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# THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

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

VOL. I.

SEPTEMBER 15, 1842.

No. 9.

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[TO THE EDITOR OF THE HARBINGER.]

WAKEFIELD, YORKSHIRE, 3d August, 1842.

MY DEAR FRIEND.—It is some time since you heard from me, not because I have felt but little interest in Canada, and your publication, but, because constant travelling and speaking in behalf of the Colonial Missionary Society leave me no time for other engagements. It is my work almost daily to take a journey, hold a meeting, answer numerous letters from parties enquiring about Canada, and emigration, and wait on leading members of our denomination, on behalf of our missions. Any course more exhausting to the mind and spirits, I can hardly conceive of. But if it in any degree promote the evangelization of our Province, I shall consider the sacrifice that I am making, abundantly recompensed.

I have already visited some of the principal Churches in London, as well as in the country. Respecting the results of my intercourse with the Churches, it is difficult for me to make an estimate. It has not been my business to make collections—I have had to produce an interest in the religious condition of the Colonies, and in the operation of the Colonial Missionary Society. This has been exhibited in most of the Churches visited, in a manner quite unequivocal—in many cases in the spontaneous offers of donations; in others, in complaints that no collections had been made; again, in persons unasked going out to collect subscriptions, and in other similar expressions of awakened zeal. It is quite evident that our Society will become an object of considerable public interest—but it will previously be requisite that all our British Churches should be visited by ministers from the Colonies.

You will wish to know somewhat of the state of religion as it has been presented to me in my tour. In speaking on this topic, I must first mention, that the present is a time of sore persecu-

tion against our churches and people. By persecution, I mean nothing which could be remedied by the application of existing laws, or the enactment of new ones. I mean the tyrannical exercise of social influences to coerce conscience, and punish religious independence. The poorer members of our churches, (especially in the rural districts) are suffering, by exclusion from participation in the charities of their parishes, by being ejected from their cottages, and by a deprivation of employment. The middling classes amongst our people, are punished by exclusive dealing, and a refusal of every situation under the control (direct and indirect), of the clergy and aristocracy. Our higher classes are held at a distance by the neighbouring gentry, and at the same time occasionally flattered and courted, so far as to let them see what would be the reception given them, were they to become recusant of principle. It is universally asserted, that nothing approaching to the present state of things was ever felt before. The tendency of it is to remove from us those who are not Congregationalists upon principle, and then to band together the whole body in a compact form, and to attract public attention and respect for a cause so unfairly dealt with. Excepting in the cases of a few of our more worldly and fashionable people, the results hitherto have been harmless to our cause. The weaker churches still maintain their ground, while throughout the body attention to our distinctive principles, and boldness on their behalf are evidently on the increase. Many, too, are saying, "It is now manifest that a dominant clergy never can be at rest, while there are any around them not subject to their authority."

My impression is, that the present, is not a time of great religious progress in any of the denominations of this country. Indeed, it seems to me, that the characteristic of this time is the stagnancy and inaction of the public mind. On almost every subject, this is the case—there are no improve-

ments going forward, no enterprises that awaken interest are proposed—universal indifference, perhaps repose, certainly inaction is exhibited. Some persons of intelligence ascribe this to an exhaustion consequent upon the excitement of the last ten or twelve years—others, to despondency, resulting from the failure of all efforts to improve the physical condition of the people—others, again, to the absence of any great object of public importance, and hence the dissipation of the general attention amongst small matters. I am not wise enough to be able to decide upon the question. Certain it is, that there is in progress a re-casting of the public mind, both as to politics and religion.

The darkest time in the ancient Church, just preceded Christ's coming—the height of corruption in the Church of Rome just preceded the Reformation—and we may hope that the present gloominess in the churches of this land, is to be followed by some movement by which the complete recovery of our race will be brought much nearer. It is very delightful to see amidst unexampled commercial distress, that the cause of missions is sustained. Many christians have this year, greatly increased their contributions, that the deficiencies existing in other quarters may be supplied. Another circumstance, very encouraging, is the superior character and talents of many of the *younger* ministers of our churches. My five years' absence from this country have enabled me to perceive a great change in the persons, and great improvement in the qualifications of the ministry. Then, again, the absence of strange doctrines from our churches, their peaceableness, their unity—all indicate the presence of the Shepherd and Bishop of souls, and favor a hope that he will shew us greater things than those, with which we have been blessed. Should Puseyism spread, it will devolve on the Independent and Baptist churches in England to fight over again the battle of the Reformation—but I confidently hope that they have before them a mission much happier than that one, connected with the *spread*, rather than the *preservation* of the light of life.

I have exhausted the time to be devoted to my pen, and have to subscribe myself, hastily,

Your fellow-laborer in the Gospel,

J. ROAF.

#### FRENCH CANADIAN MISSION.

GENTLEMEN,—In the *Harbinger* for May, I communicated certain facts relative to the French Canadian Missionary Society. The simple design was to state the objects, principles, and mode of operation which had been adopted, and to prepossess your readers in favour of the Society, by convincing them that it was not a sectarian movement, nor an uncharitable attack upon papists. Neither is it a wild scheme, a hopeless undertaking. To evangelize the French Canadians, will require time—it

will require men and means, and in greater force than are now possessed, but if the work be of God, as undoubtedly it is, it will neither come to nought, nor be overthrown by the adversaries. Blessed be God, the long delayed work is at length undertaken, a beginning has been made, destined, we believe, to issue in the conversion of a great multitude unto the Lord.

The impulse which originated this Society, sprung from two proximate causes. These were the Scripture Mission at Grand Ligne, and the labors of Mr. P. V. Hibbard, as Bible distributor. This Mission at Grande Ligne de l'Acadie is probably known in a measure to all your readers. And, as I propose at some future day, with your permission, to devote an article to its history, it may be sufficient to say that it is firmly established, that it is sustained, and that it is at once a most interesting and most useful Mission.

Here the first organized attempt to evangelize our French population, was made, and the resolution with which the attempt was persevered in, together with the demonstrated suitability of the means to the end, prompted in no small degree to the formation of this Society, which employs the same means, and is favoured with colporteurs of the same heavenly spirit.

Mr. Hibbard's laborious efforts to circulate the Scriptures, particularly the New Testament, in the French districts, also prepared the way—first, by directing attention to this field, and next by preparing the field itself. He found at times a welcome reception, sometimes a rude repulse, but he was instrumental in arousing the French mind, in starting inquiry as to the Romish faith, and in distributing a large number of testaments among a people who had never before seen the Gospel.

The British and Foreign Bible Society, for it was this noble institution which sustained him, did a great work for religion in this Province, when it sent him into this field; and Mr. H. must have enviable reflections as he looks back upon his labors for the last few years.

In these two causes, we think this Society found its origin, and certainly but for these, it would not have found such an open door before it.

After its organisation, the first step taken, was to send a deputation to Great Britain for funds, and to the Continent for men. Rev. William Taylor, and James Court, Esq., both of this City, were selected and sent, and satisfactorily accomplished their object. It was proper that the mother country should be called upon for aid, and that if possible, permanent annual assistance might be procured. It is matter of encouragement and of devout thankfulness that there now exists in Great Britain Auxiliary Committees, whose contributions form no small item of the Society's revenue, and whose continued co-operation is pledged. It was necessary to send to

Franco and Switzerland for men, for it was essential that they should be men of warm piety, and whose vernacular tongue was French. Providentially, the attempt here was eminently successful, and at once eighteen persons volunteered to come on this errand of mercy. A portion only of these could be provided for, but those who came among us have proved themselves the very men needed.

They arrived (five in number) in October, 1840, and immediately commenced the work, "full of faith and of the Holy Ghost." They found the people in many, many cases, debased by the grossest superstitions, of which the following are examples:

In one case, they were told by the Canadians that the priests could drive away grasshoppers from their fields, and had done so. That upon one occasion, "the fields were full of these insects, and the priest had offered up a prayer, and next morning they were all found dead." "They also said that he had the power of putting out the fire when a house was in flames; and that there was a house in Montreal which was on fire, and the Bishop went to it, and having put a piece of cloth on a pole and offered prayer, the fire was then extinguished." On another occasion, they were told, as the host was carried to a rich man, that it was the good God. Said the colporteur, "do you really believe that the good God can be carried about in a cart? God is a spirit, and they that worship Him, must worship Him in spirit and in truth." "Oh! sir," replied the woman addressed, "it is our religion."

