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# THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

In malice be ye children, but in understanding be men.—*St. Paul.*

VOL. I.

FEBRUARY 15, 1842.

No. 2.

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## LOCAL INTELLIGENCE,

### MONTREAL.—RELIGIOUS ANNIVERSARIES.

**RELIGIOUS TRACT SOCIETY.**—The Sixth Annual Meeting of this Auxiliary was held in the Wesleyan Chapel, on Monday evening, January 24th. Capt. J. H. Maitland, in the chair. The report of the proceedings of the committee, and of the transactions of the year, was read by the Rev. John Girdwood, Corresponding Secretary. This was an interesting document, showing an increase in each department of the Society's operations—an increased demand for its excellent publications—and increased patronage on the part of the religious public. The Rev. H. Wilkes, A. M., moved the first resolution in a neat and appropriate speech, and happily suggested that as this was the first of a series of meetings to be held during the week, "Faith, Hope, and Charity" might be the motto of all who should take part in their interesting engagements. The next resolution was moved by Rev. J. Borland and seconded by Rev. Dr. Davies, with suitable remarks. The Rev. J. J. Carruthers moved the third resolution, and addressed the audience in a chaste and eloquent manner, giving an interesting history of the introduction of religious tracts into the Russian Empire, and of the imperial patronage bestowed upon them. The Rev. Robert Cooney, of Stanstead, moved the fourth resolution, in a speech replete with wit, point and eloquence; and made a very effective appeal on behalf of the Society's Funds, which produced a collection double that of the preceding year. The spirit which pervaded the whole proceedings of the evening was truly delightful, and much in accordance with the spirit of the valuable publications circulated by this Society. The gratuitous distribution of Tracts during the year was to the value of £65 7s. 2d. May the blessing of God attend their perusal.

**SUNDAY SCHOOL UNION.**—The anniversary of

this Institution was held in the same place, on the evening of the 25th. This was a very interesting meeting. J. Court, Esq. was in the chair. A report full of important facts and earnest appeals, was read by the Secretary, Mr. J. C. Becket. The Rev. H. Esson made an admirable speech on education generally, and on Bible education in particular. It appeared to him that every Congregation ought to be substantially a Bible Class. The Rev. J. J. Carruthers alluding to an absurd sentiment not yet exploded, that "a little knowledge is a dangerous thing;" meaning thereby that more knowledge is attended with yet more danger, very happily adopted the sentiment with an opposite reference, and showed both from facts and reasoning, that any measure of knowledge is dangerous to error, superstition, and ignorance, and especially to those systems of priest-craft that could not live a moment, were the pure light of heaven thrown upon them. The meeting was also very ably addressed by the Rev. Messrs. Taylor, Wilkes, Croft, and Fox.

In a brief address towards the close of the meeting a somewhat inappropriate allusion was made to a question that has been mooted regarding the origin of Sunday Schools in Montreal. We have noticed it in another column.

**AUXILIARY BIBLE SOCIETY.**—The twenty-first anniversary of this Auxiliary was held on Wednesday evening, January 26, in the same place. The Hon. Peter McGill, the President of the Society, in the chair. This was perhaps the largest and best annual meeting that has yet been held by this very important Society. The commodious and handsome place of worship was filled in every part; and the business of the evening was listened to with unwearied attention until a late hour.

The Hon. Chairman opened the proceedings with some observations appropriate to the occasion, and called on the Secretary to read the report.

The Rev. H. Wilkes then read the annual report,

which abounded with interesting facts of the good results arising from the circulation of the Scriptures, especially among the French population of this Province.

From the report it appears there is a steady progress in the various departments of the Society's business, its sales and its gratuitous distribution have both increased, and we are happy to say, its free contributions have also been augmented during the last year. The first resolution was moved by the Rev. Henry Esson in an admirable speech, and seconded by the Rev. William Thomson, in a short address, given in an excellent spirit. The Rev. J. Girdwood supported the resolution, and dwelt upon the superiority of the Bible to every human creed or system, and the incalculable value of the glorious gospel it reveals. The second resolution was moved by the Rev. W. Squire in a solemn and impressive address, followed by the Rev. C. Strong, who pronounced a well merited eulogy on the Parent Society, and was very happy in his illustrations throughout a well delivered speech. The third resolution was moved by the Rev. M. Willoughby, of Trinity Church, who urged with much effect, liberality in sustaining the Society's operations. This resolution was seconded by the Rev. J. J. Carruthers, with his usual ability, but we were sorry to see, that this gentleman was hampered for want of time. The Rev. Robert Cooney followed with a tact, and fervour, peculiar to himself. Some of his numerous and truly original illustrations, told powerfully on the audience. The Rev. James Thomson, Agent of the British and Foreign Bible Society, moved the fourth resolution; but as the evening was far advanced, made only a very few observations, and for the same reason the audience were disappointed in not hearing the Rev. W. Taylor. The whole passed off with great eclat; a truly catholic and united spirit pervaded the entire proceedings; much that was truly valuable fell from the several speakers; and we trust, that the effect produced will be the greater extension of the Society's operations.

FRENCH CANADIAN MISSIONARY SOCIETY held its anniversary on the evening of Monday, the 27th. This was a meeting of stirring, holy, and sustained interest. The building densely crowded—the audience obviously impressed with the importance of the work in which this Society is engaged—the platform crowded, and containing with ministers and others of British origin—The Rev. Mr. Tanner, from Switzerland; Rev. Louis Roussy, from the same land, now minister at Grand Ligne; Rev. E. Lepelletrie, from France, now of Montreal; and Messrs. Amaron, Vessot, Chevally, and Moret, from France and Switzerland, besides one or two converts; and the Rev. Mr. Normandeau, formerly a Roman Catholic Priest in Canada, now resident at Grand Ligne. The report was read by one of the Secretaries, the Rev. C. Strong. (Lieutenant Colonel

Wilgress, President of the Society, in the chair.) Addresses by the Rev. Messrs. Parker, Carruthers, Girdwood, Cooney, Taylor, &c.

The Rev. Mr. Tanner made an excellent address in French.

The proceedings of the meeting were diversified by the adoption of a suggestion thrown out by the Rev. Mr. Wilkes—that the assembly should convey to the labourers in this important and difficult work—expressions of their confidence and affection, and of their determination to sustain them at once by their efforts and prayers. The audience stood up—Mr. Wilkes was requested to convey these sentiments to the brethren who stood together on the platform—Dr. Holmes acting as interpreter; and the whole was briefly but beautifully responded to by the Rev. Mr. Tanner, and in an eloquent address by the Rev. E. Lepelletrie, both in French. One of the Swiss Evangelical Hymns was then sung with much sweetness by the French and Swiss brethren on the platform. The effect was thrilling, and after a very liberal collection all retired with expressions of delight, and it is hoped with chastened and improved sentiments.

We here insert a communication which will be read with pleasure.

#### TO THE EDITORS OF THE HARBINGER.

GENTLEMEN,—Will you allow me a corner of your journal for a brief sketch of a visit a few weeks since to Therese? The design of the visit was to recognize Mr. Tanner, a Presbyterian Minister from Switzerland, as the Pastor of the little flock there gathered. The Pastors of the American Presbyterian, the Baptist, and the Congregational Churches of the City, together with members of the Episcopalian, the Wesleyan, the United Secession Churches, and the Church of Scotland, arrived there towards evening after a pleasant drive of twenty miles. At the house of the Rev. Mr. Tanner there were already assembled all the colporteurs at present employed by the Society, and one or two French Canadian converts. Soon thereafter a number of Canadians, and a very large number of the British residents within ten miles of this beautiful village, gathered into the room adjoining the house, which is fitted up as a school room and place of worship. The arrangements of this room are very good, and when it is remembered that it is constructed out of a stable and shed, it reflects great credit on the taste and industry of our worthy brethren, some of the colporteurs and Mr. Tanner, who did the work with their own hands.

