, that they have ever been harmonious in all their deliberations and decisions as a Church, so that there has been no “schism in the body.” And, finally, it affords us pleasure to learn that, like all our Congregational Churches in Canada, this Church frowned on our recent unnatural rebellion.

May the Good Shepherd mercifully supply the wants of his little flock in Potton, and abundantly bless them in the revival of his work.

The Harbinger.

MONTREAL, MAY 15, 1843.

UNITY OF THE CHURCH IN MONTREAL.—As announced in our last number, there assembled on the evening of the 24th ultimo in the Wesleyan Chapel, Great St. James Street, one of the most important meetings for some time held in this city. The object was twofold. 1. To show that the Protestant Churches had all the life, vigour, and beauty of essential Unity,

without the coldness, stiffness, or monotony of UNIFORMITY. 2. To place that true unity before the Churches of our Lord Jesus Christ in this land, in connection with the great Missionary work of the Church more especially in relation to the heathen world. We look for the Church of Christ in her proper sphere of action, the high places of the field of holy enterprise where the victories of the cross are won, and souls are converted. There we find her;—one army,—under one leader,—having the same weapons—but doing service in various regiments and contending manfully in separate companies. Her essential unity here becomes visible, while she fulfils the behests of her ascended Lord, and goes into all the world preaching the gospel. The meeting was very large, representing the intelligence and piety of the Churches in Montreal, of nearly all the Protestant denominations. It was addressed by the following Bishops: Dr. Black and Esso, Kirk of Scotland; C. Strong, American Presbyterian; W. Taylor, United Secession; W. Squire, Wesleyan; Dr. Davies and J. Girdwood, Baptist; H. Wilkes and J. J. Carruthers, Congregational. J. Howard, Method. New Connection, offered prayer. The resolutions were drawn up with great ability; and the meeting was altogether one of no common interest. A standing committee was appointed to correspond with the several Missionary Societies, and to promote the general diffusion of Missionary Intelligence. We shall be happy to receive and to publish communications from this Committee.

APOSTOLICAL SUCCESSION.—This designation, given usually to the views of High Churchmen, whether Romish or Anglican, in relation to that sacerdotal genealogy in which they love to glory, is exceedingly ambiguous; an ambiguity that gives to our haughty opponents not a little semblance of advantage. “Apostolical Succession!” say they. “Can we have any thing better than the Apostles gave us? Is it not well to be in succession to them?” Truly it is, and we Episcopalians, whose Bishops, like the Elders of Ephesus, have the oversight of single “congregations of faithful men,” and amongst whose Bishops there is parity in respect of office, claim a real Apostolical Succession; that is, we follow the Apostles. But without dwelling on the easily furnished proof, or even