On another occasion still, one of the colporteurs says that he was astonished that those whom he was addressing gazed continually at his feet. As he was leaving, one of them whispered to him that he should show his left foot.

Upon that, a woman said that in the latter days false prophets would come and that we were such, that we were malignant spirits escaped from the bottom of hell, and come to destroy their souls. "But, my dear hearers," the priest had said to them, "would you know them, then when they visit you, ask them to show their left foot, and they will be found cloven like those of a cow or sheep. Those however, who have not their feet cloven, are good people, and you can listen to them."

"After this reply, I took off my shoe and stocking, but oh! my dear brethren, it is impossible to describe what passed in my heart, on viewing these poor people crowding around me to look at my feet. I immediately saw a great change in their countenances. Their fear and prejudices disappeared, and I had the joy of announcing the gospel to them. They listened with much attention, and I took advantage of the pest of falsehood respecting the cloven foot, to show them that all the other things he had said against us, were alike false."

This is but a specimen of the prevailing ignorance and superstition, and is a demonstration that Chris-

tians in this land should spare no effort to ameliorate such a deplorable condition. Who will not do something to remove such degradation?

In your next, with your leave, I will give a succinct view of their labors up to the present time.

Yours sincerely,  
A CATHOLIC (NOT ROMAN.)

#### FROM THE REV. H. WILKES.

HALIFAX, NOVA-SCOTIA, 23d August, 1842.

MY DEAR FRIEND.—On leaving you early this month, you requested me to note for you "incidents of travel" during my absence from home. The promise I gave was somewhat rash, for not only am I a poor writer of travels, but such is the rapidity and clock-work regularity of movement per steam packet and rail road, that the *imagination* rather than the *memory* would have to be taxed in order to the production of a series of "incidents." Yet conscience reminds me that you have my promise, therefore meagre as it is in thoughts or in facts, I must open my note book.

We parted at Laprairie on the 8th instant, you to return to our silver roofed city, and I to proceed to Albany and Boston. As "everybody" has seen the rail-road from Laprairie to St. Johns' I will not inflict a description, nor would it be wise in one jealous for the honor of Canada, to say a word concerning the country through which it passes, either as to the scenery or the style of agriculture there developed. St. Johns is an improving place; I imagine that few of our country towns are growing faster. The increasing commercial intercourse with the United States, introduces an Anglo-Saxon population, and they always improve a place. Unless I mistake, you do not need the information that the steamboats on Lake Champlain, are specimens of what are not often found in this world of ours—"perfection." I have not seen their equal either in Great Britain or the United States; it is true that is not saying very much, though I have seen a considerable number; but they appear, from all I have learned, to bear away the palm in general estimation—travellers generally declare their superiority.

In the good steampacket "Burlington," then, we left St. Johns punctually at one o'clock; and ere many hours, found ourselves amongst the magnificent scenery of that portion of Lake Champlain which is beyond the territory of the British dominion. It is a remarkably fine sheet of water in itself, but its points of beauty and grandeur are greatly multiplied by bold head-lands jutting out into its bosom, by numerous islands, and by the variety of mountainous and gently sloping banks. The villages and towns occupy admirably selected spots, and though small, appear to flourish. I walked about Burlington for nearly an hour. Its

site is well chosen, but its beauty and comfort are much augmented by rows of trees planted on both sides many of the streets: Why do not the founders of new towns in Western Canada, imitate the Americans in this particular? Few things add so much to the beauty of a town, to say nothing of the comfort of a shaded walk during our summer months. Cobourg, Hamilton, Brantford, and some other places I could mention, might be very much improved by this arrangement. But as few of their inhabitants will see my remarks, or care for my opinion on matters of taste, I pass on.

Five o'clock next morning, found us alongside the wharf at Whitehall. This is not a pretty place, though the scenery around it is wild; but rugged as is its site, it bears evidence of the power of the "voluntary principle," in the support of religion, for there are three or four Churches, very neat and commodious, erected for the accommodation of the several denominations of professing Christians. We proceeded by mail stage, and passed through some Dutch named places, such as Schylerville, &c. The country becomes richer as one proceeds, southward, until approaching Troy, it is beautiful. Indeed, after passing Sandhill, where we are introduced to the river Hudson, the ride is very fine, the river being generally a part of the scenery. There was one drawback on the present occasion, we had more than enough of water in the landscape—it poured incessantly from the clouds.

Troy is another of the towns which is beautified by rows of trees in the streets; but without stopping to admire them or its well built houses, or its fountains of water, or its enterprize, or its schools, and general character for sobriety, intelligence, and above all, religion, all of which might be dilated upon, I passed on to Albany. The road is the finest I have seen out of England. The arsenal at West Troy, would, I should think, repay a visit; but we cannot stop, and passing the mansion of the Patron, entered Albany. Troy is modern—Albany is ancient; that is, for the new world. It is an old fashioned looking place—has a Knickerbocker aspect, but, withal, possesses what is substantial in wealth and mental power, nor is it behind in the efficiency of its Churches. The Hudson is crossed and the railroad car becomes our conveyance. These cars are very social in their arrangements. Imagine a long ark, on some four pairs of wheels, with seats arranged as two chairs on either side, an aisle in the middle, and the chairs so constructed that their backs can be changed, and thus four persons can sit together as in a parlor and chat; and, moreover, if very socially inclined, one can pass from one part of said ark to another, holding conference with the occupant of any chair. Brother Roaf says, that this is better than the corner-seeking of the old stage-coach system, and I perfectly

agree with him. The road is through a somewhat romantic country at first, having been made by blasting the rock, and forcing through the rocky ridges by which the scenery is characterized. I say nothing of the Churches, &c, to which, in his letter recently published, Mr. Roaf alludes, except to intimate my concurrence with his views, in regard to the principle their existence develops. We remained an hour and a half at West Springfield. This is a gem of a country town, and really beautiful, a full use being made of trees on its street and roads. Here are elegant Churches, and beautiful dwellings, placed, not in stiff terraces on the side of the hill which overlooks the business part of the village, but arranged according to the taste of each proprietor, and having the little flower pot and garden attached. I wish the people would look a little less of the money making attributes of character, and aspect of countenance; this element rather mars the rural beauty of the scene. But railroad conveyances do not stop for moralizing, and therefore I must still onward. Worcester was passed, and its Lunatic Asylum, or, as called there, its "Insane Hospital" attracted one's gaze, and secured one's admiration. It is a noble building, and, I am told, the Institution is admirably conducted. They who project and establish such refuges for the sad victims of the worst form of disease to which our nature can be exposed—a disease which prostrates the powers of the immortal spirit, truly deserves well of their species. When shall we have something equivalent at Montreal? Surely we have benevolence and enterprize enough! Who will lead in the great endeavour?

And now we draw near the sea, and the old battle ground of the American Revolution appears in view. We cross the salt-water marshes by which Boston is half surrounded, and enter that Anglo-American city. I walked out from my hotel after tea, in the midst of fog, (so strange to an inhabitant of clear bright Canada,) and soon wandered to the front of a Church, in the basement story of which I saw lights. Entering, I found about twenty persons, all males, engaged in a meeting, which I soon ascertained to be a fellowship or conference meeting. Here were members of the Congregational Church engaged in prayer and exhortation, endeavouring "to stir up each others pure minds by way of remembrance." I was much interested by their brief and appropriate remarks. At ½ past 9, the meeting closed. This was the Park street Church, Boston. What noble edifices, and what enlightened spiritual Churches appear amongst our Congregational brethren in that city! Unitarianism, too, is manifestly going down. But my sheet is full, and you must hear from me again.

Your's truly,

H. WILKES.

## The Harbinger.

MONTREAL, SEPTEMBER 15, 1842.