The public service was commenced by the Rev. C. Strong, who read a portion of the word of God. A hymn was sung and the Rev. J. Girdwood explained to the crowded assembly the design of our visit. He happily alluded to the complete catholicity of the Society under whose auspices Mr. Tanner

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

truth of God, it is requisite that they should first understand that truth themselves,—and then possessing this knowledge, they must *adapt* their instructions to the various grades and classes of men. They must warn the deliberate transgressor. They must invite the convicted and hardened sinner to the fountain of consolation. They must tender the sweet promises of the Gospel to the penitent, and point the believing and obedient to the treasures of salvation. And knowing the subtilty and deceitfulness of the human heart and the various shades of human character which exist, they feel the need of skill divine to impart to each their portion in due season. Truth too is old, and in the estimation of the multitude has become stale. And, so in order to engage attention to that truth, it must be presented in new forms, and in a variety of modes; and yet the Herald of this truth continually fears that when thus presented, it will be perverted and rejected by man to their ruin. When they exhibit the *doctrines* of grace they fear that men will misapprehend and mutilate, and spurn, and perish.—When they urge the performance of the outward and visible duties of religion on men, they fear that even those who observe these will omit the weightier matters of faith and holiness, and so come short of Heaven. In order then to adapt and rightly to apply the word of God his servants need “great grace,” and ask your prayers to God in this behalf.

“But we can do little more than glance at the responsibilities and the relations of those who serve at the altar. We might have spoken of other duties and other relations pertaining to the office, but it is enough. Those who hold it need continual and enlarged measures of the spirit of Christ their Master. They need this in the prosecution of their studies; they need it in their intercourse with other ministers and other christians, and to discern who are such; they need it as they visit the well, the sick and the dying; they need it as they lead the prayers of the congregation, and as they come to declare the messages of salvation; yes, they need it and the immortal souls of their charge need as much that they should have it. Most appropriately then may we urge the duty specified and enjoined by the Apostles, ‘Brethren, pray for us.’”

The reasons assigned for the duty are as follow: 1, those who pray for the servants of Christ will be disposed to attend on their ministrations.—2, to support them.—3, to co-operate with them.—4, such intercessions will endear to those who offer them the truths which their ministers proclaim.—5, the duty is enforced by a reference to the momentous consequences of ministerial labour. Under the last particular, we meet with the following pointed and solemn observations:—

“No office filled by man is destined to affect so deeply the social, moral, and eternal interests of mankind as the office of the sacred ministry. A savor of life unto life, or of death unto death, will the preached gospel prove to each one of you. The Church is to be united and enlarged through the instrumentality of its appointed officers; or else the means failing of their end, she is to be scattered and desolated until Ichabod shall be inscribed on her walls.

“The impenitent portion of the community are to be reached and persuaded to renounce their sins and believe on the Lord Jesus Christ, and to learn that

the gospel preached is “the wisdom of God, and the power of God unto salvation;” or else, the specified method of access to their hearts not availing, they will ripen for, and finally share, the perdition of the ungodly.

“The gospel, preached here, will tell on the present and the everlasting interests of all classes of the community; enjoyed and improved, it will tend to augment their usefulness here and their bliss hereafter; or rejected, it will occasion bitter and eternal remorse where tears and prayers will be of no avail. But describe the consequence to result from the labors of the ministry we cannot. He who authorized and who sanctions these labors, designed that their consequences should stretch into eternity. The joys of heaven experienced, or the pains of hell endured by our hearers, will unfold this subject in a light beyond all we are now competent to do. Infinity alone prescribes its limit.”

We congratulate the Church over which our brother presides on their enjoyment of an affectionate, discriminating and faithful ministry. Although as yet personally unacquainted with him, his works already praise him in the gates, and the sermon before us, bespeaks his possession of those qualities which must endear him to all his brethren, and especially to the people of his charge. May the “unction of the Holy One” be abundantly imparted to him and them, and may all the churches of the saints practically recognize the great principle which this discourse so well illustrates and confirms—that intercession for the ministers of the gospel is the best security for their comfort, and the surest pledge of their success.

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## The Harbinger.

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MONTREAL, FEBRUARY 15, 1842.

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To CORRESPONDENTS.—We shall be happy to hear from *Anicus* again. We have received several pieces of poetry for insertion in our pages, and deem it right to state that as our space is small, and our taste somewhat fastidious, we intend to draw, for this department of our miscellany, on such resources as ensure a regular supply of the very rare article of good poetry. *Biblicus*, *Tempus Fugit*, and others, will kindly aid us, we trust, by some brief and terse communications in *prose*. Our ministerial friends must not be merely passive admirers of the *Harbinger*. Let them aid us, especially by the communication of *facts*, bearing on the progress of true and undefiled religion.

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We refer our readers to another page for a succinct account of the anniversaries of our

local religious institutions, for the greater part of which we are indebted to our excellent contemporary, the *Register*. All parties agree as to the practical advantages of bringing these meetings of the more public Societies within the compass of a single week. The experiment, tried for the first time this year, has been, in all respects, successful; and we doubt not that succeeding years will witness increasing advantages, arising from an arrangement which at once secures a larger amount of ministerial aid, and, by the accumulative force of arguments, appeals, and facts, all tending to one grand result, produces a deeper, more permanent, and more productive impression on the public mind. In the retrospect of these meetings, no other feelings are awakened but those of the most pleasurable kind; and we cannot but hope that, independently of the impulse thus given to the varied efforts of Christian benevolence, the Christian communities of this city will realize, in connexion with such proceedings, the beneficial reaction on themselves of their labours of love. Though comparatively unacquainted with their bygone history, we are sure that these communities must have already derived much spiritual advantage from their mutual recognition of each other, and the concentration of their common efforts on the diffusion of that truth, which is to them, as they desire it to be to all men, the power of God unto salvation.

At the meeting of the Sunday School Union, an effort was made to show that a statement, several times published, that a lady, now deceased, and once connected with the American Presbyterian Church, was the founder of Sunday Schools in Montreal, is not correct. The matter is of no great moment; yet, as it may possess some interest in the estimation of a portion of our readers, we advert to it. Admitting that our Wesleyan friends opened a school in 1813, it is obvious, on their own shewing, that the experiment failed at the time. It is said that it failed, or rather was suspended, because of the war; but the war commenced earlier than 1813, and ceased in the middle of 1815,—whilst they did not resume the effort to form a Sunday School until 1819, about three years after the termination of the war. If, then, it be true that a school was opened in 1813, it was so in a time of war, and was apparently not suspended, but the

effort was abandoned. In 1818 they began their labours in this work, on a basis that has stood firmly until now.

On the other hand, a young lady, then a member of the church in St. Peter Street, under the care of the Rev. Mr. Easton, afterwards one of the number who formed the American Presbyterian Church, opened a school on Sunday, the 4th of September, 1817, from which have arisen the Sunday School still in St. Peter Street Church, and the school connected with the American Presbyterian Church. The following entry, made in her diary at the time, is worthy of record:—

“Sept. 4, 1817.—Began a Sunday School with seven children; the Apostle hath taught us not to despise the day of small things.”

This lady was united in marriage, in later years, to a Minister of the Gospel, and after spending some years with him in Scotland, she returned with him to this city, where, in 1838, she slept in Jesus. Her life was characterized by a holy and enlightened zeal, chastened and attempred by the meekness of wisdom,—and her end was peace.

**JUVENILE LIBERALITY.**—We have been informed that the Juvenile Missionary and Temperance Society, in the Sunday School connected with the Congregational Church in this city, has raised thirty pounds currency during the quarter just ended. At its quarterly meeting, on the 5th instant, it was unanimously voted to the French Canadian Missionary Society.

