

removed to the south of Russia. Five years afterwards, he returned, and found this lady a Christian indeed—meekly sitting at the feet of Jesus—her heart filled with the love of God—her eye beaming with the ineffable delight of conscious freedom from the bondage of corruption—of assured victory over the world—of habitual communion with her God and Saviour. The writer visited her at her country seat. There he found her in close conversation on the things of God, with one of the humblest members of the Christian Church with which she was now associated. He could scarcely realize her personal identity. When he heard her so sweetly, so eloquently describing the “joy of faith,” the pleasures of religion—he thought of by-gone days and glorified the grace of God. Two years ago—he met her again in the city of N. in England, and found that her beloved husband and herself were walking still in the statutes and commandments of the Lord, blameless. They had suffered some reverses—but no temporal losses could impair their happiness. They were treading in the footsteps of their beloved Saviour, and were going about doing good. They had introduced the gospel into, and erected a sanctuary in a morally benighted village, and souls were thus, by their honoured instrumentality, born to God. When the exigencies of the heathen world and the depressed state of the missionary funds were forcibly represented a short time since, by the directors of the London Missionary Society, Mr.———generously subscribed 2500 dollars to meet the declared deficiency. The writer—alluding to this in our last conversation and expressing a hope (which was soon realized) that others would follow his example—“Ah, said he, had I sooner known the gospel, how many hundreds—which were spent in folly—might have been devoted to the cause of God!” Honour-ed and beloved friend—we shall probably never again see each other in the flesh—but how would your benevolent heart exult, if, by the blessing of God on this humble record of divine goodness to you and those most dear to you, some anxious enquirer after happiness, should imitate your example and be a partaker of your joy!

Reader—this is no tale of fiction. We speak the words of truth and soberness. The writer could readily recount many other illustrations derived from the unwritten records

of a varied life, and extensive observation. He has traversed seas and continents, mingled with men of almost every colour and clime and country—held converse with princes and with peasants—with the honorable and the abject—and this is the sum of all his experience, that none is or can be happy until the heart melts in penitence for sin, and the soul seeks and finds safety, satisfaction, peace and hope in the exercise of exclusive reliance upon Christ as the only Saviour, and the direction of its best affections to those things which are above. Reader—the retrospections of a dying hour—of a judgement day, will confirm this conclusion. Anticipate that confirmation, and be wise, that you may be happy.

J. J. C.

TO THE EDITOR OF THE HARBINGER.

THE DUTY OF PROTESTANTS.

I shall esteem it a favor if you will allow me through the *Harbinger*, to call the attention of your numerous readers to a subject deeply interesting to all Protestant Christians. My object in writing this article, is to create an association sufficiently extensive to embrace Protestants of every sect throughout the length and breadth of the province, to be called (unless something better can be substituted), the Canada Protestant Association for the purpose of defending those venerable truths for which our Protestant forefathers lost their liberty and their lives. The effort is one of defence, and that it is not in advance of necessity must appear obvious to every one who reflects on the present crisis of affairs in the English Church. A number of publications have been issued from the press which had their origin in the University of Oxford, and called “Tracts for the Times,” inculcating the most absurd and ruinous sentiments.

In these pernicious publications, the right of private judgment is not only disputed, but denied;—the Episcopal Church is declared to be the only true church, and consequently there is no other, and for other denominations, there is no salvation;—Ministers Episcopally ordained are said to be the only ministers who have authority from the Bible, to administer the ordinances of the gospel;—the Bible is no longer to be interpreted by our own enlightened judgment, but we are called upon to bow to the authority of the ancient fathers;—water baptism is substituted for the fundamental doctrine of regeneration;—by receiving the Lord’s Supper, it is avowed that we not only eat the flesh, and drink the blood of