**PUBLIC EDUCATION.** The importance of the subject will sufficiently justify, in the estimation of our readers, the insertion at large of three public documents, emanating from the non-Episcopalian Clergymen of this city. This is the commencement of a movement which, if conducted on the principles and in the spirit developed in these documents, must issue in extensive and enduring benefit to the population of this Colony. But for the "stubborn fact," that so it has been, could it have been credited that a single, solitary sect of professing Christians should have presumed on the ignorance, apathy, and *nonchalance* of all the rest, so far as to anticipate their tacit concurrence, in the appropriation of public funds, and of institutions endowed for the public good, to its own purposes? That such a calculation was made is sufficiently obvious from the well affected surprize of some of our Episcopalian contemporaries, at the audacity of those who so unceremoniously claim their right to speak and to be heard in reference to the disposal of the public property. Some slight excuse is to be found for one or two of these animated buttresses of bigotry, in the circumstance of their having passed *per saltum* from the cloisters of Oxford to the clear atmosphere of Canada, but we happen to know that this excuse will not serve them all, and that *their* bigotry is not that of circumstance, but calculation. It is high time that these mistaken men should be set right as to their relative position. The time is for ever past when other men with the Bible in their hands, and their heads as well furnished *internally at least*, as those of their *soidisant* superiors, will consent either to the actual or virtual imposition of the incubus of an exclusive public establishment either in Literature or Religion. It is quite in the spirit of the sect to represent the documents referred to, and the yet contemplated movements of the associated Ministers, as originating in virulent hostility to the much vaunted and superlatively foolish dogma of "apostolical succession," a dogma, however, of infinite service to those who are in search of some compendious method of silencing such simpletons as think, eye and venture even to say,

that moral qualifications cannot be secured by contact with a Bishop's fingers, and that intellectual capacity and adaptation, do not exactly come in the way of ecclesiastical vaccination. There must be something very flattering to human vanity in this assumption of Apostolical descent, since its abettors betray so much sensitiveness on the subject, and are so much alarmed at every thing that seems to throw the shadow of a doubt over the boasted genealogy. Their alarm is not without cause. Even popular credulity has its limits, and the resources of priestcraft are, by no means, inexhaustible. This miserable nostrum will not long be accepted as a compensation for those qualities of character and conduct, without which, even an Apostle would have "become as sounding brass, or a tinkling cymbal."

It will be seen that the associated Ministers of the gospel in this city contemplate farther measures towards enlightening the public mind on the subject of their recent memorial and appeal. They calculate with confidence on the concurrence and co-operation of a community now happily free from the withering domination of an exclusive church, and wisely jealous of that liberty of conscience, the loss of which would be ill compensated by the gilded fetters of a priestly despotism.

"THE CHURCH" AND "THE GLORIOUS MARTYR."—"The Church" of the 12th August, quarrels with our application of the epithet "infamous" to the arch-persecutor, *Laud*—calls upon us "to prove that *Laud* had the entire, or any share, in the sentence" pronounced and executed on *Leighton*—and concludes his defence of the "glorious martyr," with a quotation from the Church History of the "moderate Fuller." We accept the challenge, premising that we did not say that *Laud* actually applied the pincers *with his own hands*, to the nose and ears of the faithful *Leighton*. This and the branding with the red hot iron, was, of course, left to a humbler functionary for whom, however, the glorious martyr was, for a series of years, *the grand purveyor*. The following is a continuous extract from "*Aikens General Biography*," under the article *Laud*.

"Bishop *Laud* was the *most active and leading member* of the high commission court, the arbitrary and severe proceedings of which were justly odious to the nation. Of the extreme rigour and cruelty which marked their

proceedings, the case of Dr. Alexander Leighton, a learned Scotch divine, affords a striking instance. He had published "an appeal to the Parliament; or Zion's plea against Prelacy," in which he had spoken, not only with freedom but with great asperity, against the bishops and hierarchy. For the publication of this treatise, he was brought before the High Commission Court. That he was the author of the book, he acknowledged; but he alleged that he wrote it with no ill intention; his design, he said, being only to lay these things before the next Parliament, for their consideration. However, the Court (of which Laud was "the most active and leading member") decreed that, for this offence, "the doctor should pay a fine of ten thousand pounds, and be degraded from his ministry; that he should be brought to the pillory at Westminster, while the Court was sitting, and be there whipped; after which he should be set in the pillory a convenient time, and have one of his ears cut off, one side of his nose slit, and be branded on the face with S. S. as a sower of sedition, that then he should be carried back to prison, and after a few days be pilloried a second time in Cheapside, and be there likewise whipped, and have the other side of his nose slit, and his other ear cut off, and then be shut up in the prison of the Fleet, for the remainder of his life." No sooner had this merciless sentence been pronounced than Bishop Laud ("THE GLORIOUS!") pulled off his cap, and gave God thanks for it! And this sentence was executed with a degree of cruelty and barbarity that is horrible in the narration. The records of the inquisition can hardly furnish an instance of equal severity. This transaction, as well as many others in which Laud was concerned, sufficiently evince the justice of Lord Clarendon's observation relating to this prelate that "he intended the discipline of the Church should be felt as well as spoken of."

Is "the Church" satisfied? Will its adventurous editor again impugn our "accuracy as to historical facts?" Will he have the manliness and honesty to transfer the above extract to his pages, and let his readers judge how far our epithet or his own is justly descriptive of the Archbishop?

We have another *tit-bit* for our contemporary, derived too, from the "moderate Fuller." This writer in his "Worthies of England," Vol. 1. P. 90, referring to Laud,

says, "Of him I have written in my Ecclesiastical History; though I confess it was somewhat too soon for one with *safety* and *truth* to treat of such a subject. Indeed I could instance in some kinds of coarse venison, not fit for food when first killed, and therefore cunning cooks bury it for some hours in the earth, till, the rankness thereof being mortified thereby, it makes most palatable meat!" This is sufficiently honest, and, as a *recipe* for literary cookery, is well worthy the attention of our contemporary. If he continues to cater for the palates of certain parties, he will often have occasion for its use.

Per varios usus artem experientia fecit,  
Exemplo inustrante viam.

### THE NATURE AND CONSTITUTION OF A CHRISTIAN CHURCH.

(Continued.)

DELIVERED AT THE ORDINATION OF THE REV.  
D. GIBB, RUSSELLTOWN.

Their mutual co-operation, their fellowship is intended instrumentally to aid this preparation, and certain principles are laid down—certain laws enjoined by the authority of their Lord and Saviour, for the regulation of their intercourse, and their communion with each other, both as to means and ends. They are to be "mutual helpers of each others faith" they are "edify one another"—to "seek one another's welfare." The "strong are to bear the infirmities of the weak." They are to bear each others burdens, and so fulfil the law of Christ"—they are "not to neglect the assembling of themselves together"—they are to walk as brethren," "loving one another with a pure heart fervently"—to "be kindly affectioned one towards another, in honour preferring one another"—"forgiving one another, even as God for Christ's sake hath forgiven them."

Provision is further made for their spiritual prosperity—their progress in knowledge and in holiness—by the institution of the Christian Ministry. Each Church of Christ, in apostolic times, had one, and sometimes more than one *Presbyter* or *Bishop* who "gave himself to prayer, and to the ministry of the word, He had "the oversight of them in the Lord." His proper province was "to feed the flock of God"—"to preach the word"—"to reprove, rebuke, exhort with all authority"—to preside in the assemblies of the faithful, "to have the rule over them"—to explain, expound, and in conjunction with the Church to execute the laws of Christ These Bishops were chosen by the suffrages and supported by the free contributions of the people. "The workmen were worthy of their hire." They "served at the altar," and had a divinely consti-

tuted right "to live by it." This right was recognized, and, for nearly three centuries, the Bishops of the Churches were content to depend for their support on the gratitude and justice of the people committed to their charge. Those Churches had also their *Deacons* chosen by the people, ordained by the *Presbyter* or *Bishop* of each Church respectively, and charged with the secular concerns pertaining to the Church in its aggregate capacity. They were "to serve tables" *i. e.* to collect the free contributions of the faithful, and to administer them in the way of providing for the support of the *Bishop*—of relieving the necessities of the poor, and otherwise caring for the orderly and peaceful management of all the temporal concerns of the community. Besides these two classes of office-bearers, we read of no other, either in the historical or in the epistolary parts of the New Testament. There was no need for any other. The *Bishops* caring for the *spiritual* edification and prosperity of the Church, and the *deacons* for its *secular* affairs—full provision was made for its oversight and welfare. It was the invention of a later age to multiply the office bearers of the Church—to divide the *Bishop* from the *Presbyter*—and the *Priest* from both,—to erect the *Deacon* into a minister of the Sanctuary—and to create a long list of *Canons, Deacons, Prebends, Chancellors, Surrogates, Rectors, Vicars, Curates, Clerks,* and so forth—a list at which a *primitive believer* would have gazed in astonishment at the ingenuity which could so corrupt and encumber the texture and frame work of the Church of Christ—and which, accustomed as we unhappily are to such creations of secular ambition, may well justify us in exclaiming :

Oh how unlike the complex work of man,  
Heaven's easy, artless, unencumber'd plan !