**MAURICE STREET CONGREGATIONAL MISSIONARY SOCIETY.**—We had an opportunity of attending the anniversary of this auxiliary on the last evening of the bygone month, and were delighted with the unassuming but most effective narrative of the Agent it employs in the evangelization of our countrymen in a destitute part of the colony. In the course of a few years, during which he has been engaged in this honourable service, he has received, in the well accredited conversion of many souls, the unequivocal proof of divine approbation.

**TEMPERANCE.**—According to previous notice, a Soirée on temperance principles was held in the Market House, on the evening of Thursday, the 3d instant, and another on the

following evening, the latter intended more especially for the working classes. Both meetings were held in commemoration of the birth of the Prince of Wales. On both occasions, a large concourse of the inhabitants assembled, who gave ample demonstration of their loyalty, and seemed universally pleased with the arrangements made for their accommodation and enjoyment. Speeches, interspersed with vocal and instrumental music, diversified the engagements of each evening, and it was practically proved that intoxicating liquors are very far from being essential to comfort or conviviality. We cannot doubt that an impulse has thus been given to the process of moral reformation now so happily begun, and that the richer classes of the community will reap, in common with their poorer brethren, the physical and moral benefits of temperance.

**MENTAL SELF-CULTURE.**—A public lecture on this subject was delivered, at the request of the Sabbath School Teachers of this city, on the 7th instant, in Maurice Street Chapel, by the Rev. J. J. Carruthers. Mr. C. has since yielded to the unanimous desire of his hearers for its immediate publication. We rejoice to learn that the Rev. Mr. Esson has engaged to deliver a lecture at an early period.

We have been favoured with the following particulars of the income, issues, and expenditure of three of our most important local auxiliaries, during the past year.

**AUXILIARY BIBLE SOCIETY.**

Contributions, . . .	£344 16 5
Sales, . . . . .	149 14 4
Remittances, . . .	243 12 0
	738 2 9
Expenditure, . . .	648 1 0
	90 1 9

Bibles and Testaments received into the Depository, . . . . . 6092  
Ditto ditto issued, . . . . . 5578

**RELIGIOUS TRACT SOCIETY.**

Free income, . . .	£ 63 9 1
Sales and issues, . .	337 16 5
Gratuitous issue—46,144	
Tracts, . . . . .	61 4 4

Total number of publications issued, 66,366.

**CANADA SUNDAY SCHOOL UNION.**

Publications sold, . .	£179 10 5
On credit, . . . . .	183 4 5
Granted to poor and schools, . . . . .	208 7 3

Total value of issues for 1841, comprising 17,460 publications, . . . . . 571 2 1

Free income, . . . .	80 13 11
Received for sales as above, . . . . .	179 10 5
Remittances, . . . .	152 16 1
	413 0 5

Expenditure for the year, £412 12 0

**BAPTIST MISSIONARY SOCIETY.**—A public meeting of this Auxiliary was held in the Baptist Chapel, on the evening of the 9th instant. Ministers of four different denominations were on the platform, and the proceedings were throughout characterised by a high-toned, and expansive Christian charity on the part of the speakers, and on that of the people, by an intense interest in the arguments and facts brought before the meeting.

**GREAT BRITAIN.**

**NEW CONGREGATIONAL CHAPELS.**—A large and commodious place of worship is in course of erection at Portsmouth, for the people under the pastoral care of the Rev. G. D. Mudie.

In November last, a new place of worship was opened in that part of Glasgow called Laureston, to which the church and congregation formerly worshipping in Brown Street Chapel, and under the care of the Rev. David Russell, (son of the Rev. Dr. Russell, of Dundee,) have removed.

**CORN LAWS.**—A conference of Christian Ministers of all denominations was held in Carnarvon, North Wales, on the first week of December last, at which several resolutions were passed, strongly condemnatory of the existing corn laws, to which is attributed much of the misery at present prevailing throughout the United Kingdom.

**PUSEYISM.**—The Rev. C. P. Golightly, of Holywell, Oxford, has declared, in a letter to the *Standard*, that he believes there are about ten members of the University, who, whilst retaining the offices and emoluments of the Es-

established Church, are "propagating Romanism." "Auricular confession," says the *Patriot* of December 6, "has been adopted by the disciples of the Tractarians to some extent; and there are said to be young men who have bound themselves to celibacy by monastic vows." "In no respect have the Oxford Puseyites shown themselves more worthy followers of the disciples of LOYOLA, than in the craft and subtlety, and ceaseless activity, with which they have pursued their deep-laid schemes for deprotestantizing the Anglican Church. The Professor's chair, the tutor's office, the pulpit, periodical literature, and the daily press, have all been engaged in the service of the party, to say nothing of the KEBLE school of Poets."

The Rev. D. Wickerbarth, of Lichfield, has followed the example of Mr. Sibthorp, and embraced the Romish faith.

AURICULAR CONFESSION AT OXFORD.—The Rev. Baden Powell, M.A., Savilian Professor of Geometry, in the University at Oxford, in a sermon preached before the Mayor and Corporation of Oxford, on Sunday, November 7, 1841, entitled "The Protestant's Warning and Safeguard in the Present Time," thus characterizes some of the latest doings of Puseyism:—

"This system, now so extensively spreading in this land, finds its main strength in the partial support of numbers who think it at least harmless, and still go along with its advocates to a certain extent. I am persuaded, on the contrary, that the objection lies at its very foundation. I contend against it from first principles. But, if practical proofs are wanting to render its true nature clear, I will advert to one single circumstance, which I think alone must afford sufficient evidence.

"Of all the artifices of Romish system, the most powerfully efficacious for maintaining the iron despotism with which she rules the consciences of men, the prolific source of the most monstrous of her abuses, the true 'working of the mystery of iniquity,' has ever been found in the maintenance of what is termed 'auricular confession' coupled essentially with the power of the priest to give absolution.

"Now, (I speak not from loose reports, but from the testimony of facts which have been brought to my knowledge,) attempts have been made recently, in this place, by ministers of the Established Church, to ENFORCE THIS VERY PRACTICE on those under their influence.

MR. NEWMAN'S LAST SERMON.—Mr. Newman preached a sermon on Sunday last, at St. Mary's, in which he broached the following new and strange doctrine:—Referring to the Jewish sacrifices, which the writers of the New Testament, particularly the author of the Epistle to the Hebrews, declare to have been

types of the priesthood and sacrifice of Christ, Mr. Newman, in opposition to this, said, "that the sacraments of the church were the anti-types!" Strange and anti-Christian as this doctrine is, it is perfectly consistent with the main principle of the new teaching, which substitutes faith in forms and a priesthood, for faith in Christ and his atonement. A crowd of bachelors and undergraduates thronged the church. How long will the Bishop of the diocese expose the junior members of the University to these corrupting and perverting influences?—*Oxford Chronicle*.

PUSEYISM REBUKED IN INDIA.—We learn from the London *Patriot*, that the Bishop of Calcutta has, in a recent ordination sermon, rebuked in a manly and decided manner, the attitude of hostility to dissenters' missions which had been taken by some of his priesthood of the Puseyite stamp, and of which we have before given some notice. The Bishop fully appreciates the danger which threatens religious liberty from the spread of this heresy. He says, that to yield to the arrogance of Puseyism, is to surrender all the benefits of the Reformation; and he warns "those who are *yea-naying*" with the new-fangled priestcraft, to "beware lest their temporizing allow it to get head, until it shall require to be risen against with a storm of resistance that will cast it, and all that has alliance with it, to the winds." The Bishop of Calcutta avows that he is full of fear. "Every thing is at stake." Should these opinions pervade the teaching of the Chaplains, and the views and proceedings of the missionaries of the Church of England in India, to the destruction of all friendly relations with other bodies of Christians, "*Ichabod, the glory is departed*," he says, may be inscribed upon that church. "All real advances in the conversion of the heathen will stop. Our native catechists and missionaries will be bewildered. The spirituality of our missions will be gone."—*Puritan*.