The mutual edification—the comfort and increasing holiness of such as have believed through grace, are not the only objects secured by the scriptural constitution of a Christian Church. To the Church is committed by precept and peculiar qualification, *the conversion of the world.* Here is all the instrumentality by which "the truth as it is in Jesus" is to be universally diffused. This is the appointed organ of communication betwixt the Saviour and the souls of men. The members of the Church are "stewards of the manifold grace of God"—the almoners of his bounty to mankind. They cannot, without the most aggravated criminality, claim the Gospel as their own possession—monopolize the privileges it conveys, and suffer their fellow men to "perish for lack of knowledge." Each Christian shares in the responsibility of the world's conversion. None is, or can be exempted from the duty of "spreading abroad the savor of Christ." Individual effort may accomplish much in the way of instructing the ignorant, arousing the careless,

and instrumentally "adding to the Church of such as shall be saved." The family—the circle of acquaintance—the neighborhood where their lot is cast, present to the disciples of Christ appropriate and important spheres for the employment of their talents in furtherance of the Gospel. But beyond the circle of personal influence, and the reach of individual effort, there are multitudes to whom the Gospel must be sent. Vast masses of mankind are only *nominally* Christian. Idolatry still spreads its dark pavilion over many millions of our race, and millions more are led captive by the fatal delusions of the Arabian prophet. All these are to be enlightened, evangelized, emancipated from their superstitions, and instructed in "the mysteries of the kingdom of Christ." These can only be reached by united and concentrated effort, by the instrumentality of holy and devoted men, going forth "as the messengers of the Churches," supported by the gratitude and justice of those whose representatives they are—and sustained by their fraternal sympathy, and fervent prayers. No Church can legitimately claim relationship to those of apostolic times, which does not co-operate in their appropriate enterprise. An *UNMISSIONARY Church* is an *UNCHRISTIAN one.* Its outward frame-work may be scriptural in all its parts ; but, in the absence of this enlightened, enlarged, and practical benevolence, it bears to an Apostolical Church only the resemblance of the shadow to the substance—the corpse to the living man. The Churches of old were thoroughly impregnated with this ardent and enterprising spirit of charity. Those of modern times are slowly assimilating to the ancient model. Our hearts' desire and prayer to God is, that this Church, to the full measure of its capacity and power, may not only retain the form of a scriptural constitution, but may be instinct with spiritual life,—breathing in the prayer of faith, and moving steadily, vigorously onward in the course of devoted and self-denied exertion.

The objects now enumerated as those for which the Church of Christ is constituted, and with the prosecution of which it is solemnly charged, are not to be attained otherwise than by the plentiful effusion of the Holy Spirit. It is his to infuse vitality and energy into all the ordinances and appointments of the Church—to enkindle and keep alive, in the chilling atmosphere of the world, the sacred fire of the spiritual temple,—to repress and to subdue the worldly tendencies of minds only partially sanctified—to strengthen the weak, embolden the timid—to preserve unbroken, unrelaxed, the bond of holy charity—to dictate the prayer of faith—to stimulate to the labour of love, and to crown this labour with success. Brethren, no richer boon than this can be conferred upon a Christian Church. This invests it with a moral dignity, incomparably higher than the patronage of



earthly princes, the pomp of earthly splendour, can confer. A Christian community, thus baptized with the Holy Ghost, is the source of influences unspeakably more valuable than those which science, commerce, or even philanthropy (*unsanctified*) can shed upon a neighbourhood. It is the light, the Bethel in which is planted the mystic ladder that reaches to the skies, on which ascend and descend the angelic ministers of mercy, and concerning which we may exclaim, with the awaking and astonished patriarch, "This is none other than the house of God, and this is the gate of Heaven."

J. J. G.

At a meeting of Protestant Clergymen residing in this city, held in the Library of the Canada Baptist College, August 12, 1842, there were present Rev. A. Mathieson, D.D., Rev. Henry Esson, Rev. Benjamin Davies, Dr. Ph., Rev. Caleb Strong, Rev. J. J. Carruthers, Rev. W. Squire, Rev. J. Girdwood, Rev. H. O. Crofts, and Rev. J. J. Howard. The Rev. Dr. Mathieson was called to the Chair.

The following Memorial having been read and adopted, it was resolved that it be presented to His Excellency the Governor General, and an interview with His Excellency requested, in reference to the subject-matter of the same:—

To His Excellency the Right Hon. Sir Charles Bagot, &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,—

We, the undersigned Protestant Ministers, residing in Montreal, avail ourselves of the occasion of your Excellency's present visit to our city, most respectfully to solicit, that you will be pleased to take into your early and most serious deliberation the state of the great public seminaries in this country, destined for the instruction of youth in the higher branches of art, science, and literature, and especially to employ your authority and influence to place McGill College and University, in this city, upon a basis which may at once ensure its efficient working and command public confidence. We entertain no doubt that it must be the desire of your Excellency, in conformity with the enlightened and liberal policy by which the Government of the Colony is now happily guided, to provide, so far as it may be practicable, that the Constitution of our Universities and Colleges shall be so framed, and their administration so conducted, as to adopt them, in all respects, to the wants and wishes of the great body of the people. At the same time, we may not disguise our apprehensions that there is still some hazard that the management of these institutions, being vested in the hands of a party, they may have a sectarian character or bias imparted to them, and thereby fail to fulfil the just hopes of the country. We have therefore for ourselves impelled on this

occasion by a strong sense of duty, with all deference but with most anxious solicitude, to represent to your Excellency, that should our apprehensions be unhappily realized, the consequences must not only be detrimental to the interest of education and letters, but, we believe, would in no small degree endanger the peace and harmony which now so happily prevail. We need not impress upon your Excellency the utter hopelessness of the final success of any attempt in such a country as this to establish Institutions, whether ecclesiastical or educational, supported by public funds, upon a partial or exclusive basis, nor to represent the danger of the ultimate recoil of such attempts. We will simply express our unanimous and profound conviction, that your Excellency cannot render a more important service than by precluding the introduction of any undue influence or ascendancy in the conduct of the higher Seminaries of Education, and by recommending, should it upon enquiry appear advisable, to Her Majesty and the Legislature, such changes and modifications in their constitution of government, as shall ensure perfect freedom and efficiency, and remove as much as possible even the appearance of party or sectarian ascendancy, which in the present temper of the public minds could not fail to prove of serious prejudice to the reputation and prosperity of these all-important institutions. These views, which we believe to be in perfect accordance with the sentiments of the great majority of unprejudiced and disinterested men in this Colony, and which we cannot doubt will receive your Excellency's sanction and approval, we beg leave to submit not without solicitude for the issue, but with full confidence that your Excellency will give them your earnest and favourable consideration.

All which is humbly submitted by your memorialists.

H. ESSON, A. M.,  
Minister of St. Gabriel Street Church.

A. MATHIESON, D.D.,  
Minister of St. Andrew's Church.

W. TAYLOR,  
Minister of Presbyterian Church, Lagache-tiere Street.

B. DAVIES, Dr. Ph.  
President of the Baptist Theological Institution.

C. STRONG, A. M.,  
Minister of the American Presbyterian Church.

J. J. CARRUTHERS,  
Professor of Theology in the Congregational Theological Institution.

J. GIRDWOOD,  
Minister of the Baptist Church, St. Helen Street.

H. O. CROFTS, J. J. HOWARD,  
Ministers of the Methodist New Connexion,  
College Street.

W. SQUIRE,  
Wesleyan Minister.

N.B.—The Rev. Dr. BLACK, and the Rev. Messrs. WILKES and BORLAND, are absent

from town: they could not therefore be consulted.

The Memorialists had an interview with His Excellency on the subject of the above document; and after some conversation, received from him the distinct assurance, that in administering the Government of this Colony, and in promoting, in his official capacity, the interests of this community, there would be no recognition of any dominant sect; his instructions binding him to regard all as on a footing of perfect equality, and equally eligible to all public offices.

APPEAL of the undersigned MINISTERS of the City of Montreal, to the PEOPLE of CANADA, on the PRESENT STATE and PROSPECTS of the UNIVERSITIES and COLLEGES in British North America, established by ROYAL CHARTER, and supported by PUBLIC FUNDS. FELLOW COUNTRYMEN,

We, the undersigned Ministers of Montreal, in pursuance of the important object which formed the ground of our late Memorial to the Governor General, which has been published in all the journals of this city, have felt it our duty, respectfully but earnestly, to call your attention to the peculiar condition of our higher Seminaries of Education, and to the imminent danger, if they are to be established and conducted under such auspices as the present, of the introduction of a sectarian spirit into their system of government and discipline.

We regard the subject of our present Appeal as one of paramount importance to this, and indeed to all the Colonies of Great Britain.

We had hoped, that after the settlement of the long agitated question of the Clergy Lands, we should not have been compelled, at least at so early a period, to protest against a course of proceeding in a matter of deep and universal interest to the present and to future generations in this Colony, calculated, as we fear, to revive the jealousies, and to renew the dissensions which appeared to have been happily set at rest.

We shall now submit, with the utmost candour and frankness, without any reserve or extenuation, the grounds of our dissatisfaction and alarm at the course which, it seems, is now proposed to be followed out in the immediate organization of King's College, Toronto, and of McGill College, Montreal, and in the appointment, by the present Governors, of the professors of the most important branches of Academical Education.

While it is certainly desirable that these institutions should be called into active operation, with all convenient speed, we humbly conceive that it is of infinitely greater moment that nothing should be done with precipitation, or to suit the views and interests of a sect or party; that it is due to this great and enlightened country, and indispensably necessary to the credit and prosperity of these institutions,

that they be commenced under the most favourable auspices, and if possible, without even the appearance or suspicion of a party or sectarian bias, that they may command the general confidence and approbation of the community, whose property they are, for whose benefit they have been professedly founded and endowed, and by whom they must in future be supported.

The fact, that they have been erected by Royal Charter, can in no respect, we conceive alter the unquestionable right of the community to exact the utmost responsibility from those who are charged with their organization and government, since it is not for a moment to be presumed that Her Majesty can have any other interest or desire, as a faithful trustee for behoof of all classes of her subjects in the Colony, than to render them, in the highest possible degree, acceptable to the whole community, and effective of their destined ends.

It has been asked of what do we complain? Our prompt and decisive answer has been, and we adhere to it, thinking it neither irrelevant nor frivolous, that we have not confidence in those who have had, and, we believe, still hold the entire management of these institutions, with what responsibility or under what check we know not, and we presume the public are generally as ignorant as we are.

And why, it may be asked, have you not confidence in them? We answer with equal frankness, because some of them, at least, have avowed principles which must utterly deprive them of the confidence of all Protestants who do not hold that the Church of England has very peculiar and exclusive rights, of which she cannot be divested; and, if we believe them to be conscientious and honest in the principles which they profess, and in which they glory, we cannot say less, than that we deem them to be peculiarly unworthy of the confidence of the great body of Protestants of other denominations, as well as of the liberal and catholic minded Protestants of their own communion.

We emphatically proclaim our conviction, that men of this spirit and of these principles are the last to be entrusted, in such a country as this, with the control of education in any of its departments—least of all in the highest.

Are we asked for the proof? We appeal to their recorded language and proceedings throughout the lengthened struggle which distracted this Colony, and threatened to sever the bond of union with the Parent Country, until the late auspicious era, which has restored peace and unity, by depriving them of power, and by denouncing their principles.

Can we be expected to give our confidence to men whose principles place them in decided opposition to all Protestants who are without the pale of the Church of England, who denounce as schismatics or heretics, and scruple not to unchurch, all who do not subscribe to their notions of the exclusive Apostolic origin and character of their own sect?

To their peculiar tenets, ecclesiastical and religious, we should not have adverted, on this occasion, were it not necessary to expose the impolicy of putting into such hands the great interests of education in the Colony, and the utter unreasonableness of expecting that such institutions shall command our confidence, while we have no better guarantee for their impartial and enlightened administration.

We do not wish it to be understood, that we would have even such men wholly excluded from place or power, but we must say, that we cannot think it politic or safe to give them an ascendancy, in any department involving great public interests, on which their peculiar views and sectarian feelings have any bearing.

From the subjoined note, it will be seen that the Governors of King's College, in Canada West, and of McGill College, in Canada East, are men of whom some, and those too, holding very prominent and influential places in their government, have forfeited the confidence of this community, a few of their own sect excepted, and though there may be among their assessors men of more enlarged and catholic spirits and principles, they are too few to be regarded as sufficient guarantees for the protection of our interests, and perhaps there is not one among them that any of us, had the privilege of such election been vouchsafed to us, would have chosen as his representative.

Is it not a fact that, with the unimportant exception of two or three, who happen to be members, in virtue of civil office, the Governors of King's and McGill Colleges, are of the communion of the Church of England? Is this doing justice to the Universities? To the country? Is it fair; is it respectful to the numerous bodies of other denominations? While the Clergymen of all other Protestant denominations and the public at large are, at this mo-

ment, in profound ignorance of what has been done, or what is devised, who shall wonder that we hesitate to give a blind and implicit confidence to the measures, which such Governors may see fit to adopt, measures, too, which may produce lasting, and, it may be, very injurious consequences? Are two or three individuals, however respectable, sufficient to fill so high a trust, as the organization of great public institutions, which ought to be rendered equally open, acceptable and serviceable to all sects and parties?

Are we not all as much interested and as well entitled, as the members of the Church of England, to be consulted as to the constitution and modelling of them; and shall we not be permitted without the imputation of intrusiveness, to crave that the voice and the will of the great majority of Protestants in this Colony, shall not be treated, as if it were of no account?

We see an advertisement for Professors and Tutors, emanating no doubt from the Governors of McGill College. Is it too bold to ask what are the number and qualifications of the judges and electors who are about to appoint men *after so short* a warning, to fill the Chairs of the University? Will the interests of literature and science be safe in their custody? Will this precipitation inspire confidence, or does it augur well for the fame of this great school of letters? Will literary and moral qualifications be alone required of the candidates for office? Will not adherence to the Church of England compensate for inferior scholarship, and the absence of that adherence neutralize, in the opinion of such judges, the highest literary merits? Do the Governors not shrink from the responsibility which they must incur, and the unsparing scrutiny and censorship to which their present proceedings will most justly be subjected in the Colony and in the parent country?

Indeed we cannot allow ourselves to believe that the enlightened and liberal portion of our brethren who adhere to the Church of England will approve of such partial proceedings, because we cannot imagine them so blind and miscalculating, as to deem that the temporary possession of such exclusive power and influence, would not be bought at far too dear a price by setting them in a hostile attitude to the great body of their Protestant brethren in this Colony.

Is there not cause then for alarm? Is there not good ground for this Appeal? When we look around the various Colonies of British North America, what is the actual state of our Protestant Colleges? In what hands is their government vested? Are they fitted to inspire equal confidence in all classes and denominations of Her Majesty's loyal subjects? Is there no respect of persons or of creeds? Do they fulfil their ends in the most ample measure? Or, what is the cause that they are shorn of their power, lustre and influence, and the public deprived of the equal and full

#### \*KING'S COLLEGE, TORONTO.

*Chancellor of the University :*

His Excellency the Right Honourable SIR CHARLES BAGOT, G. C. B., Governor General of British North America.

*Visitors :*

The Honourable J. B. Robinson,  
The Honourable Jas. B. Macaulay,  
The Honourable J. Jones,  
The Honourable J. McLean,  
The Honourable C. A. Hagerman.

*President :*

The Right Rev. John Strachan, D. D. & LL. D.,  
Lord Bishop of Toronto.

*Council :*

The Hon. R. S. Jameson, The Hon. R. B. Sullivan,  
The Hon. A. Cuvillier, The Hon. W. Allan,  
The Hon. W. H. Draper, The Hon. J. S. Macaulay,  
The Rev. J. M'Cauley, LL. D. The Hon. L. P. Sherwood,  
The Rev. H. J. Grassett, B. A.

#### M'GILL COLLEGE MONTREAL.

*Governors :*

His Excellency the Governor General,  
The Chief Justice,  
Dr. Strachan, Bishop of Toronto,  
Dr. Bethune, Rector of Christ's Church,

participation of their benefits? Is it to be tolerated at this day, and in this part of the British dominions, that these noble institutions should be cast in a party or sectarian mould, that they should be trammelled, dwarfed, drained of their vital power and spirit, paralyzed in their free and generous action, by a preposterous and antiquated illiberality? In fact, until these institutions throughout British North America shall have been effectually emancipated from the preponderant ascendancy of one sect or party, thrown open to the public, and their government made at least virtually responsible, it is not possible to entertain the shadow of a hope that they will fulfil their end and command public confidence.