REFORMED JEWS—A great number of Jews have seceded from the general body, in consequence of the latter placing the rabbinical writings on the same footing as the five books of Moses, just as the Romanists and the Puseyites regard the tradition of the fathers as of equal authority with the Scriptures. These seceders, at the head of whom is Sir Isaac Lyons Goldsmidt, one of the most influential individuals in the Jewish community, denounce the Talmud as a mass of outrageous absurdities, and adhere exclusively to the authority of Moses in all religious matters. This event cannot fail to shake the Jewish system to its very centre; for the recognition of the rabbinical writings, as of equal authority with the Pentateuch, has been the great source of all the superstition which exists among that body. There is a remarkable resemblance between this movement and that by Luther and the other reformers in the sixteenth century to emancipate the nations of Europe from the



thraldom in which they were held by the Popish priesthood. It is the first division which has ever taken place among the Jews, on any of the essentials of their religion; and cannot fail to produce speedy as well as most momentous results.

These Jewish Dissenters have taken a place in Burton Street, London, which they have converted into a synagogue, where they now worship Jehovah, as "*The Reformed Jews.*" The designation they have chosen is of very significant import. Who knows but this may be the first step in Providence to pave the way for the conversion of the Jews?

**CONGREGATIONALISM.**—We extract the following remarks from "An Address, intended to have been delivered on the occasion of laying the foundation stone of the Lancashire Independent College, at Withington, near Manchester, by George Hadfield, Treasurer to the Institution." The author is a layman, pre-eminently distinguished for his Christian beneficence, his zealous efforts in the cause of religious liberty, and, as this address proves, his able and enlightened views on the subject of ministerial education. The delivery of the address on the occasion referred to was prevented by an alarming accident;—it was subsequently delivered before the friends of the College, the Rev. Dr. Raffles in the chair—when an unanimous resolution was passed that "it should be committed to the press." The College, we believe, is now nearly completed, and will probably be opened in the course of the ensuing summer.

#### *Christian Friends,*

God has graciously promised, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Whenever, therefore, the word of the Lord is brought to bear upon the intelligence of the human family, however insignificant the agency may be, it always accomplishes some beneficent end, and thus evinces its divine power. Who then amongst us can be indifferent to the present undertaking—the foundation of a College for the education of pious young men for the ministry of the gospel amongst evangelical Dissenters? An enlightened and evangelical ministry is the greatest blessing of a gracious God to fallen man, in his present state of probation. We, Protestant Dissenters, of the Independent or Congregational denomination, consider this inestimable boon to be above all price. We, as one section of the Universal Church of Christ upon earth, owe, under God, all our success to the character of the ministry of the word amongst us; and by its character

we must stand or fall. The ministry of the gospel is the weapon of our Lord, to be employed in the conversion of the world. The importance, therefore, of this "School for the Prophets," to the interests and welfare of our denomination in the northern counties of England, can scarcely be over-rated: but this is only a small part of its value, for our prayers are, that its beneficial influence may extend to the United Kingdom—to the Colonies—to heathen nations—and, indeed, to all the world. The command is, to "teach all nations," and it is the desire of our hearts to obey the divine injunction. We trust this Institution will be handed down from generation to generation, until the "whole earth shall be filled with the glory of the Lord."

Our ecclesiastical polity is founded upon the authority of the New Testament, and the example of the Church of Christ in primitive times, extending over the first two or three centuries of the Christian era, which, as is generally admitted by ecclesiastical authorities, was Congregational. "All the churches," says Dr. Mosheim, "although strictly united amongst themselves by the bond of faith and love, and most ready to perform all mutual duties to each other, nevertheless possessed their own jurisdiction, and governed themselves, without foreign assistance, or any external authority. Neither in the Scriptures, nor in any other record, is there any writing to be found, from which it is possible to gather that some churches depended upon the orders or will of other greater or more noble churches. On the contrary, many statements everywhere occur, which afford the strongest proof that all the churches possessed equal rights, and were altogether on a level and equality amongst themselves." Authorities to the same effect might be given, from Dr. Isaac Barrow, to clergymen of the present time, in confirmation of this statement. It might be supposed that evidence like this would settle the question of ecclesiastical discipline and practice, and establish complete and absolute religious liberty in all Christian countries; but, so far from this being the case, the most persecuting laws were enacted against our predecessors, from which we have not wholly escaped; and in the records of our history are inscribed the names of confessors and martyrs as glorious as ever adorned the Christian Church since the days of inspiration.

For two hundred and fifty years, the State has frowned upon our denomination, and by the impious test and corporation act, (Charles II.) which was repealed only twelve years ago, a most solemn sacrament of our religion was desecrated, in order to keep us from civil offices. We, as Protestant Dissenters, are at the present day excluded from the Universities, by the Established Church, which shuts out Catholics also, whose ancestors founded them. When we erect a place of worship, or build a college, and settle it in trust for public advan-

tage for ever, the Government taxes us, in materials, about one-tenth of the cost; but when persons belonging to the dominant sect build a church, the tax is remitted, although the right of presentation may be retained as private property for ever. The Government exacts from us, against our solemn convictions, the payment of tithes, of dues, of rates, and of taxes, to support an Establishment which we conscientiously believe to be unscriptural and injurious; and we are yet told, that we have "nothing to do with taxes, but to pay them, or with the laws, but to obey them." We do not, indeed, rank in our numbers the great, the mighty, or the men of title in the land. Our pastors, the "bishops" of the New Testament, hold no seats among the Peers of the realm. We have no endowments from public property, or parliamentary grants of millions per annum; and our private endowments are altogether insignificant. We disclaim Government support, and we disallow any interference of the State in our spiritual affairs, or in the free choice of our spiritual instructors. We employ no force, except the force of truth, and of evidence demonstrated by the Spirit of God in the hearts and understandings of men. We acknowledge the binding authority of no "human creeds" whatever; nor do we impose pains and penalties, or obey any act of Parliament, in matters of faith; or acknowledge any "Supreme Head on earth" of the Church of Christ—but Christ himself. The New Testament alone is our guide and charter. "Yet before the whole world we make our hallowed boast, that Independent or Congregational churches are the best constituted churches in Christendom."<sup>a</sup>

The simplicity of the Christian dispensation has not many attractions for the wealthy or the worldly, and hence it happens that few of them come to us, or are retained by us; but we exult in the honour put upon us by the patriotic John Hampden—the sublime genius of John Milton—the philanthropic John Howard; and, amongst divines, by Charnock, Owen, Howe, Watts, Doddridge, Goodwin, and many others, some of whom are now living, whose names will be endeared to our churches in future ages. We can appeal to the page of history to shew what has been the influence of our principles on this country, and on the world itself, in the peaceful encouragement of the arts, of science, of manufactures, of commerce, of sacred literature, and of Christianity; as England, and especially this great community around us, can fully attest.

SLAVERY.—On the 20th December last, a treaty was signed by the representatives of Great Britain, France, Austria, Prussia and Russia, by which the Slave-trade is denounced as a crime against the law of nations, and additional powers are given, in order to render

more efficient, the right of search, already mutually conceded by the high contracting powers.

RELIGION ON THE CONTINENT OF EUROPE.—Dr. Pinkerton writes, that from 30 to 40 decidedly Christian journals and magazines are published in different parts of Germany and Switzerland; of which 20 years ago, there was not one in existence. These facts, taken in connection with the constantly increasing demand for the Holy Bible, and full attendance in all the Churches where the gospel is preached in its purity and power, tend to confirm the remark, that the cause of evangelical religion is gaining ground in Germany, against all the various systems of infidelity and error with which many parts of the country have been overrun. In many of the principal towns, there are depots, or shops, for the exclusive sale of religious tracts or books.

Wallachia, and the countries where the Wallachian language is spoken, are destitute of all religious books. The population is estimated at more than ten millions, a large portion of which belong to the Roman Catholic Church. In Hungary, also, the wants of the people are great. It would be difficult to find any country, since the time of Mohammed, where Protestantism has suffered such severe attacks. The extension of the pernicious principles of infidelity has been much more rapid and destructive in this country than in many others. The Gospel has disappeared from most of the pulpits, and has become nearly unknown, both among the higher and lower classes. The London Religious Tract Society have circulated 14,000 copies of "Bible Histories" in the Bohemian and German. This book has received official sanction to be used as a school book, throughout the Austrian Dominions. It has, in consequence, been stereotyped.

Doddridge's Rise and Progress has been translated into Swedish and Icelandic.

The opposition of the Roman Catholic priests in Spain, to the circulation of Scriptural truth, continues unabated. Every opportunity has been taken to promote the circulation of religious books and tracts, and yet only 5300 Spanish works have been issued from the depository, and these have been principally sent to Gibraltar. The Spaniards belonging to the troops of Don Carlos, in France, have been supplied with religious books. They are represented as very anxious about religious subjects. A Colporteur went among them, and was surrounded by them begging for the New Testament. He was compelled to fall on his basket, to prevent the books from being taken. Many of the men can read. In the midst of the infidelity and rejection of the Saviour, which exists in Spain, there is one bright feature, which is, that the Spaniards are beginning to take a little more interest than they were wont to do, in the important concerns of eternity. They like to have the Scriptures

\* Hanbury.

read to them, and are decidedly less prejudiced. It is much less common now than formerly to burn the Scriptures.—*From the Christian Intelligencer.*

**CONVERSION OF A ROMISH PRIEST IN BELGIUM.**—Great difficulty has been experienced in finding a person who is able to preach in the Flemish language; at length, such a one has been discovered. The Secretary of the Belgian Evangelical Society thus writes:

“The Lord has now sent us a minister who is able to preach in the English language—and to the sixth station he will be called. A clergyman of the Church of England, passing through this country, stayed in the town where we propose to form the new station, and offered to support the expenses for three years, if we would send a minister. *Mr. Van Massdyk* just returned from Geneva, was named, with the consent of our friend, and, we trust, will soon enter on his labors.

“He was formerly a Roman Priest. Brought to examine the Scriptures, he soon found that he was teaching, as the Word of God, the traditions of men; and that he was not following Christ, but Satan. After some time, he relinquished his parish. He then offered himself to our Committee, who sent him to Geneva, to study at the Theological College, under the direction of *Mr. Merle d’Aubigne*. He returned, and has already preached the truth at Brussels. We add an extract from a speech which he delivered at one of our Annual Bible Meetings.

Referring to a New Testament which one of his parishoners, frightened by a sermon which another priest had preached against the reading of the Scriptures, brought to him, begging that he would burn it, and forgive him the sin of having purchased it—“I was led to compare it with the Vulgate, and found it very correct; but in reading it, I met with this passage.—‘*It is finished.*’ My mass fell to the ground as a heap of sand,—it crumbled into dust. Further on I met with another passage, which told me that the righteous went into eternal life, and the wicked into eternal damnation. I saw but two parties, and but two places. Where was my purgatory?—I saw it was an invention of men. I found that it was said, Christ, ‘by one offering for ever perfected those that are sanctified.’ I saw, then, that there was no need of any further sacrifices: he entered once for all into the holy of holies. My unbloody sacrifice was of no more use. I shuddered at the thought of such a traffic of souls—of *pretending to sell the blood of Christ for a franc;*’ alluding to his saying mass for the pardon of sins. ‘I was constrained to quit my living. I was adored by my people, as a saint, as a demigod, whilst I felt within that I was but a whited sepulchre, a vile hypocrite. I demanded my dismissal: I only received it after asking it three times. But though I saw the errors, I did not yet know the truth. I went to Antwerp:

there I was much tempted and tried—so much so, that I thought I was given up by God on account of my sins. I then thought of shutting myself up for life, and of thus offering to God all I had, as a sacrifice for my former life.

“‘I determined to sacrifice every thing that was dear to me, and, by austerity of life, and punishment of body, to restore peace to my soul. The day was fixed for my entering into the strictest of convents—that of the *Trappists*. At this time I suffered great agony of mind. The day before that fixed for my entering the convent, I cast myself upon my knees,—I earnestly implored God to direct me. If it was his will that I should thus sacrifice myself, I begged him to enable me to do so; if not, plainly to show me so. I gave myself up entirely to his pleasure. I arose from my knees, I took the Bible from the table, I opened the 51st psalm. I knew it well in Latin, I had often repeated it, but at that moment it was fixed in my mind in a peculiar manner; I shall never forget its effect; it will always be precious unto me. My eyes caught the verse, ‘Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.’ The truth flashed across my mind—I understood it all; I saw that it was not by inflicting on my poor, weak, and sinful body, pains and sufferings, that I could be delivered from my sins. The 16th and 17th verses decided me what to do. From that moment I have had a peace and joy which surpass all expression. I found rest for my soul—I still find it, amid all the trials and temptations to which the Christian is subject in this vale of tears. Attach yourselves to the Word of God, and not to the traditions of men; that alone can lead you aright.’ We have no doubt,” proceeds the secretary, “that he who began this good work will perfect it in our brother, and that, ere long, we shall see him boldly lifting up the standard of the Cross amongst those whom he led, little more than twelve months ago, as the blind lead the blind. He pants to be able to preach ‘Christ crucified’ as the only refuge for poor soul-sick sinners. May the Lord give him his heart’s desire.”

#### CHRISTIAN MISSIONS.

We have abundant cause for devout gratitude and praise on account of the proofs continually accumulating of the universal adaptation and efficacy of the glorious gospel as the means of human conversion, sanctification and salvation. In the full faith of its universal adaptation, the originators of our modern missionary institutions resolved to send the gospel to the heathen. They knew that the lapse of ages the vicissitudes of human affairs, and the manifold complexions of human society, could not affect the wisdom or impair the power of that

instrumentality which God had chosen and employed for the subversion of evil and iniquity in all their varied forms of outward exhibition. They wisely looked, not so much to the distinctive peculiarities of the prevailing systems of heathen superstition, as to the radical and essential elements of evil common to them all. They felt assured that the gospel, and the gospel alone, could successfully assail and overthrow these systems. And, as if to demonstrate on the largest scale, and in the greatest number of diverse instances, the universal suitableness and efficacy of the gospel, it was ordered—by no previous concert or collusion of their own, but by the overruling providence of Him who is head over all things to his Church—that the agents of these institutions should proceed to almost every part of the world,—that the gospel trumpet should be sounded simultaneously in the ears of the savage, the semibarbarous, and the comparatively civilized,—that the good seed of the word should be scattered simultaneously on every species of spiritual soil,—that the scions of the tree of life, the leaves of which are for the healing of the nations, should be simultaneously planted in every clime, and under every sky.

It was a grand experiment:—and yet, so far as regarded those holy and enlightened men themselves, it was no *experiment*. In their view, there was no uncertainty, no contingency, no peradventure as to the ultimate result of their glorious undertaking. But though they believed, “some doubted;” and it required proofs strong and numerous to overcome the reluctance of the world, and, to some extent, of the Church itself, to admit the universal fitness and efficiency of the gospel of the grace of God. But that reluctance *has been overcome*. Facts well attested and abundant, and, as already said, continually accumulating, have demonstrated that there is no conformation of mind, no moral condition, no circumstances affecting the individual or social character of men, in reference to which it may not now be asserted, that the gospel is “the power of God unto salvation, to every one that believeth.” It is true that multitudes, in every part of the world, are yet “in the gall of bitterness, and in the bonds of iniquity,”—that hundreds of millions are yet bowed down under the burden of heathen, muhammedan, and antichristian delusion; but our missionary churches, viewed as a whole, now contain the representatives of

almost every class and community of men on the surface of the globe. Wherever the trumpet of the gospel has given a certain sound, the good soldiers of Christ have seen some of the opposing force casting down the weapons of rebellion, and submitting themselves to the “prince of peace.” Wherever the good seed of the word has been sown, there some spots of spiritual vegetation have relieved the dreary monotony of the moral desert; and the spiritual husbandmen, whilst prayerfully watching and waiting for the fruit of their labour, have beheld, springing from the hitherto barren and unproductive soil, “first the blade, then the ear, then the full corn in the ear.” Already the once scarcely perceptible scions of the tree of life have risen to comparative maturity, not in one part of the world, but in all,—in all they are bearing the same fruits, emitting the same fragrance, and striking their roots deep into every soil. Truly “this is the finger of God.” “This also cometh forth from Him who is wonderful in counsel and excellent in working.”