In fine, we are persuaded that there never was a period when we had greater cause to distrust a party who it seems "have learned nothing and forgot nothing," amidst the many lessons and warnings which the recent troubles of this Colony have imparted, to all who are capable of profiting by experience, and so long as they continue to manifest a determination to maintain an undue influence in the conduct of our most important institutions, we must feel it our imperative duty to watch them closely and to guard the most sacred and precious rights of a free people; nor so long as their influence is allowed to predominate, is it possible for us to indulge the pleasing confidence that we may sit down secure against any infringement of interests, which it would be unpardonable in us to leave in jeopardy.

We cannot but regard, therefore, the present as another great crisis which has arisen in the history of this Colony, in which we are called once more to unite and co-operate, in order to enforce the practical and impartial carrying out, in the frame work and administration of all our public institutions, of those principles of equal rights and liberty, and of that virtual responsibility to public opinion, which are the only sure guarantee of our future peace, freedom, and prosperity.

Under this persuasion, we conclude by recommending that the public, by every constitutional means, should now protest against, and thereby counteract, the pernicious influence of this party and sectarian spirit, which, if it be not now sternly and vigorously opposed, will not stop in its career, until it shall have perverted into merely party and sectarian schools, our Universities and Colleges, which if not immediately and effectively put down, will revive the unhappy dissensions from which we have just emerged, and obscure the fair prospects that are now opening to our country.

Is it too much to hope, that those who are now so blindly and precipitately urging this matter, may be induced by this Appeal to pause in a career, in which we are persuaded their ultimate defeat is inevitable? Nay more, we will venture to forewarn them, that should they actually succeed, victory will prove to them more injurious than defeat; for we are persuaded, that if these institutions are

established upon a narrow basis, and governed in the spirit of a sect or party, they will forfeit the confidence and support of the great body the people, will dwindle into mere private and party establishments; new institutions, founded upon better principles and standing upon a broader basis, will speedily rise up to supersede, in all probability to overshadow and eclipse them; compelling them either to accommodate themselves to the wants and wishes of the country, or dooming them to languish and wither away, the just objects of general contempt and reprobation.

Representing, as we do, so many Christian communities, it is scarcely necessary distinctly to disclaim any hostile spirit towards the Church of England as such, and to avow our willingness, in all respects, to concede to the members of that community those equal rights to which, in common with ourselves, they are entitled.

We rejoice in the fact that that Church includes many towards whom we cherish most sincere fraternal love, and with whom we shall gladly co-operate in all that pertains to the glory of our common Lord and the best interests of our fellow-men.

WILLIAM SQUIRE,  
Wesleyan Minister.

H. ESSON, A. M.,  
Minister of St. Gabriel Church.

W. TAYLOR,  
Presbyterian Church, Lagachetiere Street.

H. WILKES, A. M.  
Minister of the Congregational Church.

BENJAMIN DAVIES, PH. D.,  
President of the Baptist Theological Institution.

J. J. CARRUTHERS,  
Congregational Theological Professor.

H. O. CROFTS,  
Methodist New Connexion.

T. T. HOWARD,  
Methodist New Connexion.

CALEB STRONG,  
Minister of the American Presbyterian Church.

RICHARD T. HUTCHINSON,  
Wesleyan Minister.

JOHN GIRDWOOD,  
Minister of the Baptist Church.

Montreal, August 23, 1842.

We, the undersigned Ministers of the Gospel, resident in Montreal, hereby constitute ourselves into an ASSOCIATION for the purpose of circulating intelligence as to the actual state of Education in this Colony, and promoting the public and practical recognition of those enlightened and liberal principles which alone can secure the general diffusion of knowledge, and the social peace and happiness of the community.

As one means of accomplishing the design of this Association, it is intended to deliver

occasions! Lectures, of which due notice will be regularly given to the public.

HENRY ESSON.

W. SQUIRE.

B. DAVIES.

HENRY WILKES.

W. TAYLOR.

CYRIL STRONG.

H. O. CROFES.

JOHN GIRDWOOD.

J. J. CARRUTHERS.

T. T. HOWARD.

Sept. 1, 1842.

**PRESBYTERIAN MARRIAGES.—THE APPEAL.** The writ of error in this important case has gone to the House of Lords; and as the English Judges are summoned to attend the argument before they go out on Circuit, the decision may be expected within the next fortnight. The *Dublin Evening Post*, on this subject, says, "The real question at issue is, whether Presbyterian ministers are in holy orders? And we predict that the agitation of this question will more seriously endanger the Established Church of Ireland than any thing since the days of Laud. It is stated that the Lord Primate takes a very anxious part in the proceedings which involve the validity of Presbyterian ordination. We are quite sure that the case against the Presbyterians will not be starved for lack of funds."

**UNITY OF THE CHURCH.**—At a late meeting of the Low Church Party in Leeds, who patronize the Society known as the "Church Missionary Society," one of the speakers denounced Dr. Hook and his party as "agents of Satan—serpents who pollute our churches, and leave their slime about our altars—serpents who ought to be crushed!" At a meeting of the High Church Party, on Monday last, who patronize the "Society for the Promotion of Christian Knowledge," Dr. Hook returned the compliment, by denouncing the Low Churchmen (at least so we understood him) as men who were full of party spirit—"cherished (he expressed it) by the low ambition of individuals who seek through faction an ephemeral distinction, conscious that the mediocrity of their talents is insufficient to secure for them permanent respect." And this is the unity of the Church! Unity with a vengeance!—*Leeds Times*.

#### ROMAN CATHOLIC ESTIMATE OF OXFORD MOVEMENTS.

**ST. MARY'S CHURCH, STOCKTON-UPON-TEES.**—On Thursday, the 7th inst., the new Catholic Church of St. Mary's, Stockton, was opened. The Rev. R. W. Sibthorp, lately a clergyman of the Established Church, preached an impressive discourse. His earnestness and his eloquence produced a great effect upon his hearers, particularly as there was a total absence of all acrimony.

Oh! that in times like these, when such events are going forward in the moral and religious world with such rapidity; when miracles more stupendous than raising the dead to life are of almost daily occurrence; when *Oxford is at length arousing itself from the deadly sleep of three centuries, and sighing to be rejoined once more to the glorious rock of ages,* and sending forth its Sibthorps: Oh! that in the midst of miracles, we say, thus flashing around us on all sides, there should still be one single Catholic of the least intelligence and observation in the land we live in, unmoved, unaffected, unpenetrated with divine grace; in one word, unconverted to the living God with all the powers of his heart and soul.—*The Tablet*.

**THE CURSE OF PUSEYISM.**—The leaven of this odious heresy is not only diffusing itself through the English Established Church, and finding many advocates in the Episcopal Church in this country, but has spread even to India, and is there affecting the welfare of Christian Missions. A Presbyterian Missionary in India, who has the best means of information, thus writes to us:

"I have the pleasure of sending you a sermon of the beloved Bishop Wilson, who has come forward, and boldly and faithfully rebuked the disturbers of his flock; but I fear the evil is already too deeply rooted to be easily removed. You will learn from the 'Friend of India' what these new advocates for the Church, and her honour, are effecting in this land. They have even now succeeded in filling the hearts of many poor heathen converts with sorrow; yea, have sundered the sacred, the divine relation of marriage, merely on the ground that the husband and wife were not members of the Church. They have declared, in the face of the heathen world, that the Church alone is worthy of confidence, as it alone possesses a lawful ministry and divine ordinances: all others are the work of men. The leaven is spreading through the land, and what is most deeply to be lamented, the poison is found in the fountain—*Bishop College*—so that the streams will send forth "bitter waters." These are very painful themes for our reflection; and were it not that we know and feel that the triumph of our Redeemer is certain, we might faint at the prospect. But we have nothing to fear. If we are faithful, and our Church sustains us by her intercessions, the 'arm of the Lord will be revealed' for the salvation of multitudes who now press to the gate of death."