#### THE FUTURE PROGRESS OF THE GOSPEL.—

We are taught, how to count on the future progress and final triumphs of the gospel. Thus organized, and thus sustained, it might appear to guarantee even its own perpetuity. But when, in addition, we reflect on that omniscient Spirit, with which it is evermore accompanied, and which is promised by the Saviour to his church throughout all ages, we feel that it would be alike irrational and impious, to question whether it shall continue to survive decay and danger, and vanquish opposition in the future, as it has done already in the past. The towers of imperial Rome once heard its voice, and trembled. That mistress of the world beheld, with astonishment, the eagles of her conquest, and the purple of her dominion, reckoned in the number of its trophies;—lost and overshadowed by the effulgence of its power. What barrier shall now forbid its progress? What rampart is now so massive as to roll back the surges of its might? Let this trumpet be blown, then;—it shall be the signal of universal victory. Let this ensign be reared;—it shall gleam with invincible splendour. Let this shield be fearlessly uplifted; it is bright with the heraldry of heaven. What need have we to shrink because of the ravings of blasphemy, the surmises of false wisdom, the sorceries of perverted genius, the sneers of wit, the antipathies of taste, the caprice of passion, the assaults of unbelief? Has not the gospel already encountered enemies at least as formidable? Has truth not been summoned to the combat in a crisis at least as emergent? Where was her buckler ever loosened, her sword ever broken, her retreating

footmark ever imprinted on the ground? And shall we tremble now? To a manlike and generous spirit, there is a sentiment of what is great and noble always intimately blended with the thought of what is hazardous. To conceive strongly and to adventure calmly, are features of the same magnanimity. And it is thus we should calculate upon the present posture of the church. To the men of other ages, the exigencies which threatened her seemed to the full as ominous as any which now we witness. But the clouds parted, and the heavens grew serene; and they smiled at their former alarms, when they found how immoveable was the rock of their salvation. And we, whatever convulsions may menace, whatever distractions may divide, whatever strife may embitter,—let us learn never to despond. Calling to mind the substantial greatness of that truth we are solicitous to propagate, our confidence, thus invigorated, will become the certain presage of success. Away, then, my fellow Christians, with querulous forebodings, and feeble wailings. Away with a piety at once superstitious and effeminate. Away with its yearnings after an impracticable coalition, and a uniformity at war with the unalterable constitution of our nature. Away for ever with its visionary agitations. Let us refuse to listen to its lamentations of past glory, or its prophecies of coming evil. Be it ours to imbibe more deeply, grasp more resolutely, that truth, which is one and immutable amidst all variety and change. Let us strive to possess ourselves more fully of that great reality, the mystery of the gospel. Amidst all the minor diversities of profession and observance, let us solace ourselves by reflection on that all-pervading Spirit by which the whole body of the church is animated, and whereby he that has condescended to become its Head will continue to renew and beautify it, till, in all its members, it shall be found at last faultless and without blemish.—*Discourses by the late Dr. McAll.*

## MISSIONARY INTELLIGENCE.

### CHINESE MEDICAL MISSIONS.

DR. LOCKHART, thus recently wrote from Macao;

I have been endeavouring to carry on my work, as medical missionary, as extensively as possible, by attending to the relief of the numerous patients afflicted with various diseases, who have resorted to my house from every district of this island; from Pooto, and the neighbouring islands; from Chin hae, Nongno, and the other portions of the coast near this place; to the amount of more than three thousand different persons; thus affording me an opportunity, by the distribution of books and other means, of spreading over a wide extent, the knowledge of the truth. I trust, that the Lord will answer my prayers, by granting that, through the instrumentality thus brought into

exercise, some may be led to know and feel the blessedness of the Gospel and that true happiness which only is found in the salvation wrought out for us by Christ.

Besides my daily attendance on those who come to my house, I have traversed on foot nearly the whole of this island, affording relief as far as I could to the sick I met with in the various villages, and distributing far and wide portions of the Scriptures, books, and tracts, to all who could read, and urging them to attend to the instructions contained therein. Almost daily I have gone alone, or with Mr. Gutzlaff, to the villages and hamlets within a circuit of some miles round the city, speaking to the people, and giving them books. Through these various channels, several religious books of different sizes have been placed in the hands of the people, and in all instances they have been well received, and generally with promise to read and attend to them. I hope and pray that what the Lord has enabled us to do will not be in vain, but that the fruit thereof may eventually appear at that great day, when we to whom this great work is committed, and they for whose benefit we thus imperfectly labour, shall meet around the throne of God.

Mr. Gutzlaff preaches in my house in English every Sabbath morning; and I have an evening service, and also a prayer-meeting on Thursday evening, when some of the officers, soldiers, and others attend. The number who join us at the Lord's table is but small. Though we are of various denominations, Churchmen, Lutherans, Baptists, Wesleyans, and Independants, we are all one in Christ, and form a little band of brothers, joining heartily together in this extreme corner of the earth in commemorating the dying love of our Lord and Saviour. In these seasons I feel much happiness and joy, and find that under all circumstances, and in every place my Master's services is a pleasant one. Mr. G. has not yet been able to collect a general Chinese congregation, but we each have private services among the people in our own houses. During the time that sickness prevailed so fearfully among the troops, I did what I could in affording instruction to the patients in the hospitals. Many turned a deaf ear to my entreaties, but to some the Lord enabled me to administer comfort in their dying hour, by directing them to the Cross of Christ, as the only means of salvation and acceptance in the sight of God.

There is nothing heard around us but rumours of war. While we are thus in the midst of changes, and the excitement consequent on them, our delight is to rest alone on the Arm of strength that can never fail. While earthly dignities totter and fall, and every day produces fresh events, He who ruleth over all his own will is ever the same. He changeth not purposes of mercy; and at the time we deplore the ravages caused by war and discord, we can approach the throne of grace, and beseech Him who sitteth thereon to pity the nations of the earth, and so effect their minds as

to bring them all, of whatever name under his gentle sway. The state of this land calls loudly for the earnest and persevering prayers of all who trust in God, that the Gospel may have free course and be glorified; that the Spirit of the Lord may descend in his rich effusions enlightening their minds, causing them to renounce idolatry, superstition, and sin and leading them to the cross of Christ as the only source of joy. China will not long be shut. We who are in the field must labor hard for perfect fitness to engage in our Master's service, and all called upon to have our loins girded and our lamps burning, and be as men waiting for their Lord.

MAURITIUS.—Shortly after the Queen of Madagascar issued her edict for the suppression of Christianity among her people, the Missionaries proceeded to the Mauritius, where they have since been laboring, with the intention of returning to Madagascar at the earliest opportunity. They have been chiefly engaged among the emancipated apprentices, and the natives of Madagascar resident in the island.

In Port Louis, three schools have been established for the instruction of Malagasy children, and the children of enfranchised labors. Mr. Johns preaches in the Malagasy language. One of the chief objects he contemplated, was the rescue of the persecuted native Christians in Madagascar. As soon as the country again becomes accessible to the Gospel, these Christian brethren, if rescued, with the refugees, will be most valuable instruments for the evangelization of their heathen countrymen.