The "Friend of India" which accompanies this letter, corroborates its statements. The sermon of Bishop Wilson of Calcutta, which we had before read of, but had not the pleasure of seeing, is a capital one, on the sufficiency of the Scriptures as a rule of faith—a Protestant doctrine peculiarly hateful to the Puseyites. While the Episcopal Bishop of Philadelphia speaks of the Oxford movement

as having rendered material service to Episcopacy, the excellent Bishop of Calcutta regards it as having created "an alarming crisis in the Church," and as an "apostacy at hand;" and the leaders of it, who have received abundant applause in more than one Episcopal print in this country, are thus spoken of by Bishop Wilson: "We have seen its leaders borne along in eight or ten brief years to the very verge of an apostacy from Christ." This is strong language, but we believe it to be most true. The High Church principles which are now so rampant in this country, are no less than Puseyism; they are identical, and time will show it.—*Presbyterian.*

**CANADA RESERVES.**—Mr. SHEIL moved for "an account of the proceeds of all sales of the Clergy Reserves in Canada, and of the amount thereof invested in the public funds in the province of Canada, or in the public funds of Great Britain and Ireland, and of the annual interest and dividends thereof; accounts of all rents arising from the Clergy Reserves that have been demised for any term, and of the amount of the annual fund directed to be formed under the Act 3 and 4 Vic. c. 78; account of the annual stipends and dividends which are payable out of said annual fund, and were assigned and given to the Clergy of the churches of England and Scotland, and to any other religious bodies or denominations of Christians in Canada, and to which the faith of the Crown is pledged; distinguishing such religious bodies or denominations of Christians and specifying the amount payable to each respectively out of the said fund. Account of the application and appropriation of the said annual fund to the churches of England and Scotland, and of the application of such part thereof as the Act 3 and 4 Vic. directs the Governor of Canada to apply to the purposes of public worship and religious instruction in Canada; distinguishing the religious bodies and denominations of Christians to whose public worship and religious instruction such annual fund shall have been applied.

Lord STANLEY had no objection to the production of the papers moved for, although he feared that the returns mentioned in the first part of the motion could not be given. The information required by the second part would be applied for, but he could not hold out much hopes of its being speedily obtained.

After a short conversation the returns were ordered.

**SOCIETY OF FRIENDS.**—The Annual Epistle of this body states the "amount of suffering" consequent upon the Ecclesiastical demand to have been upwards of £10,800 during the year 1841-2. "An unhallowed interference," says this document, "with sacred things by the exercise of human authority, and the usurpation of an unwarranted influence on the mind of man in these matters preventing the full surrender of the heart to the rightful govern-

ment of our holy Redeemer, have long impeded the progress of vital Christianity on the earth. These evils are at this time showing themselves under various and specious forms in this and in other lands. Hence we feel it additionally incumbent on us to maintain, through holy help, in meekness and firmness, that testimony to the free teaching of the spirit of truth, and to the undivided authority of Christ in his church, which our society has always borne. Were we to abandon these principles, we could not expect to flourish or even to exist as a distinct religious body."

**EPISCOPAL ASSUMPTION.**—The "Banner of the Cross" furnishes a table, copied from the "Western Episcopal Observer," giving the statistics of the Church." The "supposed number" of Episcopalians in the United States is five hundred and sixty-three thousand, five hundred under the care of twenty Bishops and eleven hundred and sixteen Presbyters and Deacons. As this professes to be only a *supposition* we may be excused for withholding full credence, until we see more satisfactory data than has yet been given. We have very little confidence in these wholesale computations, whether of "mass meetings," "tremendous mobs," or any other gatherings and numberings.

But there is another singular column in this table. The whole population of each State is given and apportioned among the Episcopal clergy. Thus, Maine, with a population of 501,793, has seven Episcopal clergymen, who have 75,970 souls under their care.

Georgia has ten Episcopal preachers, among a population of 760,000;—thus 76,000 souls are under the spiritual charge of each preacher. Thus the 17,000,000 inhabitants of the United States are represented as under the spiritual charge of 20 Bishops 1116 Presbyters and Deacons. Now, ye Presbyterian, Methodist, Baptist, and Congregational talkers, exhorters and expositors who have no right in the ministry, to whose brains the spiritual galvanism necessary to make you preachers, has not yet been imparted by the imposition of Episcopal hands, will ye not at once come out of the pulpit and take your seats in the pew? Your congregations are all enfolded within the affectionate arms of the Bishops, Presbyters and Deacons of the Episcopal Church. Verily, our friends are far more kind than modest!

We are reminded by these assumptions of the famous resolutions of the Connecticut Convention when they wanted the territory of the Indians:

1. Resolved, That the earth is the Lord's, and the fullness thereof.
2. Resolved, That the Lord has given the Earth to the people of the Saints for an inheritance.
3. Resolved, That we are the people of the Saints.

Upon this title they claimed the right of possession, and ejected the Indians.

But there is another claim set up, for the care of our souls. The Romanists being, par excellence, *the Church*—denying and ridiculing the *Anglican* succession, command us to enter within their pale. Now how shall this dispute be settled? Shall the Priesthood of both communions link hands together and form a circle around the whole? There are some indications of this. Or shall there be two circles, the Romanist exterior; then while the rest of us are enfolded by the Episcopal Church, they will themselves be gathered within the fraternal embraces of the papacy. Really we should feel indignant at such assumptions, if they did not force us to laugh by their ridiculous folly. They remind us of the last will and testament of an affectionate, though very poor Irishman,—“I give and bequeath to my son Patrick, ten thousand dollars—to my daughter Shela, fifty shares of bank stock—to my son Michael, three hundred acres of land.” “But,” said the astonished scribe, “where is all this property to come from?” “Och! never mind that,” was the naive reply, “Its my will that they should have it; they must get it as they can.”

#### WEST INDIES, JAMAICA.

THE reports from our stations in Jamaica for the past year have been of a truly gratifying character. The operations of the Society in this island were commenced in the year 1834. Since that period, the number of our agents there has risen from six to nineteen, including six native assistants.

Our Missionary brethren have established permanently eleven principal stations, with several out-stations; and they have erected fourteen commodious, and, in some instances, spacious chapels, beside several school-houses. The aggregate number of their congregations is not less than 6,000; and more than 1,500 children are receiving the benefits of instruction in their schools. Upwards of 500 persons are united in the fellowship of their churches; and about three times that number are included in their probationary classes of inquirers. The number of their church-members might have been greatly increased; for the desire of the negroes, who attend Christian worship, to enjoy the external privileges of religion, is strong and universal, but our brethren have been compelled, though reluctantly, to believe, that to a great degree this desire is the offspring of ignorance, vanity, and superstition, rather than enlightened piety; and, in some instances, that it is prompted by no higher motives than the distinction and advantage by which membership is usually attended. In the admission, therefore, of members to their churches, they have been anxious to exercise a holy prudence and fidelity; and, by a judicious course of catechetical and scriptural training, and by

their direct personal labours, (in all cases for many months and in some for years,) they have endeavoured to prevent the intrusion of the unworthy and self-confident; while, to the diffident and contrite, they have delighted to present all the encouragements and facilities which their state demands. We are happy in bearing testimony to the general purity and zeal of the Mission-churches of Jamaica, under the pastoral oversight of our beloved brethren; and, as an evidence of their love to the Gospel and to their teachers, it may be stated, that, at several of the principle stations, the amount of their free-will offerings, during the past year was more than equal to the salary of the Missionary.

#### BRITISH GUIANA.

EXEMPLARY LIBERALITY OF THE NEGRO CHURCHES.—In Demerara and Berbice, the unwearied and persevering efforts of our Missionaries continue to be blessed with manifold and peculiar indications of prosperity. The places of worship are too small for those who are anxious to attend; and crowded congregations listen to the word of life with lively interest and fixed attention. The churches continue to hold forth the Word of life; and, by the divine blessing on their holy example and their active efforts, many that were wanderers and outcasts have been restored to the Shepherd and Bishop of souls. The Christian liberality of these negro churches, which formerly awakened no less astonishment than admiration, has, during the last year, attained a yet higher standard. The Rev. James Scott, of Demerara, whose congregation of about 800, consists, as he has more than once stated, exclusively of “field-labourers,” wrote thus to the Directors in January last:—

“The sums raised by the church and congregation, during the year, have exceeded in amount my most sanguine expectations, being in all rather more than £800 sterling. I have thus been able to meet the entire expence of the station, including current and extra-expences, repairs, &c., my own and teacher’s salary, and to place between two and three hundred pounds to the building fund.

“You will not be surprised, when I say it affords me much joy, that the liberality of the people has enabled me to go on conducting the extensive and complicated machinery of this station, including all its schools, without drawing a farthing from your funds. This would have been delightful under any circumstances; but at the present moment, when we hear so much of the embarrassed state of your finances, it is peculiarly so. We bless the Lord who has given our people money, and a heart to consecrate a portion of it to himself.”