Although the Romish power at Mauritius is great, there exists no serious obstruction to the promulgation of the Gospel throughout the island. In no part of the world is moral and spiritual instruction more needed, and the people in general are becoming disposed to receive it. Port Louis especially calls for Christian exertion. Forty thousand of the emancipated population are congregated in the town and its suburbs. *There are only two Protestant places of worship.*

The London Missionary Society's Press in Mauritius, under the direction of Mr. Barker, their printer in Madagascar for several years, has been kept in constant operation to advance the cause of God. The circulation of books, calculated to impart a knowledge of Divine truth, has been extensive, and will no doubt have a most beneficial operation in connection with the preaching of the Gospel.

#### CAFFRELAND.

MR. CALDERWOOD thus writes, in a letter of July, 1841:—

On the first Sabbath of June, I had the very great happiness of baptising fifteen adult Caffres, and six children. We had a special service on the interesting occasion of so many Caffres being received at once. The assembly was unusually large. I publicly questioned the candidates on all the fundamental and

practical doctrines of the Gospel. The answers were most satisfactory. The impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us. The attention of the most careless was completely secured. Hearts the most hardened, and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. I cannot but believe that the impression of that day will remain. O may the dew of the eternal spirit descend on the precious seed of the kingdom then sown in much weakness, but under a deep conviction that the Lord would cause it to grow! Macomo was much effected. I asked him what his heart said, when he saw so many of his people casting in their lot with the people of God. He said his "heart condemned him—it was his guilty forgetfulness that prevented him standing among them."

We have just had our missionary meeting; and all present seemed to feel it to be a refreshing and encouraging season. We had upwards of three hundred children present. Between thirty and forty of them were Hottentot children; all the rest Caffres. Mrs. C gave each of them a piece of bread, and a little of what the Dutch very significantly call *tea-water*. The young gentry appeared to approve of this plan very much, and the schools have been well attended since. We have collected during the past year, and at our meeting £21. Considering our circumstances it is an extraordinary effort; and I am now satisfied that this effort has done a great deal of good to the minds of the people. They get by it new objects of thought and conversation, and profitable desires spring up in their hearts, and it expands and elevates their minds, as well as benefits them, to feel that they are acting in unison with the whole family of God throughout the earth.

One of the Caffres, whom I have just baptized, made a very beautiful and appropriate speech. Among other things, he said; "our teacher tells us, and it is true, the service of the mouth is nothing; we must lift up our hearts to God; we must give our hearts to him. Heaven is a place where we do not get with our feet,—meaning that we cannot now go there and be with God in our bodies,—we go with our souls, and are in heaven with our hearts. Now we lay down our money here; the money is like a thing that has power, by which God works to send his word to all nations. Now, with our money, we must lay down our hearts; we must stoop, be humble before God. The Word of God has power; it does great things. There are Englishmen; there are Hottentots; here am I a Caffre, and we are all one, and seek one thing, by the Word of God."

A Hottentot, one of my elders, uttered one beautiful and important idea. He said;

"When children work for their parents they do not lose by it. They work for themselves at the same time. They get a share of it. It is the same with us. If we try to send the Gospel to all men, we work for a good father: he does not, he will never let us work for nothing." Let all members of all churches feel these truths and act upon them, and we shall not require any more extraordinary efforts to make up deficiencies in the funds.

**THE FEEJEE ISLANDS.**—About 554 persons are acknowledged members of the Wesleyan Society in the Feejee Islands. In the island of Lakemba, there are more than 200 members. The King has not yet embraced Christianity; but the prospect with regard to him is hopeful; a ray from the Sun of Righteousness has illuminated his mind; and many of the absurdities of the heathen mythology have been abandoned by him. The native religion influences the politics, the morals, and economy of every family. It inspires them with a spirit of cruelty, and contempt of human life. The aged, the maimed, the sick and the infirm, are frequently abandoned to their sufferings, and to death. They are sometimes buried alive, or thrown into a river to be devoured by sharks. When a chief of high rank dies, one or more of his wives are strangled, in order that they may follow him and be his companions. Nor do the women think such a custom at all unbecoming. There was one who went to her brother, and said, "Have love to me; my husband has taken a journey, and I wish to accompany him." "Very good," he said, "go and bathe, and dress yourself." She did so, and having perfumed herself with sandal wood, lay down on a mat, and gave herself up a willing victim. The cord was then placed round her neck; and five or six men, one of whom was her own brother, pulled it till she ceased to breathe!—*Christian Intelligencer*.

#### NESTORIANS.

Letters have been received of various dates, from June 19 to September 4. Dr. Grant had entered the country of the Independent Nestorians by the shortest possible route from Trebizond and Erzerroom, passing along the eastern shore of lake Van, and through the Koordish mountains from the north. He arrived at the Patriarch's residence, July 9. His reception was as favourable as he had been encouraged to hope. The Patriarch told him that the whole land was before him to teach, preach, and dwell where he thought best. The Patriarch himself would accompany him in visiting some of the tribes, and his brothers in visiting the rest. He commenced his visitations the next day. July 30, he wrote that preaching the gospel must take the precedence, to prepare the minds of the people for schools and other missionary operations; and that, owing to the manner in which the various tribes are scattered among almost impassable mountains, a large number of preachers would be indispensable.

The people in various parts, too, insisted on having missionaries among them; so that a few could not meet their desires for instruction.

Dr. Grant writes that the Pope has sent a strong reinforcement of priests, to oppose this mission. The Papal Bishop of El Koosh had written letters against the American missionaries, and was contemplating a visit to the mountains, to counteract their influence. He is attempting to bribe the Nestorians by the offer of immense temporal advantages, to be conferred through the French Consul General at Monsul. I suspect that this Bishop of El Koosh is of Nestorian descent, and is the same man who once set himself up as Patriarch of the Nestorians, with the hope of carrying the whole body of them over to the interests of Rome.

Mr. Perkins, of the mission at Ooroomiah, having sailed from Smyrna, with his family and Mar Yohannah, Bishop of Galavan, has reached New York, after a tedious passage.—*N. Y. Observer*.

**SPEECH OF MAR YOHANNA, A NESTORIAN BISHOP, AT THE RECENT MEETING OF THE AMERICAN BOARD FOR FOREIGN MISSIONS.**—Mr. Perkins introduced to the assembly the bishop MAR YOHANNA, who arose with a diffident and embarrassed air. His long beard, flowing robes, ample turban, and serious air, gave him an unusually grave and venerable aspect. He spoke in broken, though perfectly intelligible English, with a remarkably sweet voice and modest manner. After looking round on the assembly, he said:

"My dear brethren and friends in Christ; I came from Ooroomiah that I may see you. I greatly love your nation, because you send us missionaries, and they give us books to read. They open schools. They preach the gospel of the blessed Saviour. Their labors are very great at Ooroomiah, and they do us much good. We cannot pay you for all you have done; but the Lord Jesus Christ will reward you in his kingdom. He has said that whosoever shall give a cup of cold water in his name shall not lose his reward; how much more shall they be rewarded who give us to drink of the water of life?"