The Rev. James Roome, of Berbice, informs the society, that

“The services connected with the opening of the new chapel were held on the 1st and 2d of January, when the brethren Haywood and Davies preached. As the chapel will cost a

considerable sum, I felt it my duty and privilege to set a good example before my flock on that occasion, and gave all I had (about thirty-five guineas.) This was nobly followed by my beloved people; so that the collection exceeded £400 sterling. I communicate this little matter respecting myself, simply and only to show you that I have no wish to spend the Society's money, without, in addition to no little toil and anxiety, giving of my own, to the utmost of my ability.

"I am, moreover, very happy to be able to say, the entire income of my station for the past year amounts to 21,000 guilders, exactly £1,500 sterling; being (exclusive of the thank-offerings of the people) nearly £300 sterling more than that of last year."

The Rev. E. Davies, of New Amsterdam, who is zealously exerting himself for the erection of a new and spacious chapel in that town, reports proceedings in the following terms:—

"It is not from a wish to spare ourselves that we cry for help, but rather that we may be sooner in a position to help the world. Two thousand pounds sterling, our church of only between 300 and 400 members by all working, raised towards the cause of God during last year; so that whilst we are not ashamed to be-g, we are not so lazy to labour."

#### THE STRANGER GUEST.

(From a Correspondent.)

How soothingly sweet is the stillness of a Sabbath in the country. The very air seems filled with solemnity while the sound of the Church going tell echoes from rock to rock, and from hill to mountain, calling upon all to assemble for God's worship gladly and cheerfully. The birds carol their sweetest notes—the bees murmur their song of praise and the flowers! in the language of the poet,

"Your voiceless lips, oh! flowers, are living preachers;

Each cup a pulpit, every leaf a book,  
Supplying to my fancy numerous teachers  
From lowliest nook."

The widow sat in her lonely house—how very lonely a widow's heart alone can realize. Detained from the House of God by illness, she had found a "little sanctuary" at home, and the Bible and Hymn Book by her side, shewed how the time had been passed.

But the congregation was dismissed, and as she looked up the elm—o'er shadowed road, a view of which could be had from her easy chair, she murmured, as the tears rolled down her cheeks: "We took sweet counsel together, and walked to the house of God in company." Group after group passed, none forgetting to offer a salutation to the sick one—oh! who would exchange, for the cold formality of town intercourse, the gushings forth of affection which are induced by proximity of residence in the country. Her own little flock approached,

and after stopping at the gate to reply to the kind interrogatories of their aged pastor—entered the dwelling. Bonnets and hats are laid aside and soon they are seated in "Mother's room."

"Mama," said Harry—the eldest boy of 14. "Mr. Wilton gave notice in church that the ministers would all meet here this week, and he wanted every body who could accommodate any of them to send word to the parsonage to-morrow."

"Mother," said Julia, springing to her parent's side, let Harry and I go, to tell how many we'll have, and then I can carry Mr. Wilton some of my large violets."

"O! Mama, just have Mr. Lovewell, because you know Papa said he always did us children so much good."

"Yes, Mother," said Julia, "he told me how to hear my flowers talk."

"Oh! Mother," said Emma, please let us have Mr. Carrisforth, because Papa loved him so much."

"Mama, we can have two, because you know Eliza sleeps with you now, and her room is empty."

The tears sprung to the widow's eyes as her boy thus recalled to her the sad event which had given her more room, but she wiped them away and said calmly. "My son, we can have no one to stay with us now; you know I told you that we should be compelled to practise self-denial, and economy in order to remain on this dear spot at all, and much as I should love to receive the servants of the Lord, yet I cannot feel it to be consistent with my duty to do so."

"Eliza, dear, will you go to Mr. Wilton in the morning and explain the circumstances to him, telling him why we cannot receive any of his brethren, and now my children let me hear how much you can tell me of the afternoon worship."

Eliza read the hymns, Harry the first lesson, and Emma the second, while each recited all he or she could remember of the sermon; when they knelt around their mother as she offered up a prayer that their Sabbath impressions might not be evanescent, but might be as seed sown in good ground.

Tuesday evening, Mr. Wilton called to inform Mrs. Herbert that one of his servants having been attacked with scarlet fever, he begged the favor of her to accommodate those clergy men he had expected to entertain, adding that he must consider himself as her purveyor for the time being, and had given directions accordingly.

"Oh! no, said Mrs. Herbert, I cannot allow that."

"My dear madam, you know I cannot be called a poor minister now, since the death of my uncle, but you can remember the time when I was. I suppose you do not remember whose garden it was that supplied me with vegetables and fruit, nor whose dairy with butter, nor whose store room with sweet-meats and perhaps you have forgotten what



kind physician watched by the sick beds of my dear ones as one after another they were gathered home. Will you then murmur that our father gives me the privilege of repaying a few of these many loans from Dr. Herbert?"

The children were delighted that ministers were to come, though they could not resist grumbling a little that their pastor should send them those they did not know.

At length one arrived. "I don't like Mr. Simpson, Harry," said Emma, "he does not seem like our ministers a bit." The same idea was conveyed by Eliza to her mother. "Why cannot all clergymen be polished men. Mr. Simpson is young, yet he has such rough manners, mama, I can hardly treat him politely."

The hour of evening worship arrived, and as the other guest had not come, Mr. Simpson led their devotions. How fervently he prayed for that fatherless family, and pleaded the promises as one who would not be denied.

"Oh! my dear Mother," said Eliza, as soon as he had retired, "surely God will hear that prayer, Harry will be a Christian, a missionary."

"Mother, do you hear that murmur, she exclaimed an hour afterwards, as she was adjusting the invalid's pillow for the night."

"It is the minister at prayer, 'I think,' was the reply:

It was midnight, when the daughter again arose and still heard the murmur, she *must know* what it was, and taking the taper in her hand, she noiselessly ascended the stairs, she stood by the door—yes it was so, the rough unpolished minister was wrestling with Jacob's God for blessings on *their family*—on *their Pastor—their Church*.

Mr. Simpson noticed, the next morning, an increased cordiality in the manners of Mrs. Herbert's family, but he did not know how often faith was intergrated in the widow's heart by a reference to that night of prayer, his example stimulated the daughter in her practice of secret devotion; nor did he see, what may be seen written in the margin of Eliza Herbert's Bible, opposite the passage. "Be not forgetful to entertain strangers, for thereby some have entertained strangers unawares."

Proved true, July 18.

### POETRY,

#### MISSIONARY HYMN.

BY JAMES MONTGOMERY.

O joyful, every nation!  
Hail the day with sacred mirth,  
When the trumpet of salvation  
Sounds the Jubilee of earth,  
And creation  
Travails with the world's new birth.

Then the north, in darkness shrouded,  
Jacob's rising star shall bless;  
And the eastern morn, unclouded,  
Bring the Sun of Righteousness,  
Cheering, healing,  
Sin sick souls in heart's distress.

Then her swarthy sons and daughters,  
Afric to the Cross shall bring;  
And the angel of the waters  
Hear the torrid islands sing  
"Hallelujah!"  
Till the whole Pacific ring.

O thou everlasting Father,  
Give the kingdom to thy Son!  
He hath died that he might gather  
All God's children into one;  
For the travel  
Of his soul, let this be done.

Yes it must be:—Thou hast spoken,  
And the covenant shall last;  
Though the arch of heaven were broken,  
And the earth's foundations cast  
Down the abysses,  
Yet thy word, O God! stands fast.

On thy holy hill of Zion,  
Hast thou not ordain'd his seat?  
Now, as Judah's conquering lion,  
Lay all foes beneath his feet,  
Till his armies  
In eternal triumph meet.

We have join'd their marching legions;  
Where our fathers fought, we fight;  
Slavery's cane lands, Brahma's regions,  
Are exulting at the sight;  
Freedom, freedom  
Comes with Gospel life and light!

All the languages of Babel  
Weapons for this warfare yield;  
And with these we well are able,  
By the Spirit's aid, to wield,  
In the battle,  
Truth's sharp sword and faith's strong shield

Thus through fifty years victorious,  
Thou hast led our brethren on;  
Arm them now for deeds more glorious,  
Till the latest field is won;  
And all people,  
Bow the knee and kiss the Son.

The *Harbinger* will be published about the 15th of every month, by Lovell & Gibson.  
The terms are, while it continues monthly, three shillings per annum in advance.

MONTREAL.

Printed for the Committee, by Lovell & Gibson.