"My brethren, our nation sends much Christian love to you. If you ask about the missionaries, they labour very hard. They go from village to village and preach the gospel, and teach schools. We follow their advice. We have not departed from their counsels because they teach us the way of the Lord. They need more strength, and we need more schools. We are surrounded by Mahomedans. They greatly oppress us. They persecute and torment us because we are Christians. Our nation is like sheep among wolves. If you go out and seek after that which is lost, you will rejoice more over that which is found than if it had never been lost. The Mohammedans cruelly persecute us for the name of Christ; and this is why we ask you to come over and

and help us. Our Lord Jesus has said, "Blessed are the merciful, for they shall obtain mercy." And king David has said, "Blessed is he that considereth the poor, for the Lord will deliver him in trouble." Your reward is laid up in heaven, where moth and rust do not corrupt, nor thieves break through nor steal. May all your treasures be laid up in heaven, and may your hearts be there also." The bishop then modestly bowed and took his seat.—*New York Evangelist.*

## KARENS.

Extracts from the Journal of Mr. Mason:—*Dec. 11, 1840.*—*Pyeec-khya.* I have had the pleasure of baptizing eleven persons here to-day, one of the number being a head man or chief, as we sometimes call them. When I first came into this region, this man used all his influence to prevent the people from attending to the claims of the gospel, but after he found that his efforts were to a considerable extent unavailing, and that one and another of his people were embracing the truth every year, he began to pay some attention to the subject himself, and has at last, I trust, given his heart to God. On the other hand, the painful duty of suspending one individual from communion, has also devolved upon us. He, however, appears very penitent, and says, "As the scriptures say, 'I am as salt that has lost its saltiness,'" for it is the second time he has been guilty of joining with his parents in offering to *nats*. He was baptized in Tavoy while in school, and is the last one of the only three who have ever enjoyed the advantages of a school education in Tavoy, from among all those southern Karens.

At the head-waters of Palau I had the pleasure of baptizing three persons; but I was sorry to find that some promising inquirers whom I left last year, had turned back to the world.

After remaining at home for a short time, I went down again to Pa-sua-oo, which is one of my most interesting fields of labour. Here I had the pleasure of baptizing *thirteen*, two of whom had been received for the ordinance at Palouk.

I subsequently visited Toung-byouk, and administered the communion, but did not baptize any, although there were three or four who were desirous of receiving the ordinance. I thought that the evidences they gave of conversion were not sufficiently clear, and that they had better wait for a time.—*Missionary Magazine.*

GREATNESS OF MIND.—The mightiest and most capacious of human minds have bowed to the evidences of divine revelation, and have pronounced them irrefragable. That is no proof of imbecility, unless Newton himself was a driveller. And, when once the claim to divine authority has been satisfactorily substantiated, genuine mental strength lies in schooling and disciplining the mind to subjection,—in control-

ling and reigning in its natural waywardness and dogmatism. When we have ascertained any principle to be manifestly reasonable,—and I know not of one more palpably so than the propriety of implicit submission to divine teaching,—then the special effort to which the mind is summoned, and success in which becomes the criterion of its might and mastery,—is the effort to bring all its dispositions and tendencies into conformity with this principle. When a child refuses to believe what all besides itself know to be true,—the cause is not largeness but limitation, not strength but weakness, of intellect. When the mind attains subsequent expansion and vigour, the man becomes ashamed of the incredulity of the child. He sees now to be folly what he then thought wisdom, and that to be vanity which he deemed spirit and independence. He perceives that what he wanted when a child, was capacity enough to know his own incapacity, strength enough to admit his own weakness. We smile at the child. Angels may so smile at us. The self-sufficiency of unsubmissive intellect may be, in their eyes, the mere positiveness of childhood,—seeing, as they may, that, had we the range of their mental vision, we should have a clear and full perception of what our place in the scale of being, or our situation as fallen creatures, requires us to accept as matters of faith. There is no true strength of mind in allowing a natural fondness for uncontrolled and self-willed speculation,—a lofty disdain of being dictated to,—to come between the understanding and a just perception and appreciation of the evidences of revealed religion; in allowing a determination not to be fettered to prevent our examining the divine workmanship of the chain, and discerning the divine hand that imposes it. This would be the very bondage of freedom. There is the same kind of mental greatness in disdain- ing the teaching of omniscience, as there would be in disdain- ing the support of omnipotence. In either case, how misnamed! It is not greatness, but littleness; it is not strength, but weakness. There is no diminutiveness more pitiable, than the affected majesty of independence on the part of a creature whose very power of thought is not his own, whose very being, every instant, is at the will of another.—*Dr. Wardlaw.*

CALL UPON THE CHRISTIAN.—Every moment during which we continue to withhold the gospel from men, we are withholding from God his highest glory, we are concealing from them a scheme of mercy from which he is expecting to derive his highest revenue of praise for ever. The knowledge of the arts, the discoveries of science, the treasures of philosophy—all these might be kept from them with comparative impunity; but that we should hold back from them knowledge sent from heaven, if it be in our power to impart it, ought to cover us with shame as it does with guilt. To conceal from them the power of God



to create, or to uphold or destroy that which he has created, would be highly dishonoring to his name; but voluntarily to keep back from a world perishing, "the power of God unto salvation; to hide from the dark world, not only his glory, but the very "brightness of his glory;" to conceal from a world filled with the most revolting and hideous images of the Deity, the, "express image of his person," is, in effect, to put a slight upon an object in which his highest honor is embarked. To have seen the Cross of Christ, and yet to allow the world to offer its human and animal sacrifices, as if he had not "died once for all;" to hold his gospel in our hands, and yet to allow a thousand impostors and demons to publish their Shasters and Korans in its stead, is not merely to dishonor infinite majesty, but to inflict a wound on the very heart of infinite love.—  
*The Rev. Dr. Harris.*

**THE IRISH SCHOOL SYSTEM.**—In the *Princeton Review*, for January, there is a very valuable article on this subject, comprising 35 pages. It furnishes a statement of the various plans, which, for more than a century, have been pursued by the Government of Great Britain and benevolent associations, for the intellectual and moral improvement of Ireland. It exhibits the uniform resistance of the Roman Catholic clergy to the use of the Scriptures, even of the Roman version, in the schools, and to all religious instruction unless given by Popish teachers. The whole article, prepared with care and filled with information, is a very interesting one; and particularly deserves attention now, in the attitude in which the Roman Catholics have placed themselves here, in reference to the cause of education.

## POETRY.

## JACOB'S DREAM.

WHY are such splendid glimpses given no more,  
Such dreams by night, such visitants by day,  
As bless'd the patriarchs and the seers of yore,  
Cheering the pilgrim on his heaven-ward way?

Oh! were our eye anointed and unseal'd  
The wonders of redeeming grace to view,  
Our mental vision would behold reveal'd  
Glories beyond what seers or patriarchs knew.

What though bright glimpses of angelic things  
At times might grace the old world's early prime,  
Not then had risen, with healing on its wings,  
The Sun of Righteousness in light sublime.

Our day and dispensation would make known  
Visions as glorious, truths sublimer far,  
And hope would render them through faith our own,  
Did not our worldliness devotion mar.

Surpassing all the holy patriarch dream'd  
Of steps of light by hosts angelic trod,  
Would be the beauty of a heart redeem'd,  
A heart the temple of the living God.

To such the house of God, the gate of heaven,  
Is limited to no peculiar spot,  
At Bethel, or at Marah, proof is given  
Their Lord is with them when they know it not.

BARTON.

## NEBUCHADNEZZAR'S DREAM

HATH not the vision now  
Its sure interpretation? Are there not  
Roots, bearing trunk nor bough,  
Yet living in the earth, unseen, forgot?

Is there not, known to Thee,  
Saviour and Lord, the church's living Head!  
Full many a godly tree  
Whose early shoots by Thee were nurtur'd, fed?

But when thou hadst a right  
To look for fruit, on these no fruit was found,  
Their beauty thou didst blight;  
With brass and iron thou their root hast bound.

Each are existing yet,  
Permitted in thy boundless love to live.  
May heavenly dews still wet,  
And tender grass its nourishment still give.  
That so each hidden root  
Spared by Thy mercy thus to live unseen,  
In days to come may shoot,  
And once more wave its branches fresh and green,

Thy hand, which did not spare  
The barren beauty of its earlier days,  
May cause it yet to bear  
Immortal fruit to thy eternal praise.

BARTON.

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